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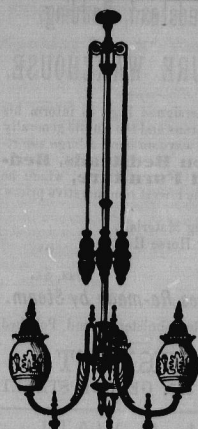
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NOTICES TO CORRESPONDENTS, &c.

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

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

"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 to get us several subscribers if we do
so. We can only say we fear that we might lose more subscribers
than we should gain by such a procedure. Our friend's proper course
will be to place his manuscript before the head of some educational
establishment. It will certainly bear criticism; and, in respect of the
completeness of the annotations, is one of the best productions of the
kind that has come under our notice. In this case, in consequence of
the very voluminous character of the manuscript, we feel compelled
to make an exception to our usual rule with manuscripts, and return it.

Important Notice to Subscribers.

Subscriptions to June, 1883, are NOW
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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 they will 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

that a majority may have previously concluded in their own minds that one particular person is *the* man to be chosen; And may not others outside that Committee have openly expressed themselves to the same effect? There is no doubt that much of the opposition which was felt in the Synod to the Committee, and afterwards to certain names which were proposed, arose from the notion which had gone abroad, that those names had been spoken of with strong approbation and recommended by certain persons, who would afterwards have something to do with the decision. It was felt that this advocacy had been an interference with the Synod's rights, even though it had not been so intended.

Admitting then that the Committee scheme is good in theory, we are not satisfied as to how it would work. And everything would depend upon its working. It might simply result in handing over the whole business to the Episcopal body, which is not what the Determination of the General Synod intended. And from what we have been able to gather, we believe that this was what the majority of the Synod deprecated. What they contended for was that the voice of the Diocese should be fairly and fully heard.

The result is before the Church. Three persons have been selected for the vacancy in the See, with any one of whom the Diocese will be satisfied. We can only hope and pray that he who is finally fixed upon by the Bishops to be the future Bishop, Metropolitan, and Primate, may be fully equal to the post which he will be called to occupy; that he may be endued, as we have been long praying, with all those gifts and graces which shall fit him duly to execute the offices he will sustain; and that he may uphold and promote the true principles of the Gospel and of our Reformed Church with fidelity and power. A great work lies before him; and a great responsibility upon the members of the Church over which he will preside.

We believe a good many exaggerated statements have gained currency with regard to the discussions in the Synod. This is perfectly natural. But it is not worth while troubling ourselves about them. We are glad to know that, while some warmth did at times prevail, and no doubt disappointments were felt by those who were unable to have everything as they wished, concessions were made in different quarters, and without giving up principles, a disposition was shown to unite as far as possible.

PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

There has recently fallen under our notice a very interesting document—the journal of the proceedings of the last General Triennial Convention of the Bishops, Clergy, and Laity of the Church, held in the city of New York, in the year 1880. It is full of valuable information upon the condition and prospects of that Church. We gather from it that there has been a steady progress in proportion to the advancement of the nation. There has been “a gradual and regular enlargement of her borders in almost every Diocese” and what are called the Missionary Jurisdictions report, the necessity of larger contributions and appropriation to meet the demands made upon them. At the same time we find in the Report of the “Standing Committee on the State of the Diocese” some serious cautions which imply danger to the spiritual character and interests of the Church; and some remarks upon the way to meet the infidelity of the day, which we give below, as of general interest to the Church

of Christ. They are as follows:—

“We think we see in some of the Clergy a disposition to conform to tastes, sentiments and opinions, which once were neither consistent with ministerial fidelity nor approved by the worldly minded. Places are frequented, amusements are indulged in, and opinions are advocated, which make them popular perhaps with those who gladly welcome them as companions, but have no respect for their instructions or admonitions. To escape the imputation of being puritanical, they approach if they do not enter, the realms of worldly conformity, levity, and indifference. In the administration of their parishes and securing means for their maintenance, they permit and countenance just those things which the natural man loves, and in which the young most delight. Churches were once built by lotteries, but the moral sense was at last offended, and they were prohibited. Now theatricals, dances, suppers, and whatever else will draw money from the throng, who love excitement and amusement, are presented as attractions for securing the means with which to carry on the Church's work. We believe these practices are destroying public respect for many teachers of our holy religion, and confidence in the form of Christianity. They evidence a low standard of ministerial fidelity when permitted; they alienate the best friends of the Gospel, and those who would become its friends; and they appeal to motives from which men should not act on the Redeemer's service, or making offerings for his holy works, while they cause the enemies of the Lord to blaspheme.

But though we use this language, we believe there is another class of her servants, who are doing most noble work, practising self-denial and endurance that bring forth richest fruits, and show that they are animated by a spirit that enables them not to count their lives dear, if they can extend the Redeemer's Kingdom and save the souls for which he died. Only such as these can meet the foe which we have to encounter in our day and generation.

Not only vice in all its Protean forms, not only the temptations in the world, and worldliness in the Church, but we have besides a many faced, many armed, ever changing form of unbelief to encounter, and we may well ask—who is sufficient for these things? From the papers of a recent Congress in England we extract the significant expressions which may be applied with no less truthfulness to corresponding classes in this country, and which confirm on some degree the epigram familiar to many “that the working classes care as little for the *dogma* or the upper classes for the practice of Christianity.” Says one in speaking of the upper classes “the unlimited scepticism, the positive license of a conscious ungodliness, and a resolute self will are their only rule of life.”

The Bishop of Bedford who reported on the industrial classes says, “the feeling of the masses is that of simple indifference.” Of the middle classes it was said, “they contain the religious might of the nation; but they display deplorable moral weakness in reference to commercial transactions.” Such a gloomy picture we all know may in some places be duplicated here, if not with more positive and with more varied features. And how are we to meet the foe, and overcome the growing evil? By multiplying volumes upon the evidences of Christianity? By mingling in the arena of heated controversy? By simply proclaiming from the pulpit the logical argument, the multifarious testimony, and the clear statements of the Book of Inspiration, with the impressive power and earnest appeal of the skilled orator? All these are among the valued means for accomplishing great results, but we do not believe they are the most efficient. In all the past, when the most defiant enemies of Divine truth have arisen, and they have sent forth their Goliaths as champions to challenge and defy the armies of the Living God, the victor has been he, who with intellectual gifts could exhibit in a living example the greatest measure of trust in God, the most exalted piety, the highest standard of personal holiness, and stand like an anvil, uninfluenced and unmoved by the greatest power of a determined foe. Personal piety formed and moulded by the simple principles of the Gospel, elevated far above what the world's morality enjoins, in the world but not of the world, familiar with sacrifice and labour and conscious of the necessities of the race, is to-day the most convincing argument in establishing the truth of our holy religion. The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds.

And this personal character will be increased and elevated when it is associated in the common brotherhood of the faith and the great work of the Gospel is carried on and perpetuated in the unity of spirit and the bond of peace.

THE LATE REV. DR PUSEY.

Amongst the items of intelligence recently conveyed to the colony by the electric wires is the decease of this eminent man; eminent as a scholar and a theologian, and eminent in the part which he has played for the last half century, as a leader of a particular party in the Church of England. He was distinguished in his undergraduate career, having been placed in the first class in *Lit Hum.* As Regius Professor of Hebrew in the University, he laboured earnestly to promote the knowledge of that language amongst the undergraduates, and in addition to lectures by himself he employed, we believe, at his own cost, an assistant to instruct those who were learning the rudiments. At that time his

affability, kindness, and attention to those who attended his lectures were very marked, and produced upon them most pleasing effects. He was ready to enter into their difficulties and to converse with them after the lecture was over upon any questions which might arise out of the text under consideration.

In the year 1833, what is known as the Tractarian Movement in the Church began, and amongst those who were the acknowledged leaders Dr. Pusey was one of three, who were placed at the very front; Keble and Newman being the other two. That Newman movement was very remarkable in its results, absorbing into it a large number of earnest and energetic, as well as many weak-minded ill-instructed, and susceptible young men, directed by more powerful minds, influenced by principles which were but little in accordance with those of our Reformed Church. A series of “Tracts for the Times” was published by the party, the xcth of which was an attempt to shew, that the doctrines of the Churches of Rome and England were capable of being reconciled.

When this was condemned by the University of Oxford, Dr. Pusey wrote a letter to the Bishop of Oxford in defence of the principles of the party, as developed in the “Tracts,” which we thought at the time one of the most specious and dangerous of the publications which had been put forward by the party; the starting point in it being the *co-ordinate* authority of Holy Scripture and Tradition. Dr. Pusey was a man who had the courage of his convictions, and by various other publications boldly defended them. Few men probably have done more to promote the practice of “confession” in the Church of England, which in some quarters has gained a considerable hold; or to help on a movement which has led the Church into its present divided and distracted condition.

While we feel ourselves unable to write otherwise of this eminent man, we acknowledge most willingly, that he has been a bold and able defender of the faith against Rationalism and Infidelity; and that some of the works which have emanated from his pen will ever take a high rank in Orthodox Church Literature. He has passed away, and we would be the last to deny his piety, his zeal, his highmindedness, his pure and holy life. But we cannot, notwithstanding all this, regard him as a faithful son of the Church of England; but rather as one who for 50 years had aimed at accomplishing the impossible task of reconciling the Churches of England and Rome.

THE LEGISLATORS OF N.S.W. DISCUSSING THE RELIGIOUS INSTRUCTION OF THEIR PRISONERS.

It is sometimes instructive to have a look at our Parliament. What are the men that we pray for every Sunday doing? We may thank their Lord and ours that they have just rejected a motion to do away with any pecuniary provision for those who minister to the spiritual wants of prisoners. Ayes 23, Noes 31 was the result of a discussion which must have unusual interest to all thinking men. The arguments of some of our legislators furnish food for reflection. We presume that the *Sydney Morning Herald* reports them with some degree of accuracy.

The arrogant position taken by Archbishop Vaughan in this colony is the underlying cause, we suspect, of the opposition to governmental payments of chaplains to governmental gaols. The *needus*

operandi is the same as that of a gardener who finds such a rank growth of thistles amongst his choicest plants that, in a fit of indolent despair, he determines to dig up the whole bed. We sympathise with the opponents of Romanism, perhaps more keenly than they imagine. We are also of opinion, in spite of the £10,000 flourish of trumpets at St. Mary's, (contributed to by some weak-kneed Protestants) that this present Roman flash-in-the-pan only reveals the darkness behind it. Those men and women who are not dazzled by it will perhaps remember that another cathedral is being raised in Australia to which this same amount was freely offered by a single Presbyterian. But after all there are some straws which tell us which way the tide has turned. In the face of the modern system of education, Romanism will soon be deprived of its main buttress—superstition. In the meanwhile we would express a deferential desire that our legislators will not root up the wheat with the tares.

We are glad to note that Sir John Robertson pointed out the important distinction between state-aid in ordinary cases and in this particular one. He is reported to have said, “He did take exception to keeping these unfortunate men in the gaol, and not giving them that kind of care that was so necessary to them.” We cannot help wondering how the prisoners in solitary confinement at Berrima would do, if they were entirely dependant on any voluntary spiritual ministrations that might enter their gaol. It would most probably, at any rate, be of a less efficient character than under the present system. The irresponsible volunteers, moreover, who would avail themselves of the liberty to visit gaols to give religious instruction might become the means of an entire subversion of the gaol discipline. Mr. W. J. Foster pointed this out clearly enough when he said, “It was found indeed, that clergymen, without any intention of doing so, became the means of communication between prisoners and their friends, and innocently facilitated the escape of prisoners. If they prevented such clergymen from attending gaols, they did them no harm, but if they paid them salaries, no matter how small, and they transgressed prison rules, they had a certain amount of control over them.” This is an argument that would soon be seen to be cogent, if anyone and everyone who volunteered to give religious teaching were to be admitted to interview prisoners for that purpose. The government would soon have to place some restriction on the admissions, or do away with them altogether. In the former case, the chief argument against paid chaplains, namely that they only represent three denominations, would be gone. Some persons would at any rate be excluded and probably some denomination would thus be left out in the cold. The latter contingency, *i.e.* doing away with religious instruction in gaols altogether, is just what the government cannot fairly do. Mr. A. Stuart explained this. The State can take away a man's civil privileges, and one of these is the attendance at any place of worship that he likes. But the State has no right to extend its punishment to a man's soul, and say that a part of his penalty shall be an entire outlawry from all spiritual consolations of any kind whatsoever.

One incident in connection with the debate seems worthy of notice. Mr. Copeland expressed his doubt that the clergy of various denominations would visit the gaols if they were thrown open to them. He then continued, “They had an illustration of this with regard to the Public Schools, which had not been visited by the clergy as it was anticipated that they would be, *the Clergy of the*

Church of England being specially lax in this respect." We find that the honourable member was here interrupted by Mr. Suttor who said, "They visit them now much more frequently than they did before." But the *special laxity* of the Church of England yet remained to be cleared up, when Mr. A. Stuart said, "During the year 1879, 5,700 visits had been paid to the Public Schools by Clergymen of the Church of England alone, and 6,040 in 1880. The ministers of other denominations attended, of course, not in such large proportions, but there were about 700 visits in each year. Those visits were quite independent of the 3,000 or 4,000 attendances at the certificated denominational schools." These facts speak for themselves. We trust the returns for 1881 will be still more eloquent on this heading.

PAY OF ROMISH CHAPLAINS.

THE question of the Pay of Romish Chaplains for our soldiers and sailors has been before the House of Commons. Mr. Moore called attention to "the inadequate remuneration of Roman Catholic Chaplains ministering to the Imperial forces in India." Lord Hartington replied that no comparison could be made between the remuneration granted to Protestant Chaplains who were under the control of the Government of India, and engaged by that Government, and Roman Catholic Chaplains who merely received a grant in aid of their stipends and were not under the orders of the Government of India.

THE SYDNEY MORNING HERALD AND ITS FLIGHTS OF FANCY.

THIS very respectable journal has been playing the part of an *ignis fatuus* in the matter of the election of our Bishop. All that it has published on the topic since the Synod concluded, must be consigned to the buttshop. The bishops did not discuss the matter at the time that the *Herald* said they did, nor was it attempted to keep as a close secret the name that had been rejected simply because no name had at the time been rejected, if we may use such a term, where it simply means that others were on the whole preferred. With regard to the legal difficulty we refer our readers to another article. The only item of information that this time-honoured journal has published which we may allow our readers to place confidence in is that the Diocesan Registry is in Phillip Street. That may perhaps be no news to them.

THAMES CHURCH MISSION.

THE Thames Church Mission employed an able missionary and three colporteurs to distribute copies of the *New Testament*, *Friendly Greetings*, *Illustrated Messenger*, *British Workman*, and *Handbook to the Seaman's Roll*, amongst the troops that left London for Egypt in the troopships. Kindly words were said with wise adaptability at the same time. The colporteurs were old seamen and knew when to speak and when to be silent. The missionary, Mr. D. H. C. Carter was also practised at his work. An English paper says, "At one table, for example, he stood for a moment in silence while the men were busily eating. Then he said, speaking just as a comrade to a comrade, 'I have a message from God to thee.' Every eye was for the moment fastened upon him, and he then proceeded to unfold the Gospel. He used no big words, and no set theological phrases, but simply set forth what he himself knew of Christ as the Friend

who sticketh closer than a brother, as the mighty Saviour, strong to deliver when every human arm must fail." They were at work almost incessantly. Gravesend being reached, the tug took them home for two or three hours sleep and then two hours walk in the small hours of the morning to be at their post at the dock again, for the next troopship.

"DOCTORS DIFFERING."

WHAT is called the Church of South Africa seems to be trying to introduce Romanism under the guise of the Church of England. We are told that Bishop Macrorie officiates "vested in the eucharistic vestments" with "altar tapers" lighted at an early morning service. "High celebration" for the Pine Town people has the benefit or otherwise of "Woodward's music being taken throughout the Communion Service." Meanwhile Bishop Colenso is known to be opposed to the Pentateuch, and Archdeacon Colley, in a building some two hundred yards removed from where Bishop Macrorie is revelling in Woodward's music at the Lord's Table, is preaching in opposition to him. It is amongst all this a matter for rejoicing that Archdeacon Colley places an open Bible on the Communion Table in the Mother Church of St. John, at Pine Town, as a protest against the palpable Romanising tendencies of the services at St. Andrews. But what are the 200 souls which make up the settlement of Pine Town going to believe when their spiritual guides so widely differ? Thank God for the Bible.

THE GARDEN PALACE FIRE.

WE feel that the leading article in the *Sydney Morning Herald* of September 27th has rightly pointed out the necessity for great thankfulness at our merciful deliverance. A light north-westerly wind sent by Him who holds the winds in the hollow of His hand prevented this terrible conflagration from spreading any further than itself. His sympathy with humanity, shown by His own assumption of humanity, is the one cause to which we may attribute our escape from the awful consequences that would have accrued from the carelessness or malice of some unknown person, had the wind been in the usual direction of our summer sea-breezes. To those who have read or heard of the burning of Chicago, it will perhaps not seem altogether fanciful to say that such a wind as usually sets in at this season of the year would have probably laid a large portion of our city in ashes by the time this paper reaches our readers. As it was nothing could be done to stop the Palace from being burnt, owing to the intense heat. Had the flames turned towards Macquarie Street it is perfectly certain that no brigade could have stood before them. The volume of fire would have melted the windows, caught the furniture and soon gutted the houses. It would have gathered fury as it spread. When a fire once reaches a certain point, no human resistance is of any avail. It must burn till nothing is left to burn. This is just one of the things which will teach Christians their dependence upon their Saviour God. The consternation caused by this fire of one earthly structure may well suggest to any thoughtful mind the frenzy of despair that will seize those who have not committed their bodies and souls to Jesus when that day comes when the wrath of the Lord shall burn like an oven, the wicked shall be as stubble, the heavens shall be rolled together as a scroll, the sun and moon shall be turned into blood, and the elements of this world themselves shall melt with fervent heat. Such a thing is now as little believed as the flood was when Noah preached it, or

as the burning of Sodom and Gomorrah was when Lot told his sons-in-law about it. The ordinary newspaper politely shuns it. The popular taste prefers a lullaby.

SERIOUS ACCIDENT TO REV. J. VAUGHAN.

We understand that the Rev. J. Vaughan, of Summer Hill has, while riding, met with a serious accident from his horse starting against the wheel of a cart. The medical opinion is, we understand, that the tendons of the leg have been so seriously injured that nothing but complete rest will restore their proper functions. In the meantime his important charge will need a supply. This incident may serve to show how undermanned the Church of England is in our colony.

ELECTION OF OUR BISHOP.

After sitting for eleven days with closed doors the Synod selected the three following names to be submitted to the Bishops:—

Rev. Canon James Fleming, M.A., B.D., of St. Michael's, Chester-square, London;

Rev. Edward Appleton, M.A., Fellow of Trinity College, Cambridge;

Right Rev. Edward Parry, D.D., Suffragan Bishop of Dover.

At the time of our going to press it was not known what had resulted from the conference, in Phillip Street, of the four Bishops of the Province. It is, however, rumoured that an influential layman who is decidedly opposed to Synodical action in the matter has endeavoured to persuade one of the Bishops that a legal difficulty exists. Time will show.

✱ CHURCH NEWS. ✱

Diocesan Intelligence.

THE CHURCH SOCIETY.—The monthly meeting was held on the 4th September.

The Finance Committee reported receipts at £512 17s. 11d., and recommended the payment of warrant for £697 8s. There was a supplementary one for £29 3s. 4d.

At a meeting of the Auxiliaries Committee the secretary was requested to communicate with the several auxiliaries and inform them that deputations can be sent whenever it is so desired.

On the application of the Rev. A. W. Pain, it was resolved that the sum of £75 additional be granted for the stipend of a catechist on the water works in the Rural Deanery of Camden.

It was resolved that the sum of £22 10s. be granted for the payment of arrears due to Mr. Murphy, for services at Gordon.

A grant, at the rate of £50 per annum, was made to St. Peter's, Woolloomooloo, for the stipend of a catechist for the remainder of the present year.

It was resolved that the sum of £150 be granted for the passage of the Rev. J. W. Johnstone and family from England.

It was resolved that a stipend, at the rate of £100 per annum, be granted to the parish of Croydon to the end of the year.

Parochial Intelligence.

ST. ANDREW'S, SYDNEY.—On Tuesday evening, September 12th, a large gathering of parishioners, including many children, met in St. Andrew's Church of England Schools, Pitt street, to witness a series of dissolving views illustrating the Panorama of the Thames. When it is stated that the entertainment was given by Mr. Hurwood, sufficient has been said as to its merits. Some who were present had seen the views before when exhibited by Mr. Hurwood at the School of Arts, but they gladly took advantage of a second opportunity of enjoying these pleasing recollections of English scenery. The lecture illustrating the views was read by the Rev. Edwin Sturdee, curate of St. Andrew's. A very hearty tribute of applause was accorded to Mr. Hurwood, who has on many other occasions exhibited his lantern in St. Andrew's School. The proceeds of the entertainment will go towards the Children's Annual Christmas tree.

BOWRAL.—Church matters in this parish are progressing favourably in most respects. The attendance at the Church has been unprecedented good through the winter, usually over 120 in the morning and afternoon, and 90 in the evening. The number of communicants too have been encouraging; last time there were 40 present. The preaching of the Rev. W. Bryan Brown, M.A., who has been staying here, has been much appreciated, and has, we believe, proved exceedingly beneficial to many souls. The Sunday School suffers from the want of a proper room. There are many objections to holding it in the Church; and the School of Arts has been rented, but it presents some difficulties, especially during the cold winter. (Twice this winter the thermometer here has gone down nearly 21 degrees below

freezing.) There is a pressing need to turn the Church into a school, and erect a more commodious building for a Church, as the present one cannot be enlarged with any satisfactory result. It will cost about £1500 to complete the nave and porches of a Church, which would then hold 250 people, ultimately to seat 500. One gentleman of the district has promised £50 towards this if 19 other fifties can be found within twelve months. The clergyman and his wife have promised another fifty; and one, perhaps two more may be considered as secure, besides what may be given by the Church Society. But thus, we can only see perhaps five or six of the twenty fifties; where the other 15 are to come from we had almost said we do not know; but we do know of a certain treasury whence cash has been issued for the advancement of God's work in very surprising ways.

MITTAGONG is also doing well, though the Church there is anxiously looking for a pastor to take charge of that parish, now properly separate from Bowral, though at present served by the one minister. The Church is out of debt. The school-house is nearly cleared also; and a Parsonage Fund is being briskly and hopefully commenced. The Sunday school, like that in Bowral, much needs the assistance of such attention as a clergyman only can give, which cannot be given when he has three services every Sunday. A sale of work, &c., on behalf of the Parsonage Fund is to be held on the 9th November, in the school-room. Will some of our Sydney friends who have profited by our climate please help us a little?

ST. AUGUSTINE'S, BULLI.—Our Church building is growing. The contract of Orphin and Newson will probably be fulfilled about end of October. Tenders are about to be called for furnishing of seats and a few other internal fittings. Gifts have been received in the shape of bell, font, books, lamps, &c. Others are promised before opening of Church, about first Sunday in Advent. Meanwhile we are securing, or rather endeavouring to secure, the means wherewith we may meet our debts. One of over £300 is staring us in the face. Our modesty can hardly tolerate this eyecore; yet more, our sense of duty to other Church works going on in this parish, and to other claims, makes us feel uneasy while this debt is in our way. We feel relieved, however, when we know that others are willing, when our necessities are properly made known, to share our burdens. Since April last—as shown in the subscription list in advertising columns—much sympathy has been manifested by fellow churchmen outside the parish, yet the total amount received does by no means, we are confident, fully represent the interest and love of cherishment for their Church, and for their Master who said "Preach the Gospel to every creature." We believe that, when it is known more generally amongst members of the Church how much valued their assistance is by their poorer brethren—even as an encouragement to fight the good fight of faith in connection with their Church—numbers will hasten to bear testimony to the truth of our Saviour's words, "It is more blessed to give than to receive."

Inter-Diocesan News.

BATHURST.

KELSO.—On the 6th of last month, the members of the congregation worshipping at Duramana in this parish, presented Mr. H. D. Dillon with a surplice and a sum of money. Mr. Dillon has been acting as catechist in their district for about twelve months, and was the first to open up regular services in Duramana. Mr. Joseph Madden very kindly placed his house at the disposal of his neighbours for public worship, and excellent congregations have assembled from time to time. The people have now testified their appreciation of Mr. Dillon's work by making him the present already mentioned. The circumstances under which the offering was made were particularly gratifying as shewing the affection entertained for their minister by the people. Church matters are sufficiently healthy in that part to encourage some of the more sanguine and zealous ones to talk of church building, or perhaps ere long the readers of the *Record* may hear of the erection of another little bush sanctuary.

NEWCASTLE.

HAMILTON.—The Rev. C. F. Withy, formerly of Bulli, where his exertions amongst the young men of the district were so appreciated, has entered on the sphere of duty to which he has recently been appointed by the Bishop of Newcastle in this township. Steps are already being taken for the erection of a new church, in aid of which a meeting of the parishioners was held on the 4th of September.

GRAFTON AND ARMIDALE.

TAMWORTH.—An Eight Days' Mission has been held in this parish, commencing on the 27th August. The Mission Preacher was the Rev. W. H. H. Yarrington, M.A., from St. Mary's, West Maitland. The large church of St. John's was well filled at the morning service, and crowded in the evening. There was a special service for the children held in St. Paul's at 3 o'clock. The little church was packed, and some standing about the doors. There was a short service on every evening during the week (Saturday excepted). These services were all well attended. On the last day of the mission (13th Sunday after Trinity) there was morning service at St. John's, with Holy Communion, at which the attendance was good. But the great crush was at the evening service, and although the Churchwardens had made provision to accommodate the increased congregation, every door was thronged outside with listeners, who were unable to get into the church. Bible readings were conducted in St. Paul's Church on Tuesday and Thursday afternoons. At the services, people anxious about their souls, but in doubts or difficulties, were invited to consult with the ministers in attendance after the service, or at the parsonage at certain fixed times during the day. The mission preacher held a second special service for the children at the larger church, which was well filled.

MELBOURNE.

We take the following items from the *Messenger*.

CHURCH OF ENGLAND CONGRESS.—The Congress will be held on the 14th, 15th, 16th, and 17th of November. The following is the programme of proceedings:—

Tuesday 14th November.—3 p.m., the President's address. Half-past three p.m. to half-past six p.m.—"The relation of the Church of England to all Protestant Churches"—Readers for twenty minutes, Archdeacon Hales, Canon Chalmers, Canon Selwyn, Sir W. Stowell, (Chief Justice); speakers for ten minutes, Rev. C. T. Perkins, Rev. H. F. Scott. Half-past seven p.m. to half-past ten p.m.—"The duty of the Church of England in reference to Unbelief"—Readers for twenty minutes, Bishop of Newcastle, Dean Russell, Rev. R. Potter; speakers for ten minutes, Archdeacon Beamish, Rev. J. C. MacCullagh.

Wednesday 15th November.—Three p.m. to half-past six p.m.—"The Responsibility of the Church of England as regards"—(a) The Aborigines of Australasia; (b) the Chinese; (c) the Polynesians.—Readers for twenty minutes, Bishop of Brisbane, Bishop of Melanesia, W. E. Morris, Esq.; speakers for ten minutes, Bishop of Waipapa, Canon Chase, Rev. W. S. Wilson. Half-past seven p.m. to half-past ten p.m.—"The Relation of the Church of England to the Social Movements of the Age, especially to the Friendly Co-operative Societies and the movement for Shortening the Hours of Labour"—Readers for twenty minutes, Professor Pearson, F. R. Godfrey, Esq., Rev. J. Shaw; speakers for ten minutes, Rev. Evelyn Hodgson, Alexander Stuart, Esq.

Thursday 16th November.—Three p.m. to half-past six p.m.—"The Temperance Work of the Church of England, especially in Reference to its Parochial Organisation"—Readers for twenty minutes, Rev. R. B. Dickinson, Rev. J. E. Herring; speakers for ten minutes, Rev. H. E. Cooper, Rev. H. A. Langley. Half-past seven p.m. to half-past ten p.m.—"The Proper Attitude of the Church of England towards the Question of Sunday Observance"—Readers for twenty minutes, the Very Rev. the Dean of Melbourne, Canon Bromby, Dr. W. H. Embling; speakers for ten minutes, Rev. J. H. Gregory, Rev. H. T. Tucker, W. J. Bradshaw, Esq.

Friday, 17th November.—Three p.m. to half-past six p.m.—"The Duty of the Church of England in the Circumstances created by the Education Act of Victoria"—Readers for twenty minutes, Canon Vance, Mr. Justice Higinbotham; speakers for ten minutes, Rev. C. Campbell, Hon. J. H. Wrixon, Rev. E. H. Du Bois. Half-past seven p.m. to half-past ten p.m.—"The Help and Hindrances to the Spiritual Life which Arise from the Religious and Secular Activities of the Day, including Amusements"—Readers for twenty minutes, Dean Bromby, Rev. J. C. Love, Rev. H. C. Cooper; speakers for ten minutes, Rev. H. B. Macartney, Rev. H. A. Langley.

THE CHURCH OF ENGLAND COLLEGE.—The new buildings at Trinity College have at last been fairly begun, and will be ready at the opening of the next academic year. Accommodation for twenty more students will be provided, and in addition a billiard-room, common-room, buttery, &c., are included in the plan. The council of the college, in consideration of the liberality of Messrs. J. and W. J. Clarke, have determined to connect their names with the new wing. The annual meeting of the Dialectic Society was held in the Athenaeum Hall on Thursday, 17th August, with an attendance of about three hundred and fifty. The Bishop of Melbourne took the chair. The address was delivered by Mr. R. Stephen, the prelector for the year. The Bishop then spoke, urging the establishment of scientific chairs, whose occupants should include instruction amongst their duties. Sir Archibald Michie, Canon Chalmers, Professor Andrew, the Warden of the College, Mr. E. E. Morris, and Mr. T. J. Smith also addressed the meeting. At the close the President's medal for oratory was presented to Mr. R. Stephen, and that of the vice-president, for essay-writing, to the Rev. W. S. Pritchard.

THE BISHOP'S LECTURES.—The attendance at the Bishop's lectures on the Problem of the Book of Job has been greater than at any lectures delivered before in the Pro-Cathedral, hundreds of persons having had to turn away from the church door because it was already overcrowded.

THE CHURCH ASSEMBLY.—We are indebted to the *Sydney Morning Herald* for the following abridged report of the proceedings of this body:—

The Bishop of Melbourne, who presided, delivered a lengthy inaugural address, at the opening of which he remarked that the Diocese of Sydney was now engaged in the most solemn and important duty of selecting persons who are to be submitted as those from whom the future Primate is to be elected. He earnestly prayed that all concerned in that great duty might be led to perform it with a simple desire to promote the welfare of the Church and the glory of God. He prayed that the future Primate might be not less faithful or less zealous than the beloved and lamented Frederic Barker. After thanking Messrs. F. Ormond and W. J. Clarke for their liberal benefactions to the Cathedral fund and Trinity College respectively, the Bishop expressed his regret at finding the candidates for the theological scholarship neither so numerous nor so well prepared as he could desire. He mentioned that the warden of Trinity College had kindly promised to give facilities to young men employed during the day to procure efficient tuition in the preliminary studies for holy orders without abandoning their ordinary work. He believed that there were many young men, clerks especially, who, if possessed of a faculty for studying, would gladly give themselves to the great work of the ministry. The whole expense would only be £20 a year, which paid for the University and College fees, and cost of books, and would enable young men to obtain their degrees at the University without further expense. He trusted that many pious young men of the diocese would claim the offer at once. He expressed satisfaction at the large increase in the Bishop of Melbourne fund. Referring to the Salvation Army movement in England, the Bishop

strongly deprecated many of its features, urging that some of the doctrines and actions of those carrying it on were such as sober Christians could not view without dismay. Excitement was encouraged, which was not healthy, which might lead to excess, and must have a reaction. Wild dances and wilder cries were permitted, bordering on profanity; midnight meetings were encouraged, which must be fraught with danger. He could plainly see that between the sweet sober piety of the English Church, and the unbridled excitement of jumping, shouting crowds of converted roughs and "halloo-lah lasses" there was a great gulf fixed. In the course of his address, which was interesting throughout, Bishop Moorhouse touched on a variety of subjects, amongst others that of the formation of Guilds, which amongst the various institutions for the organization of lay help, were taking a prominent place. He alluded to the new movement initiated in South Australia within the last year to secure Bible reading in State schools. It had obtained a wonderful success in South Australia, and had gradually extended across our border, and seemed not unlikely to spread. He pointed out that there were in the colony 100,000 children who never entered Sunday schools; further, it would be impossible that clergymen, who, taken together, numbered only 700, could undertake the task of religious instruction. He believed we would never have peace either in the political world or in our own consciences until some kind of elementary religious instruction was permitted to be given by the teachers. To call the present reading, writing, arithmetic business "education" was a cruel jest. At the close of his address the Assembly adjourned till the following day.

During the sitting of the Assembly a bill introduced by the Registrar, amending the Cathedral Act, to enable the Bishop to appoint any clerk in full orders to preach in the cathedral, was passed through all stages. A new scheme to provide for the superannuation of clerks was introduced, and after a lengthy discussion the second reading was agreed to. The Rev. G. Bourke moved to the effect that the assembly regarded with profound regret the prevailing spirit of indifference to religion in the colony of Victoria; that it believed the continuance of this indifference to be, in a great measure, due to the loss of strength resulting from the want of united counsels amongst Christian people; and that the assembly is of opinion that the time has arrived for endeavouring to effect a reunion between the Church of England and the Methodist bodies. The Rev. H. J. Poole seconded. The Bishop concurred as to the advantages of reunion, but was not prepared to affirm that the time had arrived for effecting it, because if the Church made overtures before the people were prepared for them, they would retard instead of promoting union. At his suggestion the assembly passed a merely formal resolution, affirming that it was desirable that greater unity should exist among Christian people, and that the assembly would look with satisfaction on any opportunity of promoting a better understanding among Christians.

BALLAARAT.

The following are extracts from an interesting letter from the Bishop, Dr. Thornton, to his Vicar-General, dated 15th June.

"You will see by my address that I am at Canterbury, on a visit to my old and valued friend the Bishop of Dover. I never saw Canterbury before. Vastly have I enjoyed my visit—inspection of the Cathedral, St. Augustine's College, St. Martin's Church, with its immemorial font and Roman walls, &c. I much enjoyed also my intercourse with Bishop Ashton Oxenden, who has taken charge of a sweet Kent parish close to Canterbury. It would be impossible to chronicle all I have been doing since I wrote last. On 21st May I visited the parish I had charge of nearly twenty years ago—St. Jude's, Whitechapel, my first incumbency. Notwithstanding the great interval of time and the many changes in the parish since I was there, I was received in a densely crowded church with a most overwhelming cordiality, and it was late at night before I escaped from the hundreds of old parishioners who had gathered from all parts to greet their old pastor and tell him stories that gladdened his heart of the lasting good they had derived from the church work of those dear old days. How deep and potent is the pastoral relation! What a world of influence goes forth upon the future from a single church and the agencies that cluster around it! Next day I dined with the Royal Geographical Society, a brilliant and most interesting occasion. I met Lord Carlingford, Sir T. Kirk, Sir H. Parkes, Sir T. Brassey, and many other celebrities. Next day, in the historic hall of Lambeth Palace, I dined with the Archbishops and Bishops. Much pleasant intercourse with English Bishops. The Archbishop, in his patriarchal maturity, is very attractive to me. So tenderly considerate, wise, and weighty; no assumption whatever, but a winsome venerableness and softened dignity that is very impressive and wholesome. I am to meet the same company at the Bishop of London's next Tuesday, the Ascension.

"On Whit Sunday I preached to an immense congregation at Streatham, where my brother has a house, at which I was his guest for a few days. In the afternoon I drove to Oxford-street, and preached one of a special course of sermons to deaf and dumb at the beautiful church built for their use under royal patronage. The growth of the Royal Institute for the Deaf and Dumb, in which I always took an active interest, has been wonderful. Three clergy and three lay agents labour among them. Many services are held for them every Sunday all over London. The senior chaplain, Mr. Smith, an old friend of mine, gave good counsel, I believe, in connection with the Melbourne institution. A capital congregation—of deaf mutes and general public promiscuously—gathered in the beautiful church. The preacher and interpreter have 'ambo' each—hearing ones look at the former, the deaf mutes at the latter, who interpreters largely by gestulation, often of a most impressive kind. He kept pace with me all the time, though I spoke with no marked deliberation. The deaf and dumb followed all that I had said as fully as the others present. Two Ballarat men greeted me warmly at the

church door. Indeed, I have been gripped by the hand by Australians or old home country friends in scores after all the many public utterances I have been called upon to make. I never dreamed that my friends were so many, and am touched to learn how much kindness exists in unexpected quarters. I am perfectly inundated with social invitations, but can accept but few, reserving time and thought for the claims of duty to the Church and my diocese, and of kindred and gratitude. I took part in an Embertide retreat for clergy and laity in St. Alban's Diocese, which interested me deeply from its spiritual tone. Canon Temple, of Leeds, gave 'instructions' to clergy in the course of it, alternating with private prayer and hymns, in the splendid church at Hemel Hemstead. They were very valuable—on 'The Constraining Love'; on 'Unity and Peace'; on 'Holy Orders' (the last proved to be a discourse of singular felicity); on 'Ananias, who set apart Paul'; 'Volunteer for no high duty except on an emergency, like a forlorn hope, when others won't'; but when bidden to high duty never shrink it; He who bids will enable.' His counsels to obscure clergy, who might, like Ananias, be teaching a Paul, were excellent hearing. I preached twice to breathless congregations, and next morning early went on for ten days to Birmingham, where I had laboured for ten years, only leaving it for Ballarat. I trust those ten days will not have done me an injury; but the lovingness of our welcome there was so wonderful that day after day of it was really perilous. Dear people, it is not only warm hearts but constant that are theirs. Received with overwhelming kindness at the station, and first laid the stone of a new chapel to my old church of St. George's, amid an immense assemblage. Then came crowded luncheons, garden gatherings, &c., and an immense meeting at which only old confidantes of St. George's were admitted. On Sunday morning three hundred and fifty working men assembled at the schools at half-past eight (their Sunday morning class), and I addressed them, and inspected the large Sunday-schools and classes. The huge church at service was a mass of heads from floor to ceiling, and the service most impressive. Between five hundred and six hundred communicated that day. Similar experiences day after day. Crowded meetings and services; intense hospitalities; affectionate greetings everywhere.

I have heard of hearts unkind, kind deeds with unkind words returning. Alas, the gratitude of men has often left me mourning.

My old curates gathered up, and old friends (looking older than aforetime) appeared at every point. A visit to Coventry was rather marred by rain. On 11th I preached to magnificent congregations in the splendidly rebuilt mother-church of Birmingham, St. Martin's. It cost £32,000, besides the lovely tower and spire. The offertory—£67—was cordially handed me, with copious good wishes and thanks by the wardens and vestrymen. In the afternoon I addressed an immense gathering of children in a poor parish. The offertory was £21; it was for the schools of the parish. The Board-schools only read Scripture, and the clergy manfully maintain their distinctively Christian schools, which are much preferred by the people in many cases. I dined with the Merchant Tailors' Company at a gorgeous banquet on the 12th, as an old *alumnus* of their school, and had to speak, of course, there. I took two days at Canterbury (13th), and coming to London to-day (15th) have just returned from hearing an oration on the origin of man by M. De Pressensé, the Duke of Argyll presiding. Very eloquent and interesting."

TASMANIA.

The following farewell address from the Synod was presented to the Bishop by Archdeacon Hales a few days prior to his departure for England:—

My Lord,—More than 17 years ago we had the pleasure of welcoming you to our diocese as our Bishop in succession to your venerated predecessor, the late Bishop Nixon. The colony and the Church at that time were not in the satisfactory condition which now exists; and in some important respects the Church had not been able to fully realise all the circumstances of her position. During your episcopate, many important questions were earnestly debated, and settled in Synod. The State withdrew the supporting aid it once gave. There was a season of depression, which for some years tried the colony severely. The Church of necessity shared in the difficulties of the country. Then, in the Providence of God, a dawn of prosperity arose, population increased, wealth began to accumulate, and the demands upon the Church for her ministrations taxed her resources to the utmost. We have passed through times of difficulty, and are now enjoying a comparative freedom from their trying consequences. Through all you have invariably set us an example of faith in the right, of earnest work for the furtherance of Christ's cause, and of sympathy with every movement which promised to be useful both to the diocese and the colony, and with every one who seemed to you to be striving to do his Master's work. In looking back upon the past, and in regarding the present, we find that many churches, parsonages, and Sunday schools have been brought into existence, and though the wants of the diocese are not yet overtaken, yet, we believe, that in unity, influence, and work, the Church in Tasmania has never been in a more hopeful condition than it is at present. You are leaving your diocese to a successor with a promising future before him, and we look upon our past working together under your guidance with emotions of interest, of satisfaction, and also of regret that we shall see your face no more. Our prayers go to the Throne of Grace, that you may be spared for many years to do good work in the service of our Lord, and that with those of our honoured co-workers, who have passed away, we may hereafter meet you in that great synod of Christ's Holy Church, when we shall enter upon higher functions than have engaged us here, and shall thank the Great Bishop that he has permitted us, in trembling and weakness, to do something by our united efforts to manifest the beauty of the Father's love, in bringing the message of His purifying mercy to the hearts of the erring and the sorrowful. We wish, my Lord, from our hearts, that you and your family may ever fare well in all the good things of God.

The Bishop said that although the consciousness of doing one's duty ought to be the great and chief motive power following one, yet they must know that all human beings did require, if their work was to be brought to perfection, the sympathy of those amongst whom they laboured; and it would be an untrue assumption if he were to say that he was independent of such sympathy as was expressed in the document just read. His Lordship then read the following:—

My dear friends and fellow-workers,—Your kind address deserves from me something more than an off-hand acknowledgment. I am very thankful to receive such an assurance of your charitable appreciation of my work as your bishop during an eventful term of 18 years. That work could never have prospered but for your loyalty to myself, your active co-operation, and your large sympathies. I have found the Synod—and never more so than at the present moment—a very effective organ for consolidating the Church's work, and uniting clergy and laity in the bonds of mutual confidence. It is now as it was of old, when the Church had peace it was edified, and "walking in the fear of the Lord, and in the comfort of the Holy Ghost was multiplied." The wealth of the colony has largely increased, and the Church has a right to look for a corresponding dedication of its first fruits for the extension of the work assigned to her of promoting the vital interests of true religion. As we, the clergy, are true to our calling, simple in faith, and laborious in duty, the laity, I have learnt from experience, will not fail us. I have already expressed my thankfulness to the Giver of all Good for the blessing with which He has crowned our efforts in the erection of many houses of God in the land. "May all their walls be salvation, and their gates praise." My relations with the clergy were never more happy than at this moment, when I am called upon to leave them which I do with feelings of very affectionate reluctance. In accepting this gratifying testimony of your kindness, allow me to assure you that the growing interests of this colony can never cease to occupy a very large measure of my thoughts. May our Great Master raise up for you a successor to myself, if not more solicitous for your spiritual welfare, yet more largely endowed with gifts to render good intentions more fruitful of great and glorious results in making ready a people prepared for our Lord's return.

The Synod have delegated the choice of Dr. Bromby's succession to the Archbishop of Canterbury, and the Bishops of Winchester, Durham, Rochester, Bedford, and the retiring Bishop of Tasmania. The Dean of Hobart has refused to accept the Administratorship of the Diocese to which he had been elected by the Synod; and it has been conferred by the Bishop on Archdeacon Hales, Canon Baily being the Commissary for the Southern portion of the Diocese.

Preferments and Appointments.

Rev. J. Spicer Wood, licensed as Curate of Woollahra and Watson's Bay.

NOTICES OF BOOKS.

THE SYDNEY UNIVERSITY REVIEW, July, 1882.

There is an article in this number from the pen of the Bishop of Newcastle, entitled "A Plea for the Study of Philosophy." It is written with Dr. Pearson's usual easy skill of word-manipulation, but seems so sarcastic in places as to be rather disappointing. We trust Dr. Pearson will give some of the citizens of Sydney the credit of not being entirely *apadeuteis*. A visit to the reading room of the Free Public Library gave us a little light on this subject the other day. The chief difficulty seems, however, to be, as noticed in this article: the question—"What is philosophy?"

W. H. U.

OUR FUTURE BISHOP.

We extract the following from the *Sydney Morning Herald*, September 26:—

With regard to the election of a Bishop to the See of Sydney, it is understood that the Bishops are waiting for further legal advice. The following extract is taken from an English paper just to hand: "The papers are publishing the names of the clergymen who are 'spoken of' for the Bishopric of Sydney. Among them are Canons Barry and Boyd-Carpenter. It is as absurd to 'speak of' these dignitaries and others in similar positions for colonial sees as it would be to talk of Lord Lyons for the government of a West Indian island. It is well known at Oxford that Dr. Barry is sure of one of the first mitres which falls to Mr. Gladstone, and Canon Boyd-Carpenter would scarcely be likely to give up a stall at Windsor. Besides a man whose speciality is preaching would be sadly out of place in the colonies."

There is one point about this paragraph which causes us some surprise. The latest English papers to hand bear the date, August 11, yet we are told that "an English paper just to hand" at the *Sydney Morning Herald* office contains the above extract. As we believe that this is really the case, we are obliged to conclude that the names of Canon Barry and Canon Boyd-Carpenter were "spoken of" for the bishopric of Sydney at least before August 11. Otherwise even the latest English paper could not have any notice of it. Moreover the names must have been telegraphed to England if they were only spoken of so recently as just before August 11. Who took the trouble to do this? If they were not telegraphed, then they must have been "spoken of" at least six weeks before August 11, allowing that some one communicated with England immediately the names were "spoken of," and that this communication at once found its way into the English Press. This seems allowing a good deal. The probability is that these two names of Canon Barry and Canon Boyd-Carpenter were "spoken of" by some active friends from two to three months before Synod met, i.e. August 24th. The activity with which the friends of these two eminent divines "spoke of them" three months before Synod met is the only explanation of the fact brought out now by the *Sydney Morning Herald*. We do not on the whole think that the diocese is very much indebted to these active friends of Canon Barry and Canon Boyd-Carpenter for having made us a laughing-stock to England. It remains, of course, to be seen what those divines themselves have thought of being "spoken of" in this way. But, at present, the only impression to be derived from the English paper to hand at the *Herald* office is that they have been uselessly obtruded by their would-be friends.

LECTURES.

There was a large attendance on Tuesday night, September 26, at the Protestant Hall, to listen to an interesting lecture delivered by the Rev. Canon Moreton, entitled "the use and abuse of the World." The subject of the lecture, judging from remarks by the Rev. Canon Moreton, was a spontaneous proposition of his own, when appealed to by the secretary to address the members of the association upon some subject. But the one hurriedly fixed on was subsequently found to present such a wide and varied scope that Canon Moreton asked to be allowed to substitute for it one upon which he felt more readily prepared. The proposal was politely negatived, and hence the lecturer applied himself at once to the study of his task; consequently a rare treat was afforded. Mr. John Hardy occupied the chair, and introduced the Rev. Canon Moreton to the Meeting. The lecture was divided into several headings, going from the world, to its use, abuse, influence of city life, and so forth, in which the joys and blessings attending proper uses of opportunities in this life were illustrated, whilst on the other hand the abuses were equally well advanced. A vote of thanks was accorded the lecturer, and a collection was made in aid of the mission work of the association.—*Herald*.

A very interesting lecture was delivered at S.S. Simon & Jude's Church, Campbell Street, on 19th instant, under the auspices of the Mutual Improvement Society in connection with the above, by Mr. F. Wright. Subject, "The Life of Paraday." Mr. W. E. Toose, Vice-President occupied the chair. The lecture was delivered in a masterly style, and was listened to with marked attention. A vote of thanks was tendered to Mr. Wright, and after an anthem from the choir, the proceedings closed with the benediction.

CHURCH OF ENGLAND TEMPERANCE SOCIETY, SYDNEY.

Our members, and the subscribers to our funds, will be pleased to learn that good results follow the diligent labours of the C. E. T. S. Agent, Mr. W. C. Roberts. Many interesting details of his work are given to the Secretary and Members of the Committee.

The following are taken from his diary will show the wisdom of the Society in making this appointment, and draw forth funds for the maintenance of the Missionary.

Four months from 1st of May to 31st August. Visits to Central Police Office 48; Water Police Office 85; Conversational visits to Circular Quay 24; Cabstands 54; Draystands 29; Boarding houses 53; Pledges given 48; special cases dealt with 29; Temperance tracts and publications distributed 3829; Attended and addressed 16 Parochial branches; gave one address in the Gaol, &c.

Will the friends of Temperance send contributions to the Secretary Rev. W. Hough, or to the Treasurer, Dr. Hansard, Kefern.

ST. BARTHOLOMEW'S, PYRMONT.—A public meeting was held on 26th September, in the school-room, for the purpose of forming a branch of the Church of England Temperance Society. Interesting addresses were delivered by Revs. W. Hough, J. Barnier, and Mr. W. C. Roberts. At the close 81 persons signed the abstinence declaration. It is intended to form a juvenile branch shortly.

THE POOR CLERGY RELIEF CORPORATION

has this year received 561 applications for help as against 535 last year, and has granted £7,195 in relief as against £6,616 last year.

THE ENGLISH CHURCH UNION

must feel elated at having secured the election of its secretary, Mr. Charles Powell, and several other members to the London Diocesan Conference. Another feather in their cap is that Dean Church, of St. Paul's Cathedral, and Canon Gregory have permitted the E.C.U. to celebrate what they call a "Corporate Communion" in St. Paul's Cathedral. It appears they begin their proceedings with a *Cissa Mantata*, or High mass, at St. Alban's Holborn. These are hardly the right men to gather together in a Church of England Cathedral. Surely they might be more honest. As for the cathedral authorities allowing it, we can only say that it has been our opinion for some time past that nothing but Canon Liddon's spiritual eloquence has hitherto preserved the present régime at St. Paul's from merited censure. It will come.

HUGH MCNEILE'S CHURCH,

St. Jude's, Liverpool, has passed into different hands by some mistake. So it would appear from the fact that the present Vicar, the Rev. E. A. Fitzroy no sooner gave out his text on Sunday, August 6th, than a number of the congregation left the Church, returning however to the Sacrament of the Lord's Supper.

THE BISHOP OF LICHFIELD,

Dr. Maclagan, has addressed a note to his clergy in the neighbourhood of Alton Towers, requesting them, for reasons connected with the Shrewsbury scandal, to accept no hospitality from the Earl who is the owner of that mansion. This is in direct obedience to the apostolic injunction, not to keep company with such an one, not "so much as to eat." All honour to the brave bishop!

ARCHBISHOP VAUGHAN

some little while since reproduced an incorrect rumour that the Queen had visited Beaumont College, a Jesuit institution, near Windsor. The Queen's Secretary wrote a short note to one of our clergy denying that the Queen had visited this place, which note was published in the *Sydney Morning Herald*. This little incident has been recalled to our memory by a piece of information that has just come to hand regarding this same Beaumont Jesuit College. It appears that the Pope has appointed a "Bishop of Portsmouth." This so-called "Bishop of Portsmouth," a Roman Bishop in a Protestant country, was being conveyed in a carriage and four, with two postillions, "the fathers following in private carriages," to Beaumont Jesuit College to celebrate the feast of St. Ignatius Loyola, the founder of the Jesuit order. We do not know exactly what happened. But somewhat may be inferred from the following sentence taken from a Jesuit paper, "Thanks to the proximity of a Jesuit College, Windsor knows something of Catholicity, but not enough to enable it to preserve its equanimity when a Catholic Bishop rides in state through its streets."

* THE MONTH. *

THE GARDEN PALACE is no more. Attacked by relentless fire the thing of beauty became speedily an unsightly mass. The only public memento of our Great Exhibition is swept away for ever. Everyone who takes a real interest in colonial affairs will greatly regret the removal of the imposing edifice, but the real loss is contained in what had been kept in the building. Much valuable property has been lost. Many documents of a public character have been destroyed, the loss of which will greatly affect the progress of some of our public works. It is no use crying over spilt milk. The best thing that our Government can do is to set to work vigorously to repair the injury which has been caused.

We do not altogether sympathise with those who find in every public calamity traces of Divine visitation, but we cannot forbear reference to a passage of God's word in connection with recent events. "If ye will not hearken unto me to hallow the Sabbath day and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day, then will I kindle a fire in the gates thereof and it shall devour the palaces of Jerusalem and it shall not be quenched."—*Jer. xiv. 17*.

A VERY determined effort is being made to secure the opening of the Art Gallery on Sundays. 23,000 signatures have been obtained to a petition in favour of it. We are informed, however, on very good authority, that a large number of these signatures are not genuine, and many represent children who have been induced to sign without any difficulty. A very large counter-petition has been signed and presented. We know that the utmost caution has been used by the promoters, so as to ensure that every name on the list is genuine. No young person under the age of 16 years, has been allowed to sign. We hope and pray that the counsel of the Anti-Sabatarians may come to nought.

THERE will be no lack of Hospital accommodation in Sydney in the future. The splendid hospital in Macquarie street will in due time be completed and available for our suffering fellow-creatures. The Prince Alfred Hospital, so long expected, is open for use. The opening ceremony took place on Monday, the 25th September, in the presence of the Governor and a large number of influential citizens. The origin of the hospital is well known, and the name which it bears will prevent the origin from passing out of memory. The greatest

care has been bestowed upon this building and its arrangements, and it stands now before the public as an institution perhaps equal, in point of completeness, to anything of the kind in the world.

THE most important Session of Synod which has ever been held has just passed. It was charged with the solemn duty of nominating three suitable persons to the Bishops of Australia, out of whom one may be chosen as the Bishop of Sydney, the Metropolitan of New South Wales and the Primate of Australia and Tasmania. The Session lasted nearly three full weeks, and was a time of considerable anxiety. The issue however is a cause of devout thankfulness to Almighty God. Three gentlemen have been by large majorities of the Synod nominated, any one of whom we are sure will be welcomed by almost the entire Church in the Diocese as the future Bishop.

BY a considerable majority the late Synod determined in favour of direct Nomination and against the appointment of a Committee. Many influential members of the Church were amongst the minority and the attempt at Nomination in open Synod was regarded as likely to be dangerous and unpleasant. During the process the worst fears of some seemed to be realized, but as time went on the difficulties disappeared and the issue proves that the majority were right. We believe that the decision of a Committee would not have given satisfaction. We fully expect that the result of the recent Nomination will prove to be acceptable to the Church generally. At any rate the delicate and difficult duty of Nominating our Bishop has been boldly met, and the action will be sure to commend itself to most of our fellow countrymen.

THE Church has, as in duty bound, been praying that the Great Head of the Church would direct and order every step taken in connection with filling up of the vacant See. We do not doubt that these prayers have been answered, and we hope that praise will be offered to God both in public and in private. But we must "continue in prayer." Important steps have yet to be taken in the matter, and we may confidently ask God to make it clear to those who have to choose out of the three that are nominated which of the three He has chosen. The desire of every true Churchman and Churchwoman must be that the man to preside over the Church in this land may be a God-chosen man.

WE lament the necessity for the "Social Purity Society." We could wish that fair Australia were free from the dark stain of social impurity. But alas it is not. Impurity lies almost upon the surface of our being, and is spreading in every direction. We fear that many of our fellow-citizens are shutting their eyes to this growing evil. We do not wonder at this, for the consciousness of so dire, so disgusting an evil is fraught with pain and anguish of heart; anyone would if he could, shut out the consideration of it from his mind. But can we? Ought we? That social impurity of a deadly type exists, is as patent, as that filth accumulates in our gutters. That it is disastrous in its physical, moral and spiritual effects, is as clear as that malaria is productive of disease and death. We hail with satisfaction therefore the establishment of the "Social Purity Society" and wish it God speed in its unpleasant but necessary duties.

THE SOCIAL PURITY SOCIETY has issued its manifesto. It is brief and simple, yet states clearly what are to be the objects and aims of the Society. The first is of a general character, viz.,—"To promote true morality and to discourage immorality in all branches of Social life;" the second has a political colouring, and with this we thoroughly agree, for if we are to stand against social evils with any good prospect of success we must aim at influencing political opinion. The society is to "advocate and promote amendments in the laws relating to."

- "1. The protection of young females."
- "2. The establishment of the penalty of illegitimate children."
- "3. The support and education of such children and the responsibilities of their parents."
- "4. Seduction and civil actions thereon."
- "5. The harbouring of fallen juveniles."
- "6. The Social relations of the people generally."

The third object is the "circulation of pure literature and the suppression of impure literature," "the delivery of social lectures; petitions to the legislature; and efforts to reclaim the erring, especially juveniles."

This will be accepted by all who are interested in the subject, as an important branch of labour. The very air is vitiated by the impure literature which abounds in our midst, which is not only privately introduced and circulated, but imported by booksellers and publicly sold. This should, we must be suppressed—if purity is to be maintained—and if this Society in question can accomplish anything in this direction it will be entitled to the thanks of the community. We believe that the delivery of lectures upon the subject is necessary. We are under the painful impression that those who are concerned in the moral wellbeing of others, are too silent with regard to those evils. We know how difficult it is to deal with them in public and in mixed audiences; but we think that it is possible to treat them on the platform, and even in the pulpit in such a manner as not to offend the taste of the sensitive, nor suggest evil to the minds of the innocent. God has spoken plainly upon these subjects. His word read publicly in our churches condemns those very things about which we are so taciturn. Our prayer book is plain enough. We pray and ask our people to pray that they may be delivered from "fornication." We read about every Sunday the seventh commandment, and pray that God may "incline our hearts to keep this law" we think therefore that the attempt of the "Social Purity Society" to provide lectures

bearing upon "purity" and "impurity" is one that ought to be made and encouraged. We shall be disappointed if we cannot find men in our midst, able and willing to undertake such a duty, and if when done, it is not productive of real good.

ANOTHER attempt is being made to bring in and pass a "Contagious Diseases Bill." Our readers are probably aware that such a bill if carried will legalize vice—and give a national sanction to that which is subversive of all morality and religion. Such a law has been in operation on the Continent and in some towns in England, but has proved a failure in regard to that evil which it was supposed it would mitigate. We oppose it however on higher grounds. God has distinctly and emphatically condemned that which this Bill would sanction and regulate, and we have no right as a Christian nation to sanction in our laws anything which God has forbidden. Depend upon it such disregard to God's law will produce national chastisement—sowing the wind we shall reap the whirlwind. We believe however that the present House is sound enough and pure enough to reject the measure now, as was the case some years ago.

THERE can be no doubt that God is blessing the great Temperance Work which is being carried on throughout the world. Temperance reformers may well "thank God and take courage." We are glad that the Church of England Temperance Society is doing so noble a work. We have long been impressed with the idea that if Temperance is to make headway the churches must come to the front and take up the matter boldly and heartily. The Church of England was especially chargeable with this. Intemperance is doubtless the great national vice of England, and it is only right that the Church of the nation should undertake to grapple with national evil. But we should like to see a little more life thrown into the operations of the Society in the Colonies. Doubtless the manifold labours of clergymen and Christian people generally prevent the devotion of much time to any one pursuit—but so important is the suppression of intemperance, so closely is it connected with the life and power of the Church that we might well make sacrifice in order to promote it. We trust that our Branches in this Diocese will grow and become increasingly influential in the community.

[FROM OUR OWN CORRESPONDENT.]

LONDON, August 11th, 1882.

Mr. Gladstone's legislation for Ireland cost the Government the resignation of the Duke of Argyll, Lord Lansdowne, Earl Cowper (the late Lord Lieutenant), and Mr. Forster; the Egyptian war has involved that of Mr. Bright. The retirement of this last-named gentleman from the Cabinet was regarded almost as a matter of course. His intimate association with the Society of Friends and all his public utterances during a long political life, have alike rendered it impossible for him to continue to be a member of a Government whose purpose is war. His retirement is to be regretted, but his political integrity was, long ago, too well established to be called in question now. It is suggestive, however, of the composite character of the Government when we see five of its leading members withdraw from office in the course of a few months; this circumstance imparts force to the belief that the Government assumed power without a policy and have, ever since, lacked one of the first elements of success—cohesion. It is improbable that a successor will be appointed as Chancellor of the Duchy of Lancaster.

As France has withdrawn from her intended co-operation in the Egyptian difficulty, England may now be regarded as without an ally either in *esse* or in *potente*; for, although Turkey has consented, under what may, without exaggeration, be called a mild form of coercion, to despatch troops to Egypt to act with the British, their number is not yet decided upon, nor is the more important matter as to whose orders they are to obey. The English Government will, very properly, insist on the Turkish soldiers being under the control of Sir Garnet Wolseley, who went out last Saturday as general Commander-in-Chief. These matters of detail may yet occupy considerable time, for the Ottoman mind delights in procrastination and rejoices in diplomatic delays. Meanwhile, British troops and munitions of war are being sent to the seat of operations in the expectation that England will have to complete the work alone. A fortnight ago Mr. Gladstone proposed a vote of credit for £2,300,000, which the House gave by a large majority. He announced that this would be met by an additional 1½d. in the pound in the Income Tax. This sum will not go far, but it may suffice till the House re-assemble at the end of October for a short autumn session. No date has yet been fixed for Parliament to be prorogued, but it is near at hand. This Egyptian imbroglio affords another proof that it is impossible for any government to please all parties. Some blame Mr. Gladstone for having interfered

in what they contend ought to have remained a purely local affair; others prove his want of foresight in not having entered into the fray with vigour, by having an army to land immediately after the successful bombardment of Alexandria, for Arabi could then have been captured together with all the rebel host, and order at once restored; while a third party endorses Mr. Gladstone's view that their policy was to act on the defensive in the matter of the bombardment, and not to land a force, as this would have been in defiance of the other European powers and would have been interpreted as evidence of aggression. Be this as it may, an army is now being sent and a vastly increased expenditure of life and money will necessarily ensue.

This Eastern meteor, flashing along the political sky has, for the moment, withdrawn public attention from Ireland. Official eyes are, of course, scanning the horizon across the Irish Sea, but no sunshine pierces the darkness yet. The Prevention of Crime Bill, having passed into law, is now in operation, but crime is not prevented. The Arrears of Rent Bill having been returned by the Lords to the Commons with sundry amendments, and again sent back to the Upper House with those amendments rejected, was passed by the Peers last night; it will immediately receive the Royal assent and in a few days will become law.

A serious difficulty has arisen in another direction. The Royal Irish Constabulary have petitioned for an increase of pay which, if not speedily accorded, will be followed by a strike early in September. These men ought to be well paid, for their duties are, necessarily, of an arduous and often of a dangerous kind. There are murmurs of disaffection in the force, but Mr. Trevelyan (the present Chief Secretary) declares them to be unfounded and the men to be loyal. It is of the first importance that the Constabulary be liberally treated, for an outbreak amongst them would be, by far, the most serious difficulty the Government has yet had to encounter. It is to be hoped, therefore, that this matter may be arranged without useless delay.

Cetewayo arrived in London last Friday. In his "suite" are the two chiefs who led the attack at Rorke's Drift and Isandula. The remembrance of these sanguinary encounters almost makes one wonder if it is not "early days" to bring the ex-king and his dauntless followers to this country. England has a large heart, however, and devises liberal things even for a vanquished foe. If it were not so it would be difficult to account for his having been brought here at all. If Cetewayo be restored as King of Zululand, there will be violent discontent amongst the Europeans in Natal; if he is not to be reinstated what could be the purpose in bringing him to England? No one can form an idea what is to be the issue of the visit; even the oracles of the Colonial Office are silent and dubious. Meanwhile, this king of mighty avordupois and his hungry friends (we are told every man of them eats three pounds of meat at each meal; what a mercy their wives are not with them to hasten a famine!) are lodging in Melbury Road, Kensington. No time was lost in shewing them the lions of London, for their first day was spent at the Zoological Gardens.

The Dunect mystery, although a mystery still is less so than it was a year ago. A local rat-catcher informed the police that the body of the late Earl of Crawford would be found in a wood close by the vault where it had been immured. On proceeding to the spot indicated the corpse was discovered. It was subsequently removed to a vault on one of the family estates in Lancashire, where there is less prospect of another successful outrage than there would be in a lonely spot a few miles from Aberdeen. The informant was arrested but was soon discharged, no positive evidence against him being forthcoming.

Hamilton Palace, the residence of the Duke of Hamilton, a few miles from Glasgow has been denuded of its exceptionally valuable contents. The scholar, the antiquary, the artist might have imagined themselves in fairyland here, but the present duke is none of these. The library (the Beckford Collection, mentioned in my letter of February last), was sold recently, together with the long list of art specimens and wondrous cabinet work, one item in the last named—an *escripioire* of Marie Antoinette's—fetching nearly £7000. The entire property realised less than £400,000; the estimate was considerably more. Thus, is swept away, as it were in a moment, a property which can

never be replaced, and which must have involved in its accumulation an enormous expenditure of money, of time, of judgment and of care. It is sad to think the dispersion of such a property was not the result of unavoidable causes.

The Rev. Charles Garret has been elected President of the Wesleyan Methodist Conference for the ensuing year. The Temperance movement has no more cordial sympathizer or earnest worker than this gentleman. For over forty years he has been its valiant champion and the unflinching enemy of the nation's curse.

The Bishop of Lincoln disclaims the language referred to in my last letter as having been used by him in reference to the Temperance movement. I am glad to be able to say this. It would have been more satisfactory still if he could have disclaimed having said in the course of a sermon "it is a very different thing to invent for ourselves and for others a new vow, such as the total abstinence pledge, which has no warrant from God, but contravenes His Word. . . . The total abstinence pledge is a near approach to the ancient heresy of the Manichaeans and Eucratites who said that wine was a creature of the Evil One, &c."

The Rev. Dr. E. R. Wilberforce, son of the late Bishop Wilberforce, was consecrated first Bishop of the newly formed See of Newcastle-on-Tyne, on the 25th ult., at Durham.

The last of the Sunday Evening services at Westminster Abbey—the last for the present—was held in the nave on the 30th ult. This portion of the grand old building set apart for the service was crowded—there must have been quite 3000 persons present—long before the proceedings began. The only available seat, except a chair behind a pillar six feet in diameter, which effectually blocked all view of the pulpit, was the base of a tablet on the wall, in memory of Admiral John Baker, dated 1716. The figures depicted on this marble slab cannot be said to be suggestive of high art. My shoulder rested against the tusk of a wild boar, while a little further on was a creature with the trunk of an elephant and the body of a dolphin. In the centre of the slab was something like the face of a woman, but it could not be such, for the features were not exquisitely beautiful, nor was the expression surpassingly amiable. A little below it was a head, probably intended for that of a horse or a dog, something, manifestly, of very uncertain identity; its mouth was partly open, and the tongue which, without doubt, had been pulled out by the wild boar, had been considerably replaced by some kind hand, but with wrong end foremost. These art enigmas may have a deep signification for the learned in archaeological mythology, but they are past finding out by ordinary mortals. The Rev. Canon Farrar, D.D. was the preacher. It is not unlikely that the name of this gentleman was the magnet which attracted so large a congregation. I can speak confidently as to two, and have a powerful surmise as to many others. I was accompanied by a friend who was an old schoolfellow of the Canon, and who, like him, was the son of a Wesleyan minister. As my friend has, for many years, been a churchman, he was anxious to hear in Westminster Abbey one who, in his youthful days, he says, gave promise of making for himself a name. The text was Ephesians 5th chap. part of 19th verse, "Singing and making melody in your heart to the Lord." Perhaps I ought to strike the key-note by saying that the collection to be made was for the Choir Benevolent Fund. The Canon began by saying that music is one of the many charms of Scripture; in its early biographies Jubal is mentioned as skilful with the harp and organ, while in Revelation the angels strike their harps of Gold; even Paul and Silas, while their backs were bleeding, could sing hosannas to their King. Our lips should be as music; if it fail to be so it will be discord. Youth should be taught music because of its purifying and ennobling tendency. The Greek youth were taught music, not so much for the technical skill acquired in playing an instrument as in the refining influence it exercised on the life. "This notion of the ancient Greeks," said the Canon, "is scriptural." He then referred to David playing before Saul to soothe the soul of the aged king and, quoting Shakspeare, added—

"The man that hath not music in himself,
And is not mov'd with concord of sweet sounds,
Is fit for treasons, stratagems, and spoils."

"I know," continued he, "that Charles Wesley said he didn't want the devil to have all the best tunes, but this was a mistake, for the music of the opera and the music-hall is enervating and debasing; music moulds a nation's character. Chrysostom and St. Ambrose as well as Wesley and Keble bequeathed a rich legacy of song to the world. We know nothing of the paltry differences as to Ritualists or others when music is the handmaid of religion." On this particular point there will be a divergence of opinion, "the chorus of life," said the Preacher, "is the solidarity of peoples and of nature. Christ is the music of the world. Harmony among mankind can only be when everything is in conformity with Him." Canon Farrar, throughout his sermon, pursued a course which might be followed with advantage by every public speaker—he stuck to his text.

PENTALPHA, F.S.A.

EXECUTIVE COUNCIL OF THE BOARD OF MISSIONS.

The ordinary Quarterly Meeting of the Executive Council of the Board of Missions was held at the Church Society's Rooms, Sydney, on the 26th July, the Lord Bishop of Goulburn, President, occupying the Chair. His Lordship reported that Determination III. of the General Synod, Session 1872, had been accepted by the Diocese of Goulburn, and the Committee of the Church Society had been appointed the Corresponding Committee of the Board. The Determination had thus been accepted by every one of the dioceses of Australia and Tasmania, save North Queensland, where as yet no Synod has been constituted. The report from the Corresponding Committee of the Diocese of Sydney was presented. As this report had already appeared in connection with the meeting of the Diocesan Synod, it is unnecessary here to refer further to it, except to mention that the Council heard with much gratification the account of the Chinese Mission in Sydney, which is supported by the funds of the Board, and considered that its satisfactory character afforded an urgent plea for further support and extension of the work. The funds at the Council's disposal did not admit of increasing the grant. The President made a verbal report concerning the Warangas Mission and called attention to the appeals recently made by the Rev. J. B. Gribble for liberal support. Mention was also made of the request made for an annual offertory for the support of the Mission in all the parishes of the Diocese of Goulburn.

The Hon. Treasurer, (Mr. H. E. A. Allan,) reported that £123 5s. 3d. had been received since the last meeting of the Council, namely £97 10s. 5d. for the general purposes of the Board, and £25 14s. 10d. for special missions. The balance in the hands of the Treasurer was £91 4s. 10d. Payments were sanctioned of £36 14s. 4d., for printing the April number of the *Board of Missions Chronicle*, of £7 10s. to the Chinese Mission in Sydney, and £12 10s. to the Warangas Mission, being the proportion payable quarterly of the grants promised; so that the total expenditure was £66 14s. 4d., leaving a balance of £34 10s. 6d. to the credit of the Board. The Council desired to call urgent attention to the extremely small amount of contributions to its funds, and expressed its regret that it is in consequence unable as yet to aid missions conducted or projected in other dioceses.

The final adoption of the Rules and Bye-laws of the Council was postponed for the consideration of a fuller meeting.

The Hon. Secretary brought up the report of replies received to the circular issued to all the parishes of Australia and Tasmania, (the Diocese of North Queensland excepted,) soliciting information as to the support given to missions. The Council therein requested to be informed by each parish, whether an annual offertory were made for any missionary objects, and, if so, its amount; whether contributions were collected; whether the Sunday Schools did anything in support of mission work; whether a Day of Intercession for Missions was observed; and a promise was solicited or a collection in the Churches for the Board of Mission funds, or any special mission preferred, and of information to be given of amounts raised, or of anything done in the cause of missions. Replies were sent from the *Diocese of Sydney*, from the parishes of St. John's, Parramatta; St. Barnabas, Sydney; St. John's, Ashfield; All Saints, Petersham; Hartley, Cobby, and Narellan, Prospect, Windsor, Christchurch, St. Leonards, St. Luke's, Sydney.—Holdsworth, Manly, and Richmond. From the *Diocese of Melbourne*.—From St. Paul's, Melbourne; St. Paul's, Geelong; Drysdale, Shepparton, Sunbury, Lorne, Caulfield, Essendon, Bacchus Marsh Mornington, Balacava, and Broad Meadows. From the *Diocese of Adelaide*.—From Port Augusta, Mitcham, Goolwa, St. John's Adelaide, and St. Mary's South Road. From the *Diocese of Newcastle*.—From Morpeth, Muswellbrook, Lochinvar, Merriwa, St. Paul's, West Maitland; Denman, and Cassilis. From the *Diocese of Tasmania*.—From Hagley, Newtown, Clarence, Glenorchy, and Longford. From the *Diocese of Perth*.—From the Vasse and Donparra. From the *Diocese of Brisbane*.—From Warwick and Maryborough. From the *Diocese of Goulburn*.—From West Goulburn, Young, Bega, Deniliquin, Tumut, Maralga, Binda, Tumbarumba, and Temora. From the *Diocese of Grafton and Armidale*.—From Armidale and Tamworth. From the *Diocese of Bathurst*.—From Keles and Warren. From the *Diocese of Ballaarat*.—From St. Peter's, Ballaarat; All Saints, Ballaarat; St. John's, Ballaarat; Brown Hill, Clunes, Kororoit, and Talbot. Three anonymous replies were received from quarters intractable. Thus out of 417 clergymen in charge of parishes, to whom the Council applied for such information as would assist it in discharging the duties imposed upon it by the General Synod, no less than 351 paid no attention to the request. From such data it was

impossible to arrive at any estimate of how the Church's duty in Mission work was discharged, or to form any calculation for extending the work of the Executive Council. It may be assumed that the clergymen furnishing replies are those most interested in Mission work, although there are, doubtless, many equally interested who did not reply, and yet out of the 66 statements given, only 39 can report offertory made for any missionary object, 36 Sunday Schools collect for the support of scholars at Mission Schools, and in 14 parishes only are contributions from individuals collected. Making the largest allowance possible for information that might have been furnished, it was evident that in a very great proportion of the parishes of the Church, nothing whatever was being done. The Secretary was instructed by the Council to endeavour to obtain more complete returns, and to communicate with the Corresponding Committees in the several Dioceses on the subject.

AN AUSTRALIAN PARSON ON FURLOUGH.

(From Our Special Correspondent.)

VI. THE HILLS AND DALES OF BONNIE ENGLAND.

Through all the years of my absence I had supposed myself to have retained an accurate picture of the beauty and variety of English scenery. My first journey, from Liverpool to London, quickly and effectually undeceived me. I had often called to mind the loveliness of the hills and dales, the shine and shadow of the country lanes, the changeful colouring of the breezy uplands, the spreading grandeur of the high elms and beeches, but the half of it had not been kept in memory. Beautiful as I had thought them they were far more beautiful in reality. As I sped on my way by the Midland Express, my heart swelled within me with one great inexpressible feeling of love, admiration, and awe towards the God and Creator of all.

I had chosen the Midland railway for the express purpose of revelling in the picturesque beauty of the Derbyshire rocks and hills. I had no reason to regret my decision. Entering the county at its north-western corner, we were not long in doubt as to the character of the county. First came the curious market town of Chapel-le-Frith, in the High Peak district amid its grand and imposing surroundings. Thence Limestone hills stretch away to Miller's Dale, a most charming spot, through which the river Wye meanders delightfully to its confluence with the Derwent. This mountain limestone is a marked characteristic of Derbyshire, earning for it its title of the "English Switzerland." I noticed by the road-side a succession of kilns in which I presume the stone is converted into the lime of the market, also quarries apparently for building purposes. Much of the limestone, indeed, partakes of the nature of marble, and from the same beds is obtained the spar from which so many beautiful ornaments are manufactured.

Apart from their mineral properties, how very lovely the streams appear to emerge from the hill-side to sparkle and dance on their way through the valley. Would that we were so constantly in harmony with our Maker's will that we could indulge even in the like light-heartedness. The dazzling white roads beneath us wind with the purling stream, and extremely pretty they look, thus travelling as it were side by side—while the iron horse, in his might, spans the chasm and pierces the very bowels of the earth. What a contrast there is between the calm peacefulness of nature, secure in the hollow of God's hand, and the fussiness and haste of man, in his endeavours each to be beforehand with his brother in the world's business. Spite of the thin herbage, flocks of sheep and herds of cattle dot the mountain side. Stone walls mark the divisions of property, or separate field from field, adding somewhat, it is true, to the bleak appearance of the elevated districts, but making up a picture that possesses attractions of its own. And when the rugged outlines are softened and blended by distance, few would deny its claims to actual beauty.

From Miller's Dale to Matlock we hasten through a series of tunnels, cross the Derwent with Haddon Hall to our right and Chatsworth to the left, and bring into view the terraces or tiers of houses known as Matlock Bridge, a church crowning the summit of the acclivity. Foliage, trees, and hedgerows multiply and grow in size, as in beauty. On the attractions of Chatsworth I need not dwell. It is known the world over as the exquisitely ordered seat of the Duke of Devonshire, though just now the abode of sorrow, from the tragic fate of Lord Frederick Cavendish. Haddon Hall is interesting, among other

reasons, for its specimens of Norman architecture. Relics abound in the neighbourhood, speaking of a life now almost forgotten by the busy crowd, but reminding us when we do pause to take breath that our forefathers, like ourselves, dug and delved, planned, builded, and laboured, struggled and fought in their efforts while perpetuating their existence to increase in some measure their personal comfort. The village spire peeping from within its leafy garniture of elms and firs, adds its tale of restfulness after the battle, just as the village roofs nestle sweetly and confidently under the sheltering brow of the hill.

The valley of the Derwent is superbly beautiful. I am told that the district of the High Peak has more of wild grandeur, and that the road by way of Buxton will eclipse it. It may be so. Yet I maintain, that the stream which we now cross and re-cross, before approaching Derby, is one of the prettiest that ever added charm to landscape. The meadows are yellow with buttercups and gemmed with the whiteness of the more modest daisy. Country seats suggest rather than reveal themselves, from their bowers of spreading trees. In place of the sturdy uprightness of their forest growth, the ash, the birch and the willow weep for joy beside the waters at sight of such exceeding beauty. From the rich lands of this new red sandstone formation heavy crops of wheat and turnips are garnered. Groups of cattle gather under the shade of umbrageous oaks, suggesting in the glint of the sunlight visions of golden cream, and overflowing larders of butter and cheese.

Meanwhile our heavily laden train is speeding on to Leicester. The warm sun has apparently drawn people from their homes like ants from their hill. At every station we take up eager groups on pleasure bent. Leicester, itself, is *en fête*, flags flying from the church steeples, and banners floating in the breeze, in every possible direction. The meaning is, I find, that the Prince and Princess of Wales have been throwing open a new park for public recreation, and that the appreciative townspeople are greatly rejoicing thereat. Seeing that their Royal Highnesses spend a good part of their time in making other people happy, many thousands were willing yesterday to be made happy in their particular way. A magnificent "John Thomas" on the platform throws everybody else into the shade in the matter of grandeur. What dignity, what pride of office. The Lord Chief Justice is joining us for London, far less overpowering, I dare guess, than his splendid footman.

Two fresh powerful engines are here attached, hissing with anticipation, like high mettled steeds pawing the ground and champing the bit in their eagerness to be off. For between this and London, just upon a hundred miles, there is to be only one stoppage and but two hours allowed for the journey. Away, then, at lightning speed through sweet smelling bean fields and wide expanse of blossoming corn. Past Bedford, with its renowned agricultural implement factory by the quiet of the river bank. Through stacks of tall chimneys redolent of manufacturing industry, silks, laces, woollens, boots and shoes, and what not. Then more arable land. Here a splendid avenue of horse-chestnuts, there a bed of young firs, again a flaming patch of golden gorse, as troublesome to the farmer as it is pleasing to the eye.

And as we glide swiftly and easily to the environs of the great metropolis, the hills and dales are no more. Brawling streams and serpentine roadways give place to trim villas and suburban streets. A rude awakening, and an unpleasant one, but our way cannot always lie between soft green slopes, or over fields of flowering promise. Hard, practical, matter-of-fact will insist upon its turn in this our work-a-day world. I have dear friends, too, awaiting me, in themselves, perhaps, units among the millions of kindred souls, but to me singly and visibly divided from the mass by an affection which has defied the barriers of distance and survived the lapse of years.

THE ABORIGINES.

The following account of a recent visit to the Lake Condah Mission Station, Victoria, by Mr. Palmer, the energetic Secretary of the Aborigines Protection Association, will be read with interest, both for its own sake, and as showing what with the Divine Blessing may be expected to result from a similar course of management which is now being formed at Warangesla and Maloga:—

On arrival in Melbourne I at once placed myself in communication with Captain A. M. A. Page, General Inspector for the Board for Protection of Aborigines for the colony of Victoria, whose office is at 69, Temple Court, Melbourne. He received me very courteously and gave me particulars as to the best routes by which to travel to the different aboriginal reserves. By his advice I proceeded first to Lake Condah, a journey of 250 miles by rail and about 15 miles by buggy over one of the most wretched tracks imaginable. Condah is reached by the railway line via Geelong, Ballarat, Ararat, and Hamilton, and is about 23 miles from Portland. The weather was cold and bleak, with heavy gales of rain and snow. A buggy, driven by a very intelligent aboriginal (pure blood), met me at the Condah Hotel, and we made the best progress we were able towards the reserve, which we reached in three hours and a half. Some distance from the homestead we found a party of blacks and half-castes clearing the point of a ridge where the soil appeared of good quality, and they informed me they were getting it ready for planting potatoes. They appeared to be working with a will, and their whole bearing and appearance favourably impressed me. I especially remarked the fine proportions of some of the half-castes. One man stands 6ft. 4in. high. They were well clothed and had a tidy look. Further on, a bullock-driver and some assistants were gathering firewood; and a blackfellow was driving a horse and dray with a similar load. The position of Condah seems well chosen. The land, though timbered, is fairly grassed all through the ridges, and there is a large tract of low-lying land, once a swamp, but reclaimed by two miles of drainage 8ft. at top, 4ft. at bottom, and 5ft. deep, besides minor drains, all excavated by the blacks. The soil here is the richest alluvial black soil, full of fresh water shells. At the homestead I was heartily welcomed by the Rev. J. H. Stähle, the superintendent, who readily offered me every opportunity to inspect the whole mission premises, and accompanied me in a tour of every house in the settlement, introducing me to the inmates, with whom he appeared to be on the most friendly and yet perfectly dignified terms. Every family has a two-roomed cottage of stone or sawn timber, with boarded floors and verandahs, well ventilated, warm, and comfortable. There are 25 buildings, including the church, dormitory, store, and mission house. Mr. Stähle informed me that the stone huts cost £35 each, the blacks quarrying the stone, burning lime, carting sand (all of which are obtained close at hand), and doing all the labour except the actual building of the walls, which is done by a settler. They have galvanized iron roofs, double sash windows, panel doors, and pine flooring. All carenter's work is done by the aborigines. Half-castes are viewed in the same light as the blacks in the Act under which the board exists.

The cottages were cleanly kept, but varied somewhat in the care bestowed on their interior arrangement. Prizes are given to those women who keep the best homes, and this causes a spirit of emulation which it is very desirable to foster. One half-caste matron had received on different occasions, a rocking chair, a cedar washstand and set and a handsome table-cloth. Similar prizes were pointed out to me in other houses. It was quite pleasant to glance in at the bedrooms, and see the snowy white quilts and table covers, and other little coterie, which the people had purchased from their earnings. It was evident that the places had not been specially prepared for inspection, but that the inmates enjoyed a comfortable and cleanly home. These remarks apply to the younger married blacks and half-castes, but only in a comparative degree to the older aborigines. Many of the cottages have sufficient garden ground securely enclosed to admit of flowers, vegetables and a few fruit trees being grown. I noticed currant, gooseberry, and raspberry bushes in some of them. In a short time every cottage will have similar enclosures, as a party of aborigines are now splitting the timber required.

The men are engaged regularly in draining operations in the swamp, ploughing and cultivating ground for hops, grain, and hay and potatoes, quarrying stone (they propose erecting a new and much larger church), burning lime, carpentering, gardening, and managing stock. They go regularly to work without murmuring. Mr. Stähle stated that there was not an idle man on the station. No trades other than those above mentioned are taught. The married women cook and keep tidy houses for their families and make clothes for all. Young girls are trained to take part in all kinds of work. On the whole they are very temperate, but exceptional cases of drunkenness occur. It is very difficult to find out who supplies them with drink, but offenders when discovered are invariably punished under the Act. They are very honest, but plausible and untruthful. Morally they are pure, and a good number give evidence that they desire to live in accordance with Christian doctrine. Government supplies comfortable clothing, hats and boots included. Also, a regular ration on a most liberal scale, including tea, flour, sugar, rice, soap, candles, and occasionally fruit, currants, and raisins. Tobacco is also given. Calico, dress materials, shirting, and flannel are also supplied by Government. The Government increases their supplies as a reward for their increase in civilization, and gives special grants of money to encourage labour. The men obtain employment at shearing time, and occasional contracts, averaging from 15s. to 20s. a week with rations. Leave of absence is granted to visit friends on other stations. All the blacks in this district are gathered in, and they consider it a great disgrace to be expelled. Only one man away at present. All speak English fluently and there is no tribal animosity.

At Lake Condah there are—blacks: 31 men, 16 women, 13 boys, 16 girls; half-castes: 8 men, 11 women, 8 boys, 5 girls. Males, 60; females, 48. Total 108. This is a church of England mission; 2050 acres are reserved by the Government, but the reservation may be revoked at pleasure. To meet all requirements the reserve should be 10,000 acres. It is likely that an increase will be allowed. Thirty acres are cultivated for hops, hay, and grain, six acres for potatoes, and more land is being prepared for this crop; two acres for vegetables, and also small garden plots around dwellings. The mission stock consists of 275 head of cattle, 70 sheep, and 10 horses. The blacks have 10 other horses, their private property; many of them

also keep poultry, and a few pigs are reared on the mission. The improvements, apart from the homestead, consist of 20 miles of fencing, eight miles being log fence, and all the rest substantial three-railed fence; the drainage already described, large stockyard with five divisions, and a number of small plots fenced in. Nearly all the station has lately been re-built, and a large amount of minor work has been done such as hop kilns, cow sheds, stables, &c.; they are now clearing 400 acres and preparing to erect a new church.

Slight cases of sickness are prescribed for by the superintendent, and for serious illness a doctor is called in. The general health of the people is very good. Miss Gregory, assisted by three boys and three girls (blacks and half-castes), as pupil teachers, conducts a mission school on the State school programme. She is paid by the mission. I had the pleasure of examining very thoroughly the scholars in this school, and was exceedingly surprised with the facility with which they answered questions in grammar, geography and spelling. In arithmetic the elder boys and girls worked readily sums in compound multiplication, proportion, and fractions. They read fluently and wrote well. Robert White, a full black, and a half-caste boy, both about 14 years old, were the oldest and most forward scholars, but according to age every child was well up to the average of attainments of white scholars. At 7 p.m. the church bell was rung and all the inmates of the mission gathered for evening service, although the weather was so cold and inclement that Mr. Stähle scarcely expected a large muster. A more orderly congregation could not be found in any country or city church. Mr. S. introduced me and gave me an opportunity of saying a few words to them, which were received with interest, and for which they thanked me as they passed out. The children afterwards sang in a marvellously cultured style to the accompaniment of the harmonium, played by a half-caste girl, some 10 or 12 hymns, chants, and concerted pieces, each group taking their key note from the instrument, and singing their own parts correctly to note and time. I was informed that they have a singing class every week and frequent practices. There are morning and evening prayers daily, with short exhortation and address. On Sunday morning prayer at 8.30; service at 11; Sunday school at 3; and evening service at 7. Great credit is due to the Rev. Mr. Stähle and his true helpmate Mrs. Stähle, and also to Miss Gregory for the very gratifying progress evidenced throughout the whole of the mission. The Government of Victoria has placed the interests of the aborigines in the hands of a competent board, and has endowed that board with powers and supplies which enable it to deal liberally and effectively with the difficulties it has had to encounter.

THE MISSION FIELD.

OUR CHINESE MISSION IN SYDNEY.

Every Christian may be supposed to regard it as a duty of the Church to make known the Gospel to all nations. "Go ye, therefore, into all the world and preach the Gospel to every creature," was the last command of our Lord. To disobey this command is to stultify the growth of the Church. The Church of any neighbourhood, city or country, will only be prosperous in proportion as it is a missionary Church. England, a hundred years ago, had not a missionary Church—she had not a prosperous Church. When God infused life into the Church by the preaching of the Gospel, she quickly began to send forth her missionaries, and these, again, had a happy reaction on the Church at home. As this century has advanced so have the missionary operations of the Church. And now it would not be easy to single out any part of the globe where some efforts of evangelization have not been made. True, the Church has had, and still has, her struggles at home; it is none the less true that a constantly increasing band of Christian labourers have been going forth to work in the colonies and in the great heathen world. Sometimes the missionary has been the pioneer of civilization and commerce, while at other times he has followed in the track of war or scientific enterprise. But while the ports of all nations have been opened to admit our merchants and our missionaries, those ports have become equally open to allow the inhabitants of heathen lands to emigrate to other parts of the world. If the spirit of enterprise is great among our own countrymen it is none the less great among some of these foreign nations. Foremost among them are the Chinese. Thirty years ago they began to emigrate to California in such large numbers that America seemed to be regarded by them as a second China. The discovery of gold in this land diverted the stream, and quickly the tide of emigration set to "the mountains of gold in the south." Now some parts of Sydney may well remind one, who has visited China, of a back street of Canton. The writer of these notes does not feel himself called upon to treat on the political question of Chinese emigration. Much may be said for and against it, and there are among us those whose duty it is to contribute to form an enlightened public

opinion as the guide of our law-makers. The present writer must confine his attention to the fact that the Chinese in Sydney are heathen men, that they have a soul to be saved, that they are a part of that world for whom the Redeemer shed His blood, that His command to preach the Gospel to "every creature" includes them as much as it did the *Ancient Britons*.

Somewhat more than two years ago an intelligent young Chinese Christian was engaged by our Church to work among his own countrymen in Sydney and its suburbs. He entered upon his work with much Christian zeal; and he has "not grown weary in well-doing." At times he has been called upon to encounter much opposition from his heathen fellow-countrymen; especially when they have been the victims of outrage. Still he has gone on "meekly instructing those who have opposed themselves," and God has given to some of them repentance unto life. A few weeks ago the Dean baptized six converts in the Cathedral. These, and three others, have since been confirmed and become communicants. They have been called upon to encounter opposition from the heathen Chinese, and they have returned it by seeking to lead them to Christ. The missionary has weekly a congregation in the school-rooms of the Cathedral and St. Philip's, varying in numbers from 50 to 90. He spends his days in calling upon the Chinese in their shops and other places of business.

FUNDS.

This work should be carried on with much more vigor. It will be necessary to increase the stipend of the missionary in order that he may rent a house to use as his home and for mission purposes, viz: to receive inquirers, and hold classes and prayer meetings. Now he lodges with heathens. This often deters inquirers from calling upon him, and even when they do, timid, like Nicodemus, the heathen send them away, telling them the missionary is not at home. The writer will close this paper by laying before the readers of the *Church Record* the following facts:—

1. For more than 20 years the late Bishop of Sydney, and others connected with our Church in Sydney, wanted to meet with a Chinese missionary.
2. Rather more than two years ago, one in every way suited, was met with and engaged.
3. The great Head of the Church has blessed his efforts.
4. His heart is fully in his work.
5. *The Mission is languishing for want of funds.*
6. Unless these are obtained the *Mission must be abandoned*. Will Christian people allow heathens to live and die at our doors without the word of life?
7. The Mission may be carried on, as at present, for rather more than £200 a year. It is desirable, however, to engage one of the most advanced converts to work under our excellent missionary who, we hope, may at no distant date be admitted to deacons' orders.

Contributions to this Mission may be forwarded to the Very Reverend the Dean of Sydney, the Venerable Archdeacon King, Trinity Parsonage, Sydney; the Rev. Canons Stephen, St. Paul's; and Moreton, Burwood; Rev. J. D. Langley, St. Philip's, or J. G. Ewer, Esq., Church Society's House, Phillip-street, Sydney.

"I gave my life for thee,
My precious blood I shed,
That thou might'st ransom me,
And quickened from the dead.

I gave my life for thee;
What hast thou done for Me?"

—F. R. Havergal.

THOUGHTS ABOUT JESUS, AS WORKING IN MEN AND WOMEN.

"Hath in these last days spoken unto us by His Son,"

It is interesting to notice what eminent men have said and written about Jesus. Men such as Galileo, who three hundred years ago manufactured a telescope and taught his pupils to measure the height of the mountains in the moon by their shadow. Men like Kepler who, nearly three centuries ago, discovered the laws of ellipticity, which regulate the movements of the planetary bodies. Such men as Bacon, concerning whose essays Lord Macaulay writes, that "they have moved the intellects which have moved the world." Such men as Newton, of whom the famous couplet was perhaps a more fitting epitaph than it would be of any man of our own century:—

"Nature and all her works lay hid in night;
God said, Let Newton be, and all was light."

What do Galileo, Kepler, Bacon, and Newton think of Jesus Christ. Their writings testify to the fact that they unanimously set the name

of Jesus above every other name. With regard to Sir Isaac Newton, it is well known what pains he took by astronomical science to investigate the accuracy of Daniel's prophecy of seventy weeks of years as the time that should elapse before Messiah should be "cut off." And how when he found this period to have been accurately verified in the 490 years that intervened between the reign of Antiochus and the crucifixion, Newton unhesitatingly pronounced this prophecy of "seventy years" to be the basis of Christianity. If we leave the reign of mathematical science of the highest rank, and approach that of poetry, we find two giant intellects of two great countries uniting in their acknowledgment of Jesus Christ as God. The many-sided mind of Shakespeare gives unwavering testimony in numerous passages to his own firm belief in the Atonement of Jesus Christ. The great German poet Goethe writes thus:—"I esteem the Gospels to be thoroughly genuine, for there shines forth from them the reflected splendour of a sublimity, proceeding from the person of Jesus Christ, of so divine a kind as only the divine could ever have manifested upon earth."

If we leave the company of poets for that of famous prose-writers, do we find the same testimony? Rousseau, the famous French philosopher, writes thus:—"How petty are the books of the philosophers, with all their pomp, compared with the Gospels! Can it be that writings at once so sublime and so simple are the work of men? Can He whose life they tell be Himself no more than a mere man? Is there anything in His character of the enthusiast, or the ambitious sectary? What sweetness, what purity in His ways, what touching grace in His teachings! What a loftiness in His maxims, what profound wisdom in His words! What presence of mind, what delicacy and aptness in His replies! What an empire over His passions! Where is the man, where is the sage, who knows how to act, to suffer, and to die without weakness, without display. My friend, men do not invent like this; and the facts respecting Socrates, which no one doubts, are not so well attested as those about Jesus Christ. These Jews could never have struck this tone, or thought of this morality, and the Gospel has characteristics of truthfulness that are even more wonderful than He whom they portray." "Yes," says Rousseau in another place, as quoted by Cunningham Geikie, "if the death of Socrates be that of a sage, the life and death of Jesus are those of a God." Thomas Carlyle may perhaps be also quoted as an impartial witness. "Jesus of Nazareth," says he, "our divinest symbol! Higher has the human thought not yet reached." Again he says, "a symbol of quite perennial, infinite character, whose significance will ever demand to be anew inquired into, and anew made manifest." Dr. Channing, the famous American Unitarian, writes of Jesus thus, "The character of Jesus is wholly inexplicable on human principles." A German popular poet of the last century writes of Jesus in these words, "No one ever thus loved, nor did anything so truly great and good as the Bible tells us of Him ever enter into the heart of man. It is a holy form, which rises before the poor pilgrim like a star in the night, and satisfies his innermost craving, his most secret yearnings and hopes."

If we leave scientists, poets, and prose-writers for the society of practical men who have made the history which they left it to others to write, what testimony do we find. Napoleon at St. Helena one day asked a member of his suite who Jesus Christ was. The officer confessed that he had not thought much about such matters. Napoleon said, "I will tell you." "He then compared Jesus with himself," Geikie tells us, "and with the heroes of antiquity, and showed how Jesus far surpassed them." Napoleon then continued, "I think I understand somewhat of human nature, and I tell you all these were men, and I am a man, but not one is like Him; Jesus Christ was more than man. Alexander, Caesar, Charlemagne, and myself founded great empires; but upon what did the creatures of our genius depend? Upon force. Jesus alone founded his empire upon love, and to this very day millions would die for Him." Speaking on another occasion, as recorded in "Bertrand's Memoirs," published in Paris in 1844, we find Napoleon Bonaparte saying, "The Gospel is no mere book, but a living creature, with a vigour, a power which conquers all that opposes it. Here lies the Book of Books upon the table (touching it reverently); I do not tire of reading it, and do so daily with equal pleasure. The soul, charmed with the beauty of the Gospel, is no longer its own; God possesses it entirely; He directs its thoughts and faculties; it is His. What a proof of the divinity of Jesus Christ. Yet in this absolute sovereignty He has but one aim—the spiritual perfection of the individual, the purification of his conscience, his union with what is true, the salvation of his soul. Men wonder at the conquests of Alexander, but here is a conqueror who draws men to Himself for their highest good; who unites to Himself, incorporates into Himself not a nation, but the whole human race!"

But I ought to summon into my witness-box for Christ some of that noble class who rank higher in my mind than even Galileo, Kepler, Bacon, Newton, Shakespeare, Goethe, Rousseau, Carlyle, Channing, Claudius, or Napoleon. I allude to that select company, of heaven's aristocracy, "the noble army of martyrs." The dying cry of Stephen, "Lord Jesus receive my spirit," is caught up by the lips of a vast multitude of men, women, and children, whose garments are crimsoned with their own blood, which they shed for love of Him who bled to death for them. The Roman historian Tacitus, writing seventy years after the death of Christ (but describing what took place within 34 years of Christ's death), says with reference to the great fire which nearly burnt Rome during the reign of the Emperor Nero, "But neither these exertions, nor his largesses to the people, nor his offerings to the gods, did away the infamous imputation under which Nero lay, of having ordered the city to be set on fire. To put an end, therefore, to this report, he laid the guilt, and inflicted the most cruel punishments, upon a set of people who were holden in abhorrence for their crimes, and called by the vulgar *Christians*. The founder of that name was Christ, who suffered death in the reign of Tiberius, under his procurator, Pontius Pilate. This pernicious

superstition, thus checked for a while, broke out again, and spread not only over Judaea, where the evil originated, but through Rome also, whither everything had upon earth found its way and is practised. Some who confessed their sect were seized, and afterwards by their information, a vast multitude were apprehended, who were convicted, not so much of the crime of burning Rome as of hatred to mankind. Their sufferings at their execution were aggravated by insult and mockery, for some were disguised in the skins of wild beasts, and worried to death by dogs, some were crucified, and others were wrapped in pitch shirts and set on fire when the day closed, that they might serve as lights to illuminate the night. Nero lent his own gardens for these executions, and exhibited at the same time a mock Circensian entertainment; being a spectator of the whole in the dress of a charioteer, sometimes mingling with the crowd on foot, and sometimes viewing the spectacle from his car. This conduct made the sufferers pitied; and though they were criminals, and deserving the severest punishments, yet they were considered as sacrificed, not so much out of a regard to the public good as to gratify the cruelty of one man." There you have the description of an enemy of the Christians, and of the manner in which they were willing to suffer for Christ's sake. Juvenal, a writer of the same age with Tacitus, describes the punishment of the Christians in words which I would not repeat were they not a confirmation of the testimony of Napoleon. Juvenal describes the poor Christian men and women who loved Jesus and confessed Him before Nero as suffering punishment, standing "burning in their own flame and smoke, their heads being held up by a stake fixed to their chins, till they made a long stream of blood and melted sulphur on the ground." Such was the testimony of witnesses for Christ, within thirty-four years of his death, as described not by their friends but by the Roman writers whom you can read for yourselves, (and whom any Atheist will credit), Tacitus, Suetonius, and Juvenal. The younger Pliny, who was a contemporary of Tacitus and Suetonius, wrote a letter to the Roman emperor Trajan, about seventy years after Christ's death. This letter is still preserved among other ancient writings, as is probably known to some here present. Pliny was governor over a district of Asia Minor, and he writes to his master, the Roman Emperor Trajan, for advice, in the following words:—"There are many (Christians) of every age, and of both sexes; nor has the contagion of this superstition seized cities only, but smaller towns also, and the open country." He then requests the emperor to propound a rule to guide him how to deal with these people, whom he regarded as seized with the contagion of this superstition. He says, "that accusations, trials, and examinations were, and had been, going on against them in the provinces over which he presided: that schedules were delivered by anonymous informers containing the names of persons who were suspected of holding, or of favouring, the religion; that in consequence of these informations, many had been apprehended, of whom some boldly avowed their profession and died in the cause; others denied that they were Christians; others acknowledged that they had once been Christians, and declared that they had long ceased to be such. This showed the severity of the sufferings which tested the faith of men and women in Jesus within seventy years of his death. Another heathen writer, named Martial, proves by his account of the sufferings of the Christians, that they could at any time escape them by renouncing Christ. Martial, who was a satirist, ridicules the martyrdom of a Christian, named Mucius, in the following words:—"Mucius was lately seen in the circus, at the morning entertainment. He placed his own limbs upon the fire. If he seems to you patient, brave, and enduring, you must have the mind of a simpleton; for when you are told to burn your hand, and the inflammable coat of torture is presented, it is a wiser thing to say, 'I will not do it.'"

A heathen Roman philosopher, Epictetus, living at the same period, ascribes the fortitude of the Christians to madness. In his writings, which are still preserved, he says: "Is it possible that a man may arrive at this temper, and become indifferent to those things of madness, or from habit, as the *Galileans* (Epict. Lib. iv., c. 7). About fifty years afterwards, Marcus Aurelius writes (as you may still find by asking for his books, or ordering them from England, "Let this preparation of the mind (to die) arise from its own judgment, and not from obstinacy, like the *Christians*." Marc. Aur. Med. Lib. xi., c. 3). These quotations are taken by me from *Paley's Evidences of Christianity*, c. ii., a book which can easily be obtained in Sydney. As time rolled on, we find other writers, quite outside the Bible, mentioning the persecutions of the disciples of Jesus. Clement, who is alluded to by St. Paul in the Epistle to the Philippians (iv., 3) writes thus, "Let us take," says he, "the example of our own age. Through zeal and envy, the most faithful and righteous pillars of the Church have been persecuted even to the most grievous deaths. Let us set before our eyes the *holy apostles*. Peter, by unjust envy, underwent, not one or two, but many sufferings; till at last, being martyred, he went to the place of glory that was due unto him. For the same cause did Paul, in like manner, receive the reward of his patience. Seven times he was in bonds; he was whipped, was stoned; he preached both in the East and in the West, leaving behind him the glorious report of his faith; and so having taught the whole world righteousness, and for that end travelled even unto the utmost bounds of the West, he at last suffered martyrdom by the command of the governors, and departed out of the world, and went unto his holy place, being become a most eminent pattern of patience unto all ages. To these *holy apostles* were joined a very great number of others, who, having through envy undergone, in like manner, many pains and torments, have left a glorious example to us. For this, not only men, but women, have been persecuted; and having suffered very grievous and cruel punishments, have finished the course of their faith with firmness." (Clem. ad Cor. c. v. vi. Abp. Wake's Trans. quoted by Paley, Ev. Christ. c. iii.)

Hermas, saluted by St. Paul in his Epistle to the Romans, has written thus, as may be read by any of you, "Such as have believed and suffered death for the name of Christ and have endured

with a ready mind, and have given up their lives with all their hearts." (Shepherd of Hermas, c. xxviii.)

Polycarp, the disciple of John, wrote a short epistle which is all that is left to us of his works. "I exhort (says he) all of you, that ye obey the word of righteousness, and exercise all patience, which ye have seen set before your eyes, not only in the blessed Ignatius, and Lorimus, and Rufus, but in others among yourselves, and in Paul himself and the rest of the apostles; being confident in this, that all these have not run in vain; but in faith and righteousness; and are gone to the place that was due to them from the Lord, with whom also they suffered. For they loved not this present world, but Him who died, and was raised again by God for us." (Pol. ad Phil. c. ix.) The same man that wrote these words to the Christians at Philippi was like so many others of Jesus' followers burned alive for being a Christian. When asked to renounce Christ in the amphitheatre at Smyrna, he said, "Eighty and six years have I served Him, and He never did me wrong; and how can I now blaspheme my King who has saved me?"

Ignatius, who lived at the same time, writes thus, "For this cause (i.e. having felt and handled Christ's body after His resurrection, and being convinced both by His flesh and spirit) they (i.e. Peter, and those who were present with Peter at Christ's appearance) despised death, and were found to be above it." (19 Ep. Smyr. c. iii.) Soon after Polycarp was burned at Smyrna because he kept true to Jesus, a circular letter was written by the Church of Smyrna, entitled an account of Bishop Polycarp's martyrdom. It contains these words, "The sufferings of all the other martyrs were blessed and generous, which they underwent, according to the will of God. For so it becomes us, who are more religious than others, to ascribe the power and ordering of all things unto Him. And indeed, who can choose but admire the greatness of their minds and that admirable patience and love of their Master, which then appeared in them? Who, when they were so flayed with whipping, that the frame and structure of their bodies were laid open to their very inward veins and arteries, nevertheless endure it! In like manner those who were condemned to the beasts, and kept a long time in prison, underwent many cruel torments, being forced to lie on sharp spikes laid under their bodies, and tormented with divers other sorts of punishments; that so, if it were possible, the tyrant, by the length of their sufferings, might have brought them to deny Christ." (Rel. Mor. Pol. c. ii.)

TEMPERANCE.

WOMEN'S RESCUE MISSION.

CHURCH OF ENGLAND TEMPERANCE SOCIETY.

This society is making its influence felt everywhere in England. It is quick to use every agency, and the reports of its anniversary meetings are profitable reading to all interested in the good work.

The "Women's Rescue Mission" is a useful branch of the society. From its last report we quote—"The Women's Rescue Union was first originated about four years ago, and in various parishes over England Ladies' Committees were formed to assist the C.E.T.S., and a conference was held at the time of the annual meetings in London each year, at which papers were read by ladies, but no attempt at organization was made. The Executive Committee of the parent society, however, becoming deeply impressed with the need of women's work amongst women, resolved to properly organize this union, making themselves responsible for its expenses till it should become self-supporting. A ladies' meeting was therefore convened in the head offices on February 23, 1881, and from those present a committee of twenty-four was appointed." The work has been successfully carried on, and the members number nearly 1000. Sixty-two meetings within six months had been attended by representatives of the Women's Union—thirty-eight in London, the remainder in the country. Of these two were for servants, eleven for mothers, sixteen were parochial, and eighteen were drawing-room meetings. By the kindness of the Bishop of Bedford and Mrs. Walsham How, and Mr. and Mrs. Grieverson, influential drawing-room meetings were held in their houses, and the Rev. W. E. Bromhead, chaplain at Kensington Palace, and Mrs. Bromhead, kindly arranged for a servants meeting in their apartments there.

The annual conference held in St. James' Hall was a conspicuous success. The Bishop of Gloucester and Bristol presided. In his introductory remarks, the right reverend chairman spoke in graceful and eloquent terms of the labours of women in the temperance cause, notably Mrs. Clara L. Balfour, Mrs. S. C. Hall, Mrs. Wightman, and Miss Marsh. We could wish that every mother in this fair land of ours could read the paper of Mrs. G. S. Reaney. We have room for only one extract:—

"A mother, whose home nestles picturesquely under the mountain side, high up the cliff of one of our Welsh villages, is starting two little rosy-cheeked children to school—a boy and girl, three and five years of age. 'Keep away from the edge of the cliff, darlings,' she says for the third time to the little travellers. 'Johnny, take care of sister. Don't leave go her hand, and go very carefully;' then another, 'Mind you do what I tell you,' and the mother stands to watch these little ones, shading her eyes from the sun with the back of her hand, as they tread with cautious footsteps the path so near to danger. 'How can you trust those little pets upon that dangerous path?' a lady asks, surprise in her tone and deepest anxiety on her face. She has been watching the scene in silence, her mother's heart stilled in her fear for the children's safety. 'If only there were any other way to school, do you think I'd let the darlings risk the danger!' said the poor woman, almost fiercely. Was a stranger to question her act as though it betokened carelessness or indifference on her part? Alas! how often might we ask a loving mother who by example and

by precept trains her children to think alcoholic drink is needful (not to say nice) as a beverage, 'How can you trust those little pets upon that dangerous path?' and she could give no excuse such as justified the action of that honest mountain woman. 'If only there were any other way, do you think I would let the darlings risk the danger!' The other way—the way of Total Abstinence—is so safe, so secure. Oh, why is it so often ignored? Would that every mother's heart could hear the appeal!—

'You teach your children's voices

To utter the Saviour's prayer,

'Lead us not into temptation,'

Do you lead and leave them there?

The path may be slippery and treacherous

Which they see you safely pursue:

They may follow and perish—

Is this nothing to you?"

During the meeting an eloquent address was given by Mrs. Piper, a missionary's wife just returned from Japan. She said she was extremely glad to find her sisters at home bestirring themselves in a work in which she had been engaged for twenty years. She saw increase in the number of Total Abstinents compared with when she left England; whereas formerly a Total Abstinence at a dinner table was a marked person, matters seemed tending the other way. Her husband was considered to be a very strange man to be a Total Abstinence. They went to Japan in 1874, and were told that it would be impossible to be a Total Abstinence there because the water was so bad. They said they would try it. People didn't seem to think so much of the drink being bad—and was it ever good?—but she held that bad water that God made was better than bad drink that man made. They boiled and filtered the water, and certainly had suffered no evil consequences that they were able to detect, and if they existed they ought surely to have appeared between this and 1874. She had come home upon a medical certificate, not because of Total Abstinence, but because she worked too hard. She had four children, the eldest only six years of age, and she had nursed each of them (and she was the only missionary's wife in Japan who could say so) until they were twelve months old. When cholera was raging, and they were literally surrounded by it, they were, of course, strongly advised to give up Total Abstinence, but equally, of course, they declined. All their converts were Total Abstinents, not because they asked them to be so, but such was the effect of the example set them. They used to say, "There is plenty of stimulation in the love of Jesus." Some people talked of Total Abstinence as an act of self-denial. Why, she had travelled more than 12,000 miles to give the Bread of Life to those perishing for lack of knowledge, and it did sound mean and paltry to hear Christian people talking about the self-denial of giving up a miserable glass of port.

Miss Sands said she was an Irishwoman, and that she worked amongst the soldiers, sailors, and police of Cork. She felt the power of example, and of being able to ask the men to do as she had done. Thirteen years ago she asked a soldier to sign the pledge. He replied, "Don't you take a little wine occasionally." "Yes, but always very moderately. However, if you will sign the pledge, so will I." They both signed it, and both kept it. She found that amongst Christian soldiers, Teetotalism formed part of their Christianity. They gave up the drink for Christ's sake, and many of them considered it so much a part of their Christianity, that they almost suspected the Christianity of one who was not a Total Abstinence. In Cork they had a Soldiers' Institute, comprising rooms for Temperance refreshments, and a reading room. They had also Gospel Temperance meetings, and succeeded so well that the house was far too small, and last winter they had to send soldiers away for beds. She had come here to try and induce Englishmen to subscribe, so as to get a larger home.

The Bishop of Ballarat, in moving a vote of thanks to the Chairman and to the ladies who had read the papers, observed that he had in his Diocese a Temperance Society, founded very much upon the same lines as the society here. The evil was the same in Ballarat as here, but thank God the remedy was also the same—viz., Christian Temperance effort. What struck him much on his return was the elevated tone of Temperance meetings, and particularly the absence of "complimentation." Seven years ago, when on the eve of starting for his distant Diocese, the Bishop of Gloucester and Bristol, then unknown to him, said some words of encouragement which sank deeply into his soul, and had often given him fresh courage in the hour when his heart was depressed and his hands ready to fall by his side. He thanked him for those words now.

→* ENGLISH MAIL *←

LATEST DATES, AUGUST 11TH.

SUMMARY OF NEWS.

The somewhat youthful Archdeacon Dunbar's musical services at Tavistock Square are likely to come to an end. Justice Chitty decided that he must not officiate without a license from his bishop, and the Court of Appeal has upheld that decision. This will cause mourning amongst some aristocratic ladies, who frequent St. Andrew's Chapel.

A NEW SYNAGOGUE

has been opened in St. John's Wood, London. A prayer was offered at the consecration by Dr. Hermann Adler, beseeching God to heal the sores of Ireland, and help the English soldiers in Egypt. The sermon was on the text, "Comfort ye, comfort ye, my people, saith your God," and referred to the Jewish persecution in Russia. The offertory amounted to £500 towards the Building Fund.

A MEDICAL MISSIONARY

has been sent out to Central Africa, to work with Archdeacon Farler, under Bishop Steere. He was committed to God at a farewell service at St. Thomas', Regent-street, on Tuesday, August 1.

THE REV. G. A. SNEYD, RECTOR OF CHASTLETON.

has been tried before an ecclesiastical inquiry conducted at the County Hall, Oxford, by the bishop of the diocese, the Chancellor (Dr. Swaby), Sir G. K. Richards, and the Archdeacon of Buckingham. There was no conclusive proof of criminal conduct. He (Mr. Sneyd) was urged by the Bishop, for the future, to use more care in his demeanour.

THE QUESTION OF THE STATE REGULATION OF VICE, as before the English Parliament, was to be discussed at an International Conference, at Neuchatel, on September 19 and following days.

A HEAVILY LADEN TRAM-CAR.

drawn by a steam-motor, was overturned near Blackburn, on Monday, August 7th. Thirty persons were injured, one of whom died shortly afterwards.

THE EGYPTIAN WAR

floods the English papers. One noteworthy feature in it is the fact that the Mahomedan sepoys of India have been so willing to help the English against the Mahomedan fellahs of Egypt. At a dinner given at Allahabad, before General Macpherson and his staff left Bombay for Alexandria, a remarkable speech was made by Syed Mahmood, who represented Mahomedan opinions. In proposing the health of the native troops of India, he said, "Gentlemen, the time is fast approaching, if it is indeed not already begun, when the distinctions of race and of creed will sink into insignificance in comparison with the stronger bonds of friendship and political union between England and India." *Tempora mutantur*. The whole speech, which is a very remarkable one, is reported in the telegraphic columns of the *Times* for August 11.

PRINCE ALBERT VICTOR and PRINCE GEORGE OF WALES were confirmed in Whippingham Church, on the 8th of August, the Queen and Royal Family being present. The Archbishop of Canterbury, the Dean of Windsor, the Rev. George Connor, M.A., (in the absence, from ill-health, of the Rev. Canon Prothero, M.A.) and the Rev. T. Macnamara, M.A., were the officiating clergy. The service commenced with Hymn 308, after which the Archbishop delivered a charge and proceeded with the confirmation ceremony. A large company were present.

THE REV. JOHN MASTERMAN, BRAITHWAITE, M.A.,

has been appointed by the Archbishop of Canterbury to succeed Bishop Tuffnell as Vicar of Croydon, Surrey. Mr. Braithwaite vacated St. Michael's, Maidstone.

THAT CHRISTIAN NOBLEMAN AND HIS GOOD WIFE

We allude to the Earl and Countess of Aberdeen—inited 150 of the inmates of the *Homes for Working Girls in London*, to their residence at Dalleshill to spend the first Monday in August. Mr. Gladstone had been spending the Sunday with the Earl of Aberdeen, but could not remain the following day. His daughters however remained. The Earl of Shaftesbury addressed the young women.

THE PROPRIETORS OF THE RECORD

have had their example followed in England, though on a larger scale, owing to the more advantageous circumstances. A new newspaper, entitled the *Banner*, has been started by a company. The Rev. the Hon. Latimer Neville, Master of Magdalen College, Cambridge, is the Chairman. We find he is eminently supported by such co-directors as the Right Hon. H. C. Raikes, M.A., Mr. Stanley Leighton, M.P., Mr. H. T. Davenport, M.P., Mr. J. S. Gilliat, Deputy Governor of the Bank of England, and Mr. George Bell, of York Street. Mr. Charles Mackeson is the editor, with a good staff. The list of those who have promised to support it includes such names as the Earls of Dartmouth and Powis, Lord Henniker, and the Bishops of St. Albans, Lincoln, Carlisle, Gloucester and Bristol, Truro, and Nottingham, Viscount Cranbrook (formerly Robert Lowe), Sir Stafford Northcote, Bart., M.P., besides several other M.P.s, Deans, Archdeacons, and Masters of Colleges. The capital of the company is £10,000 in £10 shares. It is to be a weekly penny newspaper, in the interests of the Church and the Constitutional party of the State.

GENERAL BOOTH

does not allow any of his officers to accept presents. At Hanley, Gipsy Smith, captain of the "Salvation Army Corps" in that town accepted a gold watch and testimonial from the inhabitants, on his leaving the district, as a token of their respect. For this he has been cashiered by General Booth. Two lieutenants who accepted watches were only to be allowed to remain in the Army on giving them up.

KING CETEWAYO

seems likely to become as good a joke in London as was the Shah of Persia. The Colonial office directs the movements of this burly monarch. A clerk from the office took Cetewayo to see the House of Parliament on the bank holiday, the first Monday in August. Red-tapeism could no further go. On such a day the approaches to the House of Commons were of course crowded with ubiquitous cockneys, who do not get hold of a Zulu ex-King as a butt for their "chaff" every day of their lives. In trying to make their way through their admirers Cetewayo and his three chiefs were certainly mobbed. This may have been partly owing to the fact that one of the chiefs—Cetewayo's cousin—who is described as "a flat featured and rather ferocious looking man," was attired in an

American wideawake hat, blue trousers, and grey coat, and a violent red scarf gracefully enclosed in a huge hoop of Birmingham gold. This might not perhaps attract much attention at a performance of Ethiopian minstrels, but must have looked rather strange in Westminster Hall. Once inside the stranger's gallery they were safe. Cetewayo smiled benevolently on Mr. Gladstone, who, when his attention was called to the fact, regarded the Zulu warrior with interest for some minutes, and smiled in return. He then pointed him out to the Home Secretary, Sir William Harcourt, who on the principle *dulce est desipere in loco* nudged Sir Charles Dilke and Lord Richard Grosvenor to look at Cetewayo. Lord Redesdale went to the Bishop of London's usual seat to get a good view. Cetewayo was not much impressed with the British legislators, and quickly retired to the Prince's Chamber, where he held a levee on a small scale. He then "did" the Library and the Terrace, and went home with the Clerk of the Colonial office.

THE CONTEMPORARY REVIEW.

for August, has three articles on the Salvation Army. One is written by General Booth, another by Miss Frances Power Cobbe, and another by Mr. Davidson, chaplain to the Archbishop of Canterbury.

Mr. Booth explains the doctrines of the Salvation Army thus:—"The Gospel of a crucified Saviour, who shed real blood to save men from a real guilt and a real danger of a real hell, and who lives again to give a real pardon to the really penitent, a real deliverance from the guilt and power of pollution and the fact of sin to all who really give up to Him a whole heart and trust Him with a perfect trust. Such is the Gospel of the Salvation Army. We believe the three Creeds of the Church with all our heart. We believe every word of the Communion Service, and we go about denouncing the wrath of God against sinners, just as people must who really believe that all these things are true." Any convert stating that he or she has received remission of sins, is required to stand up and proclaim what the Lord has done for him or her. Then work is given them to do. "The system of government is absolutely military." The property of the Army is all vested in the "General." He goes on to say:—"The work of an ordinary Sunday commences with a prayer-meeting from seven o'clock to eight. Then follow open-air meetings or marches from 10 to 11, from 2 to 3, and from 5.30 to 6.30, followed by indoor services from 11 to 12.15, 3 to 4.30, and 6.30 to 10." In reply to the question, what will it grow to? he says, "I instead of refusing to complete our organisation, we strive to perfect it more and more, making it, however, step by step, more exacting on those who join, so as to exclude all but real soldiers, leaving to the Churches all who wish mere Church life. 2. Instead of insisting upon attendance on any church, even for the Sacrament, we teach our people to spend all their leisure time with the Army, to visit churches only as corps by invitation, so as to promote general godliness and harmony, and to avoid as the very poison of hell all controverted questions." A reply has been published in the *Guardian* from Mrs. Booth, written by Mr. Raiton (one of the officers) to Dean Plumtree, acknowledging the receipt of his sermon on the Ideal of Cathedral Life.

THE IMPORTANT RECTORY OF ST. MARYLEBONE,

which the Rev. C. J. Phipps Eyre has resigned has been given by the Crown to the Rev. William Barker, Vicar of St. Mary's, West Cowes, and Chaplain in Ordinary to the Queen.

THE GIRLS' FRIENDLY SOCIETY

have had a special service at York Minster. Nearly two thousand members and associates attended. After the service seventeen hundred girls sat down to tea in the large Hall of the Exhibition Building. The Archbishop of Canterbury presided. The society now numbers more than 75,000.

THE ENGLISH CHURCH UNION DEFENCE FUND

has reached £4,878 6s. 3d. However, the expenses of defending Revs. Canon Carter, R. W. Enraght, T. P. Dale, A. H. Mackenzie, J. Baghot de la Bere, and S. F. Green have left the fund £1,850 in debt. A further sum of £2,052 has been raised for the imprisoned clergy and the Sustentation Fund.

THE GUARDIAN

contains the following extract from the *Manchester Guardian*:—"The High Church Party are extremely anxious to be better represented at Cambridge than they are at present, as but one Church, that of St. Clement's, is in their hands; and the Vicar, so it is said, altogether fails to secure the confidence of the undergraduates, as at St. Barnabas, S.S. Philip and James, and other advanced churches at Oxford. The sum of £20,000 has accordingly been promised for a mission, which ere long will be founded, and the Rev. R. J. Ives, of Knowle, in the diocese of Gloucester and Bristol, and the Rev. A. H. Mackenzie, of St. Alban's, Holborn, are spoken of as the men to be intrusted with it, in the event of the Bishop in the one case and the law courts in the other, displacing them from their present spheres of labour." This will perhaps arouse another Simon.

ERNEST ROLAND WILBERFORCE.

Bishop of Newcastle, was duly consecrated in Durham Cathedral on the 25th of July. He is the second surviving son of the late Bishop Wilberforce; and is now forty-two years of age. Like his elder brother, Canon Basil Wilberforce, of Southampton, he is a staunch advocate of total abstinence. From a canonry of Winchester to the Bishopric of Newcastle will be a great change. He has already however, met with encouragement. On Friday, August 4th, he assisted when the foundation stone was laid by the Duke of Northumberland of St. George's Cullercoats. This new church, which is to cost £17,000, will be built at the expense of the Duke of Northumberland. The same nobleman has given £10,000 to endow the See of

Newcastle. To those who remember what Ernest Wilberforce did in 1873 the choice of him for the new and important bishopric of which he is now the head, will not seem altogether an unwise one. In 1873 he accepted the charge of Seaforth, a large and populous town parish near Liverpool, in response to the wishes of Mr. Gladstone, who was private patron of the living. It was only a small endowment, and the work was very hard, as the Church of England had to some extent lost its hold on the people under the previous vicar, who had been there fifty-four years. About the same time the Bishop of London offered Mr. Wilberforce the valuable preferment of All Saints', Margaret Street, London; and the Archbishop of Canterbury intimated that he wished to present him to the important rectory of St. Thomas, Portman Square. But he had determined to throw himself into the work at Seaforth. While Ernest Wilberforce was there the parish was placed under methodical supervision, the church was first restored internally and then enlarged to meet a growing congregation, and finally the new vicar persuaded one landowner to build some splendid new schools at a cost of £60,000. It was at Seaforth that Mr. Wilberforce established a Diocesan Temperance Society which is now said to be one of the largest in the country. About the same time he initiated a Clerical Society for the study of the Greek Testament, and discussing matters of practical parochial interest. He has preached in the Queen's Private Chapel at Windsor, in Westminster Abbey, and in St. Paul's Cathedral. In the latter edifice he preached, in 1877, by invitation of the Archbishop, at the anniversary of the Corporation of the Sons of the Clergy. The sermon was described by the Primate at the customary Mansion House Banquet as "magnificent."

THE NEW CANON OF WINCHESTER.

in place of Bishop Ernest Wilberforce, is the Rev. George Butler M.A., Principal of Liverpool College.

THE LIVING OF PRESCOT.

of the annual value of £12,000, and in the gift of King's College, Cambridge, is now rendered vacant by the death of Rev. Lewis William Sampson, M.A., who has held it since 1849. The deceased was in his seventy-fifth year.

THE PARTIES IN THE CHURCH

are tabulated by the *Record* thus, so far as they are represented in the London Diocesan Conference:—Evangelicals, 49; High, 37; Moderate, 9; Broad, 7.

THE DUKE OF NORTHUMBERLAND.

besides giving the site and defraying the cost of the building (from £17,000 to £18,000) of the new Church of St. George, at Culler Coats, Tynemouth, is going to provide half the endowment. The Ecclesiastical Commissioners will supply the other half.

THE CHURCH OF ENGLAND WORKING MEN'S SOCIETY

is a "sounding brass and a tinkling cymbal." It ought really to be called a Church Guild for St. Alban's Holborn, St. Peter's London Docks, and a few or two other churches where the *Agnus Dei* is sung, birettas are worn, incense burnt, and bells tinkled. Working men have more sense than to worship Christ in that way. This title is a Ritualistic trick.

JOANNA'S INHERITANCE.

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

CHAPTER VI.

(Continued.)

The morning after his return to Culvers Claude went to the only real friend he possessed in the neighbourhood, and took counsel of him.

Mr. Brandon was one of those laymen who exercise an extraordinary influence for good over the people with whom they are brought in contact. Would that their number were multiplied a thousand-fold! A lawyer in a country town like Culverworth, with no pretension to the possession of wealth, Mr. Brandon was the moving spring of everything which could promote the welfare of those amongst whom he lived; and he was one of the few people whom Lady Beaulere knew and trusted. His wife had been a friend of hers in early life, and thus, though they seldom entered Culvers, she would often go to the Mr. Brandon with respect. He found him in the little room opening from his office in the Culverworth High Street, with a heap of papers before him.

"Are you very busy?" Claude asked, in his frank, cheerful voice. "Not too busy to see you," Mr. Brandon said warmly: "I did not know you had returned."

"I came back last night. You know I have been to Ministerworth and looked after my relations there. I had a rebuff from the doctor who mounts guard over the heiress, and came back determined to work. Will you help me as you promised?"

"Indeed I will. My brother-in-law has responded cordially to my proposal. He will receive you into his office in Liverpool, making only one condition."

"Out with it," said Claude. "That you will not remind any of those with whom you are associated that your position is superior to theirs."

"I am not such a snob," said Claude proudly. "I thought you knew me better."

"I do know you better, but I am bound to tell you what my brother says. There can be no salary at first; but he offers you a room in

his house, if you will accept it, and you will, I imagine, return here on Saturdays."

"I suppose I must, for I suppose it is my duty," Claude said. "My mother would have wished it. Aunt Isabella is in retirement just now. When I went into that hot-house last night I missed her, and she is in her room with a cold. Glad to escape, I dare say, poor soul! She is good enough to me, as far as she is able; if I were here, I would rather live in an almshouse than in Culvers. You know how I was commissioned to tell Joanna how welcome she would be at Culvers. Poor child! it would be fun to see her big black eyes looking round her in astonishment when she got there."

"She is a mere child, I suppose," Mr. Brandon said. "Yes, and has an elfish look about her; and one of the doctor's children is such a little scaramouch, I expect she is a handful to manage; but she is very pretty, with a lot of gold hair tumbling about her."

And as the picture of Gertrude at the top of the hedge with the branch of blackberries in her hand rose before him, Claude laughed. "Well, now let us go to business," said Mr. Brandon. "Will you take a pen and write to my brother-in-law and say you accept his conditions? The concern is an enormous one, and I have every hope that you will, after a time of service, find it is lucrative. Anyway you have made a brave resolve; the first step in the right direction; but you know it will need some steadfastness and resolution to continue in well-doing."

"Yes, and a fellow can't help thinking how different it might be; but I would rather break the stones my father recommends to me, than go on as I do now. A man in debt has no business to ride to the hounds, or shoot, or amuse himself. I am getting no good here; so Liverpool may be a change for the better: it can't well be for the worse."

"Well," said Mr. Brandon, leaning back in his chair, "it is better for us all to settle in our minds what we may each do, if in ever so small a way, as work for God; and we must not complain of the sort of work, or think something else would suit us better. Now write your best on this sheet of paper, and cross your t's and dot your i's in clerical fashion, and then go and see my wife. She will be very glad to see you to-day. Her spirits are none of the best, for our poor Bertie has sailed."

And Mr. Brandon sighed. "It is hard for their mother that both our boys should take this sea mania; but they are fine fellows, and I knew better than to shut them up in an office, when their tastes were so distinctly marked."

"They are indeed nice boys," said Claude warmly, "and I am sure will do you honour in the world; but now I must address myself to this wonderful letter. How shall I begin?"

"Dear Mr. Macintosh,"

Mr. Brandon laughed: "No; I think as there is a firm, you ought to say—"

"Gentlemen,"

"Very well," said Claude. "Then here goes. 'Gentlemen: As I am poor but not stuck up, . . . I shall be glad to come into your office and count the baubles of sugar.' Come write a copy for me in commercial phraseology: I shall never say the proper thing."

At last the important letter was written, and Claude Coningham went to see his mother's old friend. Mrs. Brandon was pale, gentle, woman, whose health was delicate and who could do very little active service in the world. But she had the blessed gift of sympathy, and could throw herself into the cares and sorrows and the joys and interests of others. Claude always felt Mrs. Brandon was a link with his mother; and now when he went into her sitting-room he bent over her sofa and kissed her forehead.

"Well, here I am, back from my fool's errand. I wish I had never gone; but I have obeyed parental injunctions, and delivered Aunt Bella's invitation, and been snubbed for my pains."

"Sit down and tell me all about it, Claude," Mrs. Brandon said; and then Claude rehearsed the particulars of his visit to Ministerholme, as we already know them.

He told Mrs. Brandon more, however, than any one knew of the sudden and strong determination which had come upon him when he left Dr. Pringle's house,—that he would, as far as in him lay, put his shoulder to the wheel, and do what he could to retrieve the honour of his house. "Yes, he added, 'and in a better way than by catching a poor little girl of fifteen for the sake of her money.'"

Then he went on to tell his friend of all his hopes and fears, and the dread he had of his father's satire and his aunt's ill-judged pity, that he, a peer's son, should take to business.

Then there was the mocking of his father's two or three boon companions, who had done their best, middle-aged men as they were, to entangle him in the meshes of their own wild courses. Of the feminine part of the society of that thinly peopled and desolate neighbourhood, Claude knew nothing—could know nothing, for no families visited at Culvers. There was nothing to tempt ladies to do so. Lord Beaulere was an irascible invalid at the best; and Miss Coningham a stiff prim spinster, who stood upon her dignities and made herself very disagreeable, while she courted favour with her brother simply because she preferred life under any circumstances at Culvers, to that which she had formerly led in a little house in a dull back street of Liverpool, where she had found it hard work to make two ends meet. Lord Beaulere just tolerated her presence, and was in the habit of venting his ill-temper on her pretty freely. She was useful in looking after the cooking of his sons and connections, and it was convenient to have her at hand to heap coals on the fire, stuff up the cracks in the windows with wool and wash-leather, and see that those heavy curtains should be duly drawn over every possible chink and crevice. She was useful too as a grumbling-block, and the necessity of having some such appendage when his wife died had caused the summons to Culvers, "board and lodging free," which had proved too tempting a bait for the needy sister of the spendthrift to resist.

Miss Coningham was in a certain way proud of Claude, and he rightly judged that the step he meditated would be a shock to her feelings. She had emerged from her hiding-place when Claude returned that afternoon; and he found her in the little room where she was allowed to sit, within call of her brother, while he slept off the effects of his mid-day meal, which was always seasoned with a good allowance of very strong sherry. Claude always felt a thrill of pity when he came upon his aunt in this shabby, bare, little room. The fire was never large there, and all the surroundings were ugly.

"Well, Claude, I was sorry I was obliged to go to bed yesterday afternoon, and was not down stairs to welcome you. I am curious to know how you have sped." A violent fit of spasmodic coughing interrupted Miss Coningham.

"Why, Aunt Bella, your cold is very bad still, you ought to be in bed."

"No, dear; no! This is the day for *Bella's Life*, and I have, you know, to read it aloud, there," nodding in the direction of the door, which opened into the heated apartment I have before described. "Is that his bell?"

"No; and I am sure you are not fit to read. Let me do it to-day. What a poor fire," Claude added, seizing the poker and giving the coals a bang which only sent them down in a black smouldering mass, for there was no vitality in them.

"Oh! I pray don't—pray don't. There have been worries to-day, and he is—well, very much upset. That dreadful wine merchant at Liverpool is dunning in the most fearful way; and there is the—but it is no use speaking of it; tradesmen are very impertinent, forgetting your father's position."

Claude burst out vehemently,—

"Aunt Bella, pray don't talk like that; it fills me with shame. I am going to do my part to lessen this shameful disgrace. I am going, I hope, into a merchant's office in Liverpool next week. I shall return every Saturday, if possible, for I ought not to leave my father altogether; but I will not, I cannot, lend myself, even indirectly, to what goes on here any longer."

"Claude, are you mad!" Miss Coningham exclaimed. "You, who are so handsome, and look every inch a peer's son, and—"

"Stop, Aunt Bella; I can't hear any more. If only I am so fortunate as to get into Mackintosh's office, I shall be thankful."

"So degrading for you, Claude!—so beneath you!"

"Beneath me! Rather, I am beneath it," and again the piled-up chignon, which matched so ill with the grey hair in front, was bowed in the direction of the door; and what will Sir Peter Sullivan and Lord Racederry; and—Oh! it is those Brandons who have put these notions in your head. What can a solicitor in a country town know? It was a great mistake of your dear mother letting you—"

"Hush, Aunt Bella! do not mention her. I am miserable enough when I think of how much I have done since—since she died, that would have grieved her. I know she would say I am right now."

The querulous sound of a sharp bell was now heard, and Miss Coningham started up, gathered her crotchet into a basket, and passed into the inner room, leaving Claude alone.

"Yes," he said, as he leaned against the chimney-piece with his head buried in his hands, "I know she would say I am right. Mother! Mother!"

So Claude Coningham determined to fight against the evil around him. It was not easy to him to resolve thus, for he was proud and ardent, and was conscious that he had many qualities which would have flourished well in a more prosperous position. He had the power of making himself at home with strangers, and had, as we have seen, natural ease of manners and the pleasant facility of suiting himself to his company. The latter is a dangerous gift, unless held in due check.

Claude Coningham's character is not an uncommon one. Without the great, nay, the only safeguard, he might make sad shipwreck in the voyage of life. But the watchful love and continuous prayer of a mother like his shall never be wholly in vain,—and it was not in his case.

So let all mothers sow the seed, nor withhold their hand. Let them be very constant in well-doing; and however unlikely it may sometimes seem,—however far off the crowning joy may be, in due season there will be a harvest; and at the appointed time there shall be "the garment of praise for the spirit of heaviness."

After Claude Coningham's visit to Ministerholm, the life of the family at the Priory relaxed into the routine of school-room work and daily duties. Joanna's presence amongst the Prendergasts was soon familiar, and in the course of a few weeks she had taken up a position there, and seemed, as Gertrude said, as if she had always belonged to them. She continued quiet and unobtrusive, as a rule, but at times would show feverish excitement over anything which interested her, which would startle Miss Scales out of her stiff, educational manner. She made wonderful progress in her studies, and Oswald's kind hand helped her through many difficulties. To him she was useful, inasmuch as she was an interest apart from his own hopes and aspirations. And the craving for success, which had been so engrossing, was less now he had a new channel for his energies. Joanna and Oswald had to endure plenty of jests from the others; they were called by Gertrude, Dr. and Mrs. Dryasdust; and by Charlie, the "learned pigs;" and various other sobriquets of the same character were liberally bestowed. Meanwhile, Gertrude blundered over her lessons, and over her work, and had, in spite of all her high spirit, a secret uneasiness about Charlie. The ten shillings he never paid back, and Christmas was drawing near, when all kinds of claims were likely to be made upon the little purses of the family. Gertrude's allowance was always forestalled, and Charlie invariably put her off when she referred to the ten shillings.

One day, Gertrude was coming home late from the Vicarage "Bee," with Cecil, when in the dim light of the winter afternoon, she was sure she saw Charlie with one of the fur-capped Spicers. The two were standing at the corner of the narrow lane leading towards the

school playground, and a sudden rush that was made confirmed her suspicions. Charlie had evidently caught sight of his sisters, and was by no means anxious to be discovered.

"What are you looking at, Gertrude? Do pray come in, it is getting quite dark," for Gertrude had lingered, and was looking anxiously down the lane after the retreating figure.

"I believe that was Charlie rushing away from us," she said with a half-sigh.

"I dare say; he is always up to something he is ashamed of; I should not think he feels particularly pleased at the thought of the prize distribution to-morrow. I am sure I am ashamed to have a brother like him."

"I don't think you do much to help him, Cecil; you always say a bad word for him when you can."

"What good is there to say?" Cecil asked. "He is at the bottom of his form, and is always setting papa and Aunt Helen at defiance, and making himself disagreeable."

"Oh, no!" Gertrude, said warmly; "that is not true. He is nice enough when he chooses."

As she spoke, Charlie's voice was heard behind them,—

"I say, it is precious dark for you two to be out. Where have you been?"

"To the Bee at the Vicarage," Gertrude said. "I have had a horrid time of it with a little pinafore, I did the hem on the wrong side, and had to pick it out."

Gertrude talked on as fast as she could, fearing that Cecil might say something which would provoke Charlie; but Cecil preserved a cool silence. They were at the Priory almost directly, and Gertrude let Cecil precede them upstairs; and then turning suddenly, said—

"Charlie, was that one of those horrid boys you were with just now?"

"What horrid boys?"

"Why those Spicers, of course; and, Charlie, shall I ever have that ten shillings? It was Joanna's, you know, not mine; and I do so wish you would let me have it."

"That ten shillings! what a fuss you make about it. One would think it was ten pounds. Do hold your tongue; and if you must talk, don't talk in the hall, where every one can hear what you say."

"I would not ask, but Uncle Harry did send you a pound, you know, and—"

"Well, and did not Aunt Mary send you a pound too?"

"But I owed some of that, as I told you; and then I wanted it for Christmas."

"So do I. Come now, Gertrude, Joanna will never think about that paltry ten shillings; she has heaps of money and we are poor as rats."

"But, Charlie, that makes no difference; it is so dishonest, so horrid and mean. O, Charlie!"

"Well, I'll see about it," he said; whistling as he went up stairs.

Gertrude followed slowly and turned into the schoolroom, where she found Joanna reading by the firelight.

"Well, Mrs. Dryasdust, where is the doctor?"

Joanna did not lift her head, which was bent over the book on her knee. Since her arrival at the Priory a new world had opened to her. She had never read a story of any kind except two or three which Lady Beaulieu selected, and only allowed to be read aloud in short detachments. She was sure the element of romance must be hid in a grandchild, whose father had sacrificed his prospects to a marriage with a poor governess who was the most sentimental young person she had ever known! Thus everything that might awaken the latent romance, or feed it when called to life, was carefully avoided, and Joanna had grown to fifteen, ignorant of all the delightful literature which of late years has been so liberally provided for the young.

"Well, Joan, what are you poking over now? not German, I trust," Gertrude exclaimed, flinging herself down by Joanna's side, and pushing away one arm that she might see what she was reading.

"Oh! have not you finished the *Heir of Redclyffe* yet? you must know it by heart."

"It's so beautiful," Joanna said with a sigh. "I have read it twice, and I feel as if I knew them all as well as I know you and Oswald, Gertrude."

"Ah! I dare say; and they are a great deal better worth knowing. After all, Joanna, it must be very jolly to be you!"

"To be me!" Joanna exclaimed. "How can you say so?"

"Why, of course you are somebody, and will have Ashton Court and heaps of money, one day. No bothers about what you may have and what you may not have; and horses and fun and parties."

Joanna looked into Gertrude's face with her large dark eyes.

"Somehow I don't think of that part much."

"No; because you are such a dear stupid old humdrum."

"I should like," Joanna went on, not noticing Gertrude's interruption, "to do something at Ashton for the people: have schools and nice services in the church, and I should like you to live with me of course," she said, suddenly putting her arm around Gertrude's neck.

"And I should like to help Oswald to go to Oxford without fagging so hard, above everything else."

"You are the best of dear stupid humdrums," Gertrude said; and then she laid her head against Joanna's shoulder. "You are a great deal better than any of us. I believe you think of nothing but trying to be good."

"Don't you know," said Joanna, "what Mrs. Stuart told us the other day, that people who only wish without effort for anything, are like a man who sat down at the foot of a high mountain for a year and wished he was at the top; and then finding wishing was no use, gradually turned back and thought he should do just as well without getting up there at all. And so he never saw the beautiful things from the top of the mountain, and spent his days in the low dark valley where very little sunshine or blue sky was to be seen. And she said, too," observed Joanna, "that every little step upwards, even if we seemed to make no progress, *must* do us good."

(To be Continued.)

POSTSCRIPT.

Down to the time of going to press nothing definite has transpired as to the action of the Bishops of the Province with regard to the nomination to the Bishops of Australia and Tasmania of two out of the three names sent up to them by the Synod. We hope that this delay does not indicate such a difference of opinion, recollecting that there are an even number of votes to be given, may end in their Lordships not being able to come to any decision. This would be a very undesirable and disappointing result, as it would nullify the work of the Synod, and necessitate its being repeated as if nothing had as yet been done. With regard to what is called the legal difficulty, we are assured that this only needs to be clearly stated to be dispelled, and that the Synodical action of our church in this colony has been carried out with every care to solve, and that it has solved, what was at one time deemed a difficult problem—namely, how to maintain the union of a church established by law in our part of the world, with a portion of itself existing in another part of the world, under the form of a Voluntary Association.

THE INSTALLATION OF THE DEAN AND CANONS OF ALL SAINTS' CATHEDRAL, BATHURST.

Special services were held Sunday, Sept. 24, in the morning, afternoon, and evening, in connection with the installation of the Dean and Canons of All Saints' Cathedral. There was a numerous attendance on each occasion, but as the ceremony of installation took place in the afternoon, special interest was attached to that service, which was choral and excellently rendered throughout. The clergy present were: The Right Rev. Dr. Marsden, Lord Bishop of the Diocese, Very Rev. Dean Marriott, Canons T. R. C. Campbell, M.A., Blayney, A. R. Blackett, B.A., Kelso, H. T. A. Bentzen, Madge, F. S. Wilson, Dubbo. The first lesson was read by Canon Blackett, and the second by Canon Campbell. After the third Collect and the Anthem "Thine O Lord," the ceremony of installation was performed. Dr. Marriott, the Dean Designate, was received within the Communion rails by the Bishop, who presented to him his Commission, signed and sealed, and addressing him by name installed him Dean. The Dean then presented separately to His Lordship the four clergymen mentioned above, and each was duly installed Canon of the Cathedral. After special prayers had been said by the Bishop, His Lordship commended the Dean and Canons to the prayerful interest and loving respect of the members of the Church. An excellent sermon was preached by Rev. Canon Bentzen; and the collection of the offertory was succeeded by the singing of the beautiful hymn "Holy Offerings." The preacher in the morning was Canon Wilson, and in the evening Canon Campbell. The choir was, as usual, under the leadership of Mr. C. V. Naylor, and the organist was Mr. Walter Naylor. The morning and evening offertories were devoted to the Cathedral building debt, and that in the afternoon to the Church Society's funds.

SUNDAY OBSERVANCE SOCIETY AT BATHURST.

BATHURST, THURSDAY, SEPT. 28.—A large meeting was held last night in connection with the Bathurst District Lord's Day Observance Society, in the William-street Lecture Hall. The Anglican Bishop of Bathurst occupied the chair, and delivered the opening address. He was followed by the Revs. Dr. Goekie, Canon Blackett, J. H. Price, Dean Marriott, K. A. Corner, E. Price, and the Mayor of Bathurst. The subjects dealt with were the Divine obligation of the Christian Sabbath, modern tendencies regarding the Sabbath, and the advantages arising from a due and proper use of the day. Remarks were made concerning the growing increase of railway traffic on Sunday and the opening of the Museum and Art Gallery. These things were taken as an indication on the part of our public men to destroy the character of the Sabbath, and the decision of Parliament in regard to opening the Art Gallery was contrasted unfavourably with the action of the British House of Commons on a similar question. The following resolution was passed:—"That this meeting approves of the organisation now formed, and expresses its hope that similar institutions will speedily be established throughout the colony; and further, that in order to facilitate the operations of the society, and to secure a larger membership, the sum of 2s. 6d. per annum to be the minimum for each member; and that all persons favourable thereto be invited to enrol themselves on the lists of the institution."—*S. M. Herald.*

THE PROTECTION OF GLADSTONE.—At the Flintshire Quarter Sessions, on the motion of Colonel the Hon. Richard Rowley, seconded by Captain Pennant, it was resolved by a large majority that the expense incurred for extra police to protect the Prime Minister ought to be paid from the public purse, and not charged to the county rates, and that the Home Secretary be requested to reconsider his decision wherein he declines to refund to the county the extra expenditure incurred.

THE BOARD OF TRADE AND IRISH EMIGRANTS.—The following letter has been received by Mr. A. Moore, M.P.:—"Board of Trade, Whitehall, S.W., April 4, 1882. Dear Sir,—Referring to the question with reference to the treatment of emigrants which appears in your name this morning, Mr. Chamberlain desires me to ask if you will be good enough to postpone it until after Easter, as the Board of Trade are in communication with the chief emigrant lines, and Mr. Chamberlain will then be in a position to answer your question fully, I am, dear Sir, yours

faithfully, INGRAM B. WALKER. A. J. Moore, Esq., M.P." The following is the question to which reference is made in the letter:—"Mr. Moore.—To ask the President of the Board of Trade whether, having regard to the rumours of an extensive scheme of emigration under influential patronage, and to the numerous complaints and abuses brought to light during last session, he is prepared to revise the Passenger Acts, more particularly in the interests of young, unprotected girls, and in the direction of the recommendations put forward by the Board of Trade officials and sanctioned by himself in his minute of the 5th of July, 1881."

"THE REVOLUTION IN RUSSIA."—On Monday, April 3rd, Prince Krapotkine, delivered a lecture at the Marylebone Central Democratic Association on "The Revolution in Russia," in connexion with a society entitled the Red Cross Society of the People's Will. The lecturer said the late Czar had been credited with the liberation of the Serfs. He had been forced to that measure. He had ever been on the side of the reactionary party, and he had entrusted their emancipation to the enemies of the people, who had so cheated and overtaxed the peasantry that they could not live. They had to pay 22s. per acre for bad land and to hire meadow land extra. They were taxed to three times as much as they had been and were utterly impoverished. Famine had become the normal state of things in Russia; the peasants were dying of starvation; the Government agents stole the money given for their relief; the people crowded in hovels, as many as 12 persons besides animals in one room. There was a distrust of all the upper classes. When educated men and women formed a propaganda for the amelioration of the people in 1874, 1,300 were arrested and kept in prison for four years without trial, and many died of consumption or scurvy, or committed suicide before their trial came. Innocent ladies were now often visited in the night by brutal gendarmes, and commanded to dress before them, lest they should conceal papers. Ladies had shot their persecutors and been hanged without trial. There had been no outrages committed by the revolutionary party until they had been driven to desperation by the Government, and his party swore before Europe that they would desist from all violence if representative institutions were given to the Russian people.

SUBSCRIPTIONS RECEIVED.

The MANAGER acknowledges with thanks the following subscriptions, received from 31st August to 28th September:—

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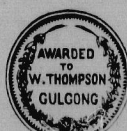
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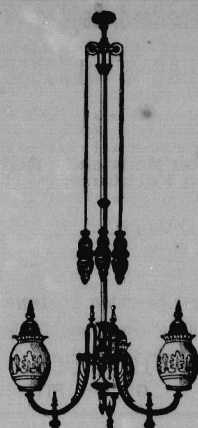
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NOTICES TO CORRESPONDENTS, &c.

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

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

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.

THE POWER OF THE SYDNEY SYNOD TO ELECT ITS BISHOP.

We have heard a good deal lately about an
'opinion' which has been given by three gentle-
men learned in the law adverse to the course of
action which was recently adopted by the Diocese
of Sydney, in regard to the filling of the vacant
See. Who the persons were who asked for that
opinion, we have not yet heard. In what way the
case was stated upon which the opinion was given
we have yet to learn. And whether the gentlemen
selected were the fittest to advise upon the subject
is a matter about which we suppose opinions will
differ.

The Sydney Morning Herald appears to have
been informed that the opinion was sought by
some of the members of the Sydney Synod. It

may have been for aught we know. Perhaps we
shall learn something more about this by and by.
We have been informed however that, in conse-
quence of their attention having been invited to
it officially, the Standing Committee of the Synod
has resolved upon getting other "opinions."
Whether these will accord with the opinions of
the learned triumvirate just referred to time only
can tell. But for ourselves we cannot but express
some degree of wonderment that Diocesan Synods
have been allowed to go on for the last nine years
at least passing ordinances, canons, and regula-
tions under the Constitution of 1866, without the
discovery being made that they were doing that
which was contrary to law. The Dioceses of
Sydney, Newcastle and Bathurst have each passed
ordinances or canons, for the filling up of a va-
cancy in the See, when such a vacancy should
occur, and no one appears to have dreamt that
they were acting *ultra vires*. The Diocese of New-
castle did the very thing which the Synod of
Sydney has done: it proceeded in accordance
with its Ordinance to elect a Bishop by nomina-
tion. And the present Bishop is the result of that
election. Chosen by the Synod, he was confirmed
by the Bishops of the then Province of Australia,
was consecrated by the Archbishop of Canterbury
under Royal license, and upon his arrival was in-
stalled in his See in the usual manner. Is he or is
he not the Bishop of that See, lawfully in possession
of it, heir to the first Bishop, and seized of the tem-
poralities? This is one thing which we hope we
shall soon be informed about; for it ought to be
known. And if it should be found that Dr. Pearson
is after all, not Bishop of Newcastle, it will behove
the Synod of that Diocese to consider seriously what
remedy can be applied to cure so great an evil.

But then again, what were the members of the
General Synod about, which met in October 1881?
How came it to pass that neither the Bishops, nor
any of the Lay members learned in the law, of
whom there were several, appear to have enter-
tained any doubt of the propriety or the validity
of the course which was laid down in the Deter-
mination? To us this seems very surprising, if the
opinion now put forth is a good and sound opinion.

Reference has been made to the fact that the
Diocese of Tasmania has found it necessary very
recently to apply to the Colonial Legislature for an
Act to empower it to elect its Bishop. This arose
however from a defect in the provisions of the Act
of that Legislature, which had been obtained many
years ago, when the Church was in very different
circumstances. But we noticed that after this
amending Act had been obtained, the Bishop of
Tasmania before leaving the Colony stated pub-
licly, that had the judgment of the Privy Council
in the case of the Bishop of Grahamstown *versus*
the Dean been delivered a few weeks earlier, it
might have rendered such an application unneces-
sary. He would probably have expressed himself

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