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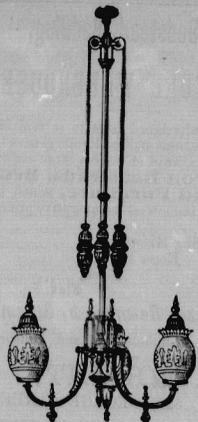
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NOTICES TO CORRESPONDENTS, &c.

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.

Any subscriber not receiving the paper when due is requested to
 communicate with the Manager.

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
 necessary for publication. The Editor cannot undertake to return
 manuscript in any case.

All business communications to be addressed—THE MANAGER,
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Important Notice to Subscribers.

Subscriptions to June, 1883, are NOW
 DUE and will be thankfully received.
 Postage Stamps (penny preferred) may be
 remitted in payment. All Subscriptions,
 are acknowledged at the commencement
 of the advertisement columns.

NOTICE TO CORRESPONDENTS.

"J.T.H.," thanks for your letter. You see we have made some use
 of it.

OUR FUTURE BISHOP.

BEFORE these lines meet the eyes of our readers,
 the Meeting of the Diocesan Synod, which was
 summoned by the Vicar-General for the 20th instant,
 under the Ordinance for the appointment of Bishops
 to the See of Sydney, will probably have closed its
 sitting. It is not possible for us to anticipate the
 decisions at which it will have arrived. But what-
 ever those decisions may be, they will be far from
 determining the important question, who is to
 be the Chief Pastor of the Sydney Diocese, Metro-
 politan of New South Wales, and Primate of Aus-
 tralia and Tasmania. It will be by other and sub-
 sequent processes that this question will be settled.

These we will await with patience, prayer, and
 expectation; trusting that by the over-ruling hand
 of Him who can sway all hearts one may be chosen
 to fill these offices who will command the respect of
 the whole Church, win its confidence, and by a dig-
 nified and conciliatory presidency secure its affection.

We know that in saying this, we are expres-
 sing the desires of the large majority at least of our
 fellow Churchmen—if not of all—who take an interest
 in the matter. And it will be a serious disappoint-
 ment to them, if, through the mistaken action of
 any of the parties concerned in the appointment, a
 choice should be made which will not satisfy the
 hopes of the Church. Shall we then be deemed
 presumptuous, if we venture to suggest that the
 qualities of those who may have been, or may be,
 proposed should be well and thoroughly weighed,
 and as much as possible in the light of experience,
 before conclusions are finally settled?

We have heard several persons named whom we
 should be sorry to see occupying the position in
 which their friends or favourers would place them;
 because we do not think them adapted to it. Some,
 we think, below the standard; and others, though
 their intellectual powers may be great and their
 attainments high, are wanting in certain administra-
 tive and personal qualities, upon the possession of
 which so much of the success of a Bishop depends.
 Although we greatly value high scholarly attain-
 ments, and scientific distinction, we, nevertheless,
 hold very strongly that these are not of the first im-
 portance. And we are sure that they by no means
 render it certain, or even probable, that he who is
 distinguished by them will be able to administer a
 diocese, or preside over a province or provinces well.
 There are, no doubt, occasional calls of duty
 in which the scholarly theologian, or the man of
 scientific attainments will shine more conspicuously
 than those who do not possess such advantages.
 But if with these there are not combined other quali-
 ties, which are essential to success in the ordinary
 paths of episcopal administration, that administration
 will sadly fail. We should, therefore, be extremely
 sorry to find that the prime place was assigned to
 eminence of that sort. A man who possessed it
 might be wanting in temper, tact, judgment, and
 patience, sympathy, and numerous other gifts with-
 out which failure would be inevitable.

Neither do we think that great oratorical powers
 are of the first moment; though we should highly
 value these also. They, doubtless, do give the pos-
 sessor an advantage in the estimation of the multi-
 tude, and an important influence in a community.
 But we should place far higher in one who is to be
 the Guide and Leader of others, that practical
 wisdom and sound judgment, which enable a man
 to deal with men and things in such a way as to
 bring about the best results, and the greatest har-
 mony in the body over which he presides.

We heard an Australian Bishop once say that
 there was one thing which the people of this colony

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esteemed highly; it was *hard work*. But a man may work hard, be full of energy, and of untiring zeal, and yet if his energy and zeal are not wisely regulated, the issues will not be productive of permanent good.

Perhaps we shall be thought captious. But we are anxious that the Bishop who is placed over us shall be one who will be well fitted for the post he is to occupy, and not wanting in qualities which are essential. We wish to see one presiding over us who shall be a worthy successor to our late beloved diocesan. We are well aware how difficult it will be to find him. Dignified, courteous, conciliatory, conceding to those who differed from him the right to hold their opinions as well as he to maintain his, patient and forbearing, kind and considerate, sympathizing with his brethren in the ministry and ever ready to help them with his counsel and his prayers, he could not fail to command their respect and affection, while his example inspired them with encouragement and, when necessary, stimulated them to fresh efforts. At the same time firm in his own principles, and always ready to defend them, when occasion arose; but desiring to live peaceably with all men, and ready to acknowledge as brethren those who did not see in all things with him, if they held "the faith once delivered to the Saints." If one of like mind should be permitted to occupy the vacant See, we have every confidence that our beloved Church will continue to advance in strength and usefulness, and in that moral power which her numbers and position in the colony justify.

The time in which we live is critical, and the opportunity is critical. The age demands men of firm and decided principles; not vacillating, temporizing, and uncertain, who will adopt one course to-day to please somebody, and another to-morrow to please somebody else. But men of consistency; men who can be thoroughly trusted: men who are not ashamed of a dogmatic theology, and of the principles of the Reformation; worthy followers of Jewell and Hooker and the great divines of the 17th Century. God grant that such a man may be found and appointed to the See which is now vacant.

A JUDGE'S VIEW OF OUR CRIMINAL CONDITION.

OUR attention has been called to some remarks from the Judge who presided at the last Quarter Sessions, made by him when discharging the jury. These remarks are well worthy of the thoughtful consideration of all who care for the well-being of the land. The condition of things which they disclose, is one which calls for anxious thought, and inquiry whether anything, and if so what, can be done to stay the progress of evil. It may be traced, no doubt, to various causes, not one of them perhaps by itself sufficient to produce such serious results, but combined, to do this and a great deal more. We have very little doubt that the lax views of morality which are commonly held, are one cause. The infidelity which blurs itself abroad in public halls, in workshops, and other places of business is another. The wide spread desecration of the Sabbath day is also, we believe, productive of no small degree of crime. While much of the general lawlessness of the young may be traced to the absence of parental control and home influence for good, under which they grow up. The remarks of Judge Forbes are as follows:—

"The session now about to close, I believe is the heaviest ever held at a Court of Quarter Sessions at Darlinghurst, there having been on this occasion 115 cases for trial. These courts are held, as you know,

eight times a year, and, taking the average number of cases at 100, we get a total of 800 criminals to be tried annually; and if to this be added the more serious offences tried before the Supreme Court, and those very numerous minor offences of theft and assault dealt with by the magistrates' courts, we have an array of crime in this young city which is very lamentable. I have noticed that a very large proportion indeed of those who were tried here during the present session were young men in the prime of life (their ages varying from 20 to 40), above the average in intelligence, and who, had they desired to do so, were well able to support themselves by honest pursuits in this colony, where wages are high and the necessities of life comparatively low, instead of living, as they have done, by plundering other people; and I have also noticed that those against whom previous convictions have been recorded have commenced their career by committing minor offences, and gradually gone from bad to worse without any symptoms being shown of reformation."

RELIGIOUS EDUCATION IN PUBLIC SCHOOLS.

THE correspondence column of this paper contains a communication from the Warden of St. Paul's College on the above topic. It so happens that the latest mail from England conveys the news of a discussion on this subject in the Ely Diocesan Conference. The old disagreement that still lingers amongst us, divided that meeting on this subject. The various deaneries in the Diocese of Ely, thirty in number, had discussed religious education in their Day Schools. On the main points they all came to the same conclusions. The Archdeacon of Bedford moved in the Conference that before any vote should be made for a grant of money from the Diocesan Fund, for the purpose of paying a Diocesan Inspector, the following words should be added to it:—"Upon the condition that the diocesan inspector shall be at liberty to examine the children in any parish at the request of the incumbent, provided that he is not forbidden to touch upon the distinctive doctrines of the Church of England." This was seconded. Canon Grant, of Hitcham, then moved an amendment, that the following addition be made to the object in view:—namely, the promotion of religious education in small Church Schools, "And of such board schools," (corresponding to our *public schools* in Australia) "at the request of the incumbent, as are willing to admit the inspector, without further restrictions on his examination, than such as are imposed by the provisions of the Education Act, provided that in all cases the Church Schools shall have the first claim on the inspector's services."

In our present transition stage from diocesan Church of England teaching in Church Schools to tolerated Church of England teaching in Public Schools, it is daily becoming more important to notice how the Church of England at home is meeting the same difficulty. It is hardly necessary to say that we are in a far more unsheltered position than they. The Church Schools are, however, being superceded in some English parishes by what we call "Public Schools." So that the Diocesan Inspector, if he is to retain any inspection over the education of Church of England children, will often have to enter these "Public Schools." Under the more favourable circumstances in which English clergy live with regard to the amount of work that is required of them, it does not seem to have occurred to the Ely Conference that any lay teacher should be appointed to act as the clergyman's substitute in the work of religious education. But it is noteworthy that in spite of the Chancellor of the Diocese of Ely, Dr. Brunel, making a very decided speech against Canon Grant's amendment, and in favour of the Archdeacon of Bedford's proposition, the former was carried by 47 votes to 32. This, moreover, after an attempt by Canon Campion (St. Botolph's, Cambridge), seconded by Canon Brereton (St. Mary's, Bedford), to carry "the previous

question," which was defeated by 50 to 23. So that those who oppose themselves to any effort on the part of the Diocese of Sydney to carry Religious Instruction into Public Schools, on the grounds that such a step is a compromise with an enemy, are trying to make themselves more conservative of old paths than even that conservative of English dioceses, the diocese of Ely. Our readers will see from Mr. Sharp's letter that the "sinews of war," are wanting.

✻ THE MONTH. ✻

THE Police do not, we think, as a body, receive the consideration at the hands of the public which they deserve. Their position is often very trying, their duties onerous, and their pay exceedingly small. They are, moreover, exposed to the dislike of a large portion of the community. Our grievance, however, just now is not general. We desire to enter a protest against the continuous employment of policemen on the Sabbath. The authorities tell us that their services are more in demand on that day than on any other in the week. This, however, is no answer to the complaint. It does but afford an additional argument against that growing desecration of the Sabbath which produces the demand for police protection. If our paternal Government is so desirous of promoting the recreation of the public, let them at least see that this is not done at the expense of any section of the community. If the object of Sunday traffic be gain, let us not seek to fill our coffers by a process which involves a species of slavery to a large number of our fellow citizens. Let the body of police be augmented so that the Sabbath may at least be partially enjoyed by these public servants.

WHAT a hubbub about the Cathedral!! Some of our fellow Churchmen are determined that if their activity and Church life cannot come out in the Cathedral, it shall find vent in the columns of the *Herald*. We pity the poor *Herald*. We admire its unselfishness and self-denial in allowing the secret display of ecclesiastical zeal. We hope it is now fully spent, and that the champions of religious activity may find sweet repose in the consciousness of having done, what they conceived, to be their duty.

By-the-by what becomes of our Churchmen and Churchwomen at the daily service at the Cathedral? The service books give a record of attendance. It varies from two to five including the officiating minister or ministers. There are not a few who believe that in our large Sydney parishes there are matters more important than a daily service to be attended to. They of course consistently turn to these more important duties. But we are surprised that those who advocate daily services and clamour for more Cathedral-life should fail to put in an appearance upon these occasions. When the services which are already provided are fully availed of, the chapter might feel justified in attempting something more in the way of "religious activity."

WE are very glad to know that the Sydney University is beginning to occupy the position to which such an institution is entitled. The Commemoration recently held disclosed much which was exceedingly gratifying. There have been two great difficulties in the way of progress: one of these was the want of money; the other was the want of students. Both of these are being gradually removed. The Government have enlarged their grant for the support of the University, and private liberality is being called out, so that the difficulty of finance is considerably reduced. It is also encouraging that a much larger number of students presented themselves last year for matriculation, and the number who passed the examination was considerably larger than any previous year.

THE University Commemoration has always been an event at which harmony prevailed. The recent Commemoration, however, may claim to have been the most "*harmonious*" of all in consequence of the use of the large and beautiful organ which has been erected in the Hall. Some very gloomy predictions were ventured about the success of the organ. It was pronounced to be useless in itself, and so badly placed as to be an eyesore instead of an ornament to the Hall. The prophets of ill were wrong. It is now admitted very generally that the organ is neither useless nor ugly, but that it will be a very important addition to the institution and form a great attraction whenever it is manipulated by the skilful hands of our city organists.

AN attempt has been made to form a Nurses' Home for Sydney. We hope we are right in pronouncing the attempt to be successful. An influential committee has been appointed and a considerable sum of money subscribed with the view of carrying out the idea. The want of such an institution has been much felt, and we are sure that when it is established it will be regarded by the public as a great boon, and will command the patronage and support of those who need skilful treatment in the trying hour of sickness.

ONE of our vacant dioceses has been filled. The Rev. Mr. Kenyon has been nominated to the Bishopric of Adelaide, and has accepted the office. We have reason to believe that the appointment is an excellent one. The Bishop elect has come from a large and

important sphere of labour. He will therefore come to us fresh from the scene of religious life and activity, bringing with him, we trust, some of that fire which is spreading through the Church in England. He has also been opposed to the Romanizing tactics of English Ritualists, and by protest and petition has endeavoured to suppress this gigantic evil. We pray that God may bless him in the diocese and make him a blessing to the Church in South Australia, where vigorous administration and earnest Christian effort are much needed.

AN Open Air Mission is still an unfulfilled want in the city of Sydney. The fact is indisputable that a large number of the people never attend a place of worship. Under existing circumstances it is unlikely that they ever will. Is the Church to leave these people alone? Is nothing to be done for their spiritual welfare? Are they to be allowed to drift farther and farther away from morality and religion to the serious disadvantage of the Church and the community generally? We are persuaded that the only way of reaching this class is by going after them. We must go into the streets and lanes and tell men of their danger and loss. We must carry the Gospel to those who in the slums and alleys of the city are living vicious and degraded lives. We think that this work should be taken up by the Church and carried out systematically and thoroughly. We are willing to admit that open-air work has sometimes been much abused, and has often been productive of harm rather than good. But this has arisen from the fact that the Churches have not sanctioned and superintended the work. When it has been wisely arranged and supervised the results have been most satisfactory. There are difficulties no doubt in the way, but these must not deter us. They are not insurmountable. The London open-air mission is one of the most important agencies in that great city for the evangelization of the masses. We are sure that our duty to the masses of Sydney will not be fulfilled until a similar organization is in operation here.

✻ CHURCH NEWS. ✻

Diocesan Intelligence.

CHURCH SOCIETY.—The Monthly Meeting was held on the 7th August.

The Finance account showed receipts to be £1947 9s. The warrant recommended for payment was for £777 5s. 9d. There was a supplementary one for £727 10s.

The Endowment Fund account for six months to 7th July was read and laid on the Table.

The Clerical Secretary brought under notice the amended rule in the Objects and Rules of Parochial and District Organisations, as adopted by the Synod, viz, that all sums collected by associations under Rule 4 shall be paid into the Parent Society. It was mentioned that the amended rule would take effect from 1st. January, 1883.

The following new applications were referred to the Finance Committee:—

1. That the grant to the Catechist at the Waterworks, near Campbell Town, be increased to £150 a year.
2. That the sum of £22 10s., for two years past due to Mr. Murphy, when he was Catechist at Gordon, be paid him.
3. That £50, rent of Parsonage for year ending July 1882, be paid the Rev. G. Macintosh.
4. That £50 be granted in aid of the fund to a Catechist at St. Peter's, Woolloomooloo, in place of £100 granted some time ago for a Curate.
5. That £150 be granted to defray the passage money of the Rev. J. W. Johnstone and family from England.
6. That £50 be granted towards liquidating the debt on McDonald Town Church.
7. That £100 be granted towards stipend for the new parish of Croydton.

The Very Rev. the Dean of Sydney, the Archdeacon of Cumberland, the Revs. Canon Stephen, Joseph Barnier, J. D. Langley, Alfred Yarnolds the Clerical Secretary, and Messrs. E. Knox, Alex. Gordon, H. Edward Allan, and Shepherd Smith, were appointed the Auxiliaries Committee.

The Very Rev. the Dean of Sydney, Messrs. E. Knox, R. Hills, E. S. Ebsworth, and the Clerical Secretary were appointed Finance Committee.

DIOCESAN STATISTICS.—From the Statistics appended to the recently published report of the Proceedings of the late session of Synod, we gather the following interesting information. There are 88 clergymen licensed to the cure of souls, and 12 licensed without cures—total clergy, 109. There are 7 licensed catechists; 71 consecrated churches; 117 other buildings used for service.

The accommodation provided for worshippers is 34,516, whilst the estimated number of attendants is returned at 31,042. The estimated number of communicants is 6,791. The average attendance at our day schools is 4,811, and that of our Sunday schools 11,886—the number on the rolls of the latter being 17,825. We have 1,391 Sunday school teachers, of whom 883 are females. During the year Easter 1881—Easter 1882, there have been 4,234 baptisms, and 1,167 marriages. The total income has been 56,459, and the expenditure £60,682.

The offertory at the Cathedral for November 30th, 1880 to 30th November, 1881, was £1350; proceeds of endowment, £554; and special donations, £180, of which £175 was from the Bishop. The disbursement for stipends and allowances was £1055 10s. 2d., and the general expenses, including alms for distribution, were £468 11s.

in every department, and the unusual politeness struck me with delighted admiration. I could not sleep for the first night on shore. Early next day I was moving through London, with dense flocks of cloud close overhead, and gloom and drizzle darkening everything. At three I found myself in Lambeth Palace library—a splendid hall—crowded, though the rain fell in torrents by this time, for a meeting of the Church Temperance Society. The proceedings greatly interested me. Impromptu to speak, I firmly declined to do more than take the prayers and listen. Gladstone's budget the night before had supplied the speakers with a splendid text. The alcoholic revenue had fallen off portentously; the savings banks returns had increased by a corresponding amount. It seemed not only a tempting, but a very safe, speculation to trace the close connection between the two facts round by the way of the temperance societies. The progress made in true temperance work (fanatical is avoided) by the Church of England has been splendid, but there are discouraging factors in the whole case. The grocers' spirit licenses seemed to have yielded unexpected results. They sell, bottle for bottle, as much spirits as they do light wine, and the painful increase of female temperance seems proved, traced by the speakers to the facilities afforded by the grocers' license.

Ernest Wilberforce, the late Bishop's son, spoke with some small measure of his father's eloquence. Lord Stanhope announced his confident hope that the Lords would accept his bill for prohibiting the payment of wages in public-houses. Leading bankers and others followed, with able, business-like addresses. Sir John Goode, who has told us how to set the Yarra mouth to rights, told capital stories of his experience in engineering a crusade of Christian temperance among his friends and employes, through any amount of opposition during a teetotalism of twenty-five years. What struck me much was the strong Christian tone of everything advanced. It seemed agreed on all hands that the whole thing really succeeds, and will succeed, only so far as it is done *in hoc signo*; and some deserved compliments paid to the chairman were gratefully waived aside by him, to the evident satisfaction of the audience, by an earnest reminder to this effect—"I am delighted to see by the returns that the Temperance Union I founded in my own parish, on the lips afterwards suggested by me for our Diocesan Union, has grown and flourished wonderfully, and one of the leaders of the movement here is an old curate of mine."

Passing down High-street this morning (Wednesday), I heard the organ playing in Kensington Church. I went in. Service, held weekly for police, was beginning with a long hymn. About seventy police were there; I met many more hurrying in. The church is very beautiful. A sheet at the door showed the offertory last week had been £42, and that twenty-eight services would be held during the current week. There are eight every Sunday. Seven curates assist the vicar, the Hon. Carr Glyn. I must see whether from this £2000 or £3000 a-year of offertory I can secure any aid towards new churches among our poor selectors. 30th April.—Bishop Perry and Mrs. Perry have just called. They both show traces of the years that have elapsed since I saw them, but are well and full of interest in the old colony. I learned from the former the details of the Bishop of Sydney's last illness. Its end came unexpectedly—an event of serious moment to the Australian Church. 19th May.—I can scarcely believe that I have been three weeks in England. They have been spent amid a tornado of kindness and interesting enjoyments. I spent one night—from half-past three p.m. to two a.m.—in the House of Commons, by Speaker's order. It was the debate on the Irish question immediately after the murder of Lord F. Cavendish. I heard Gladstone, Forster, Parnell, Harcourt, Northcote, and all the leaders. I was present at the scene when the Kilmainham compact was unmasked. A crowded house was convulsed with excitement. With all my reverence for Gladstone's talents and lofty character, I really felt for the position in which he was placed, and he must indeed have done so.

[Since writing the above, the Bishop has remitted £170 for diocesan funds, in addition to £100 already acknowledged.]

* SYNOD. *

A MEETING OF SYNOD UNDER "THE ORDINANCE FOR THE APPOINTMENT OF BISHOPS TO THE SEE OF SYDNEY, 1882," FOR FILLING UP THE VACANCY OF THE SEE, WAS HELD ON TUESDAY, THE 24TH AUGUST, 1882.

There was Divine Service at the Cathedral at 11 a.m., at which the Lessons were read by Canons King and Gunther, and the Holy Communion was administered by the Vicar-General and Canon Stephen, assisted by Canons King, Gunther, and Moreton. The prayers were sung by the Precantor, the Anthem being "Unto Thee have I cried, O Lord," from the 88th Psalm. There was, we regret to say, considering the importance of the occasion, a small attendance of the Clergy, and yet a smaller one of the Lay Representatives.

At 4 p.m. the Synod, which was the largest which ever assembled in the Hall, met in the Church Society's House, Phillip-street. After prayers by the Vicar-General, the President—the List of the Clergy was called over by the Archdeacon of Cumberland, and that of the Lay Representatives by Canon Allwood, the Chancellor.

The President then read the following address:—
My dear brethren of the clergy and of the laity: We meet to-day in accordance with the provisions of an ordinance passed in the last session of our synod "to provide for the appointment of a bishop to the See of Sydney," and I may remind you that this is not a session of synod, in the ordinary sense of the term, but a meeting of it convened for the special purposes of that ordinance only. Our business will therefore be confined to this one object.

SOLEMNITY OF THE OCCASION.

You no doubt feel, in common with myself that it is an occasion of much solemnity, and that very grave responsibilities rest upon us. We cannot forget that we are assembled to adopt measures for supplying the place of that eminent prelate, the loss of whom the diocese mourns, whose great worth and distinguished abilities and remarkable success in the discharge of his episcopate we have recorded upon our minutes, and who was adorned by a rare combination of qualities, not only to fill, but also to enable and dignify the position he held; and whose high Christian character, self-denying and zealous labours, united with a tender and humble and catholic spirit, will cause him to be long held in loving remembrance. To succeed such a man, and worthily to occupy the position of bishop, metropolitan, and primate, will not be an easy task. And it is no light thing for any of us to say whom we will endeavour to place in that position. The future prosperity of our Church in this diocese is intimately connected with what we do at this juncture. And the whole Church in Australia may be more or less affected by it. Let us then address ourselves to the work which lies before us, in dependence upon the guidance of that Holy Spirit whose presence and aid we have invoked; and may He remove from our hearts every thought and desire which would be unworthy of such an occasion. I have no desire to trespass long upon your time, and I might now proceed to submit for your decision which of the two courses prescribed by the ordinance you will adopt for the filling up of the vacancy in the See. But before proceeding to this there are a few further remarks which I will trouble you with.

CUSTOM OF PRIMITIVE CHURCH IN ELECTION OF BISHOPS.

In the primitive ages of the Church there was required for the election of a bishop the concurrence of the bishops, the clergy, and the laity. The mode by which this concurrence was obtained was not always alike. It was somewhat varied and fluctuating. But the fact that it was required, as a rule, is affirmed by unquestionable authorities. It was for the clergy and the laity to give their testimony concerning the fitness of the person, and his character, and for the bishops to ratify the choice, if they saw fit, and then to consecrate him to the office. But while this was the primitive method, following, as it was believed, Scripture precedents, the growth and expansion of the Church, and its fuller organization brought about important modifications. These were introduced partly by reason of the tumultuous proceedings which sometimes occurred in popular elections; and partly from the increased power of the metropolitans and bishops of the province. The election of the laity was restricted to the chief among them, and this again to the Emperor alone.

CHANGES INTRODUCED.

As time went on other changes were introduced; and the ancient form existed but in theory. Blackstone tells us in his commentaries how the Emperors and Sovereigns of Europe took the matter into their own hands, by reserving to themselves the right of confirming the elections, and of granting investiture of the temporalities, which began to be attached to the bishoprics. This right he says was acknowledged by Pope Adrian I., and the Lateran Council; but the policy of the Court of Rome began by degrees to exclude the laity from any share in these elections, and to confine them to the clergy, which was at length completely effected. And yet the people did not regard this as of so much consequence, because the Crown was able to negative the election by refusing to accept the nomination. He also describes the contests which followed between the Popes and the Sovereigns for supremacy, which issued in favour of the former. This was the state of things before the Reformation. But with the Reformation there came a complete change.

RIGHT OF APPOINTMENT RESTORED TO THE CROWN AT THE REFORMATION.

By the Statute of Henry VIII. c. 20, the right of nomination was restored to the Crown, where it still remains, so far as England is concerned. The Sovereign is there the Supreme temporal Head of the Church, and by letters patent appoints the bishops to all vacant sees. It was by virtue of this right that at an earlier period of our history the Crown appointed our Bishops in this and other colonies of the empire. But when it was discovered that the letters patent had purported to confer upon the bishops a coercive jurisdiction which they were not competent to confer, in colonies possessing representative institutions, a change of policy was adopted by the English Government. The right to appoint bishops in such colonies has not since been exercised. And our late Diocesan, in his address to the Synod at its session in 1872—now ten years ago—made this announcement:—"The Crown has, under the advice of successive Administrations, practically parted with its right, as to the nomination of colonial bishops, who must now be nominated by the Diocesan Synod." It was then thought that some provision should be made for the appointment of a bishop, should an emergency arise; and in the next annual session in 1873, an Ordinance was brought in as temporary measure and passed, to provide for the election of bishops to the See of Sydney. In the next session this Ordinance was re-enacted, and at a later period made perpetual. It continued in force until it was repealed in the present year by the Ordinance under which we are now acting. All this was done under the authority of the constitutions.

QUESTION RAISED WHETHER FURTHER PARLIAMENTARY LEGISLATION IS NOT NECESSARY.

But it is right, I think, that I should inform the Synod that letters have been addressed to me inviting my attention to the question whether, without some further authority from the Parliament of the colony, we should be justified in proceeding to elect our Bishop; and inviting my consideration to what was taking place in the adjacent colony of Tasmania, where an application was being made to the Legislature by the synod of the diocese, for authority to elect their

bishop. When I received those letters I placed them in the hands of my revered friend, the Chancellor, Canon Allwood, who kindly, as he always does when I find it necessary to consult him, gave me his careful consideration in writing, which satisfied me that no such necessity existed in our case for applying to the Legislature, whatever there may have been in others. Our method of procedure with regard to synodical action was very different in 1866 from that which was at first proposed in 1868. In that year the Church in the existing dioceses within the colony met in conference, and agreed upon certain constitutions for the management and good government of the United Church of England and Ireland in the colony of New South Wales. These constitutions provide for the holding of synods, which should make rules and ordinances for the management and good government of the Church. And if we could conceive the Church existing without property, those constitutions would have sufficed. But, inasmuch as the Church was possessed of property in trust for certain purposes, and was likely to be possessed of more, it was necessary to ask the Legislature for an Act to enable her members to manage that property in accordance with the rules and ordinances, which they might make in their synods, only providing that no rule or ordinance which might be so made should contravene any law or statute in force in the colony for the time being. It seems to me to be perfectly clear that we have no need to go to the Legislature to confer upon us powers which we have already within ourselves; and I should regard it as derogatory to the Church to ask from the secular Legislature powers to exercise functions which are distinctly spiritual. As regards the property of the Church connected with a bishopric, a question might, perhaps, arise whether a bishop appointed without letters patent to a particular See, could succeed to hold that property as successor to one who had been appointed by letters patent. But that has been provided for by a clause in the Church of England Trust Property Incorporation Act of 1881, in which it is distinctly enacted that the Bishop not appointed by letters patent shall have the property. So that no difficulty can arise on that account.

OPINION OF STANDING COMMITTEE.

But not willing to trust my own judgment in this matter, and wishing to treat with due deference and respect those who had appealed to me, I more recently asked the advice of the standing committee, and I received from them an assurance that they fully concurred in the views which I have but imperfectly expressed—that an application to Parliament was unnecessary, inasmuch as we possess within ourselves the power to provide for the good government of our Church, and the law already provides for any difficulty which might arise as to property. I cannot pass from the subject without expressing my thanks to Mr. Alexander Gordon for his clear and able letter addressed to me, which I understand has been sent to every member of the synod, and which might have rendered any remarks of my own unnecessary, so far as the synod itself is concerned. It seemed to me, however, that it would have been hardly respectful to pass the matter over in silence, or to allow it to be supposed that I had not given due consideration to the opinions of those who have written to me upon the subject, fearing that our authority was insufficient.

OUR DUTY.

It remains for us, then, to apply ourselves to the work which lies before us to-day with a deep sense of its momentous issue, and of our responsibilities as individuals and as a synod in regard to the action which we are about to take. By the course of events—over which we have had no control—we have been thrown back upon the customs and practice of the Primitive Church in the mode of providing a successor to the vacant See. It is through no fault of ours that we are obliged to adopt this method of obtaining what we need; but because we are placed in a position in which no other way lies open. Let us recognise in this fact a call, in the course of Divine Providence, to the performance of a duty by which we may help forward the well-being of the Church of which we are members, and the building of it up in the true faith of the Gospel—in purity and peace. And let us address ourselves to the discharge of that duty, earnestly desirous of fulfilling it to the best of our ability, for the furtherance of the Redeemer's kingdom and the preservation and extension of the faith once delivered to the saints.

THE PROPOSITION TO BE DEALT WITH.

I now submit to the synod the following proposition for its determination, namely, whether, the See of Sydney being vacant, the synod will, in order to fill up such vacancy, nominate three duly qualified persons to the bishops of the province of New South Wales for the purposes in the 3rd section of Determination I. (General Synod) Session, 1881, in that behalf mentioned, or will appoint a committee to act with the bishops of the said province, and with the bishops of the dioceses in Australia and Tasmania, or with committees of such bishops appointed by them respectively, for the purpose in the said 3rd section in that behalf mentioned. (Applause.)

Mr. Alexander Gordon opened the discussion of the propositions submitted, with a speech in favour of the latter alternative—by the appointment of a committee. In the support of his resolution he spoke very cogently on the many objections existing to the nomination plan, and the many difficulties which there would be in practice in working it out, as well as the superior advantages of the other alternative, which would allow of more careful examination into the qualifications of persons deemed eligible for the vacant See, which would avoid the great evil of partial feelings and views being introduced into a matter which should be kept free from such considerations—which would really save time—and which would, most effectually give both the Diocese and the Bishops, whether of the Province of New South Wales or of Australia and Tasmania, their fair share in the election.

In opposition, the Hon. W. J. Foster spoke very strongly in favour of the nomination by the Synod, and in doing so combated Mr. Gordon's arguments, and insisted that the appointment of a

committee, as provided for in the Ordinance, would give an unfair preponderance of influence to the Bishops, and in other points of view would be fraught with evil to the diocese.

The Rev. Canon Moreton followed in an earnest and impassioned, though temperate and conciliatory speech, and deprecated the appointment of a committee on various grounds, shewing from his standpoint, the superiority of the other plan, and assuring the Synod that, if the time came for nomination by the Synod, several of the clergy were prepared to submit the names of most excellent candidates. The Rev. T. C. Ewing combated Canon Moreton's views, especially answering the objection that a committee would be unduly swayed by the influence of the Bishops, and also shewing the difficulty which would really be experienced by most members of the Synod in making a selection from the candidates, who might be brought forward. Sir George Innes spoke in approval of the previous speech, and said he likewise honestly confessed that he was not, nor was he likely to be, in a position to judge of the qualifications of any candidates who might be proposed. He also replied to many of the arguments of Canon Moreton and Mr. Foster, and defended Mr. Gordon from the attacks of the latter. He finally advocated the appointment of a committee.

The Rev. Evelyn G. Hodgson spoke in eloquent terms of Mr. Gordon's speech, and of Mr. Foster's as an anachronism, inasmuch as it was one which only could have had its proper place in the late General Synod, as it attacked general principles which that Synod had affirmed, and the Diocesan Synod had accepted—whether for good or for evil—and we could not, therefore, recede from our position and ignore the co-ordinate importance of the two alternatives. Other "fallacies" as he called them, in Mr. Foster's speech he also exposed, and defended Mr. Gordon from the charge of tergiversation, inasmuch as the changed circumstances justified his change of opinion. He explained why, though for some reasons *theoretically* he preferred the nomination plan, he on the whole preferred the appointment of the committee. Had we, he asked, the data on which to go for nomination, and if we had, would the best man certainly be elected? On these two questions he expatiated at some length, and shewed the practical difficulties which would arise in connection with the voting under the first alternative. He believed, speaking openly, that at the root of the objection to the committee lay a fear of the influence of the Bishop of Melbourne; but, surely, this was casting a slur on the Bishops, and also on any committee which this Synod would elect.

The Rev. A. W. Pain, in reply to Mr. Hodgson, thought there was no more an anachronism in Mr. Foster's speech than there was in Mr. Gordon's, and explained the action of the General Synod, and the fact that in that body nearly all the Bishops and a large majority of the Lower House advocated the first alternative in preference to the second, which was a great reason why this Synod should accept it. He corrected some mistakes which had been made by previous speakers in their objections to this plan, and mentioned some strong objections which he had to the appointment of a committee, mainly because no machinery had been provided for working it, nor had it been provided who should take the initiative.—The Bishops or the Diocesan Committee—nor how long the process should continue, nor how a possible deadlock could be obviated—a deadlock which he believed was not possible under direct nomination.

Mr. Alexander Stuart complimented Mr. Pain on the spirit which he had manifested throughout his speech, though he differed from his tenor. As the proposer, in the General Synod, of the second alternative, he felt he had some right to speak in its favour; and in the exercise of the right he proceeded very fully and clearly to show the advantages of a committee and to refute the various objections which had been raised against it in the course of the debate. He admitted that there were objections to either plan, but the question was which was the least? He contended that there was no shirking of responsibility in the appointment of a committee, for the responsibility on the Synod was as great in one case as in the other. No details for working this committee were omitted deliberately, in order to let its action be as free and unshackled as possible, and what—to meet another objection of Mr. Pain's—did it matter who took the initiative? He defended Mr. Gordon's change of view in this matter, and he declared that the fact that so devoted and able a son of the Church had so changed his mind, was one which would have great weight in inducing him, if he had doubts on the subject, to give in his adhesion to the "Committee" alternative. He refuted the notion which seemed to prevail in some minds, that the views of the Bishops would be antagonistic to the interests of the diocese. He explained the meaning of "concurrent majorities," viz., that the interests of each body—the Diocese, the Provincial Bishops, and those of the United Dioceses—should be carefully and jealously conserved. He concluded with an urgent appeal to the Synod to adopt the second alternative, and in support of his appeal he quoted views, which Mr. Gordon had also quoted, expressive of the late Bishop's approval of that alternative.

On Wednesday the 30th, the debate was continued by the Hon. G. H. Cox, who, after a point of an order issued by Mr. Durham as to the right of the members of the Synod to put questions or to give notices of motion had been adversely disposed of,—argued that in the earliest days the election of Bishops, was a popular one, and that, probably through the neglect of the Laity it ceased to be so. In this Colony the Laity had their original rights restored to them. Were we to abandon the right by adopting the Committee alternative which would substantially take it from the Clergy and Laity. He was quite sure that were the appointment left with a Committee, it would be practically left with the Bishops who would necessarily have a preponderating influence, and who were not the best judges of the man who would be most acceptable to, and most fitted for, this Diocese. He criticised the speeches of those who had taken the opposite side, more particularly taking up the points where in his opinion Mr. Stuart had failed to answer the objection to the Committee which had been urged during the debate. He expressed his opinion that the difficulty said to exist in the way of the Nomination alternative

were greatly exaggerated, and he explained why he thought so, and why on the other hand there were great difficulties in carrying out the other plan.

The Rev. W. Hey Sharp, Warden of St. Paul's, said he came to the Synod yesterday prepared to vote for the Committee, but prepared, on the other hand, to give all weight to any arguments which might be urged on the other side, quite ready to be convinced. However, he had been disappointed in his hope of hearing sound arguments and good sense on that side of the question. In Mr. Foster's speech he only was able to admire its earnestness. The speaker, in terse language, showed the fallacies underlying Mr. Foster's statements and arguments, and those of others on the same side. He declared that he had not sufficient knowledge of the leading Clergy in England to be able to make a selection. He declined to trust the promises of those gentlemen who said they were prepared with names.

The Hon. Edward Knox followed, and showed the kind of man who was wanted to fill the See of Sydney—the union of personal qualifications, as well as official. The difficulty of selecting such a one was indeed great, and he believed the difficulty would be largely enhanced if the nomination alternative were to be adopted; and he showed how and why. In a speech replete with sound sense, he very warmly recommended the appointment of the Committee.

The Rev. W. H. Ullmann took the other view, and spoke of the solemnity of the occasion being such as to preclude any narrowness of feeling which the two previous had alleged as existing. As to the notion that the Laity had no technical knowledge of English Clergymen, and were therefore unfitted to use the privilege of nomination, he contended that many of the Clergy—especially those who had English experience—were able and willing to help them. There was, therefore, no necessity to shirk their duty, and to delegate it to an irresponsible Committee. In very earnest words he advocated, and at some length, the adoption of the first alternative.

The Rev. A. L. Williams, Principal of Moore College, after such excellent speeches as those made by Messrs. Sharp and Knox, felt his duty to explain why he could not agree with their views, and the more so as he somewhat disagreed with them in the main. He disagreed with these gentlemen as to the dead-lock difficulty being in the way of the committee alternative. He advocated the nomination principle, which he showed was in strict accordance with early ecclesiastical precedent. His principal reason, however, for advocating this principle was the speech of Mr. Gordon and the Rev. E. G. Hodgson, because these gentlemen, both of them, only preferred the committee because of the present juncture, but did not explain that there was any particular juncture now to justify this departure from the better course. In his view the words of the Bishop, quoted by Mr. Stuart as approving of the committee scheme, were capable of another explanation. Mr. Gordon emphatically declared that this was not so.

Canon Hulton King spoke in favour of the nomination plan, as he thought that otherwise Diocesan rights would be sacrificed. The precedent of a committee, if appointed, could be preserved, and in the future the Bishops would never consent to forego the very large share in the election of the Bishops of Sydney, which they would secure, and so the Diocese would always be left to the minority. He urged very specially that as the Synod would die on the 1st of November, the proposed committee appointed by it would die also. How then could it act?

The Rev. J. F. Moran spoke of the matter under consideration as not being merely ecclesiastical, but one affecting the whole country, hence its vital importance, and the necessity of this Synod setting the politicians of the colony an example much needed where there was so much wire-pulling and trickery. He therefore advocated the Committee alternative.

The Rev. J. D. Langley spoke in favour of the nomination as being most conducive to the best interests of the Church. He would not have risen had he known that notwithstanding the words quoted as coming from the late Bishop, expressive of approval of the Committee. His Lordship would, had he been present here, have approved rather of the nomination plan.

Mr. Kater, speaking from a layman's point of view, declared his inability to nominate even one, still less three candidates for the vacant See. Other laymen were in the same position. To them the Committee arrangement would be a great relief.

The Rev. Joseph Barner combated the notion that the Synod did not possess the necessary information or knowledge requisite to enable it to elect a Bishop. If correct it was humiliating. He denied that Clergymen of eminence would feel themselves in a false or uncomfortable position, by having their qualifications discussed by the Synod. He contended that, whatever were the objections to the Nomination principle, those to the Committee plan were yet greater. He criticized Sir G. Innes' speech as, on several points, quite inconsistent with itself. The pith of his objections was in the word "delegation," which was shirking not responsibility, but difficulty. He was not afraid to say that he had a dread,—not a slavish one—of the Bishops, but that reverence which makes most men unwilling to persist in opposing the views of men in their exalted position.

Mr. Uther believed that Mr. Kater spoke the views of the Laity generally on this matter, who had not the opportunity, notwithstanding all that had been said to the contrary, of making themselves acquainted with the merits and qualifications of such Clergymen who might be nominated for the Bishopric. In Melbourne, where he had a seat in the Synod, he had the opportunity of taking part in a similar matter—and had heard the strongly expressed opinions of its best man in favour of the Delegation principle.

The Rev. W. Lumsdaine supported the Nomination principle; so did also the Archdeacon of Cumberland, who deprecated the reference to the opinions of the late Bishop who was no longer here to give utterance to them himself, with a full possession of present circumstances.

Rev. F. B. Boyce spoke strongly in the same direction, and assured the Synod that there was ample information in the possession of

members of the Synod, to enable them to arrive at a sound conclusion; and those who had not taken the trouble to get this information had been scarcely doing their duty.

Mr. M. H. Stephen, Q.C., criticized the speech of Canon Hulton King and of others who had expressed so much dread of Bishops. Perhaps, next year the Rev. Canon would bring in an Ordinance to abolish Episcopacy. He would like to see the Committee appointed, were it only to be a protest against this jealousy of Bishops, which would otherwise be held out of doors that, as a body, this Synod was anti-episcopal. He sympathised with the difficulties felt by Mr. Kater and other laymen, as to their want of such information as would justify them in nominating.

Rev. A. Colvin followed in reply, especially as to the alleged want of information. He believed a great risk was run by the appointment of a committee, because then, when this great matter left this large and important body, it left it for ever, and if an unsatisfactory Bishop were selected, there would be no remedy. If they got such a one, and his people objected to him, "Why did you not get a better?" What would be his reply, "We were all so ignorant that we had to give up the matter ourselves and hand it over to another body."

The Rev. F. W. Stretton deprecated so many imaginary difficulties being started, such mere phantoms of contingencies, which were almost certain never to arise. He should vote for the Committee.

The Rev. Samuel Fox deprecated the use of the word "antagonism" in the debate. There was none really. He did not like either alternative, and he would gladly find himself voting with Messrs. Gordon and Knox, for whose character and judgment he had such respect, and for whose services to the Church he felt so very grateful; but on the whole he had decided to vote for the nomination alternative.

The Rev. John Vaughan, in a well-argued speech, spoke very earnestly in favour of the Nomination Scheme, and averred that had he and others, with whom he voted at the Synod in May last, the slightest idea that the Committee alternative would now be adopted, they never would have abandoned their objection to the acceptance of the Determination of last General Synod. He begged the Synod to adopt the Nomination principle.

The Rev. C. F. Garnsey expressed his surprise with the Archdeacon who had changed his mind, and gave no reasons for it. At the Standing Committee he was the first to express himself in favour of the Committee alternative. He could not see why there was such a great effort made to oppose the Committee and to secure the Nomination alternative, unless there were some idea that under the latter they who did so would be more sure to get their man. He felt however, that under the former there would be a greater probability of securing the best man, independently of peculiar views. Under the Nomination plan the man elected might be elected only by a bare majority—say of two—and how would he like to assume his office here with the knowledge that a very large minority were opposed to him? This and other difficulties will be obviated by the appointment of the Committee.

Mr. Kent expressed his intention of voting for the Nomination, as being the best principle, though previously he had thought otherwise. He did not feel the difficulty urged by other Laymen as to want of knowledge. If any had no such knowledge, they could abstain from voting, and leave the matter in the hands of those who had. If a Committee were appointed he was sure it would practically be putting the whole matter in the hands of the Bishops.

Mr. G. R. Dibbs spoke very strongly in favour of the nomination plan, as he believed that representatives, as members of the Synod were, and not delegates, had no right to delegate their powers to a smaller committee, which could not be called to account for its action, and would not even have to report to the greater body which had called into being. We had no right to abandon the greatest privilege we had—and that was the election of our Bishop.

Capt. Sadleir declared that, although he came to vote for a committee, he had altered his mind, and should vote for the nomination principle. On a ballot being taken, the result was—

For Nomination—Clergy ...	31
Laity ...	60
For a Committee—Clergy ...	29
Laity ...	44

The Synod adjourned, after some discussion, to 3:30 p.m., next day.

THURSDAY, August 31st.—The Synod met at 84 p.m. After prayers, and some discussion as to the way in which the business was to be conducted, Canon Stephen and the Hon. G. H. Cox were appointed scrutineers, and the "proposal papers" were distributed. At 5 the Synod adjourned till 7, to allow the scrutineers to examine the papers. At the latter hour the Synod re-assembled, when the Dean read the scrutineer's report, which gave the following as the select list:—

The Rev. Canon Fleming,	Bishop of Melbourne.
The Rev. J. F. Kitto (Rector of Steppay),	Archdeacon Bardsley (of Liverpool).
The Rev. Canon R. Long,	Rev. F. F. Gee.
The Rev. Canon Barry,	Dean Oakley (of Carlisle).
Bishop Walsham How,	Archdeacon Randall (of Bucks).
Archdeacon Watkins,	Dean Cowie.
Rev. Canon Boyd Carpenter,	Canon Farrar.
Rev. Saumarez Smith,	Bishop of North Queensland.
The Rev. Canon Liddon,	Canon G. H. Wilkinson.
Bishop of Newcastle,	Rev. R. Appleton.

After the President had read out the list, there was some discussion as to whether the Synod should resolve itself into a Committee of the Whole, or should form itself into a Conference. The former plan was resolved on, and the Synod went into Committee accordingly, with closed doors, and sat on till 11 o'clock.

FRIDAY, September 1.—The Synod were in Committee all the afternoon and evening discussing in turn the qualifications of the remaining nominees, and at 11 p.m., the Chair reported that all the names had been considered. The Synod adjourned to Tuesday, 5th September, at 4.

AN AUSTRALIAN PARSON ON FURLOUGH.

IV. NEW YORK AND ITS ENVIRONS.

When Henry Hudson, the enterprising Dutch sailor, stepped from his little vessel upon the southern extremity of the tongue of land, now the site of one of the richest and most bustling cities in the world, not one among his handful of followers could have foreseen the consequences of that visit. Three hundred years have barely passed since the occurrence, and yet New York already stands third in commercial rank, and probably second in the possession of amassed wealth. The exceptional advantages of the newly discovered port for commercial purposes quickly drew travellers into Hudson's track, so that in 1614 a small port proclaimed to the nations that a "New Amsterdam" had arisen in the midst of a "New Netherlands." Sixty years later, on passing under the folds of the English flag, the name was changed to New York, and the infant settlement grew with extraordinary rapidity. At the beginning of the present century the population had increased to sixty thousand, in the thirty years following to two hundred thousand, in thirty years more to eight hundred thousand, while according to the latest census reports the number has been further expanded to a million and a quarter. I am not disposed fully to accept the dictum of an American writer that "no harbour in the world is more picturesque with the exception of the Bay of Naples." I retain too vivid a remembrance of a certain other harbour in the sunny South, on the other side of the world, to give in to any such sweeping announcement. New York harbour, I am willing freely to admit, has undoubted claims to great natural beauty. I can imagine the stranger as he approaches the great metropolis through an ever-shifting line of stately ships and steamers, being charmed with the panoramic vista. If his mind be open at all to matters of human interest and human activity, his imagination cannot but be deeply stirred at sight of the miles and miles of streets, and the broken outlines of the countless house-tops. The spires, the towers, the domes, the massive buildings, the palatial residences, the crowded wharves will speak to him of religion, of art, of trade, of commercial industry, developed under the busiest and most successful conditions. But the harbour is too vast, too much broken by its forests of masts, too evidently tinged with the utilitarian spirit of the age, to dispute with Queenstown, Rio de Janeiro, or Sydney, the palm of picturesque beauty.

Manhattan Island, upon which the city is chiefly built, is of irregular shape, thirteen miles in length in its western boundary, and eight on its eastern, by an average of a mile and a half in width. To the north the Harlem connects the East River with the Hudson, giving an uninterrupted water frontage of at least twenty-five miles, to which may be added, as practically in the interests of the shipping of the port, the water fronts on the opposite shores of Brooklyn, New Jersey, and Hoboken. The comparative narrowness of the island, preventing, as it does, all expansion except in one direction, explains the rapid extension of the city beyond the Harlem River. Vacant spaces by the dozen have been seized upon and covered by the irresistible onward march of the army of human workers needing a roof-tree. Districts once despised, as beyond the pale of "Society," are now decidedly "up-town," the centre of wealth and fashion, and thither have been removed costly churches with their entire congregations. To the same peculiarity of form is to be attributed the ease with which the many thousands of wayfarers are transported from city to suburb by long lines of street and elevated railroads, for the most part as straight as the flight of an arrow.

The reader has often, no doubt, heard of the Broadway, New York, and of Fifth Avenue, the main artery through which courses the blue blood of the "Empire city" in its daily flow towards Central Park. And he has pictured to himself perhaps, in the first case, a wide roomy thoroughfare, comfortably adapted for the free passage of innumerable vehicles, and in the latter a splendid boulevard bordered with spreading oaks and elms. Were such the character of his anticipations he would be doomed to severe disappointment. The real Broadway is a particularly narrow street, running the whole length of the city proper—the "down-town" section of it—and dividing it, roughly speaking, into about two equal parts. It is

crowded to excess with carts, waggons, drays, omnibuses and carriages, passing and repassing, and winding like the reticulations of a huge serpent, crawling leisurely on its way. Blocks occur constantly, taxing to the utmost the ingenuity and physical power of the stalwart policeman—marshals I believe is the more correct term—in charge of the traffic. Crossing the street even at its narrowest part is a feat attended with considerable peril. An immensity of business must be transacted and an enormous amount of merchandise handled in this single street. Fifth Avenue, notwithstanding its name, and in spite of its aristocratic connections and surroundings, makes no boast of overhanging branches or leafy side-walks—marble palaces and brown-stone mansions usurp the place of the prettier and grander monarchs of the forest. But the loss is partly recovered when at Fifty-ninth-street, following in the ceaseless train of carriages, we branch into the "Central Park," of which New Yorkers are so vastly though justly proud. Twenty-five years ago the Park was a wild, swampy and unattractive domain. Today, under the skill of the engineer, and the landscape gardener, it has been transformed into an approach to fairy land. Luxuriant shrubberies are interspersed with placid lakes, and stretches of springy turf, the whole embracing an area of over eight hundred and forty acres. On a fine afternoon thousands are to be met with enjoying the freshness and beauty of its walks and drives, the pedestrians taking a lively interest in the fast trotters and stylish equipages of their more wealthy neighbours. Whether or no it has yet earned the title of "the most beautiful park in the world," is perhaps doubtful, but there seems no reason to doubt that eventually it may succeed in doing so. What is better, it is essentially a people's park, virtually the lungs of the city. Mingling with the gay throng of pleasure-seekers, you may see the farmer and the artisan, the sturdy German, with his Frau and little ones, the pale-cheeked clerk or shopman, and the nurse with her attendant baby-wagon, all apparently revelling in the fresh air, the sweet scents, and the merry songs of the birds. The Mall, extending for the third of a mile, from the Marble Arch to the Terrace, affords a magnificent promenade, over-arched by splendid elms, and flanked by bronze statues or busts of literary celebrities, and symbolic characters. On Saturday afternoons during the summer months, when the band plays, it is almost impassable except by moving with the crowd.

In any estimate of the population of New York, as also of its marvellous growth, we must not lose sight of the fact that Brooklyn is practically one with the great metropolis on the opposite bank of the East River. The day is possibly not far distant, when the two will be nominally as well as really incorporate. Already the third city in the United States in respect to population, it provides in its larger unappropriated area an outlet for the teeming thousands of the busy city. Eighty million passengers are annually crossed by the various ferries. In another year it is hoped that the new Suspension Bridge will be completed, to relieve the over-taxed boats, huge as they are in bulk. This bridge has been many years in building, has a central span from tower to tower of fifteen hundred and ninety-five feet, and will probably cost at least three million pounds. The width of eighty-five feet will include a promenade of thirteen feet, two railroad tracks, and four horse-car or wagon tracks. From high water mark to the flow of the bridge will measure one hundred and thirty-five feet. Its total length is nearly six hundred feet. Brooklyn itself is popularly styled "the City of Churches," just as Chicago is called the "Prairie City," New York the "Empire City," Philadelphia the "Quaker City," Washington the "City of Magnificent Distances," &c. Originally settled by the Dutch, it has been subsequently recruited by a population chiefly from the Eastern States, who have brought with them a strong tinge of the old New England Puritanism. Here, at Plymouth Church, a densely-packed gathering assembles Sunday by Sunday, to listen to the eloquence of the celebrated Henry Ward Beecher. The building is an ugly red-brick structure in an out-of-the-way street, but the fame of the preacher attracts an overflowing stream of hearers from every part of the continent, to say nothing of visitors from all parts of the world. In appearance Dr. Beecher is not prepossessing. His talent, however, is undeniable. Year after year

he writes lectures, and preaches without a sign of exhaustion. Verbatim reports of his spoken addresses show a marvellous originality of thought and diction, marvellous I mean, in view of his incessant efforts, extending over more than a quarter of a century. At Brooklyn Tabernacle similar congregations assemble to hear the equally famous, but more fiery and impetuous, Dr. De Witt Talmage. The Church of the Pilgrims, of which the Rev. Dr. Storrs is pastor, contains in one of the tower walls a piece of the Plymouth Rock on which the pilgrims disembarked. On the eastern borders of Brooklyn is the beautiful Greenwood Cemetery, being one of the loveliest conceivable. For forty years it has been the favourite burial place for the New York and Brooklyn citizens, a preference not to be wondered at when we walk along the winding paths, and cross the undulating verdure-clad heights over-looking the ocean. The fund for its maintenance and improvement, amounting to one hundred and twenty thousand pounds a year, is managed by a body of trustees. Many of the monuments are of great beauty and costliness. Others commemorate persons and events of considerable historic interest.

I should not like to live in New York. Its wealth must be stupendous, its residences of the higher class are models of architectural design and tasteful adornment, the parks and squares are of surpassing beauty, nevertheless the picture has its darker side. After a visit to some of the lanes and by-ways of the city, I came away appalled at the squalor and wretchedness which exist side by side, within a stone's throw, with the houses of the rich and great. Poverty and filth, I fear, leave little choice there between sin and starvation.

V. BY THE BIG FERRY HOME.

Despite the very great kindness shewn me throughout my three months' stay in the States, it was with much satisfaction that I at length took passage in the s.s. *Spain*, for Liverpool. After all, I had been there but a honoured guest, I was now about to tread, at no distant date, my native soil, and to renew the pleasurable associations of my youth. The choice of vessel at New York is sufficiently large to be embarrassing. One may lean towards the *Alaska*, or the *Arizona*, of the Guion line, whose fame as fast sailers is in everybody's mouth, or we may prefer the new Inman clipper the *City of Rome* with her remarkably pretty lines and steaming capabilities; while the great size and comfortable arrangements of the new Cunard steamer, the *Syria*, may have for them special charms. My own preference for the *Spain*, of the National line, is directed by a gentleman who has himself made two trips across in her and who speaks of her in the highest terms. My subsequent experience of her steadiness as a sea-boat more than justified the preference.

By 7 o'clock of the morning, a beautiful sunny morning, too, it is after a long spell of cold wintry weather—we are all on board awaiting the order to steam ahead. The North River is alive with canal boats, ferry steamers, and fishing craft, as we plough our way carefully towards the ocean. The rising sunbeams glint merrily upon the receding spire of noble Trinity. Between Staten Island and Long Island we thread the narrows, an ocean gateway of a mile or so in width. Past Fort Wadsworth on the one side and Fort Hamilton on the other standing guard-like wary sentinels, we steam easily on till at Sandy Hook the waves of the great Atlantic merge into the more peaceful waters of the outer maritime bay. Looking back I try to fix in memory the broken outlines of a thousand different objects, the shining sails, the green island bluffs, the massive buildings and the glittering points of church steeples in the distance. The attempt is not altogether successful, but the picture, though somewhat confused as to detail, is on the whole an eminently pleasing one and will not, I hope, soon fade. Seaward the ever-welcome sun, mounted by this time high in heaven, invites to a nearer acquaintance and seems to promise a fair weather passage. As we respond to the invitation, we are cheered by the meeting with an inward bound ship, the *City of Rome*, a sharp-bowed, long, three funneled vessel of great power, crowded with human freight. An upturned sea of faces sets one wondering as to what may be the fate of so many hundreds in the new country of their choice.

Except to those more immediately concerned, even to those in a degree, the account of an ocean voyage carries

with it invariably a pervading sense of monotony. Reading tires the eye and fails to concentrate the thoughts, writing is almost out of the question, personal converse and social intercourse is the only remaining resource. Hence it is I presume that men and women, if agreeable, are seen at their best, or if disagreeable at their worst, at sea. Fortunately, the agreeable with us by far outnumber the disagreeable. As to character and station we have all sorts and conditions—Americans, Canadians, Englishmen, Irishmen, Spaniards, Germans, priests and parsons, politicians, traders and artisans, some bent on taking holiday—others, like myself, making a trip to their native country—others again charged with schemes and purposes of commerce or trade.

The occurrence of Sunday offers the first break. At 10.30 a.m. the bell is rung for divine service, by the rules of the Company conducted, whenever possible, by a Church of England or Protestant Episcopal clergyman. A brother parson from Brooklyn lies prostrate with sickness, my voice obstinately refuses to come back to me after a recent severe cold at Philadelphia, consequently the duty devolves upon a Congregational minister who is exchanging with a brother of Newman Hall, in London. Ordinarily, an exceedingly poor congregation would be expected to muster on the second day out, but our exceptionally fine smooth weather enabling a goodly company to gather in the saloon. Mass had been celebrated at an earlier hour by a Roman Bishop on board with an attendant priest, the former a most genial and sociable person.

Of the following week I have not much to tell that would interest the general reader. For two days, off the notorious Newfoundland Bank, the atmosphere grew hazy and the surface of the ocean a trifle more disturbed. The change however was but temporary. Calm and sunshine prevailed as before for the rest of the way. There were the usual promenades on the spacious main deck, the customary adjournments for meals, and the pleasant companionship begotten of similarity of taste, or of a desire for interchange of knowledge. Some of my fellow travellers were insatiable in their thirst for information of Australia. They seemed never to tire of asking questions as to our geographical features, soil, climate, general productions, future, and capabilities, to all of which I made answer to the best of my ability. To most of them it was news to be told that the far-away island in the South Pacific, generally dismissed by the teacher with a passing word and flourish of the pointer, was equal in size to the United States, and contained a vigorous and rapidly increasing population of two millions and a half. Thus the days passed quickly by in peace, quietude and comfort. All the arrangements of the ship being excellent, the officers competent, and the crew orderly, no friction of any kind was observable. Like a well appointed household, each knew his place and did his work without noisy demonstration. Sunday came again with its bright, cheerful, happy face. Having in a measure recovered my voice, I officiated, at the Captain's request, at Morning Prayer, leaving our preacher of last week to favour us with another of his earnest addresses. With a little willing help I gathered a volunteer choir, which with practice over night really rendered effective service. A young man of business from Toronto accompanied on the piano. From the evident expressions of approval, I should judge the familiar prayers and hymns to have been very generally appreciated.

About 5 o'clock on Monday afternoon, the welcome cry of land ahead drew all eyes to the shores of poor, unhappy Erin. Quite a little flotilla of fishing smacks were sailing hither and thither in our path. Larger vessels, both steam and sailing, proclaimed us in the beaten highway of traffic. From this time there was no lack of objects of interest. Passengers for Queenstown began to be careful of their scattered items of personal effects, while we of further destination were more than content to enjoy the changing outlines of the ever advancing and receding coast. Nestling in all sorts of odd corners, at the head of miniature bays and coves, protected by bluff looking headlands we could mark in the twilight, village after village, with lighthouse, government buildings, and tiny church. Every now and again too, were the quaint little white erections, which we were told were Coast Guard stations for the prevention of smuggling.

Gradually the Queenstown lights hove in view, the Kin-sale light disappearing astern as the other increased in brilliance ahead. By midnight the port tender was alongside to receive passengers and luggage. From the scene of bustle that ensued, of hurried good-byes, and noisy transfer of belongings, I can well understand the misery of the process under less fortunate circumstances. On a dark and rainy night the discomforts of these two or three hours must far outweigh them all the rest of the passage combined. The monotonous boom of the fog-horn greeted our ears on waking next morning. It turned out that we were cautiously working up St. George's Channel, with scarcely a breath of wind stirring. A thick haze had settled upon the waters which, however, lifted in time to reveal the prettily indented coast-line of Carnarvonshire. Then followed Holyhead and Llandudno in apparently quick succession. In reality, the lunch hour had intervened and various distractions besides, in the shape of yachts, coasting vessels, and steamers, heading in every direction. The light-house on Holyhead, with the winding path surmounting the niches in the rear, make up an exceedingly attractive picture. Also the farmsteads and hedgerows of the green country side, in rounding the north-western extremity of the Isle of Anglesey. Naturally we were all in the highest spirits. At the close of a voyage exceptionally favourable in the continuance of fine, sunny weather and calm seas we were on the point of reaching our desired haven. Some of us would have friends to greet us at the landing stage, but all were looking forward with a beating heart to the treading once again, or may be for the first time, the hills and dales of Old England. A detention of half-an-hour at the river bar dashed our hopes a little. Not very deeply though. Soon the pilot gave the word of command. The ship's great heart commenced again to beat, the good ship *Spain* once more took up the thread of her journey which she was so soon successfully to fasten off and before we could well realize it we were in the busy tract of the Mersey mouth.

I need not weary my readers with the details of our landing. Suffice it that I was able, without delay, to run the gauntlet of Her Majesty's Customs. An obliging cabman took me at a rattling pace through the crowded streets of Liverpool to the Shaftesbury Hotel, on Mount Pleasant. Here, after nearly twenty years of absence, I lay down to rest within a stone's throw of the point from which I had started with high hopes and an oppressive sense of responsibility, for the then *Terra Incognita* of Queensland. Much had happened in the interval to set one's thoughts wandering. Changes political, or social and domestic. I could but be devoutly thankful to the Heavenly Father who had led me safely through so many and varied experiences to the friendly welcome of the loved home-land.

TEA MEETING FOR CHINESE.

The Chinese of the city were invited by friends who are interested in the mission work being carried on by Mr. Soo Hoo Ten amongst his countrymen, under the direction of a committee in connection with the Church of England Synod, to partake of tea, on Thursday evening last, in St. Andrew's Schoolroom. The tea was on the tables at 7 o'clock, by which time about 150 had assembled, who, together with about 50 English friends, sat down. The number of Chinese, with their wives, was afterwards increased to about 200. The provisions were similar to those provided at an ordinary tea meeting, being supplied in abundance and variety.

After tea, the Dean of Sydney presided, and when a hymn had been sung in Chinese, being the rendering of "How sweet the name of Jesus sounds," proceeded to address the meeting. Mr. Soo Hoo Ten acted as interpreter. The Dean said—"My dear Chinese friends, I am glad to see so many present to-night. We want you to understand that we Christians love you and want to make you happy. We want to make you happy in the knowledge of Jesus Christ, the Saviour of the world. I dare say many of you who are here have heard our dear friend Soo Hoo Ten tell you about God, who so loved the world that He gave His only begotten Son. God loved you, my dear friends, so much as to send His dear Son down from heaven that you might be saved through Him. You all know that there is a meeting in this schoolroom every Sunday evening, at 7 o'clock, and all the Chinese are invited to come and hear the Gospel, the good news of God's love to man. We want a great many more to come than do come now. If you come to that meeting on Sundays, you will learn something that is very good. Many do not care to come because they don't know of the good things. Some are more fond of the things of this world than those of heaven, and therefore they don't come to hear about Jesus and heaven, and the way to heaven. We are so glad that some of you have come to know the Lord Jesus, and now love Him. They were admitted by baptism into the Church. We are so glad that these few men have come forward to say that they love the

Lord Jesus: they are our brethren now; we love them as brothers. We want you all to be like them. Now, we want you all to come on Sunday evening to this place and hear Soo Hoo Ten talk to you about these things. You will get good by coming to sing and pray and hear about Jesus. Now, do you understand, dear friends, that these ladies and gentlemen want you to know that they are your friends. They are not like those people who treat you badly; they want you to come and be followers of the Lord Jesus. We want you to go to that happy land where Jesus is, and see the great God we love. Will you now think of what I say? I don't forget it. When you go away, think of what I have been saying about the Lord Jesus. We want you to know that in your country the Mission is extending. There are now a great many Christians; more every year are becoming Christians. A great friend of mine came from China about 20 years ago. He had been teaching in Canton. He has now gone to be with Jesus. I should like very much for you all to go to heaven when you die. May God bless you all."

The hymn, "I lay my sins on Jesus," was then sung. After which the Dean apologised for the absence of Archdeacon King, who had met with an accident and regretted very much being unable to be present.

Canon Stephen then said: My dear brothers and sisters, I call you brothers and sisters, for though you belong to a different nation, we are all of one blood, one common Father. I can call many of you brothers and sisters in Jesus Christ. The desire of all English Christian friends is, that not only some but all in God's mercy might become brothers and sisters in Christ Jesus. We want you to be our brothers and sisters in Jesus Christ, not because we want many people; not because we want to make a great show; but because we know from experience it is only by being followers of Jesus Christ that we can be peaceful, restful here, and happy throughout the endless ages of heaven. We don't want to be make-believe Christians; we don't want you to say you are Christians just to stand well, and think that because you profess to be Christians you will get on well in the world. We want you to be real Christians; we not only want you to change your name, but to have your hearts changed, to leave off all bad habits, and to become like Jesus, meek, lowly, loving, mild. All we who are here to-night love you, not only because Jesus Christ says we are to love you, but because we have seen that notwithstanding the unkind and cruel treatment you have received most generally you have shown a good example in not returning evil with evil. We have admired your patience, which you have always shown. We not only sympathise with you but love you and admire these traits in your character. Great is the power of meekness. Keep on and you will soon be respected even by those who do not care much now. Above all, if you get Jesus in your hearts and the Holy Spirit to help you, you will be able to disarm all unkindness and make all people love you. I have a message from a Chinese gentleman who was here for a short time this evening, but had to go to Sir Henry Parkes' banquet. He asked me to thank the ladies for their kindness in providing the tea. He asked me to say that he would have liked to have been present to say a few words to you and ask you to appreciate the kindness of the Christians of Sydney to do all in your power to live in concord and union. He would like to see the Christian friends here and his countrymen live together as friends.

One of the Christian Chinese, speaking in English, then said: My dear brothers and sisters in the Lord Jesus, I am sure you are all very kind to give this tea to Chinese. I am sure you do it for the sake of Jesus Christ. I am very happy since I became a Christian. God bless you all.

THE+MISSION+FIELD.

THE GOSPEL IN THE ISLAND OF YEZO—(Japan C.M.S. Gleaner.)

A word or two to introduce this little-known corner of the world. The island Yezo is larger than Ireland; but its population is only about 123,000, or much the same as the County of Waterford. It consists mainly of impenetrable jungles, inaccessible mountains, and impassable swamps, and its climate is almost Siberian in its severity, although its northern part is really, in latitude, south of the Land's End. In the interior are found a remarkable people, the Ainos, quite a distinct race from the Japanese, with very strange customs.

At Hakodate, a port at the south end of the island, are stationed the two C.M.S. missionaries, the Rev. Walter Denning and Mr. J. Batchelor. "Mr. Denning has a singular aptitude for languages, and has acquired not only a wonderful command of the colloquial Japanese spoken by the lower classes, but what is even more, the tones in which they speak. He gives his time, strength, and heart to his work, with a vigour, energy, and enthusiasm which could not be surpassed, and which are unchallenged by opposition and disappointment."

THE ENGLISH CONSUL AND HIS DIFFICULTIES.

The English Consul, Mr. Kusden, visited us in the morning, and amused us much with an account of a conference he had held with the Satsuporo Government officers in reference to his holding an English service in a house they had previously granted him the use of. They first asked whether it was to be held in English or Japanese, and when we replied in English, they asked whether any Japanese would be present, and when the Consul told them that no doubt the Christian students from the College who understood English would attend together as to whether the difficulty could be got over, and in a few minutes informed the Consul that of course there was no objection to the students coming to his house at the time of the service if they did not arrive in a body, but simply dropped in by twos and threes as if paying him a visit; in fact, if no signs of what was going

on were visible to outsiders there would be no harm in it, but that no crowd of any kind was to be allowed to assemble to witness what was taking place.

A PEEP AT MR. DENING'S WORK.

Sunday May 30th. A very busy day. One of the students arrived soon after breakfast to talk over difficulties. We discussed together certain theories in connection with the doctrine of original sin.

At 11 A.M. we had an English service in a large drawing-room in the house which Miss Dennis (as she was then, now Mrs. Farnham) used to occupy. In this house Ito, the first Christian convert of Satsuporo, first heard from her lips of the Saviour of the world. Little did she think, as she taught the few that gathered together beneath that roof, that some five or six years later a congregation consisting of twenty Japanese Christians would meet for the worship of God under the same roof. Mrs. Eusden played the harmonium; we had the usual chants, and the hymns were most heartily sung. The foreign teachers at the Agricultural College were most of them present, and afterwards expressed their gratification at being able to attend a Christian service in such an out-of-the-way place as Satsuporo. My text was 2 Tim. iii. 16, "The Inspiration of Holy Scripture." As the students are beset on all sides by controversialists I think it well to fortify them as much as possible in the evidences of the truth and supernatural origin of our Christian faith.

At 2.30 P.M. went to Ito's house. His father and mother and brothers and sisters all came up to Satsuporo from Tokio last year, and expect to spend the rest of their lives in Yezo. I taught the class which has been in the habit of meeting there Sunday by Sunday. It consisted of four young men and three or four young girls, Ito's mother and grandmother, and the mother of Nakamura—in fact it was more like a small congregation than a class. I dwelt especially on the fundamental truths of Christianity, endeavouring to make it clear to them that our salvation consisted of two parts, the one being the removal of the penalty which by our sins we have incurred, the other our sanctification; illustrating in the usual way, by means of what takes place when an attempt is made to save a criminal, the penalty of the law is paid and measures are taken to reform the heart of the unfortunate man who has committed the crime. Ito has hitherto been taking them through Luke's Gospel. I suggested to him that for beginners it was perhaps better to take a subject and cull passages out of the Bible bearing on it, and illustrate it in various ways; thus they would gradually obtain a thorough hold on certain great doctrines of our creed, which plan he intends to adopt in future. I find that the minds of the Japanese need a great deal of previous instruction and training before they become ready for a regular exposition of God's Word.

At 4.30 P.M. we had a Japanese service in our house. The situation of it prevents our using it for preaching to the heathen, but we find it very convenient for other Christian work. The students were all present, and some of their friends, making in all a congregation of about thirty-five. I preached on Faith, Hope, and Charity, their nature and their power. (1 Cor. xiii. 13.)

At 8 P.M. we had preaching at the hotel at which I stayed in 1878; this in the main street, and hence is much preferable to the house we have hitherto used. We got about 70 people. Few knew of the service. The houses in Satsuporo are so scattered that it is difficult to let all the people know that we are going to have a service, as we are not allowed to put out a notice here, though we do so in Hakodate, Ito's mother has asked for baptism, and Ito thinks her to be a real believer. Ogasamara, a girl of fifteen, he also thinks to be a sincere convert. She has been under instruction a long time.

Tuesday June 1st.—Started for Otaru at 9.15, reached it at a little before 2. In the evening Ito's father arrived long before the time for preaching had come, and we had a long chat together. He said that he had recognised God's hand in many of the events of his life during the past year or two. Whilst coming up in the ship from Tokio the sea grew very rough, and he became alarmed. Hitherto, under similar circumstances, he had prayed to the Buddhist divinities for help, but now he addressed his petition to the Creator of the world, and He answered the prayer and brought him safely to shore. Then, after leaving Tokio, he had a great desire to settle in Hakodate, instead of coming on to Satsuporo as I too wished; "but now," said he, "I see that if I had followed my own inclination, and settled in Hakodate, my house, and perhaps all my belongings, would have been burnt in the fire of last year. This also was of God's ordering."

About 200 assembled in the evening. Before the preaching we had a slight disturbance. Whilst most of the congregation were either chatting or looking over the various books I had brought for sale, a young man, three parts tipsy, came forward and said he had a very difficult question on morality to put to me, which was this: "Suppose my mother's eyes grow bad, and after a while gradually get worse, so that she stands in danger of becoming totally blind; a person of my acquaintance has eye medicine that is a certain cure for my mother's eyes, but he will neither sell it nor give it. May I steal it?" The next question was: "Suppose my mother has the cholera, and she is the only one with it, and there is danger of its spreading and becoming the means of the destruction of hundreds of valuable lives, would it be right for me to put my mother on a raft and send her adrift, for the sake of saving the lives of my fellow men?" These questions, of course, were not difficult to answer from a Christian standpoint; the one course of conduct could be denounced as theft and the other as manslaughter. The man was satisfied with the answers I gave him, but continued interrupting my preaching for some time, till at last, after purchasing a book, he swaggered off in a most consequential manner.

Subject this evening, "The Great Salvation." About the middle of the sermon another tipsy man arrived, and insisted on coming upon the mats with his boots on, which is considered most improper. The hotel-keeper remonstrated with him, but he replied, "What difference does it make? I have come to hear the preaching; if I listen well,

it is all the same whether my boots are on or off." Then he pointed to a pair of thin indoor slippers I had on, and said, "Look at that; the foreigner has shoes on!" The landlord explained that these were never worn out of doors, and there was nothing on the soles to hurt the mats, &c., &c.; but the man still persisted, and I was afraid it would end in a scuffle, so I went out and remonstrated with him, and begged him if he could not comply with the custom of his fellow-countrymen to leave altogether, which he did. These disturbances break the thread of a discourse, and often rudely interrupt that tranquillity of mind which it is so desirable to possess when preaching the Gospel. Happily such experience is rare in this part of Japan; we seldom meet with any interruption whatever. I sold most of the books I had brought. The hotel-keeper and one or two more in the town seem very favourably impressed towards Christianity. After the service I heard the landlord arguing with another man against Buddhism, and in favour of the Christian faith. He afterwards came into my room and chatted till very late at night.

LONDON, July 13th, 1882.

The political atmosphere is so heavily charged with impending difficulty that it can not be pierced by the keenest observer. Affairs in Ireland have been going from bad to worse: assassinations continue until their frequency almost fails to startle. The Prevention of Crime (Ireland) Bill has, for two months, drawn its weary way along, but has at length become law. It received the royal assent yesterday and, in due course, would be in operation to-day. We shall soon see if it is to be administered with promptitude and firmness; if it be, some of the awful crimes of the past may, even yet, be atoned for. The weary absurdities in the shape of obstructive amendments proposed by Mr. Parnell and his satellites, were constantly received by the Prime Minister in a manner which did little credit to the dignity of his position, for there is a time when forbearance degenerates into weakness. The patience of the House, however, was, finally exhausted, and it culminated in the expulsion of 25 of the obstructives. Mr. O'Donnell offered a direct insult to the Chairman of Committee (Dr. Lyon Playfair) and was, in consequence, suspended from his parliamentary duties for fourteen days. During the debate on Clause 8 (giving power of domiciliary search during the whole twenty-four hours of the day) the government undertook, as a sop to the rebels, to reconsider the stringency of the clause. Irish members had drawn very graphic pictures of the cruelty and indelicacy of hordes of policemen breaking into quiet homes at dead of night, and ruthlessly disturbing the innocent repose of females, under the mean and miserable pretext of searching for arms and ammunition. This had its effect on the Treasury bench, for when the bill had been debated, the Government proposed that Clause 8 should be modified, restricting the right of search between sunrise and sunset. Such a proviso, if carried, would have rendered the clause a stupid farce; fortunately, the Government suffered a defeat by 13 votes. There was one feature in the debate or this proviso which was positively ludicrous: The disaffected section of the Irish party had withdrawn from the House early in the evening in a fit of indignation against the "brutal Saxon," and listened to the debate from the gallery; whereas, if they had remained in the House and voted, they would have carried their point by lifting the Government into a majority. The Arrears of Rent (Ireland) Bill is now occupying the attention of our legislators. When Irish affairs are disposed of (if that happy day should ever arrive), probably the requirements of the other parts of the kingdom may receive a little consideration.

The telegraph will have informed you of the bombardment of Alexandria by the English fleet and of the destruction of the city. The latest telegrams from Alexandria give us news up to this forenoon. These announce the Egyptian army as being "greatly demoralised and in full retreat towards the interior; of released convicts having 'set fire to the city and committed horrible atrocities;" of one hundred Christians having been massacred last night; whilst others, who escaped the massacre, "fought their way to the beach, whence they were taken off by the boats of the Fleet;" and of the city being given up to pillage by Bedonins. It is to be hoped that Arabi Pasha may be captured, and that justice may be administered to him as the author of such fearful loss of life and property. The Flag of Truce which was hoisted by the Egyptians yesterday, appears to have been run up as a blind, for the purpose of enabling Arabi to withdraw his troops into the

interior. This battle will be memorable in history as the first in which the large guns of modern warfare have been engaged; there are several 25 ton and four eighty-one ton guns in use.

The English Admiral, Sir B. Seymour, closed the Suez Canal, yesterday, against all traffic, but instructions have been sent from the Admiralty to allow vessels to pass through. It becomes doubtful, however, whether any precautions the Government may take, will ensure the safety of the Canal. Arabi threatens to destroy it, with dynamite if need be; he has the power, but it is to be hoped he has the fear of exercising it.

We have had very unfavorable weather for several weeks past; the heavy rains have done great damage to the hay crop; and although roots have benefitted, there is great anxiety for the wheat. Prayer for fine weather has been offered in many churches of late.

If a clergyman or minister of any denomination were to announce from his pulpit that on a given date an all-night prayer meeting would be held in the vestry, the effect produced on his hearers might be of the nature of a shock from a galvanic battery; and, as the date approached, the sick list would probably have important accessions. Prayer meetings, somehow or other, are generally things of a weakly constitution, their numerical strength seldom exceeding 5 or 10 per cent. of Sabbath worshippers; nor is it always that amongst the little company, there are sufficient present capable of sustaining the meeting for the allotted time. This fact calls to my recollection a story told to me by a minister many years ago. He said that in his very early days he attended a prayer meeting where, as usual, a mere handful of people was present. The deacon in charge placed his watch on a bench before him and prayed for half an hour; he then called on his colleague—"Brother Jones will address a few words of prayer to us." Brother Jones accordingly occupied his moiety of the time, and thus the accustomed hour was passed. My friend's experience was an extreme case, no doubt; but it has many near relations even now. General Booth and his co-adjutors of the Salvation Army have a lofty scorn for such religious pigmies; they do things on a different scale, and often indulge in what Americans would call a "big boom." The Army organ, the *War Cry*, announced, a month ago, that an All-night prayer meeting would be held at the Clapton Congress Hall on June 22, beginning at 11 o'clock p.m.; that the doors would be open at half-past ten, closed an hour later, and not opened again until half-past four the following morning. Ordinarily, the weakness of the flesh would have prevailed in my own case, but such an opportunity as this was not to be lightly dismissed. I was at the hall soon after ten o'clock, but there was already a crowd there waiting for the doors to be opened, quite large enough to fill a dozen or more vestries, and furnish each with a prayer meeting such as those apartments are strangers to. The people were singing hymns, according to Army custom, to wile away the time. For some time after the doors were opened large numbers entered the spacious hall; and when they were closed at 11.30 p.m. there must have been 3000 persons present.

The General, on his appearance, was greeted with the usual "Amen volley." The band was shorn of some of its members, but the big drum was still an important factor in the proceedings. After singing and prayer the General read 1st Epistle of John, 3rd chapter, laying special stress on the 19th verse. He said "herby we know that we are of the truth; not hope so, or think so, but know. If we have no condemnation we have no fear; and, if we are in the enjoyment of His favor, how can we be miserable sinners?" He explained that the object of the All-night prayer meeting was to wrestle with God, and to be right with Him. He exhorted his hearers not to be discouraged by past failures, but to offer themselves for entire consecration to God. A clean heart, a holy life, are at once the duty and the privilege of every believer. No one should be satisfied with conversion, which ought to be regarded as almost the initial stage in the Christian life;

* Our readers will remember that the Litany of our Church was originally written in Latin, and that the word *miserabilis* in Latin means simply "deserving, or needing, pity or compassion," which is just what the compilers of our Prayer Book meant by "miserable sinners." [Ed.]

conversion must, of course, come first, then consecration. He maintained that nothing could be plainer than the teaching of scripture on this subject. He assumed that all present were converted, the meeting being intended for such, and later on in the night he would give an opportunity for those who were not in the enjoyment of a clean heart to go to the table and offer themselves as desiring this blessing. After some hearty singing—it hardly sounded like the singing of miserable sinners—prayer was offered by three persons at the same time in different parts of the hall. As the confusion was not edifying, the General's sons motioned to those nearest them to refrain, but to no purpose, for their eyes were closed; this circumstance added another proof to the truth of the old saw that a wink is as good as a nod to a blind horse. I noticed, several times during the night, that two or three were offering prayer simultaneously. Although this was rather distracting, I was impressed with the great difference between the Army people and what I know to be the case with most others in this matter of prayer meeting. Ordinarily, it is not easy for the leader to get enough support; with the Army there is a superfluity. Two "officers" then spoke on the subject of holiness; one of these said it was a long time after his conversion that he obtained the blessing of a clean heart, but now he realized what the apostle meant by the words "the very God of peace sanctify you wholly." The General's daughters then sang a duet, after which Major Howard, who always speaks well, gave an earnest and powerful address on the necessity and privilege of a clean heart. He said his little child, now in heaven, used to meet him on his return home in an evening; she knew she had just been washed and had a clean pinafore put on that he might see her "spick and span," and would say "Am I clean, papa? Am I clean?" "Yes, my darling, you are very clean," was the approving and satisfying reply. "I ask God for a standard of cleanliness," said the major, "and am satisfied when His approving smile beams upon me. When in the potteries I saw a potter at work on the clay, moulding it into shape; but when an inscription was put on the vessel, it had to go into the fire to be burnt in." The major left his hearers to apply the analogy. I think it would be difficult for people to listen to a man like Major Howard without being deeply impressed, to say the least of it.

After more singing the General announced that a "Hallelujah Love-feast" would then be held, but before the meeting was open for "testimony" he would urge all who desired a clean heart to come and kneel at the table, resolving thenceforward to give up everything that might impede their growth in holiness; "whatever the hindrance might be, whether a love of finery amongst women, or of grosser things amongst men, determine, once for all, in the strength of God to put it away." He said that, after a little more singing the meeting would be open for testimony. He then gave out, or, rather, began to sing, the congregation quickly taking up the song—

I fell into the fountain,

And washed my sins away.

While this was being heartily sung, over and over again, the table which was about thirty or forty feet long, was surrounded. Still the singing went on; still numbers were going forward, until those kneeling around the table were always two and frequently three and four deep. Presently the singing ceased; many in all parts of the hall stood up and stated in a few words they were saved and, having clean hearts, were conscious of living in God's favor. Then more singing, while those at the table arose and made room for others. I noticed, amongst those so kneeling, two or three women quietly remove flowers and feathers from their hats in token, I suppose, of their renouncing such trifles for the future. I confess this seemed to me to be the most touching part of the spectacle, and I could have appreciated, at a high premium, any one who would have taken these little gewgaws and laid them quietly—even tenderly, if you will—aside. It gave a wrench to the sensitive element in one's nature to see them raised aloft by a vulgar hand whose owner beat time with them as with a *baton*, and strode along the floor of the hall with all the dignity of a victor bearing the laurels of a conquered foe. It is hardly fair, perhaps, to look for refinement in every quarter, for the man who was guilty of this act stated, when giving his testimony shortly afterwards, that

he was once a burglar, but had been washed in the blood of Jesus, and was now living in the enjoyment of a clean heart. When I heard this man, in the presence of 3000 people, make such a declaration, I forgave him for flaunting that handful of kickshaws in our faces. In the aggregate there must have been many hundreds around the table during the night, who had gone there as an evidence of a desire for holiness; many of these testified to having received the blessing.

When the doors were opened at half-past four o'clock in the morning I withdrew, having been there nearly six and a half hours. I had seen much which afforded matter for reflection; and as I walked homewards, enjoying the pure air of an early summer's morning, I took a quiet review of the night's proceedings. Although I am in hearty sympathy with the Army it always appears to me that it is a serious mistake to have so much "testimony" and so little of the Book. If the multitudes who belong to the ranks were encouraged to read more and speak less—in fact, to "search the scriptures"—and this, too, by having the example set them in all the Army meetings, I think the benefit would soon be apparent. I can not discover that there is any special virtue in an all-night prayer meeting. I am rather inclined to the opinion that if such a meeting must extend over six hours it would be quite as well—probably better—to begin in the afternoon and close at midnight. I admire the zeal of these people, albeit it is not always blended with discretion. Yet their very earnestness is a subject of rebuke amongst their carping critics. The Earl of Shaftesbury, much to my surprise, said lately when speaking on this point, "Mr. Booth and his myrmidons are said to be in earnest; the devil is in earnest; Mr. Bradlaugh is in earnest." Such language is unworthy so good a man. Would he have "Mr. Booth and his myrmidons" as half-hearted and frigid as the average orthodox Christian? His lordship seems to forget that the devil's earnestness makes it imperative for some of his assailants to be in earnest too. Nor does he give us a hint as to where we could find (apart from the Salvation Army) 3000 people drawn from the masses willing to spend an entire night in prayer. Mr. Henry Varley, in his paper a fortnight ago, was on another tack; he grieves over a "considerable diminution in the accustomed donations and receipts," in connexion with mission work in London, and lays it to the charge of the "predominating claim the Salvation Army makes." He can not even congratulate the Army on having secured the sympathy of the Archbishop of Canterbury. He says, "it is all very well for Mr. Tait to offer £5 and his influence, either to or for the Salvation Army," &c. It is really pitiful to see good men descend to such paltry terms. Perhaps the best advice that can be given for their comfort is to recommend to them a brief study of Gamaliel.

I have said on a previous occasion that a considerable section in the Church of England has expressed sympathy with the Army. I was pleased to hear one member of it—the Rev. Dr. Hutton, of Kensington—say, at Exeter Hall not long ago, that he had been in many Cathedrals in almost every part of the world, but had never seen such a sight as he witnessed on the evening of May 13, at the opening festival of the Clapton Congress Hall, (this was referred to in my last letter.) It did not want, he said, any written page to tell him the people were happy, but on their countenances was written the peace of God. "Many adverse statements," says the Dr. "have been made about the Salvation Army, but they are lies forged in hell. They make a joyful noise. The word in the Hebrew, which, in the 100th Psalm, is rendered 'noise' really is 'shout.' There was a joyful shout at the Clapton Congress Hall, but no noise." This will do, probably, as a set-off to the above-named critics.

There will, however, always be differences of opinion on every subject, even amongst Christian people; and as some evidence of this truism I may remark that Dr. Wordsworth, Bishop of Lincoln, when speaking on temperance a few days ago, said "the pledge is both unscriptural and heretical, and it is a deadly sin to sign it." What next?

The Army had another "big boom" on the 3rd instant, at the Alexandra Palace. They had hired the whole premises for the day; no intoxicants were allowed to be sold, and all amusements were suspended. About 30,000 people were present, chiefly members of and sympathizers

with the movement. It was a "thanksgiving meeting" in recognition of "all the goodness of 17 years past," for the General said it was just 17 years since he "stood on Mile End Waste, London, E., to describe the great salvation." There was then a small Christian mission, without a plan or, perhaps, a thought as to its future development and present magnitude. It is only within the last three or four years that it has assumed a definite shape, and quite recently that it has grown to the marvellous proportions we now see. In the evening the General addressed a very large audience from the grand stand after a "march past": Mrs. Booth preached in the theatre, and Mr. Bramwell Booth conducted a holiness meeting in the hippodrome. I attended the last named, and heard a critic's voice during the very hearty singing; perhaps he discovered there was a noise instead of a shout: a hungry lion* caged in the corner roared in earnest, as though suffering from a considerable diminution in his accustomed receipts.

PENTALPHA, F.S.A.

TEMPERANCE.

CHURCH OF ENGLAND TEMPERANCE SOCIETY.

MINUTES OF COMMITTEE MEETING, HELD AUGUST 1ST.

Present:—E. M. Stephen, Esq., in the chair, and Dr. Hansard, J. S. Shearston, Esq., and clerical Secretary.

After prayers and reading of minutes, the Treasurer reported having received since last meeting in subscriptions, donations, affiliation fees, and offertory collections, the sum of £5 10s. 9d., and that after payment of the missionary's salary for July there remained a balance of £23 9s.

Correspondence was read from the Bishop of North Queensland enclosing subscriptions, and stating that the Society was well established in his Diocese. Another letter was read from Archdeacon Matthews, who reported that an effort was being made to form branches throughout the Brisbane Diocese, with the concurrence of their Diocesan Synod. The reply of the Rev. H. W. Taylor was also read and deemed satisfactory.

The Clerical Secretary laid on the table Reports of the Parent Society in England for last year. The Secretary also reported that he had, by permission, laid upon the Table of the Diocesan Synod the last Report of the N.S.W. Branch of the C.E.T.S., and that he had moved in Synod the following amended Resolution:—

1. "That this Synod recognizes with gratitude the powerful and beneficial results of the Church of England Temperance Society's work in England, and expresses the hope that the work of the Affiliated Branch in this Diocese will be carried on with similar energy and success, and (2), that the Report be laid on the Table annually."

Reports were received of the formation of a new Branch at St. Thomas', Balmain West, and of successful annual meetings at St. James' and St. Paul's Branches having been held.

An abstract of the work of the Society's Missionary for the past month was given.

The meeting closed with the Benediction.

C.E.T.S. ST. ANDREW'S.—This branch met on Monday evening, 21st ult., for the usual monthly meeting.

The general order of affairs, however, was considerably improved by the kindness of the members of the S.S. Simon and Jude Branch, who undertook to provide an evening's entertainment, the appreciation of the audience, which numbered about 250, being manifest by the applause accorded to the several singers and reciters. Mr. H. J. Noble, accompanist, also contributed much to the pleasure of the evening by two organ solos. This branch of the Society has hitherto manifested an inclination to die from want of sympathy and help on the part of many of its members. But it is hoped that the stimulus given by our friends from S.S. Simon and Jude will be seen in increased effort to do, at least, something towards counteracting the baneful effects of public house meetings by giving rational and innocent amusement, and at the same time impressing upon all the value of the Society's work, for which we meet from month to month.

BATHURST DIOCESE.

C.E.T.S. GRENFELL.—This Society was formed in June, 1874, by the then Incumbent of the parish, the Rev. A. R. Blacket, B.A., now Canon Blacket, B.A., of Kelso, and afterwards carried on with great success by his successor, the Rev. F. S. Wilson. This gentleman not only sustained the work during his incumbency, but prosecuted it with much energy and vigour. The roll of members when he resigned the parish numbered 300, after marking off those who had broken their pledge, or had left the district. This total was made up of 140 adults and 160 juvenile members. The roll now numbers 145 adults and 163 juveniles, being a total of 308.

The monthly meetings have been held regularly ever since the formation of the Society, and have always been very popular, nor do they seem to lose their popularity. The meeting on Monday evening last is said to have been the largest winter meeting ever witnessed since the Society was formed. The programme was a very liberal one, consisting of readings, recitations, the singing of temperance

* We believe our correspondent here alludes to Mr. Henry Varley. [Ed.]

melodies, also of a chorus, solo, and a duet. The meetings are always opened with singing, the reading of a portion of Scripture, and a short address thereon by the Incumbent, the Rev. R. J. Read, and close with the Benediction. Mr. J. D. Campbell performs the office of secretary, and Mrs. Read that of harmonist.

TWENTIETH ANNIVERSARY OF THE C.E.T.S., LONDON.

Whether our young country has anything to learn from the old folks at home or not, she can certainly afford some contrasts between her treatment of some subjects and the manner in which they are dealt with at the other side of the water. This reflection was forced upon us during the debate in Synod, on the motion of the Rev. W. Hough, asking the Synod to sanction the work of the Church of England Temperance Society. It was amusing to hear old arguments such as our forefathers used to hear when the pioneers of the cause were at work, brought up and hammered out as if they were new and fresh discoveries. One speaker seemed to find a fond delight in jangling the old rusty implements of a bygone day, but happily, the Synod heard his music silenced by the complete reply of the Rev. A. W. Pain.

By a permission, which seemed grudgingly given, an amended resolution at last found its place in the records of the Synod, as if in fact, such an august assembly could hardly be expected to give attention to the matter at all. Now, just at this very time, the numbers of the *C.E.T. Chronicle* published in London April 29 and May 6, came to hand, and certainly as one reads their contents we wonder if it can be the same Society which published those papers and whose meetings are chronicled therein, that was treated to such a dish of cold charity in the Synod of Sydney. A friendly correspondent, (J.T.H.), has written to us about the really splendid demonstrations which marked the anniversary of the C.E.T.S. in London. The meeting in the Library of Lambeth was crowded, and the speeches telling and vigorous. The enthusiasm of the Total Abstinence section in Exeter Hall was kept at white heat by speech after speech, each one so fresh that a reader might suppose there had been an allotment of topics beforehand. The large hall was densely crowded. A choir of 250 voices contributed an excellent selection of anthems and part songs. The brave and wise Canon Ellison led the meeting in prayer.

An epitome of the Report, ten minutes long was read. Lord Mount-Temple was in the chair and led off in a speech brimfull of good sense, noting with special satisfaction the growth of medical opinion and practice in favour of non-alcoholic treatment of diseases. Addresses were given by the Rev. G. Eversard, the Hon. T. H. W. Polham, and Key, J. W. Horsley. As Chaplain of Clerkenwell prison the latter gentleman has exceptionally favourable opportunities of tracing the connection between the use of drink and crime, and his testimony is emphatic that the path to the jail lies through the drinking shops.

There was a speciality in the speech of Mr. E. P. Weston, the great pedestrian. It was full of queer American humour, and contained an admirable and shrewdly spoken commendation of the methods pursued by the C.E.T.S. as different from and superior to all kindred societies.

Time and space forbid to speak of the Report. It really covers the whole field, and we can scarcely imagine anything likely to work well which has been left untried by this noble Society.

The annual conference of the Women's Union in connection with the Society deserves more than a passing mention. St. James' Hall was filled with a large assemblage of ladies, and on the platform were many notable friends of the cause. The Bishop of Gloucester and the cause of Temperance. He named Mrs. C. Lucas Balfour, Mrs. Bristol presided and spoke eloquently of the service done by women to the cause of Temperance. He named Mrs. C. Lucas Balfour, Mrs. S. C. Hall, Miss Marsh, and Mrs. Wightman. Papers were read by several ladies. They were all full of the grace and tenderness characteristic of cultured christian womanhood—one of them by Mrs. G. S. Beane, on "What do we wish for our children?" was exquisitely touching and beautiful. A letter was read from Miss Ada M. Leigh, of "The Young Englishwoman's Home," in Paris, telling of a Temperance Society and Band of Hope Union in connection with her work amongst the English in that gay city. After remarks from Canon Ellison, an eloquent address was given by Mrs. Piper, a missionary's wife, just returned from Japan, and another by Miss Sands, who is doing a good work amongst the soldiers, sailors, and police of Cork. Australia was worthily represented by the Bishop of Ballarat, and the Rev. Dr. Haigh-Brown, Head master of the Charterhouse closed the speaking thus:—"The Temperance movement was the cause of God and therefore it must triumph. He was a Total Abstinence because he knew that he who would win others to a cause must first give himself to it." These words we commend to the thoughtful attention of the members of our Synod and churchmen generally.

ENGLISH MAIL.

SCIENTIFIC MEN

are perhaps not often awe-struck by natural phenomena. Yet it seems to have been the case with the band of scientists gathered a few weeks ago in Egypt for the observation of the eclipse. In spite of the absolute necessity for silence and coolness, during the few seconds when the moon's orb totally obscured that of the sun, that observations might be correctly taken during that precious minute, a letter to the *Daily News* says:—

"While the sky darkened and assumed a leaden hue, the hills bounding the Nile bathed in purple, the great silence gave way, and from river and palm-shaded slope arose a shout of wonder and fear, which reached its climax at the moment of the sun's disappearance;

nor ceased then, for, in addition to the horror of an eclipse—which the natives here, as in India, attribute it to the act of a dragon—there appeared in the heavens on the right of the sun an unmistakable scimitar. The eclipse had, in fact, revealed the existence of a new comet." The remarkable part about it is that the *Satanas* as well as the superstitious natives were impressed with a sense of the supernatural overruling the natural, though in fact there was here nothing supernatural. How will the world receive the Seventh Vial, and its appalling concomitants. Then indeed will the Supernatural One clothed probably in a glorified likeness of His once-borne humanity take vengeance for the persecution of His Saints upon their self-condemned enemies. The rocks and hills will not hide the vomiting atheist or the cowardly hypocrite from the wrath of the Lamb of God slain from the foundation of the world.

THE SUNDAY QUESTION

has divided the two working-men's candidates in the British House of Commons. This reminds us that that the Government are still cruelly ignoring the vile and diabolical tyranny that is exercised over tram-car men and railway employées. We gave the facts about tram-car men in our last issue. The railway men are just as badly used. The only way in which a railway porter at one of our stations can get one Sunday in three seems to be according to his own account, by working two days and the intervening night in succession once in three weeks. He thereby sets free the man who would otherwise relieve him, and is himself in turn set free by that man when his own Sunday comes round again. But what a terrible ordeal this man has to pass through once in three weeks. Can nothing be done for him? If he complains himself he will be at once cashiered and his place filled up. We trust that the Lord's Day Observance Society Petition forms will be speedily filled up and sent in to Miss Fox at Ashford on Archdeacon King at Miller's Point. For our own part whenever Sunday comes round we feel a miserable consciousness that for many of our fellow-creatures it brings no hallowed sanctifying resting influences but simply a Pandemonium of shrieking locomotives and tram-cars, and blaspheming drunken Sabbath-breaking Christ-despising men and women. Mr. Broadhurst, M.P. for Stoke is, as an English paper tells us, "specially returned to speak the mind and watch over the interests of those who toil for weekly wages." The more sagacious members of this class are acute enough to be adverse to the opening of museums and art-galleries on Sundays. The House of Commons rejected the motion in favour of this so-called boon by 208 against 83. In this matter the vast bulk of the nation will support them, as far as present tokens indicate.

THE CHURCH AND THE SALVATION ARMY

Is the heading of a paragraph in the *Weekly London Times*, June 16. It says, "The 7th, or Stoke Newington Corps, of this Army marched in procession from their hall in High-street, Stoke Newington, to St. Faith's Church at that place, on Friday evening (June 9th), where a brief and suitable service was celebrated and a sermon delivered by the Bishop of Bedford, Bishop Suffragan of East London. Notwithstanding the inclement weather, there was a crowded congregation. The responses were uttered with an energy unusual in an ordinary congregation. A running commentary of ejaculations accompanied the reading of the lesson from Holy Scripture. The order of service observed had the approval of the Bishop who selected his text from the Ephesians, chap. iv. verse 13—'Unto a perfect man.'" During the course of his remarks he welcomed the Salvationists as fellow-workers with the clergy of the Church of England in the cause of Christ, observing that their ways of working were, doubtless, well-adapted to reach the masses of the people at the East End of London, where he was appointed to labour. The "perfect man" whom he painted did not believe that religion was to be fostered by a melancholy face; but, on the contrary, found that religion made him joyous, bright, and happy. To reach and influence for their highest good the debased and ignorant it was requisite to go to them with the simplest truths. They required to be addressed as little children were spoken to and told of the Father who loved them and the Saviour who died for them. The Salvation Army was, he believed, trying to make the bulk of the people feel these simple, saving truths. They were endeavouring to bring the knowledge of the Saviour home to the lost; and it would, indeed, be strange if he himself, called as he was to preside over the work of the Church of England in East London, did not heartily support them in this endeavour. They were striving alike to reach the masses of the Godless and indifferent, and there should be no jealousy between them. If the Salvation Army was teaching the Church to question herself as to whether it is not possible that she had been a little too cold, too straight-laced, lacking in the intensity of her longing to seek and to save, then he thought the Church owed the Army a debt of gratitude. At the same time, a Clergyman at the East of London had more than enough to do if he performed his duty. It was strange that in the 19th century of the Christian religion they had to go on laying the foundation of that religion; yet this must be done. His earnest desire, however, was that they should not be merely content with laying the foundations, but that they should build up as exclamations from the Salvationists, who, on gaining the street jultianly struck up their favourite songs and marched back to their hall quarters."

"LOAVES AND FISHES" NOT ALWAYS AN ATTRACTION.

The sum of £700 had accumulated on the vacant canonry to which the new Archdeacon Watkins has lately been collated in the diocese of Durham. As we announced his preference in our last issue, it may be worth while to mention this little incident. He writes thus in a letter which the Bishop of Durham has published in the newspapers of the dioceses of Durham and Newcastle. "Durham, June 21st, 1882. My dear Lord Bishop,—I find that one of the accidents connected with my collation to a canonry, which has long been vacant, is that a

sum amounting to about £700 is placed to my credit. It can have been no part of your lordship's intention thus to enrich one who is more than abundantly paid for all services which he is able to render; and I cannot think that it is consistent with my own position to regard this large sum as in any sense private property. For a considerable portion of it there are obvious claims. The disposal of the remainder is a matter of considerable difficulty. My desire is to make it useful to some of the poorer clergy of your lordship's diocese; whose incomes are out of all proportion to their merits and their needs; but it seems to me that this desire can only be carried out on the condition that the names of such brethren should not become known to myself. I have, therefore, with much reluctance, resolved to ask your lordship to become the means of carrying out this desire, if it should approve itself to your lordship's judgment. On hearing that my desire has the good fortune to receive your lordship's approval, I will direct that the sum of £500 be paid in any way convenient to your lordship. I have the honour to remain, your lordship's faithful servant, H. W. WATKINS."

SEVEN ABSTAINING BISHOPS.

The Clerical World states that the new Bishop of Newcastle, Ernest Wilberforce, will make the seventh abstaining English prelate; the others being the Bishops of Exeter, Gloucester, and Bristol, Rochester, Durham, Dover, and Bedford (East London).

SALVATION ARMY NEWS.

The Bishop of Manchester preaching on Sunday, June 25, at St. George's, in the East, London, from St. Luke xv., ("Now all the publicans and sinners were drawing near unto him to hear him") said that "he did not know what success had rewarded the labours of the Salvation Army, but he thought all must admire the courage of those fervent and indefatigable people, and he for one, most heartily wished them success in their efforts in reclaiming their drunken, degraded and fallen fellow-creatures."

The Earl of Shaftesbury, on the other hand, at a meeting in the grounds of Knights House, Blackheath, on Saturday afternoon, June 24th, denounced the Salvation Army. The object of the said meeting was to receive an account of the committee for special services in theatres, halls, and mission-rooms. His lordship, replying to a vote of thanks as reported by the *Guardian*, June 25, "warmly advocated the extension of lay agency in evangelistic work among the lower classes, and cited instances where good had resulted from religious services held in theatres, of which he heartily approved. But the poor, he continued, were not to be caught by gymnastics and music. He saw that the Archbishop of Canterbury had sent £5 to General Booth, of the Salvation Army, and many were prepared to back up the 'General' and his myrmidons, and sanctioned their services; but he (the Earl) could not endorse the name given to the 'Army,' and considered it downright blasphemy. They might call it 'General' Booth's Army, if they liked. He was not prepared to hear the Rev. Burman Cassin speak, as he had done, of the music at such services and say they were in earnest. Was not Bradlaugh in earnest? Was not the devil in earnest? If they upheld all that was in earnest they would not know what they might support. The excesses of the 'Army' were producing great irreverence of thought, of expression, and of action, and were turning religion into a play, were making it grotesque and familiar. He read in one paper—the *War Cry*—that a meeting was to finish with the Hallelujah Gallop, and if religion were made easy hundreds would join. But that was not the way to carry on the work of the Gospel. It must be preached with simplicity and fervour, to reach the hearts of the people; if they departed from that, they would see a decline of all religion in the country, and the excesses of one body would terminate in the destruction of another."

The Earl of Portesque has spoken at some length in the House of Lords in defence of the Salvation Army.

The Rural Dean of Ardwick, the Rev. J. A. Atkinson, read at his rural-decanal conference a letter from "General Booth," to whom he had sent a report of a previous meeting's discussion. The letter is as follows:—"Salvation Army Head Quarters, London, May 26th. We are much obliged for yours, with account of discussion, which will, we trust, do much good. You may rely upon our always doing our utmost to avoid controversy and to confine the attention of all under our control to the great salvation work of which alone we exist. The Bishop of Truro and Dr. Westcott, of Cambridge, called here yesterday to inquire about the question of our relations to the Church. There is, evidently, a very friendly feeling and earnest desire to establish the best relations possible with us. But, of course, it remains to be seen whether the Church will be willing to recognize us just such as we are and without our taking any new and special action under the direction of the Bishops. We trust they will see the great desirability of blessing and helping the Salvation Army, just such as it is."

The Bishop of Llandaff also wrote to the Rural Dean of Ardwick, as follows:—"I have been much interested by your paper on the Salvation Army, which you have been so good as to send me, and hope it may produce some practical effect. For years I have had a strong feeling that our Church Services do not condescend, as they should do, to men of low estate, and that our parochial system in many places is *roz et praterata nihil*. In one of my parishes, the population when I became Bishop of Llandaff, was 265. It is now reckoned as 25,000. The foundation of a new church was laid there a few weeks ago, and I was very thankful for it. But it will be built for the educated and cultivated portion of the inhabitants, doing nothing for the sheep that are scattered abroad, the multitudes who cannot understand our Liturgy and elaborate services, and never enter our churches. This is but one of many instances of our shortcomings in my diocese. But what are we to do? That is the difficulty. If your future discussion leads to anything practical I should be very glad to hear the result."

These letters having been read, Mr. W. Hope moved the following resolution, which was seconded by Professor Core:—"That this Con-

ference whilst it anxiously awaits the direction of the Bishops as to the attitude of the Church towards the Salvation Army, is of opinion that special efforts, supplementary to the parochial system, should be made by the Church for the evangelisation of the masses." The *Guardian* then reports the following discussion to have taken place: "The Rev. T. A. Lacey said the important question was what became of the individuals who were converted by the Salvation Army, but did not become Captains and the like in the Army. If Mission-work was undertaken by the Church, they must remember that their parishes were already undermanned clerically. The Rev. J. T. Chippendale remarked that all revival movements had a tendency to go into extravagance, but on the other hand *Chorochonem must take care that they did not become petrified fossils*. In the Ritualistic churches they found the nearest approach in the best form which the Church would allow to the Salvation Army movement. He would desire to see a body of Mission Clergy having the assistance of lay help. The Rev. J. J. Twist said the one ground of hope for the amalgamation of the Army with the Church was, that they did not profess to be a sect, and that the administering of sacraments did not form part of their plan. The proposition was adopted unanimously. The Conference further resolved to request the Bishop to bring the subject of the Church and the Salvation Army before his Rural Deans at their annual meeting, and before the York Convocation at its next meeting."

An ecclesiastical organization has been started in two of the densely crowded quarters of Bristol, for the purpose of rescuing those who whom the Salvation Army appeals. It is composed of communicants, each of them wearing a scarlet badge of membership. Working-men carry out the enterprise, under the guidance of the clergy.

THE ARCHBISHOP OF CANTERBURY AND THE SALVATION ARMY.

It may interest some of our readers to have the exact text of the Archbishop of Canterbury's letter on the above subject before them. It is as follows:—"Lambeth Palace, June 20. My dear Sir,—I am directed by the Archbishop of Canterbury to write to you with reference to the letter he yesterday received from you. The Archbishop desires me to assure you that if it should be in his power to assist, by any influence with the Charity Commissioner or otherwise, the acquisition by your body of the site at present occupied by the theatre, tavern, and dancing gardens in question, he will gladly further your wishes in the matter. You will readily understand that the innumerable claims made upon the Archbishop render it impossible for him to give you material assistance in effecting the purchase of these expensive premises. The question of the co-operation of the Clergy of the Church of England in the actual work of your association is one of extreme difficulty. Without expressing at present any opinion upon that subject, his Grace has no hesitation in approving the acquisition by you of premises at present used for so different a purpose, and though his contribution can, as I have said, be only a nominal one, I am authorized to say that you may put down the Archbishop's name as a subscriber of £5, for which I enclose cheque. I remain, yours faithfully, RANDALL S. DAVIDSON. Mr. William Booth (Chaplain.)"

PURCHASE OF THE EAGLE TAVERN AND GRECIAN THEATRE AND DANCING GROUNDS.

With reference to the above subject, Mr. William Booth writes to the *Guardian* thus:—"We have only three weeks in which to complete the payment of the purchase-money of the lease, £16,750; but I have not hesitated to undertake this great responsibility, sure that God will not allow me to be confounded, and confident that his people will eagerly and heartily assist us in striking so great a blow at the kingdom of the evil one for the glory of our common Lord. Cheques and P. O. S. should be made payable to yours faithfully, WILLIAM BOOTH, Headquarters of the Salvation Army, 101, Queen Victoria-street, London, E.C. June 24, 1882." Mr. Booth also states in his letter that the Bishop of London, the Right Hon. Earl Cairns, the ex-Lord Mayor and others have expressed their warm sympathy with the work of the Salvation Army. Mr. Booth has published a pamphlet entitled *Aggressive Christianity*, and General Booth a pamphlet entitled *Heathen England*.

THE ENGLISH CHURCH UNION

Is now denounced even by the *Guardian*. It seems that it is now to be compared, even by the *Guardian*, to Saturn, who devoured his own children. It has formed a "Catholic League" for the complete restoration of the Catholic privileges inherent in the Church of England. These "privileges," we quote a leading article in the *Guardian* of June 28, are "the use of Incense, Masses for the Dead, and Mariolatry." One feature of their programme meets with our approval, provided it means what it says without any idolatrous taint underlying its fair surface. They propose establishing "a Brotherhood of the Common Life" to "propagate the Gospel of Christ in the highways and byways, free from the constraint of custom and stiffness of recognised formulas." It seems however that the gentlemen of this "Catholic League" are much distinguished by that "Devotion to our Lady" which the English people are rightly suspicious of. The *Guardian* says very aptly on this point:—"So much of the popular devotion has been directed to her in the Roman Church as to amount to practical deification of the Almighty Father and the Saviour of Mankind."

THE RESCUE OF MR. LEIGH SMITH

adds another page to the eventful history of Arctic exploration. The telegram in the *Sydney Morning Herald* of August 23rd, must have been a source of great relief to any who were conscious that Mr. Smith and his little vessel, the *Etwa*, had not been seen or heard off since July, 1881, when they were off the south-western shore of Novaya Zemlya, to which it now transpires that they travelled back by 1000 miles sledging and rowing from their ice-bound vessel. Mr.

Smith and his crew may well offer heartfelt thanks to God for having preserved their ship from being crushed into splinters as the *Hansa* was, or carried ice-bound beyond any possibility of return, as the *Tegethoff* was. It is also a matter for thankfulness that he received the wisdom to lay in a store of provisions for one winter, though he quite intended to return with the summer. Had he not done so, it is in the light of this telegram absolutely certain that he and every man of his crew would have left their bones on the frozen wilderness of the Arctic Ocean.

THE BISHOP OF GRAHAMSTOWN V. DEAN WILLIAMS.

It will, we trust, be within the memory of some of our readers that in the issue of our paper for December, 1880, we called attention under the above heading, to an important lawsuit. Like most things that get into the hands of lawyers it has taken a long time in arriving at any conclusion. This important case is now decided. It was first brought before the Supreme Court at the Cape Colony. Then the Bishop of Grahamstown, Bishop Merriman appealed against the decision of the Supreme Court at the Cape to her Majesty's Judicial Committee of the Privy Council. The councillors who heard the case were Sir Barnes Peacock, Sir Robert Collier, Sir James Hannen, Sir Richard Couch, and Sir Arthur Hobhouse. As this case is more or less likely to be quoted in future ecclesiastical administration of colonial bishoprics, it is important to know exactly what the decision of the Highest Court of Appeal is in this matter. The judgment was read by Sir Arthur Hobhouse. It should be remembered that the appellant is Bishop Merriman, Bishop of Grahamstown in South Africa, and that the respondent is Dean Williams, Dean of the Cathedral at Grahamstown, called the Cathedral of St. George. We cannot do better than recite the matter as reported in the *Guardian*, June 28:—

"The Supreme Court at the Cape decided in favour of the Dean, namely, that Dr. Merriman was not Bishop of Grahamstown within the meaning of the Letters Patent, and that the cathedral was held in trust for the members of 'the Church of England,' the Chief Justice adding—'Whatever course may be taken in respect of this action, I feel bound to express my individual opinion as to the necessity of legislation, whether Imperial or Colonial, to regulate the relative rights of the Church of South Africa and the Church of England in respect of their endowments under private deeds of trust, and to legalise the transfer to the Church of the province of South Africa of property secured by law for the use of the Church of England in those cases in which there has been acquiescence for a certain length of time, or where a majority of the congregation consent to the transfer. In Canada and the Colonies of Australia the respective Legislatures have settled the rights and status of the respective churches of those provinces, and I feel confident that unless a similar course is adopted in regard to the Church of South Africa, or unless that Church is prepared to part with some of the property of which it now enjoys the use, there will never be a lasting peace within its own household.'

"Their lordships (of her Majesty's Privy Council) held that the only question before them was the right of the Bishop to the use of the Cathedral of St. George. After reciting the history of the church and the see, they said it had been laid down by Lord Kingsdown in the case of Mr. Long that as the Letters Patent were void the members of the Church of England in the colony were in the same position as those of any other religious body—no better and no worse. When a religious body had instituted a court to decide whether its rules had been violated, the decisions of such a tribunal were binding upon its members. It was important, however, not to be misled by the false analogies suggested by the use of English titles. In this case the respondent must be regarded only as the officiating minister of St. George's under the Ordinance of 1839; but neither the Crown nor the vestry in whom the appointment, according to that Ordinance vested, had been made a party to the suit. The contention of the respondent had been wholly inconsistent with his conduct; but he could not contract away the rights of which he was trustee."

It may be convenient for our readers' sakes to interrupt the judgment here for a moment just to explain what the exact position of the respondent in this matter is. The suit was brought by the Bishop to restrain the respondent, Dean of his cathedral, "from performing any ecclesiastical functions in the cathedral or elsewhere in the cathedral on the 27th of April, 1879. It was for that reason that he was suspended by the Bishop from his office as priest. He thereupon contended before the Supreme Court at the Cape, firstly, that the Bishop of Grahamstown was not Bishop of Grahamstown in the terms of the Letters Patent. Secondly, that the transfer deed of the land upon which the cathedral was built did not support his title, and that therefore the moneys which he received as Bishop were not his. Thirdly, that his claims were not consistent with certain public statutes of the colony, and that therefore he ought according to law to be made to refund to the Government of the Cape all trust money which as Bishop he had the control of. The Supreme Court of the Cape decided in favour of the Dean, on the ground that the Dean, being originally a colonial chaplain, could not be controlled by a Bishop who was neither appointed under Letters Patent nor by a Synod recognising the supreme jurisdiction of ecclesiastical tribunals in England. The vested interests trust-moneys, a.c., bequeathed to the Bishop, and the moneys of the Church of England which he called and created. The Church of South Africa had been cast off from its old anchorage of Letters Patent under the Crown. It might, like our own Church in Australia and that in Canada, have found a new refuge under the legislative mantle of its colonial Legislature. This recent decision binds us to accept the laws "of the Church of England," as made or interpreted by her Majesty's Privy Council, or else we are liable to be made to renounce all property

which we hold as members "of the Church of England." But the Synod of the Church of South Africa had, it appears, passed a constitution containing a proviso which declared that "in the interpretation of the Church's formularies it (the Church of South Africa) would be bound by its own tribunals." On this foundation the Privy Council upheld the decision of the Supreme Court of the Cape, and dismissed the Bishop's appeal, with costs.

The judgment continues thus:—"In determining the question of the identity of the Church of the province of South Africa with the Church of England as by law established their lordships must consider the substantial identity of the standards of the two Churches. Their lordships were not prepared to say that the general acts of the Synod (of the Church of South Africa) were such as to disconnect the South African Church from the Church of England; and those which seemed most to do so were attributable to difference of circumstances and not to divergence of views. But the constitution of the South African Church contained a proviso declaring that in the interpretation of the Church's formularies it would be bound by its own tribunals. A Church was bound not only by the text of its formularies, but by the interpretation of tribunals which had been appointed to declare and administer the law of that Church. The result was that a clergyman might be silenced in South Africa for teaching the doctrine which had been pronounced in the case of the *Essays and Reviews* to be allowable. Thus the standard of the Church of England was its formularies as judicially interpreted by the law courts at home, while the standard of the South African Church was these formularies as its own tribunals interpreted them. It might be said that their lordships should not be governed by a hypothetical difference; that the proviso only meant that if the Church of South Africa was to have tribunals of its own it would be bound by them; and that their lordships should wait till some difference between the two churches had actually arisen. But their lordships felt bound to declare that, in their opinion, the divergence was a present one, and they must therefore advise her Majesty to dismiss the appeal, with costs. Their lordships, however, felt bound to add that no decisions of a court of law could settle questions which arose out of a total change of circumstances, and they entirely agreed with the suggestion of the Chief Justice (of the Supreme Court at the Cape) that recourse should be had to legislation."

"THE VACANT SEE OF SYDNEY, N.S.W. AUSTRALIA."

A letter bearing the above title appeared in the *Guardian*, July 5. Perhaps a portion of it will interest our readers:—"Sir,—Will you allow me to invite the attention of your readers to the immense importance to the Church in Australia and Tasmania of the choice of a successor to the late Bishop of Sydney, Metropolitan and Primate, and to remind them that the subject calls for the earnest prayers of all well-wishers to the Church of those colonies. . . . I suppose there are many laymen as well as clergymen among your English readers who take an interest in the well-being of this and other colonial dioceses of the old mother church at home. Your own pages witness to it constantly, and especially in the latest instance we have of a colonial bishop being elected by a Provincial or General Synod. The remarkable election of Dr. Sullivan, at Montreal, to fill the vacant see of Algoma, is in several respects a noble example and full of encouragement. At Sydney there is the oldest capital city in all our colonies of the southern hemisphere mourning the loss of its Anglican bishop, the oldest Episcopal seat in all the southern seas empty, and the whole respectable population—sectarian as well as Anglican—seeming to unite, for once, in lamenting the death which makes it vacant, and in doing honour to the memory of the late revered and beloved prelate. . . . The city of Sydney as the centre of a world-wide commerce and great intercolonial trade and local wealth, has been proudly called "the Queen of the Southern Seas." No one ignorant of the material claims which her unsurpassed position gives her to such a title can form a just estimate of the importance of the position properly belonging to the Anglican Bishop of Sydney. There are other and less worldly reasons why he should be, in the future, the foremost and most influential Bishop in all Australia and Tasmania. The successor of Bishop Broughton and Bishop Barker will probably have the titles of "Metropolitan" and "Primate" accorded to them by the general consent of the twelve or more dioceses; and the personal influence of the third bishop should be proportionate to those titles. Whether it will be so, or not, must depend, under God, on the choice of a man soon to be made. The manner in which the Church is built up in that new land—the old Church under ever new circumstances—must depend on it. The salvation of souls there must depend on it. The faithfulness with which the church there shall witness to God's truth, must depend on that choice. All the more urgent reason then is there that we who love the Church in all her true branches, should work and pray with one accord that so important a selection of a ruler and chief shepherd may be well and wisely made under the guidance of the Holy Spirit, that while man proposes, the whole disposal of the lot may be left to the great gifts of speech, talents, intellectual power, great gifts of speech, a cultured mind, large sympathies, high personal goodness and piety, with the grace of personal dignity, will all be looked for, needed, and find scope, as well as indicate the fitness of the English clergyman who is to fill the now empty episcopal throne at Sydney. May such an one be found in the goodness of God, to spend and be spent to the glory of God and the salvation of men in His Church of Australia.—Geo. E. C. Stiles, Curate of Bergh-Apton, Norwich; June 23, 1882."

If such are the thoughts in the minds of English churchmen, what will they expect us to feel?

We are requested to call the attention of our readers to the fact that they can now purchase at the Book Depot, the Two Sermons preached at Baslow on Sunday, April 23, by Bishop Ryan, on the occasion of the funeral of the late Dr. Barker, Bishop of Sydney.

NOTICES OF BOOKS.

PROCEEDINGS OF THE THIRD SESSION OF THE FIFTH SYNOD OF THE DIOCESE OF SYDNEY, New South Wales, July 25th to July 28th, 1882.

PART II.—SYDNEY—JOSEPH COOK & Co.

1. REPORT OF THE EIGHTEENTH ANNUAL MEETING OF THE CHURCH SOCIETY OF THE DIOCESE OF GOULBURN, 1882. Office of the Society, Diocesan Depot, Goulburn.
2. "METHODS OF MEETING MODERN UNBELIEF" by Joseph Cook, author of Boston Monday Lectures. Published by the Y.M.C.A., under permission of the author.

MEETING OF THE SYNOD OF THE DIOCESE OF SYDNEY, UNDER "ORDINANCE FOR THE APPOINTMENT OF BISHOPS TO THE SEE OF SYDNEY, 1882."

A LETTER TO THE VERY REV. THE VICAR-GENERAL by Alexander Gordon, Esq., Sydney.

CORRESPONDENCE.

RELIGIOUS INSTRUCTION IN THE PUBLIC SCHOOLS.

TO THE EDITOR OF THE "RECORD."

SIR,—It was unfortunate that the subject of giving Religious Instruction in the Public Schools did not come up for discussion until the last evening of the recent Session of the Synod, when the members still present in their places were few and weary.

The Report presented to the Synod by the Committee, whose business it has been to attend to the above subject, while showing that the money collected for this purpose during the year just ended, was five times as much as that collected for the same purpose during the previous year, shows also that the collection of this larger sum was mainly due to the voluntary efforts of two gentlemen; and further, that we cannot rely upon these two gentlemen being able to do for us this year what they did last year.

The work of giving Religious Instruction in the Public Schools (so far as the Church of England is concerned) has hitherto been done partly by paid agents and partly by volunteers—including the large share done by the Parochial Clergy. The volunteers will doubtless go on with their work, and will probably do still more in the future than they have done in the past. But they cannot at present nearly cover the whole ground. In Sydney the schools are large, and in the country they are numerous and scattered. Unless paid teachers are employed it appears that many of these schools must be left without Religious Instruction.

Meanwhile the pressing fact is this—that the Committee are at a standstill for want of funds.

I am, &c.,

W. HEY SHARP.

St. Paul's College, Aug. 17, 1882.

A VISIT TO THE WARANGESDA ABORIGINAL MISSION.

TO THE EDITOR OF THE "CHURCH OF ENGLAND RECORD."

We are now paying our second visit to this Mission; we arrived last week. As we drew near the Mission Buildings, many of our young blacks and half-caste friends came out on the plain to meet us. When we entered the Mission Square, a group of the women were standing outside the huts waiting to greet us. All looked bright happy, and cheerful.

There have been many improvements made since our visit of last year; several new huts have been put up; a large dormitory for the girls, with dining and cooking room, and lavatory, and a matron's room. A large Government tent, comfortably furnished with school requisites has been set up here as a temporary school till the permanent buildings are erected. A teacher's cottage has also been built since last year. All these buildings with the exception of the dormitory, have, we believe, been built by the Aboriginal men with Mr. Gribble's and the overseer's help. Three hundred acres of land have also been securely fenced in by the black men, and ten acres sown with wheat and oats; three hundred more are now being enclosed with wire fencing. A substantial Mission Church,—wooden, with galvanized iron roof—is in course of erection, and will soon be completed; it will accommodate two hundred people, and will be quite a superior looking building for the Bush.

The Mission services are at present held in the tent; the men, women, and children assemble there twice a day for morning and evening prayers, and present quite a picturesque appearance, ranged

on forms, the men and women occupying the back rows, and the children on lower forms in front. As we gazed upon them last Sunday, so arranged, all so neat and tidy, with their best Sunday clothes on, it reminded us of pictures we had often seen in missionary papers in England of mission schools or services in India or Africa, and carried us in thought back to the scenes of our early childhood, when our dear father—now still preaching in England—gathered his ten children around him and dedicating us all prayer to God for His service, told us he was willing to give us all up as missionaries to work among the heathen abroad, his sympathies being specially with the natives of India, among whom for several years in his early manhood, he had preached the Gospel. These poor aborigines need the Gospel just as much as the natives of India, China, or Africa.

But what are we, the Christians and half-castes through New South Wales; and there are only two mission stations through the whole of this colony for them, with about two hundred natives between them. Are there no other earnest workers for the Lord who are willing to give themselves up to the work of rescuing more of these poor, degraded, despised Aborigines who are still wandering almost like cattle in the bush? We long to see all the Aborigines in New South Wales gathered into Mission stations. But then are there not some of the readers of the *Church of England Record*, who if they cannot go themselves to work among the Aborigines, can give of their means to help on this work? Both the Missions are supported by voluntary contributions, the only government pecuniary aid being the teacher's salary. Both Mr. Matthews and Mr. Gribble could take many more Aborigines into their Mission Stations, if they had the means to support them. Their trust is in God; but our Heavenly Father is pleased in temporal things to work through His people; is it not a privilege to be allowed to use the means He has entrusted us with, in bringing the Gospel to these poor heathen so near our own doors? Shall we not, in so doing make to ourselves "friends of the mammon of unrighteousness"; if we do it from love to Him who has redeemed us?

Often the funds come in very slowly; one day, during last Christmas week, there was no flour, they had been kept on for several months with just sufficient to go on with, free from debt. Now the flour bag had come to an end, and there was not a penny to buy more with. Mr. Gribble "gathered the workers together, and earnestly pleaded with the Lord to send the means for" flour, and not to let them go into debt. That afternoon a letter came from a friend, containing £5 from a friend in Ireland; at once the flour was bought and paid for, and the faith of all confirmed by this direct answer to prayer? Many other similar instances could be mentioned did space permit.

It is very encouraging to witness the simple implicit faith the black people on the Mission have in God, they believe the word of God, as they have been taught it, without asking questions, trusting thus simply for temporal as well as spiritual blessings. For one fortnight, while the meat was short, Fred, one of the boys on the Mission, brought each day several large codfish—he, with some other boys, being sent out daily to fish in the river while the scarcity lasted. Mr. Gribble remarked to Mrs. Gribble at the time, "I do not know what we should do, if Freddy were not so successful." Soon afterwards little Rosie, a half-caste girl, said "what do you think, Mr. Gribble, Freddy says when he goes to fish, he always asks God to help him to catch a big one, he says he does not need to ask God to help him to catch a little one, he can catch it without praying for it." The other boys got only little fish of no value. There have been several deaths here since our last year's visit. One of them, Eliza, a pure black young woman we knew very well. We believe she was truly led to the Lord, while at Malaga, before she came here about two years ago, and had led both at Malaga as well as here, a consistent life. She was consumptive, and suffered much from weakness nearly the whole time. She was at both missions. Her weakness increased, and when we left Warangesda about this time last year, we saw she had not humanly speaking, many months to live. A few days before her death her sister Annie came to Mr. Gribble saying "Eliza wants to see you." On going into her room Mr. Gribble said, "Eliza, you are very weak, are you afraid to die?" "No," was the reply. "Are you trusting in Jesus, Jesus is very near them who put their trust in Him and especially those who are passing through the dark valley like you." With a look, full of meaning, she answered, "I know that, Mr. Gribble, I know that." Mr. Gribble kneeling with the girl at her bedside, prayed with her, God seemed to be so near to them, as they witnessed Eliza's happiness at the prospect of being with Jesus.

Another, Johanna, twelve years of age, whom Mr. Gribble had brought from Cootamundra, one hundred and fifty miles from here, where he found her in the wild bush, on a log, fishing in a little lagoon for crayfish, also died trusting in Jesus. A few weeks before her death, she came to Mr. Gribble of her own accord and asked to be baptized; he questioned her as to her trust in Jesus; was she believing in Christ as her own Saviour, and did she desire to confess Him in baptism. She said she did.

If any who read this little sketch of the Warangesda Mission feel inclined to send any help, they could either send it to Mr. Gribble, or we feel sure the Editor would kindly take charge of any funds.

ZÖE.

Warangesda Aboriginal Mission,
Darlington Point, N.S.W.

BRITISH AND FOREIGN BIBLE SOCIETY IN RIVERINA.

TO THE EDITOR OF THE CHURCH OF ENGLAND RECORD.

Mr. Editor,—It may interest some of your readers to learn, by a few brief notes, something of the proceedings of the New South Wales Auxiliary, by their Agent, in connection with the venerable society.

Concerning the state of affairs in this extensive and grand territory, as it regards the operations of the Society, there was not an organization in active existence in any of the principal towns or elsewhere, as far as our information and observation has extended; the Branch Societies that did once exist had for some years been defunct—in others they were never formed.

However, it is due to those communities, and to the Protestant Ministers of all denominations to state, that in our rather extensive town, that hitherto, without an exception, we have received the most cordial reception and cheerful co-operation. Though the Branch Bible Association did not appear like the decayed vegetation which the long winter now passing away had apparently destroyed, to the honour of our friends, the divine principles of love of God and His Word, like the hidden roots deep in the earth, they were still alive; and like them they only wanted the genial influences of the spring-time which, in this season, is causing many a tree to bud and blossom, and give promise of abundant fruitfulness. So the blessing of God upon the fostering care of the Auxiliary was only wanted, to call forth such a display of good will and lively co-operation which it has been our happiness to witness.

Wagga Wagga, the town where our separation began, set an example of lively interest in the grand objects of the Society, which has rarely been surpassed by excellent preparatory arrangements, and accomplished work. The Ministers of the several churches, with the Agent, on the Sabbath morning, proclaimed the sacred topic of the day. The afternoon witnessed an assemblage of all the children of the Sabbath schools, with pastors, teachers, and many others, who met to sing and pray together; and listen to addresses on the Word of God, and the duty of disseminating it over all the world. The united choirs of the several churches contributed greatly to the pleasure and profit of all the services.

The evening service was a holy convocation of all the tribes of God's Israel—met together in one place, of one mind, of one accord. The Venerable Archdeacon Pownall, the President of the Society, who appears to have taken the initiative, chiefly conducted our devotions, and with him the Revs. Messrs. Minorube, (Wes.); J. Walker, (Pres.), and the Agent, delivered interesting, earnest, and devout addresses to a large assembly, while the special objects of the Society were promoted and the funds shared in the results, and we believe that excellent spiritual benefits were realized by many on that memorable night.

Narrandera.—Our stay in this new township was limited to thirty-six hours, and a short notice. However, we succeeded by engaging the Incumbent of *local tenens*, Rev. Mr. Lund; the editor of the newspaper, Mr. S. Gill; Mr. Young, the Public School teacher, and the services of Mr. Barker and Mrs. Marriott in the good work. It is hoped that a place may yet be good for a Depository. In all charitable judgment this town urgently demands the best efforts in its behalf, of the funds of the Bible, and of those who love the souls of the people.

Hay.—The proceedings of Wagga have not yet been surpassed; the lively interest which the Police Magistrate, Mr. S. E. Pearce, and the Clergymen of the town—the Rev. W. B. Taylor, (C.E.), E. Fox, (Wes.), Hamilton, (Pres.), and other gentlemen manifested, promises well for the Branch, which has been organized for this town and district. The Services of the Churches, the invited Choirs, the Sunday-school gathering, the Public Meeting—all contribute to make it successful; and the cheerful acceptance by the ladies of the office of collectors, &c., in Hay, constitute the chief element of that success we hope to realize. This commendation is equally applicable to Dinilquin, Corowa, &c.

The Bible Society Sunday for the Sunday-schools and juvenile offerings for its funds.

This proposition has everywhere been accepted by the immediate adoption of the proposition, and promises to be no ordinary means, under God's blessing, of sustaining and perpetuating to future generations the intents of the Society.

Denilquin.—The Revs. Messrs. Taylor and White (C.E.), MacArthur (Pres.), W. Weston (Wes.), and the choirs and Sunday-schools, lady collectors, together with the leading members of the community, gave us their friendly aid. The public meeting after the Sunday services—which was held in the fine Town Hall, when Mr. Evans, the Mayor, presided (the hall free of charge)—was attended by about 160 persons.

Corowa, a rising town on the Murray, together with Wahgunyah, on the other side of the river, merging mere political interests, they united to form a branch of the Society. Both townships were represented at the meetings, on the committee, and by the collectors. The Revs. Messrs. Thompson (C.E.) and M. Northcott (Wes.), and some local gentlemen, rendered good service in the organization of this interesting branch society.

Bible Depositories.—In every town this important institution of the Society will be immediately established. While it is hoped that the cases of destitution of the Word of God that have come under our notice are to some extent exceptional, yet it is certain that other facilities of obtaining and of circulating the Word of God in the outlying localities of this magnificent country are much required. The readiness on the part of our friends to give us a portion of their windows in prominent places of business to exhibit the sacred volumes, and free of charge, and to undertake the duties of the Depository, is worthy of high commendation.

It is hoped that these notes may reach you before the next issue, otherwise the proceedings of the Society at Albury—our present position—by a few days' delay might be included; but we anticipate from the programme advertised, that this fine border town, in all the particulars of progress enumerated above, will not fall short of any town in Riverina.

To maintain the interest which has been awakened calls for the prayers of the lovers of God's Word, and the best efforts of the friends of the Societies in the several localities, and of the committee of the

New South Wales auxiliary, who, under a deep sense of their responsibility to God and the Parent Society and the inhabitants of this deeply interesting and most important part of our colony, have originated this movement in the Riverina district.

Albury, August 26th, 1882.

S. W.

MELANESIAN MISSION.

A lady has forwarded to us this extract from a letter of Bishop Selwyn's:—

Bishop Selwyn, writing under date July 25th, says—
"At present we receive most of our aid from Sunday Schools and the like, and of ordinary subscriptions we have I think very few. It is the fashion to think we are very rich, because we have an endowment left us by Bishop Patterson. This with additions produces about £1200 a year, which does not nearly cover the cost of the ship—without which we cannot move a step. Then we have to maintain about 200 scholars at Norfolk Island, with all the buildings, &c.—pay Clergy and Agency, freights &c. Our Island schools cost more than £500 a year now—and are always increasing. Our men certainly are not overpaid, £200 a year is the maximum stipend of the Clergy, and £250 is the Bishop's official income. I have just had a lament from England over the decrease of funds there. Things are so unsettled for the better; and therefore I hope the Australian Colonies will do a little more for us. £5000 a year sounds a great deal, but they think nothing of raising that for a single sweep on a race in Sydney or Melbourne. In our case it supports something like 300 people and 30 or 40 schools."

THE SALVATION ARMY.

Has been characterised by some excesses of late that will, we hope, be speedily rectified. Canon Farrar has preached, and Dean Plumtre has written from his new residence at Wells in merited censure of these vagaries. The difficulty is, however, to enter into the exact position of "General Booth" with such a strange "army" under his control. It must be remembered that they are not to be realised by the light of any congregation whatsoever inside any church in Sydney. The Pandemonium that we hear of at Botany or Manly Beach on Sunday afternoons would furnish the material that constitutes "the Salvation Army." Is it possible for us fairly to judge what kind of services they can appreciate? We think not. The marvel is that they are brought into any Christian worship, even though it be accompanied by late hours, musical overtures, and "exhibitions of hallelujah lasses" at the Alexandra Palace. At this "hell-day" they seem to have drawn together a concourse of 30,000 people. A part of their advertisement was that all the drinking-bars were to be closed, and "salvation proclaimed all over the grounds." During the day "General" Booth read to the multitude the following letter from her Majesty's Secretary to Mrs. Booth:—Windsor Castle, June 30th, 1882. Madam,—I am commanded by the Queen to acknowledge the receipt of your letter of the 27th instant, and to assure you that her Majesty learns with much satisfaction that you have, with other members of your Society, been successful in your efforts to win many thousands to the ways of temperance, virtue, and religion. I regret, however, to have to inform you that her Majesty cannot contribute to the fund you are now endeavouring to raise for the purchase of the Grecian Theatre. I have the honour to be, Madam, your obedient servant, Henry F. Ponsonby. "A captain" in the "Army," Miss Jackson by name, and another member of it, were severely hurt at Oldham, on Wednesday night, June 28, when a portion of the "Army" was on its return from the parish church where they had been attending Divine service. A number of roughs assaulted them, but the Salvationists at length escaped to their "quarters."

SUBSCRIPTIONS RECEIVED.

The MANAGER acknowledges with thanks the following subscriptions, received from 31st July to 29th August:—
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TO THE READER.

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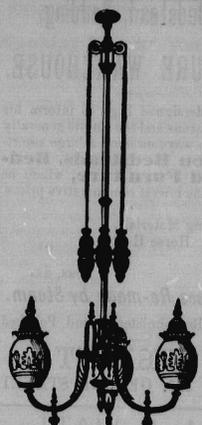
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THE

Church of England Record.

PUBLISHED MONTHLY.

VOL. III.—No. 28. SYDNEY, MONDAY, OCTOBER 2ND, 1882.

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5s. per annum in advance.

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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.

Any subscriber not receiving the paper when due is requested to
communicate with the Manager.

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
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manuscript in any case.

All business communications to be addressed—THE MANAGER,
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"ROBBER PALMER, Tumberumba."—Our correspondent has fairly
taken away all capacity for being surprised from us. He expects us
to publish 72 pages of Latin sentences with notes. The sentences are
truly well chosen, and the notes, as far as we have read them, seem
clear and correct. In fact it is another such book as Henry's Latin
Exercise Book or Arnold's Latin Prose Composition that our friend
wishes us to place before our readers in the columns of the Church of
England Record. He promises that he 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.

But now let us look at it in practice. It is
supposed of course that the members of the Com-
mittee, and the members of the other electoral
bodies will come to the inquiry with minds wholly
unbiased; that they will form no conclusions
before they have had opportunities of hearing all
that can be said upon the character and qualifica-
tions of those who may be brought before them.
And that only after a candid and dispassionate
discussion will they resolve upon the course of
action to be taken.

Important Notice to Subscribers.
Subscriptions to June, 1883, are NOW
DUE and will be thankfully received.
Postage Stamps (penny preferred) may be
remitted in payment. All Subscriptions
are acknowledged at the commencement
of the advertisement columns.

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For Mr. SOHO TEN'S MISSION AMONG THE CHINESE:—Mrs. James
Gunter, 10s.
For the RAGGED SCHOOLS:—Mrs. James Gunther, 10s.

THE LATE MEETING OF SYNOD

WE need not tell our readers that the Synod,
which assembled on the 29th August, will be
memorable in the Annals of the Church in this
Diocese, whether the purpose for which it met is
regarded, or the decisions at which it arrived. It
was the largest in point of numbers, the most im-
portant in reference to its object, and we believe the
longest in its discussions of any which have been
held in Sydney, while its action must have an
influence which will tell upon the Church for many
years to come.

It was wisely resolved, after the decision of the
first question proposed by the President, viz.,
whether it would adopt the principle of nomination
or that of a Committee—to sit with closed doors.
The proceedings partook more of the character of a
consultation of the members of the Church about
the persons who were suggested to fill the vacant
See of Sydney, and combine therewith the higher
offices of Metropolitan of New South Wales and
Primate of Australia and Tasmania. There was
therefore a propriety and a fitness in confining this
consultation to those who were immediately con-
cerned. It was a matter in which the public at
large were not interested, except as to the final
result.

But the question has been, and is asked, was
the Synod right in determining to proceed upon the
principle of nomination? Did it act wisely?
Would not a great deal of trouble have been saved,
if it had taken the other alternative provided by the
Ordinance, and elected a Committee to confer with
the Bishops of New South Wales, and of Australia
and Tasmania? We admit that, regarded abstrac-
tely, the Committee seems to have many advan-
tages. It is contended that it avoids the open
discussion of names; it affords opportunities for full
inquiry and investigation, for consultation between
the different bodies represented, and between the
several members of those bodies respectively; and
for a due comparison of the persons proposed upon
their merits and qualifications. It gives to each
College of Electors their proper share of influence;
and finally unites the whole in a decision in which
all are concerned. This, no doubt, is the theory.

But now let us look at it in practice. It is
supposed of course that the members of the Com-
mittee, and the members of the other electoral
bodies will come to the inquiry with minds wholly
unbiased; that they will form no conclusions
before they have had opportunities of hearing all
that can be said upon the character and qualifica-
tions of those who may be brought before them.
And that only after a candid and dispassionate
discussion will they resolve upon the course of
action to be taken.

But is it quite certain that it will be so? Is it
not quite possible that it may be otherwise? May
it not happen that the Committee is so constituted