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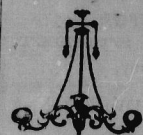
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NOTICES TO CORRESPONDENTS, &c.

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.

As the first quarter is now ended, payments are expected.

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

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THE EIGHT DAYS' MISSION.

An event of so much importance, in connection with
the Spiritual life of the church in Sydney, ought not to
pass away without special notice at our hands. Else-
where in our columns will be found interesting details of
the work which has been carried on in different parishes.
And they will be found encouraging and strengthening.
In the main the hopes and expectations of those who have
been engaged in them have not been disappointed. If
there have not been many careless and ungodly livers
brought to repentance, we understand there have been
some remarkable instances. If the work has been of a
quieter and less sensational character, we are led to
believe that it has been deeper and more spiritual.

Unfortunately, it has not fallen to our lot to verify, by
personal observation, the apparent results which we
chronicle. But there are facts which are patent to all
who choose to make enquiry. The congregations have
been large and increasing, although the weather was
unfavourable. The prayer meetings at seven o'clock
every morning were more numerous attended. There
was a devout and serious spirit visible in them. The two
afternoon meetings in the Church Society House were
very large, earnest, and evidently anxious for spiritual
good. And the overflowing meeting in the Masonic Hall
on Monday evening, was one of the most solemn, earnest,

and heart-united meetings, which we have ever witnessed
in this city.

What the eventual gains may be to the church, in the
increase of spiritual life, no one can at present safely
affirm; there always are, and will be, at such times, hopes
which are not realised; cases of apparent conversion
which turn out to be unreal; and others of individuals
who pass through many phases of religious experience
before they finally settle down into stable Christians.
Emotional feeling in some runs high, and under the
excitement of the season, young people especially are not
seldom led to think they have decided upon serving
Christ, when, if they knew their own hearts, they would
perceive that they only have inclinations to do so, which
after a time will vanish away unless they are sustained
and strengthened by prayer and watchfulness, and a care-
ful use of the means of grace.

This every experienced minister of Christ understands.
And it is only what is so clearly portrayed in that wonder-
fully prophetic parable of the Sower. The scenes of that
word-picture are enacted in every age in every country,
and nation, and town, and congregation, in which the
word of the gospel is sown. And we must, therefore,
always deduct very considerably from the amount of
seeming results to ascertain those which are likely to be
real and lasting. Nevertheless, if only a few are benefited
in the highest sense, by being turned from darkness to
light, and brought to the saving knowledge of the
Redeemer, there is abundant cause for thankfulness and
praise. Each soul saved is so much gained from the
domain of Satan, and becomes a ground of rejoicing in
the kingdom of God—alike on earth and in Heaven.

It is not only, however, in the conversion of those who
are living in sinful indifference that the benefit of such
missions consists. They have tended, and may be made
perhaps yet more to tend, to the quickening of the
spiritual life of real Christians. Some instances of this
have fallen within our own knowledge, and of many
others we have been assured. If this be so, it is an end
to be aimed at; and if it can be secured by such means,
then we do not very well see how the conclusion can be
resisted, that they ought to be applied to that purpose.

There is, however, after all a large portion of the
population in our cities and more densely peopled towns
who are not touched by any such efforts as these. And
the problem has yet to be solved by what means the
gospel can be brought home to them, so that they shall
be without excuse, if they reject it, and those to whose
spiritual oversight they are committed may be free from
the guilt of neglecting them. We are not prepared in
this article to deal fully with this solemn question; but
we do suggest it for the serious and searching considera-
tion of the church, both laity and clergy. We regard it
as a question which ought not to be blinked or passed
over any longer. It is quite as important as the question
of Sunday-schools; if it is not even more so. For so long
as our Sunday scholars are surrounded in their homes
and neighbourhoods by irreligion and immorality—often
of the very worst kind—how can we expect them to
escape the contaminating influences in the midst of which
they live, and to act upon the principles which are taught
in the school?

It has long appeared to us that one of the means which
the church ought to employ is a system of well-ordered
out-door preaching. We have no sympathy with much

which passes under this name. We believe that it does more harm than good. It is ill-conceived, vapid, ranting, and void of the qualities which gospel preaching demands. But if those could be found possessed of the qualities as well as the "spirit of power and love and of a sound mind," we think an impression might be made upon the neglected classes which would be attended with very salutary effects.

But we would combine with this much house-to-house visitation. There is room for large bands of workers in this respect. But they should be men and women—we say *men* as well as *women*—who are competent for such work. And if our laity were but fully alive to the task, and would endeavour to qualify themselves first, by the study of the scriptures and by prayer, and fired with the love of souls, would, self-denying and consistently, aid the clergy in this way, working hand in hand with them, it is impossible to say how much good might be effected, morally, socially, and religiously in every parish and district.

There was great wisdom in that old Mosaic regulation, which provided in Israel in the wilderness, rulers of thousands, rulers of hundreds, and rulers of tens. Every body was then looked after and helped: and unity of action was secured. The Church of Christ lacks something of that sort now; and requires concerted action, rather than desultory and straggling efforts.

SIR HENRY PARKES AND MR. PROCTOR.

"RECORD" Office, September 21st.

It is difficult to read the current journalism of this day's issue on the above subject without a feeling which nearly approaches contempt. Truly we do not look for a highly Christian tone of thought in either the *Morning Herald* or the *Echo*. Perhaps it would hardly widen their sale to adopt or maintain such a tone. But we may surely expect their oracles to be a little clearer than the famous verdict that left poor Pyrrhus and his army in confusion worse confounded. And yet the facts of the case are simple enough. A second-rate astronomer, for such is Mr. Proctor compared with men like Herschel and Adams, passes through Sydney on a lecturing speculation. By dint of startling originality and a ready delivery of ideas, he succeeds in drawing large audiences. After deducting what he pays for hire of some building, the entire receipts, amounting to no inconsiderable sum, go into his own pocket and vanish from Sydney with their happy owner. They do not enrich anyone but himself. No local charity is helped by them to the extent of a single sixpence. The shopkeepers—and are we not "a nation of shopkeepers?"—may give their shillings to hear him, but will never get any of them back by selling him their marketable commodities. As much of the circulating capital, the very life-blood of our commercial system, as finds its way into the purse of a mere itinerant, whoever or whatever he may be, is from a strictly commercial aspect, as far as Sydney is concerned, a sheer loss of a certain amount of a fertilising agency of society. It will be observed that we are strictly confining ourselves to the politically economical view of this subject. We have no personal acquaintance with Sir Henry Parkes or Mr. Proctor; and do not desire to regard this question from any petty individual standpoint. Viewed in its broad bearing upon the commercial and therefore social welfare of the city of Sydney, we are compelled by strict reasoning to pronounce Sir Henry Parkes' action in this matter as conformable to the only line of conduct which a wise and patriotic statesman could adopt. Macaulay's school-boy would certainly have been severely chastised if he had ever been guilty of such obtuseness as the writer of the leading article in the *Echo*, of September 21. This gentleman rejoices in the discovery that the prohibition of the attempt to carry on a lecturing business on the publicly recognised day of rest was due to the Colonial Secretary's belief that he is the "judge as to what are Divine institutions." It really shows a lack of regard for the sane portion of the reading community to inflict such vagaries as this upon their much-enduring intellects. There are just two facts which sum up the whole case. A man who draws money from the people to a consider-

able extent, locks it up in his cash-box, and takes himself and his earnings to some other country, is the most unprofitable sort of tradesman to any State. It makes no difference whether he lecture on astronomy or sell vegetables. The duty of a Government is simply to consider what is advantageous to the life of the body politic of which the said Government is the directing intelligence. It must have this one end in view, however much such a course may clash with the views of individuals. It is secure as long as its opponents in any given action are in a minority. In this matter Sir Henry Parkes may rest assured that imbecility is not yet sufficiently prevalent to be in anything but a somewhat pitiable minority of opposition to his wise action. The poorest shopkeeper in Sydney is, commercially speaking, a more profitable member of the community than Mr. Proctor, provided the shopkeeper continues and spends money regularly in this place. He is under these circumstances worthy of more consideration from a patriotic Government than Mr. Proctor. The very existence of our state, as a healthy and happy body, depends upon the circulation of pecuniary capital amongst its members. To this end the poorest resident tradesman in this city contributes in a larger degree than Mr. Proctor, who has drawn such pecuniary capital from the pockets of citizens of Sydney into his own purse, to be spent entirely elsewhere. It would therefore have been the grossest injustice to our resident tradesmen to allow this astronomical trader, a mere bird of passage, an immunity from law not conceded to more profitable members of the State.

We have confined ourselves simply to the most rigid deduction from the economic science of commercial politics. This alone would have amply justified the stoppage of the advertised Sunday lecture, in fact, it left no other course open to a statesman who understood the alphabet of political hegemony. The judgment of what is a Divine institution is quite another matter. As we interpret the Colonial Secretary's own letters, his action did not *originate* from any other than a strictly statesmanlike view of the matter. It has only proved once more that God's command and man's welfare strictly coincide. We cannot avoid the surmise whether these daily prints would have been as averse to any attempt on the part of a Government of this colony to annul the Christian Sunday, as they seem piqued at this exercise of the deepest wisdom in preserving it.

THE BOARDING OUT SYSTEM IN TASMANIA.

An interesting report upon the boarding out of children has lately been published by the Tasmanian House of Assembly. The 89 boys and 87 girls, of whom the report speaks, instead of being massed together in an industrial institution, are scattered through the community; very few, however, are to be found outside the metropolis. The system is conducted as follows:—A guardian of known respectability having been found, the boy or girl is forthwith sent to this foster-parent's house, and an amount, averaging 5s. per week, is paid for the child by the Government; the inquiring officers visiting the houses in which the children are placed with the same indefiniteness as to time that a bank inspector visits his country branches. The ages vary from 2 to 15 years; there are, however, six girls whose age respectively ascends the latter limit; each of these is weak either in mind or body, forming in consequence a special case. As the children grow up, they are apprenticed out; 27 are mentioned in the report as thus provided for, whilst a further 12 are eligible for service. The remarks upon the behaviour in service of the former class are of an outspoken and varied character. Of one girl it is said "Time expired. Gave every satisfaction. Is still in same service." Of another, "A very good girl, going on well;" whilst the darker side is shown by such words as "Conduct not good. Very stubborn." "Indentures cancelled. A bad girl." Amongst the boys:—"Conduct good. Now useful on a farm or garden." "Conduct good." "The lad is now giving satisfaction. He is not a very bright boy." "Indentures cancelled. Handed over to relations."

Mr. Tarleton, the administrator of charitable grants, in his above report, says "The yearly charge for main-

taining and clothing certainly does not at present exceed £14 per head, a rate which is considerably less than the cost of the inmates of the late Queen's Asylum, or of similar institutions in the neighbouring colonies. In dealing with an important social problem involving the future lives of so many, the question of expenses should undoubtedly be subordinated to higher considerations, but where cheapness can be combined, as I believe it is under the boarding-out system, with the healthy promotion of the best interests of the children, it becomes a strong recommendation and a legitimate subject of congratulation." The appearance of the children is well spoken of; as far as "physical treatment and comfort are concerned there is nothing whatever to find fault with, and in these respects I believe these children to be better off than those of most labourers or mechanics. When viewed in its influence over the happiness and the moral and mental training of the children, the system appears to work with equal success. The bright and cheerful expression of the children's countenances, and their open unconstrained manner, afford satisfactory proof that their young lives are not devoid of all pleasure, and give a pleasant assurance that whilst in well-ordered homes their natural affections have healthy room to develop, they are not subject to the mechanical discipline and the moral isolation which in large institutions produce their inevitable crop of selfish hypocrisy and unintelligent apathy."

Are not the last few remarks in particular worthy of the thoughtful consideration of those interested in the charitable institutions of Sydney?

THE MONTH.

SYDNEY has been disturbed by Mr. R. A. Proctor. His Sunday evening lecture was stopped by the Executive, and the free-thinkers are up in arms. We are thankful to the Colonial Secretary for the prompt and decided step which he has taken. A very important principle is involved in this. It is not merely whether a lecture upon a scientific subject should be delivered or not—but whether the theatres or public halls are to be opened on the Lord's day and a stated charge made for admission. If Mr. Proctor's lecture had been allowed, no objection could have been taken to opening the theatre for any entertainment. Many who might possibly see no harm in such a lecture as was proposed on the 5th of September would strongly object to theatricals and concerts on the Sabbath—Mr. Proctor has unfortunately lent himself to a large class in our community who oppose Christianity. We regret this for his own sake and that of the noble science which he expounds. He has been greatly patronised by the Christian public. The large audiences which night after night met to listen to him, and received him so enthusiastically, were composed largely of prominent members of our churches. On one occasion, no less than fifty Christian ministers were in the hall. It is ungenerous of him to join in the attack of that which is dearer to most of us than life itself.

THE final lecture of the course arranged by the Young Men's Christian Association was delivered on the 7th ult. by the Rev. Dr. Kelynaek. His subject was an attractive one, "The path of power—in the pulpit, on the platform, in the Senate, at the Bar." The Protestant Hall was crowded, and the lecturer was listened to throughout with attention and appreciation. Our young men should be animated to seek real success in these walks of life which are open wide before them. Many are restrained in the pursuit by the idea that the main elements of success lie in certain endowments which are bestowed, and if these are lacking, the attempt to rise is almost hopeless. Dr. Kelynaek showed by argument and illustration that while special gifts were greatly to be appreciated, and should be turned to the best account—everything depended upon the pains and labour taken to achieve the end desired. Our Australian youth are not celebrated for perseverance, and we hope the lesson will not be lost upon them.

THE Sorata is a wreck. On her second outward voyage she runs upon the hidden rocks. The skill displayed in her construction, the art which contributed to her beauty, and the comfort which was found in her—the profit which was anticipated—have come to naught. So the shores of life is strewn with many a wreck. Many whose lives opened with promise and brightness have fallen a victim to the shoals which lie beneath the waves of this troublesome world. Our only safety is in Jesus, "With Christ in the vessel we smile at the storm."

RESUSCITATION of the "Lord's Day Observance Society" has been under consideration. There is no doubt that an organised attempt is being made to secularise the Sabbath. It seems to us desirable that a combined resistance to such action should be made. We hope, however, that if the Society is re-organized it will not share the fate of many other useful institutions and die from inaction. If we are to believe in the value of the Sabbath, and also to the danger

which surrounds that hallowed day, we shall rise as one man and say that we will defend it to the death.

SIR HENRY PARKES has received numerous congratulations upon the decided stand which he took concerning the delivering of the Proctor Sunday lecture. Letters have reached him from almost every branch of the Christian church. This is right. It is not often that our public men come out on the right side. When they do they should receive the support of all who regard the honour of God.

WE are approaching the general election. The event is one of great importance, and it behoves Christian men to consider their duty and responsibility in the matter. Let us see that our support is only given to men who are sound upon all questions affecting public morality. We should be warned by the unfortunate action of the people of Northampton who, under the pressure of political policy, selected a pronounced atheist to represent them in the House of Commons. We had then the unhappy spectacle of many professed Christians choosing as their representative a man who was openly opposed to them upon every principle of religion. The Infidels of Sydney are not inactive, and many of them will espouse some popular question in order to win their way into the Councils of the country, and their influence will be used against all that we hold sacred.

OUR Loan fund is succeeding admirably. Already more than half the required money has been subscribed, and the majority of our church people have not yet been appealed to. We confidently expect that a short time will suffice to complete the fund, and place the church in possession of means for the extension of its operations.

A BRANCH of the Sunday-school Institute is about to be formed in Sydney. The preliminary steps have been taken, and we hope soon to know that it is in active operation. No agency of the church needs to be so carefully formed as the Sunday-school, and we rejoice in the proposal to establish this organisation; which, in truth, will have the effect of making our Sunday-schools more effective. We hope, however, that the management will be placed in the hands of those who have had practical experience in Sunday-school work, and not committed to the fancies of mere theorists.

A REMARKABLE illustration of the power of God to bring good out of evil occurred in connection with the recent Eight Days' Mission. A man who attended one of the meetings for men only, remained behind to converse with the clergymen, being evidently desirous of leading a new life. He stated that his determination to attend the services of the mission was brought about by a lecture delivered by Mr. Bright, on "Charles Bradlaugh." The man had once been the superintendent of a Sydney Sunday-school, but for some years had given up the work, and had drifted into carelessness of life and doctrine. Mr. Bright stated that Bradlaugh had once been a Sunday-school teacher, but was now an atheist. The man was at once impressed with the idea that he might possibly decline to the same extent, and determined to return to his "first love." Truly "God works in a mysterious way."

A NEW SOUTH WALES Academy of Art has at last found a home. For years it has been struggling on under great difficulties, the principal one being the want of a proper gallery for the exhibition of its works of art. The Government have made over to the trustees the building erected in the Domain as an annex to the International Exhibition. It has been re-decorated and prepared for the purpose to which it is henceforth to be put. On the 22nd of September, the gallery was opened by His Excellency the Governor, in the presence of about 400 people, including members of the Legislative Assembly and Council, and many of our leading citizens. Hitherto this excellent institution has not received the attention from the public which it deserved. This has to some extent arisen from the obscurity in which it dwelt. Now that it has a worthy dwelling place, we hope it will receive more public patronage. There is now a very fair collection of pictures, an inspection of which will well repay any whose tastes lie in that direction.

DURING the month we have had a most acceptable rain, and the weather has been most delightful ever since. The effect of the drought was becoming most serious. In many of the suburbs there was a great scarcity of water. Sickness prevailed in every direction. In the country, vegetation suffered, and there was every prospect of hard times. But the rain has fallen almost universally, and most of the discomforts which attended the protracted drought have been removed. Truly God is good. "He left not himself without witness in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness."

SEPTEMBER, 1880, will ever be remembered in connection with the Eight Days' Mission. For some months active preparations have been going on in seven parishes of Sydney. House to house visitation, tract distribution, cottage meetings, special sermons, have been the means employed for attracting the attention of the people of our parishes. The mission commenced on Sunday, the 12th, and ended on Sunday, the 19th. Morning prayer meetings were held daily, and evangelistic services every evening. Large numbers attended the services notwithstanding the wet weather which prevailed during two or three days of the mission. The result has been that the churches in those parishes have been greatly revived, and many who were careless and sinful, are now rejoicing in pardon and acceptance. In Advent another mission is to be held. Several parishes have combined for special effort then, and we expect that similar blessing will rest upon the work at that time. We earnestly counsel the clergy of these parishes to commence active preparations

at once. The success of a mission depends largely upon the preparatory work.

MISSION WORK suggests the desirability of having certain men set apart for the work of the evangelist. The difficulties of providing mission preachers from amongst the parochial clergy are very great. Surely the combined dioceses could manage to support three or four men who would give themselves to this work throughout the colonies. These aided occasionally by qualified parochial clergy, could, we think, carry on the much needed evangelistic work throughout Australia, Tasmania, and perhaps New Zealand. Perhaps the general synod could take the matter up. We venture to say that no subject which is likely to come up for discussion, will be of greater importance to the Church than this.

SUCH a closing meeting of the mission was a grand testimony to the interest which the people take in the real work of God. The Masonic Hall was crowded in every part and numbers stood for two hours and a half, to listen to a word of exhortation from the various mission preachers. Such a gathering reminds us of Apostolic days, when crowds came together to hear from the lips of a Peter or a Paul, the simple truth of a risen Christ. It shows us that the Gospel of Christ has lost none of its ancient power. The Church need not fear declension, as long as our ministers will preach the Word of God in the power of the Holy Ghost. Hundreds are hungering and thirsting after truth, and if this is presented "in demonstration of the spirit and in power," we shall witness pentecostal results in these latter days.

UNDER the head of "Amusements" in the *Sydney Morning Herald* of the 23rd ult., we notice a report of a choral service in St. James' Church. The service is said to have consisted of solos, by well-known public singers, choruses, and "very little of the ordinary church service." A similar performance under a different name is said to have taken place in the Wesleyan Church, Newtown. In each case a somewhat lengthy critique is given. "My house shall be called a house of prayer."

CHURCH NEWS.

Diocesan Intelligence.

SUNDAY SCHOOL INSTITUTE.—A meeting of clergymen, superintendents, and teachers of the Church of England schools, was held on the 10th inst., the Dean of Sydney in the chair, to form a Church of England Sunday-school Institute, in accordance with the recommendation of a committee of the Synod, which was adopted by that body at its last session. A draft scheme was submitted by the Rev. E. G. Hodgson, the Convenor of the committee, and was adopted by those who were present. However, as many of the clergy, and others interested, were unavoidably absent, it was resolved to adjourn the meeting till an early day in October, and in the meanwhile to write for an expression of their opinion. The objects of the proposed Institute are the extension and the improvement of Church of England Sunday-schools; and the means—1. By establishing a centre of communication, through which information as to the best method of organizing and conducting Church of England Sunday-schools may be given and received; and by affiliating the same to the Church of England Sunday-school Institute in England. 2. By initiating the formation in each Rural Deanery of Association of Sunday-schools to promote the holding, at convenient centres, of special services for teachers, for scholars, and of meetings for conference, and for the delivery of addresses on Sunday-school work, and for the giving of training lessons and of model lessons. 3. By facilitating the dissemination throughout the diocese of the publications of the parent Institute, and of such other publications as may be considered useful in Sunday-school work. 4. By securing the services of experienced visitors to attend meetings of Sunday-school teachers for the purpose of giving addresses, and training lessons, and model lessons, and otherwise helping Sunday-schools. 5. By furthering the work of Sunday-schools in such other ways as may be practicable.

CONFIRMATIONS.—The following is the list for October:—St. Andrew, St. James, and St. Philip, at the Cathedral, Tuesday, October 5th, at 11 a.m.—St. David and St. Simon and Jude, at St. David's, Wednesday, October 6th, at 3 p.m.—St. Peter, Sydney, at St. Peter's, Thursday, October 7th, at 3 p.m.—Newtown, Enmore, and Macdonaldtown, at St. Stephen's, Newtown, Friday, October 8th, at 11 a.m.—St. Mary, and Palmam west, at St. Mary's, Balmain, on Tuesday, October 12th, at 3 p.m.—New church to be opened at Seven Hills, Wednesday, October 13th, at St. John and All Saints, at St. John's, Parramatta, Thursday, October 14th, at 11 a.m.—St. Paul and Enfield, at St. Paul's, Burwood Heights, Friday, October 15th, at noon.—St. Silas, at St. Silas', Waterloo, on Tuesday, October 19th, at 3 p.m.—St. Matthew, at St. Matthew's, Manly, on Tuesday, October 26th.—Ashfield and Five Dock, at St. John's, Ashfield, Thursday, October 28th.

THE CATHEDRAL.—The following are the preachers at the Sunday afternoon (choral) services in October:—3rd, Canon Hulton King; 10th, Canon Gunther; 17th, and St. Luke's Day, 18th, Canon Moreton; 24th and St. Simon and Jude, 28th, the Dean; 31st, Canon Allwood.

EIGHT DAYS' MISSION.—An Eight Days' Mission, commencing on Sunday the 11th September, has been held in the following parishes: St. Paul's, Sydney—Mission preacher, the Rev. H. E. Cooper, chaplain to the Bishop of Ballarat; St. Peter's, Woolloomooloo—Mission preacher, Rev. Curwen Campbell; St. Barnabas', Sydney—Mission preacher, Rev. J. D. Langley; St. David's, Surry Hills—Mission preacher, Rev. H. A. Langley, of Melbourne; St. Mary's, Balmain—Mission preacher, the Rev. H. B. Macartney, of Melbourne; St. Silas', Waterloo—Mission preacher, Rev. W. H. Harrington, of Maitland; Manly—Mission preacher,

Rev. Stanley Howard. On Friday, the 10th, the Mission preachers, and the other clergy interested, as well as a fair proportion of their lay workers, assembled in the Cathedral, at the usual morning service at 11 o'clock, at the conclusion of which they all partook of the Holy Communion, administered by the Bishop—who, throughout, has shown the deepest personal interest in the movement—the Dean, and Canons Moreton and Stephen. On Saturday evening a united prayer meeting of lay-workers and others was held in St. James' infant schoolroom, under the presidency of the Bishop. Notwithstanding the inclemency of the weather, and the drenching showers of rain, there was a goodly number present. After a short introductory speech from the Chairman, addresses were delivered, and prayers offered, by the Revs. H. B. Macartney, Curwen Campbell, H. E. Cooper, and Henry Langley. On Tuesday and Friday afternoons of the Mission week, the opportunity of hearing the Mission preachers was afforded by the kind thoughtfulness of the Bishop to many ladies, and others, who, it was supposed, might not be able to hear them elsewhere. The Church Society's room on each occasion was filled to overflowing with an audience which included the wives of most of the prominent laymen in and near Sydney, as well as some of the clergy and other gentlemen. On Monday, the 20th, the parochial clergy engaged in the Mission work, together with the "Missionaries," were entertained at lunch at Bishopscourt, after which outdoor addresses were given to a garden party, who had assembled from the neighbouring parishes of Waverley and Randwick, by the Revs. H. B. Macartney, Curwen Campbell, Stanley Howard, and H. A. Langley. After a most enjoyable and highly profitable day, the clergy returned to Sydney in time to be present at the united thanksgiving meeting held at 7.30 p.m. in the Masonic Hall, which was literally "cramped" to the very doors, and from which many were obliged to go away unable to find even standing room. This meeting, which was presided over by the Bishop, was in every point of view, whether we regard the immense and deeply interested audience, or the tone and character of the addresses, and the thankful, yet solemnly chastened, spirit in which they were heard—a most fitting conclusion of a "Mission" which, in every parish where it has been held, has been followed by a rich blessing, and has been found by many a period of gracious refreshing from the very presence of the Lord. Our "Parochial Intelligence" contains particulars of the work in each parish as communicated to us by correspondents. We may mention that the Bishop of Ballarat was in town during the whole of the Mission, and evidenced great personal interest in its progress. His Lordship was present at most of the general meetings, and attended several of the parochial services. On Wednesday the 22nd, a conference of Mission preachers and other clergy, was held in the Bishop's registry, Canon Stephen in the chair, on which several topics of interest connected with "Eight Days' Missions" were discussed, and improvements in the mode of conducting them in several matters of detail were suggested. Amongst the resolutions it was determined that the grateful thanks of the meeting be conveyed by the Chairman to the Bishop for the very warm and active interest he has manifested in the Mission, and for the kind personal encouragement he has given to all engaged in it. The clergy from Victoria were requested to convey to the brethren in that diocese, the assurance that the members of this conference, and others not present, would gladly co-operate in the Melbourne Mission next year, and that the movement would command their prayers and their sympathy.

Parochial Intelligence.

ST. PAUL'S, SYDNEY.—The annual festival of the day and Sunday-schools of this parish was held at Chowder Bay on Wednesday, the 8th September. The prevalence of measles considerably diminished the attendance both of children and parents. There were only 750 of the former able to attend, instead of 1000, for whom provision had been made. In every other respect—the excursion was a very successful one. Previously to the children setting forth on their day's "outing," a short service was held in the church.

The Eight Days' Mission, under the guidance of the Rev. H. E. Cooper, M.A., of Clunes, Victoria, chaplain to the Bishop of Ballarat, commenced on Sunday, the 12th of September. The following report has been furnished by a gentleman who was present at all the services.

Mr. Cooper arrived in Sydney on Friday evening, 16th inst., by the Rodondo from Melbourne. In the evening a goodly number of the parochial workers met together to give him a cordial welcome, and receive his instructions. On Sunday, September 12th, a large congregation was assembled to see the sword, "the sword of the spirit," unsheathed; and the conflict against the powers of evil begun. In the afternoon a children's service was held in the church, when a large number of children were gathered together. In the evening there was a crowded congregation, whose attention was rapt during the whole time that the preacher discoursed on the wondrous power of the healing balm of Gilead. Every morning during the mission week a short service of exposition and prayer was held in the church—commencing at 7 a.m. Of these meetings, which, even on the wettest mornings, were remarkably well attended, we cannot speak too highly. The peculiarly happy tact which Mr. Cooper manifested in expounding the Bible, and his intimate knowledge of the sacred records, helped in a considerable degree to enforce on his hearers the great importance of the truths he preached, and to encourage a greater eagerness in searching the Scriptures. The evening services were attended by very large numbers in the district. No pains were spared during the week in making known to all within reach the opportunities of hearing the Gospel which were being offered to them. Those who accepted the invitation, in fact all who attended evening after evening did not leave the church until the "after-meeting" was closed. On Wednesday afternoon, at 3.30, a special service was held for women, at which a good number were present though it was raining heavily. On Sunday, the 19th, there were

large congregations, morning and evening. In the evening special accommodation had to be provided to meet the extraordinary demand for seats. After morning and evening services, a large proportion of the congregation partook of the sacred elements, to the number of 227. In the afternoon, services were held for children and men, at 3 p.m. and 4.20 p.m. respectively. The attendance at the latter was remarkable. The words "quit you like men" gave the key-note to the address. On Tuesday evening the church was again filled by parishioners and many others who, attracted by the power of the Gospel of Christ as displayed by the preacher, came to hear him give some parting words of warning and advice. Then having been committed to the protection of the Almighty in prayer by the Incumbent, he pronounced the benediction, and thus did the "September, 1880," mission come to an end, amid the mingled regret and blessings of many souls who had derived great benefit from it. May this watering be blessed by Him, who alone can give the increase. Mr. Cooper left for Melbourne overland by the 7.30 p.m. train, on Wednesday, the 22nd September.—Communicated.

ST. PAUL'S, SYDNEY.—The eight days' mission to this Parish was a season of great blessing to many souls. All the services, meetings, &c., were well attended; some of them surprisingly so considering the wetness of the weather. The smallest number at the early morning prayer meeting was thirty-five. There were good congregations every evening, Saturday included. Large numbers stayed for the after meetings, and when these were dismissed, there still remained many anxious souls seeking the Lord and wishing to receive counsel from the Mission preacher. On the second Sunday the Church was filled in the morning, and in the evening it was crowded to excess. The Word was preached with the Holy Ghost sent down from Heaven, and many felt its power. It was a night to be remembered. It is certain there will be found good fruit of this mission in the Church for years to come. It only remains for the parish minister to garner and utilise the zeal for the Lord now awakened. The mission preacher, Rev. J. D. Langley, held a thanksgiving service on Wednesday evening, the 22nd September, after which the Holy Communion was administered to 163 persons, many of them then for the first time testifying in this way their acceptance of the Lord Jesus as their Lord and Saviour.—Communicated.

ST. PETER'S, WOOLLOOMOOLOO.—Memories of "the eight days' Mission" held in this Church. By a Visitor.—"Victory along the lines." Each day was an echo of the previous one. The seed was sown in faith: it was watered by the sweet influences of the Spirit of God, and sprang up into life eternal. The low breathings of prayer and penitence were caught up by recording ministering spirits, till the faint echoes reached the skies, and there was joy in the presence of the angels of God over repentant sinners. The 7 o'clock morning prayer meeting was attended through the wet and dull as well as the bright and sunny days by an increasingly numerous congregation; and ushered in, as it were, "days of heaven upon earth." The mission preacher, the Rev. Curwen Campbell, was marvellously helped: he seemed to be able to tell the untold need of hungering souls, and gently, through each service, to guide them up to God alone. His words were—"I don't want to pry into the deep secrets of your hearts, but if you want me, use me." Go to your Saviour—tell Jesus. "He will supply all your need, according to His riches and glory." He is a King! Come to him in deep humility and take the unspeakable gift he offers as a King.

Ask not now, but trust Him still;
Ask not words, but wait His will;
Simply on His word rely,
God "SHALL" all your need supply.

This seemed to be the prevailing tone of believers, waiting in unceasing prayer for the spirit of God to take of the things of Christ and reveal them unto His view. Then the crowning victory was given on the Lord's day, when the morning's burst of praise echoed on till evening fell, and a solemn devotional feeling seemed to fill the members of the vast congregation, and especially the two hundred and forty-eight souls who partook together of "The cup" in memory of "The precious blood," and the closing refrain still echoes on "Till He come." "Victory along the lines."

ST. DAVID'S, SURRY HILLS.—The Eight Days' Mission in the Parish commenced on Friday evening, 10th September, with an address to the workers from our missionary, Rev. H. A. Langley, of Prahran, Victoria, and the services were continued until Wednesday evening, 22nd September. They consisted of early prayer meetings at 7.30 a.m. at which the attendance was very good, of Evening Services in the Church at 7.30 p.m., the congregations at which were attentive, impressed, and often numerous—numbering from 400 to 600. Two meetings were held for women, on Wednesday, 15th September, and Tuesday, 21st, at the hours of 3 and 4 o'clock respectively; and a meeting for men only, on Sunday, 19th, at 4.30, when upwards of 400 men were present. There were two services for children on Sundays, 12th and 19th, at 3 o'clock. We gratefully acknowledge the presence and power of the Spirit of God; as no service was held without some inquirers waiting after the meeting to converse with the missionary in the vestry. We are aware of many who are now rejoicing in the possession of the pearl of great price, and we expect to hear of many more as time goes on. The blessing to our believing people cannot be over estimated, and we expect to see its results in holier lives and more devoted service during the coming year.—Communicated.

ST. MARY'S, BALMAIN.—We have had times of refreshing from the presence of the Lord.—"Our Eight Days' Mission has been looked forward to for many months, and active preparation had been made. Prayer was made without ceasing" at the church, and trusting in the fidelity and power of our God we entered upon the work. House to house visitation had been made, cottage meetings had been held every week in various parts of the parish, special tracts had been circulated, and special sermons preached—morning prayer meetings were held daily the week previous to the mission, which were

largely attended. On Friday, the 10th, the Rev. H. B. Macartney of Caulfield, Victoria, who was to be our mission preacher, arrived in the Rodondo. On Friday evening a meeting of the parish workers was held in the School-room and an address delivered by the mission preacher. This mission commenced on Sunday the 12th, there being the usual services at 11 and 7 o'clock. In addition to this there was a children's service at 3 o'clock, and a meeting for men only at 4.30. All these services were fully blessed, and at the close of the days several anxious inquirers had sought the Lord Jesus, and we trust found rest to their souls. A similar programme was carried out on the following Sunday. Daily prayer meetings were held at 7 o'clock in the morning which were very largely attended. Beautiful addresses to Christians were delivered at these meetings, which were much enjoyed, and were exceedingly helpful. Two Bible readings were given on Wednesday and Thursday afternoons. These were most interesting and well attended notwithstanding the inclemency of the weather. Services were held at Mort's Dry Dock and Booth's Saw Mills during the dinner hour, which were most interesting and, we believe, profitable. The mission closed with a Thanksgiving day on Tuesday the 21st. A praise meeting was held in the morning, at 7 o'clock, at which upwards of 50 written thanksgivings were presented from persons who had received blessing during the mission. In the evening there was a service with an address to believers, followed by the Holy Communion, which was very largely attended. The season has been one of great joy, the principal portion of the mission being the great uplifting which Christians have experienced. Truly God has been amongst us, and to Him be all the glory. The Rev. H. B. Macartney left for Melbourne, by train, on the 23rd.—Communicated.

MANLY.—All the regular worshippers, except those kept away by sickness, joined heartily in the services, and listened with marked attention to the sermons of the Rev. Stanley Howard, the Mission preacher, on the subjects of Sin, Repentance, Forgiveness, Substitution, Union with Christ in the death and in the resurrection, Sanctification by the Holy Spirit, the reality of Christ, and going forward in the Christian life. The children in the Sunday and public schools were one and all ardently impressed by the addresses delivered for their benefit. Many residents, who are only occasional attendants, have spoken of the services and sermons in a way that shows that their indifference to the worship of God is broken so far that if the advantage gained is followed up some of them may be won for Christ. Two free tea meetings were given, to which all the residents who habitually neglect public worship were, among others, individually invited. On the first evening they were addressed in the schoolroom, and on the second in the church, to which they adjourned after tea. In spite of heavy driving rain more than half of those invited came, a gathering representing different nationalities. It was the first time some of them had heard the message of God for years past, and they showed, some by their attitude, leaning forward to catch every word, others by the look of anxious interest on their faces, and all by their solemn silence, how powerfully God's Spirit made them feel His preacher's words.—Communicated.

PETERSHAM.—The recently added portion of All Saints', which has rendered this suburban church a very sightly and altogether satisfactory structure, second to few in the diocese, was opened for sacred uses by the Bishop in the afternoon of the 11th September. The service was choral, and was conducted by the Precentor of St. Andrew's Cathedral, the Rev. Dr. Corlette; the lessons being read by the Rev. Charles Baber, Incumbent, and the Rev. C. H. Rich, formerly Minor Canon of the Cathedral. The congregation, notwithstanding the rain, was very numerous, and the offertory was £74. On the following Tuesday special sermons were preached by Mr. Baber, and the Warden of St. Paul's College, Rev. W. H. Sharp. An East Window in memory of the late lamented, H. A. Palmer, first incumbent of All Saints', has been selected in England by Mr. Septimus Stephen, and will be shortly put in its place.

NORTH SHORE.—We have the pleasure to record that another of our suburban churches, St. Thomas', Willoughby, has also had a considerable addition made to it, which, as in the case of All Saints', Petersham, both provides the much-needed accretion, style and appearance to the sacred edifice. A chancel and transepts have been added to the nave of the old church, which, as we learn from a description in the *Herald*, "are in the semi-Norman style of architecture which prevailed in England towards the close of the 12th century; but there is a strong feeling of the Venetian architecture of the same date infused into it, so as to produce an effect of which the vigorous semi-Norman and the delicate Venetian when combined are capable. The church, which is built of white sandstone, relieved by the use of pink sandstone for the columns, measures internally 73 feet across the transepts from north to south, 50 feet in height from the floor to the ridge, and contains, in the part just opened, seats to accommodate 280 people. The roof and fittings are all of kauri pine, the pulpit is of white sandstone, the vestry screen is of kauri pine, but it is intended to put a handsome grille of ironwork on the top of the part now fixed. When completed, the church will comprise a chancel, transepts, nave, and aisles, besides a tower and spire 160 feet high. From east to west the church will be 150 feet long." In the north transept is a large window of somewhat elaborate design, descriptive of various martyrs, in different ages of the church, erected by Mrs. Goodenough, in memory of her late husband. The east window by Lyons and Cotter, of Sydney, is to the memory of the Rev. W. B. Clarke. The stone pulpit, which, when complete, will be a very handsome one, has been provided by friends and parishioners of the late Incumbent, the Rev. G. C. Rode. In token of their long and respectful regard for his personal and ministerial character. The new portion of the church was opened for service by the Bishop, on Saturday afternoon, the 18th September, in the presence of a congregation which filled the whole building, new and old. The Bishop's sermon, which was on I. Chron. xxix 90, "Then the people rejoiced, for they offered

willingly, because with perfect heart they offered willingly to the Lord," commenced with an appropriate and affecting allusion to the association of death connected with the church, referring to the two former pastors, the Revs. W. B. Clarke and G. C. Bode, the latter of whom was so deeply interested in the enlargement of the church, and to the recent loss sustained by the parish in the unexpected and lamented decease of the present Incumbent's wife. Thus the occasion, like that of the laying of the foundation of the second Temple of Jerusalem, when the ancient men who had seen the first temple wept with a loud voice, whilst many shouted for joy, was one of sorrow mingled with rejoicing. In view of this pious undertaking brought so far to a successful issue, rejoicing should, however, predominate; and the text on which his Lordship proceeded to enlarge, suggested the practical form which that rejoicing should take. The prayers were read by the Rev. Stephen Childie, the incumbent; and the lessons by the Dean and Canon Stephen. The service was semi-choral, the psalms, Canticles and Responses, being effectively rendered by the choir, assisted by volunteers from Christ Church, in the adjoining parish, and by other friends.

This parish has sustained a heavy loss in the removal by death of Mrs. Childie, the wife of the Incumbent, who, during the brief period of her residence on the North Shore, had endeared herself to her husband's parishioners by her gentle and winning manners, and had won their confidence and respect by her bright and consistent example, and by the kindly interest she was already manifesting in their spiritual welfare. The remains were followed to their resting place by a large number of the members of the congregations of St. Thomas and Christ Church, and by friends from Manly, where the deceased lady was also much loved and respected. The Dean of Sydney attended. On the following Sunday funeral sermons were preached to numerous and sympathising congregations by the Bishop and Canon Stephen.

SHOALHAVEN.—A meeting for the purpose of forming an auxiliary to the Church Society was held in the School Church-house on Wednesday evening, August 18th, and attended by about 50 persons. After the meeting had been opened by the singing of a hymn, and prayer, the Chairman (Rev. F. Elder) briefly explained the object of the gathering, and introduced the Rev. J. Vaughan, who attended as a deputation from the Parent Society. Mr. Vaughan, in a forcible and eloquent manner, explained the objects, and gave a brief sketch of the work of the Society; pointed out the claims it had on all church people, and stated that the magnitude of its operations had caused the expenditure to be considerably in excess of the income, and rendered a general appeal for help necessary. Resolutions were then passed forming an auxiliary, and appointing a committee. A collection was made; and after the usual words of thanks, the meeting closed with another hymn, and the benediction.

BALMAIN.—On Tuesday evening, the 14th September, the service of sacred song, "Eva," was very efficiently rendered by the choir in the schoolroom, Western-street, before a large and appreciative audience which fairly crowded the room. The business of the evening was preceded by an address by the Incumbent, in which the relative duties of the Sunday-school and the parishioners to each other were set forth. The attention and interest of the assemblage were sustained throughout the service: a burst of applause at its close testifying how fully it had been enjoyed by everyone. A hearty vote of thanks to the choir-master, Mr. J. C. Waterman; to the organist, Mr. W. J. May; and also to the members of the choir, terminated the proceedings; all being gratified by the pains taken to provide the evening's entertainment, and by the skill and taste shown in rendering the service; while funds for supplying maps, &c., for the use of the children (about 500), attending the Sunday-school, were liberally provided. It is pleasing to state that a Mutual Improvement Society for young men has recently been successfully established in this parish. There are upwards of 40 members already on the roll, and, as the formation of classes for instruction in photography, French, &c., are in contemplation, it is hoped that the progress of the society will be ensured, and its sphere of usefulness developed and sustained.

CHRIST CHURCH, EMMORE.—A service of song, illustrative of Pilgrim's Progress (part II), was held in the above School-church, on Monday evening, September 20th. The very large number of people who filled the building seemed impressed with the solemnity of the service; while they appreciated the manner in which the sacred melodies were rendered by the choir. The musical tone and sweetness of the new organ contributed greatly to the enjoyment of those present. The Incumbent, the Rev. W. H. Ullmann, B.A., late Curate of Maylebone, London, began the meeting with prayer, and commenced the proceedings by explaining that it was exactly three months on that day since His Lordship the Bishop of Sydney opened the new church by preaching at its first service, on the 20th of June. It was felt that the undoubted success that had attended the efforts of the Emmore Church Building Committee, called for a special thanksgiving service, and this form of expressing gratitude to the Almighty had been chosen. Mrs. Walter Barker kindly presided at the organ in a manner which gave confidence to the choir. The latter was composed of members of the congregation, who thus devoted themselves to furthering the work of their church. The result of the collection that was made towards the cost of the new organ was £13 1s. 4d. In addition to this well-wisher to the little church has promised £5 towards the balance still due, provided that eleven others will contribute similar amounts. Two others have already done so. This encourages the committee to hope that the balance will be forthcoming from friends kindly disposed.

Inter-Diocesan News.

NEWCASTLE.—On the 4th September Mrs. Pearson laid the corner stone of a new parsonage for the parish of St. Mary, West Maitland. An address of very cordial welcome was presented to the Bishop on his, the occasion of his first visit to West Maitland.

GOULBURN.—On the 1st inst. the Bishop, accompanied by Mrs. Thomas, started on one of his long tours of diocesan visitation in the south. They were hospitably entertained by Mr. Douglas, of Inverloch; Mr. Gordon, of Manar; Mr. Maddrell, of Beder Vale, Braidwood; Mr. Roberts, of Exeter Farm; and Mr. Atkinson, of Araluen. A number of gentlemen in vehicles and on horseback formed an escort of welcome and met the Bishop some miles out of town. At a meeting held at St. Andrew's parsonage on the 4th (the Lord Bishop in the chair), it was resolved to form a committee for the purpose of carrying out the building of a new church, Braidwood being the only parish since the advent of his Lordship to the diocese, in which the church has not been rebuilt, or a new one erected in the old one's place. Mr. R. Maddrell, J.P., was appointed treasurer, and Messrs. C. C. Robinson and G. Tweedie, secretaries. On Sunday the 5th, the Bishop preached morning and evening in St. Andrew's, and held confirmation in the afternoon. On the 6th, the Bishop consecrated St. Stephen's burial ground and church, Major's Creek, and held confirmation. On the 7th, the Bishop travelled to Araluen from Exeter Farm, the residence of Mr. Roberts, and Belle Vue that of Mr. Hassall; the latter gentleman very kindly drove the Bishop and Mrs. Thomas down the Araluen mountain. The congregations at Braidwood, Major's Creek, and Araluen were very large. 117 persons were confirmed in the parish presented by the Rev. Edgar F. Hatchings. Those of Major's Creek and Araluen having been prepared by Mr. James Clarke, licensed reader. On Wednesday morning, the 8th September, the Bishop (accompanied by Mrs. Thomas) left Araluen and reached Moggengoon Bridge, five miles from Moruya, a little before six p.m., where his Lordship was met by several members of the church in buggies and on horseback, amongst whom were the Rev. F. Davis, M.A., Vicar of Moruya (appointed in March last as successor to the Rev. H. E. Taylor, now of Deniliquin), Mr. C. F. Davis (a student of St. Paul's College and the Sydney University), Messrs. Conolly (churchwarden), Barlow, Harris, T. Walter, Yabsley, C. Harris, V. Hawdon, etc., who escorted his Lordship to the vicarage where he remained during his stay in Moruya. Several others, amongst whom were Mr. Keightley, P.M., Mr. Murphy (churchwarden), Mr. Harrison, &c., who had waited at the bridge for some time, returned to town before the Bishop arrived, on account of the approaching darkness. On Thursday morning the Rev. F. Davis drove his Lordship to Bateman's Bay, where the rite of confirmation was administered to ten candidates, after which they were hospitably entertained by Mrs. E. Guy, and returned to Moruya the following morning. In the evening of Friday a tea meeting was held in the new Court House, the use of which was kindly granted by the Colonial Architect and Mr. Duncan, the contractor (in whose hands the building is at present), at the request of H. M. Keightley, Esq., P.M. About 140 persons sat down to a sumptuous tea. After the tables were removed, the seats were arranged for a public meeting, the chair being taken by the Rev. F. Davis, vicar of the parish, the bench serving as a platform on which were his Lordship the Bishop, Messrs. Keightley and Dr. King, lay-readers of St. John's Church, Moruya, and Messrs. Conolly, Barton, and Murphy (churchwardens). Proceedings commenced with singing the hymn, "O God, our help in ages past," and a prayer by the Rev. chairman, who then said:—"We have met here this evening to welcome the Bishop and his excellent wife, who are well known to most of you, although it was the first time he had the pleasure of meeting them in Moruya. The profits of the tea would be devoted to the nucleus of a fund for completing the vicarage, which required a verandah and the leakages in the roof stopped, to make it fit for habitation. His Lordship, who would doubtless tell them of his work, deserved their thanks for once more coming amongst them, and he would now let him speak for himself." The Bishop, who on rising was greeted with loud applause, said, He was always grateful to meet his friends again, and thanked them for the extremely cordial manner in which they had received him. It was many years since he first came to Moruya, when the roads were more difficult to drive along, and he then saw there was no building worthy the name of a church. He still saw the same wooden building, which he hoped would not be the case when he came again. Some years ago he offered to give £10 towards the completion of the vicarage; he would still keep to his promise, if the remainder were collected. He trusted this would be done speedily, so that the clergyman's arduous might not be damped by living in a wet house. He thanked the local board for their help, and Mr. Harris, the teacher, for the efficient manner in which the school was carried on. It was the practice, now-a-days, to wish to eliminate religious instruction from schools: without it, it was instruction not education. As regards the church, he thought the time was come to make an effort to commence a building of granite: towards which he would give £50. (Applause.) In their vicinity wooden churches had been built at Nelligen, Bateman's Bay, and Mogo, and there was a new church built at Bodalla, in memory of that excellent man the late Mr. Mort, whose loss to the colony was so great. He was glad to see families doing thus, as it was worthy of the great church to which we belong. Referring to the work done by the Catechist, he spoke warmly in favour of Mr. Fraser, and his devotedness and constant labour in his work. He thought the parish was too large for one clergyman and should be divided. He also thanked his friends for acting as lay-readers in church, thus continuing the service in the absence of their clergyman, and concluded by wishing the people every prosperity.—After brief speeches from Messrs. Conolly, Keightley, and Barton, the Bishop closed the meeting with the Benediction. On Sunday morning, 12th September, morning prayers being ended, the Bishop preached an impressive sermon, after which he administered the Holy Communion. In the afternoon he confirmed 32 persons. In the evening Divine service was held at 7 p.m., and his Lordship again preached very impressively, pleading on both occasions for the Goulburn Church Society, which was greatly in need of more funds. The sum of £1000 was wanted beyond the ordinary income. On Monday morning the Rev. F.

Davis accompanied the Bishop and Mrs. Thomas to Coila, where his Lordship, in St. Peter's Church, held a confirmation service and administered the Holy Communion to the newly confirmed and their friends. After which, luncheon, provided by Mr. and Mrs. Barlow, was partaken of; they then started for Bodalla, where a similar service was held at 7 p.m. They remained as guests of Mr. R. S. Mort, at Comerang, till next morning, when they travelled to Escobellula. On Wednesday morning, to Dignan's Creek, in the afternoon to Tibba-Tibba (Corea Creek) School Church which had beautifully enlarged. After service they were hospitably entertained by Mrs. Hobbs, of Merriwanga. On Thursday afternoon his Lordship again confirmed and administered the Holy Communion, but on this occasion, not in a building, but under the canopy of heaven, on account of the trustees refusing to allow the use of the Union Church (?) if a collection were made during the service; the result being a meeting of the members of the Church of England in and around Comerang, when it was resolved to build a church. Upwards of £200 were promised and a suitable site procured. His Lordship and Mrs. Thomas started on Friday morning for Brogo in the parish of Bees. In the parish of Moruya nearly 140 persons were confirmed and £17 collected for the Goulburn Church Society.

ORANGE.—On the 15th September a tea meeting was held for the purpose of endeavouring to raise funds towards paying the debt on the church on which £7005 16s. 11d. had been expended. The tables were supplied in a most sumptuous manner by Mrs. Whitney, Mrs. Waddell, Mrs. Fisher, Mrs. Poulton, Mrs. Lever, Mrs. Stone, Mrs. McLachlan, Mrs. Tanner and Mrs. Withers. There were about 400 guests. The weather was unfavourable and prevented the attendance of persons residing outside the town. After the tea there was a concert, the pieces being interspersed with short addresses on church subjects. A collection, which occupied a considerable time, was made before the conclusion of the proceedings. Among the amounts subscribed were W. F. Whitney £50, P. Trewake £15, James Cox £10, Dr. Coddington £10, E. W. Waddell £10, John Withers £10, J. A. H. Poulton £10, Rev. F. B. Boyce £10, J. B. Rotton £10, H. Larnace £10, P. Archer £10, Percy Searr £10, Richard Warren £10, W. B. Bowen £10. These, together with smaller sums, £40 for tickets to the tea, and £50 arranged for through a special interest fund, made up the sum of £500, which, considering the general depression, is regarded as very handsome. The following morning an anonymous donation of £10 was sent in by some kind friend.

GRAPTON AND ARMDALE.—On the 9th September, the Rev. E. G. Moberly, formerly of the Diocese of Brisbane, was inducted to the curacy of Walcha, New England, by the Rev. James Ross, commissary to the Bishop. The Bishop, we understand, is expected to return to the colony at the end of the year.

BATHURST.—A confirmation has been lately held at Madgec, when 70 catechumens presented themselves to partake of the elevating rite. It is proposed to hold an Eight Days' Mission in this large and populous district, which we doubt not will be attended, as elsewhere, by a rich and copious outpouring of Divine grace. Additional accommodation has been recently provided in the church.

MELBOURNE.—It has been determined to hold an Eight Days' Mission for the city and suburbs of Melbourne, some time about August next year. The movement has the sanction of the Bishop, and "a strong committee," the *Messenger* tells us, "of experienced men, representing the church in its comprehensiveness and catholicity, who will see that the necessary preparations are pressed on with zeal and judgment." Special services have been held in several of the Melbourne churches in connection with the Church of England and Presbyterian Church Pastoral Aid Society. The Bishops of Melbourne and Ballarat preached, in aid of its funds, sermons of marked catholicity, and with of sentiment. The former prelate, in the course of an eloquent sermon at St. John's, Melbourne, said:—"The object of those two was to increase the number of labourers; the object of this one was not to increase the number, but to get the maximum of efficiency out of the existing labourers. This society had a specific object—a special province of work, and therefore a special claim upon the support of Christians. But even if it had no such special claim, it asks the members of the Anglican and Presbyterian Churches to remember that, whatever their differences of ecclesiastical government, or even of doctrine, may be, they are all engaged in the same work, serving the same Master, having the same common end in view—the salvation of men—and that they ought, therefore, to be brethren, that they ought to feel no contemptuous interest, should join hands together to advance the kingdom of their common Lord; and he said that if this society did nothing else but that, it would be performing so conspicuous a service that all the support they gave it would be a light recompense."

The Rev. J. H. Zillman, formerly of this diocese, has been presented with an address, and a handsome silver tea service, and a marble clock, on his leaving St. John's, Melbourne, where he was Canon Chose's locum tenens, for Hamilton, in the Diocese of Ballarat.

ANGLADE.—From a correspondent.—Within the last few months we have had three additions to our clergy, the Rev. F. Harrison, an Oxford man; the Rev. R. Hayward, from Tasmania; and the Rev. W. S. Moore, a schoolmaster admitted to the Diaconate. On the other hand we have lost one, the Rev. W. Holden, invalided. Three of the Adelaide clergy are in England, Archdeacon Marrat, the Rev. R. Reid, and W. B. Andrews. The Archdeacon's place is supplied by the Rev. F. Coghlan, a very able and effective preacher, formerly chaplain to the Bishop of Perth. Canon Farr has been collated to a Missionary Archdeaconry. The great want of the diocese is more adequate provision for the spiritual wants of the new farming population. The Rev. F. Harrison has been stationed as missionary chaplain at Boorn, 25 miles north of Port Augusta. He is to travel over a large district, including several new townships. This is a country formerly supposed to be beyond the rainfall, but now a large wheat-producing district. In this northern region two new

churches have lately been completed, and six others are in process of erection. The services at the Cathedral still continue to attract large congregations. They are held on Sunday at the same hours as the other churches, from which the Cathedral differs only in the more florid character of the music, and in the absence of pastoral care. The new cathedral Mr. Eleum spends much of his time there. His latest exploit was a sermon on the sinfulness of the Total Abstinence Pledge.

THE ENGLISH MAIL.

BISHOP OF LIVERPOOL'S PASTORAL ADDRESS.

The following is Bishop Ryle's Pastoral Address to his clergy:—"Called unexpectedly, in the providence of God, to be the first Bishop of Liverpool, I feel it a primary duty to address a few words to the clergy of the diocese on coming to reside among them. They are words which, I can truly say, come from my heart, and I trust they will go to the hearts of all who read them."

"I come among you with a deep sense of my own insufficiency, and of the difficulties and importance of the office I am called to fill. The vast commercial influence of the great city of Liverpool, the stirring activity of mind which characterises the inhabitants of all Lancashire, the painful deficiency of the means of grace which are at present provided by the Church of England in the Hundred of West Derby—all these are great facts which I see and thoroughly realise, and they weigh heavily on my mind. But I see nothing which ought to discourage a Bishop of the Church of England or make him afraid. I take my stand on the word of St. Paul. 'I am not ashamed of the Gospel of Christ.' 'If God be for us, who can be against us?' I have an unhesitating confidence in the power of God's Word. Let there only be a hearty co-operation of Bishop, clergy, and laity in doing Christ's work in Christ's own way in our new diocese, and I believe firmly we shall have God's blessing. In that belief I now invite the assistance of all into whose hands this paper may come."

"(1) I ask you, first and foremost, to assist me by your prayers. I entreat every clergyman to unite with me daily in praying that God may pour out abundantly the grace of the Holy Spirit on the whole diocese of Liverpool. Let us pray for the clergy, that they may be sound in the faith, zealous, wise, and loving in their public ministerial work, and holy and consistent in their private lives. Let us pray for all their lay helpers, whether Scripture-readers, lay-agents, district visitors, or Sunday-school teachers, that they may never be weary in well-doing, and that their numbers may annually increase. Let us pray, not least, for the whole body of the laity, and especially for the churchwardens, that they may always co-operate heartily with the clergy, and aid them in spreading Christ's Gospel at home and abroad, in maintaining common truths, and resisting common foes."

"(2) I ask you, in the second place, to assist me by making all our existing means of grace as efficient as possible. If we cannot at once undertake the vast spiritual destitution which exists in some parts of the diocese, let us at any rate make the best use of such things as we have already. I entreat every clergyman in the Hundred of West Derby, from north to south and from east to west, to aim at the highest standard of excellence in preaching, and to give his people the heartiest service of prayer and praise, and the most devout and reverent administration of Christ's Sacraments, avoiding carefully all errors, either of excess or defect. I am certain that the prosperity of every branch of Christ's visible Church depends greatly, under God, on the manner and spirit in which its ordinances are administered and its machinery is worked."

"(3) I ask you, in the third place, to assist me by continually supplying me with accurate information about the things that are wanting, and by showing me where extraordinary efforts are most needed for the extension of Christ's cause in our part of Lancashire. I earnestly entreat every clergyman in the diocese to let me know in what way I can assist him in the work of holy aggression on sin, ignorance, indifference, and Sabbath-breaking in his district. And I ask him to believe that, so far as in me lies, I shall always be ready to 'come over and help him,' by preaching, speaking, or counsel, according as the case may require. My desire is to serve the diocese, and not to lord over it, but to walk in my Master's steps. 'Who came not to be ministered unto, but to minister.'"

"(4) I ask you, in the last place, to assist me by cultivating and encouraging a spirit of brotherly love, charity, and forbearance among Churchmen. In a fallen world like ours, and in a free country like England, it is vain to expect all men to see all things alike, and to interpret the language of formulas precisely in the same way. Let us on no account be colourless Churchmen, destitute of any distinct opinions. But so long as any brother walks loyally within the limits of the Articles and Prayer-book, let us respect him and treat him courteously, even when we do not altogether agree with him. I do entreat every clergyman in my diocese, for Christ's sake, to abhor and avoid all needless divisions on non-essential matters, and to follow after peace as well as truth. Let us never forget that division is weakness, and union is strength. I ask no one to give up his principles for the sake of apparent unity, or to cease to work his parish in the way which his conscience tells him is right. But I do ask every one to remember the words of St. Paul—'Let all your things be done with charity.' By all means let us 'contend earnestly for the faith' handed down to us by the Reformers and our Church. But let us always contend in the spirit of love, both in word and deed."

"And now, brethren, pray for me, and I will pray for you. The eyes of many are upon us: the new diocese of Liverpool is on its trial. Once more I say, pray for me, and I will pray for you. Pray daily for your Bishop, that he may take heed to himself as well as to the doctrine—that he may be 'ready with all diligence to banish and drive away all erroneous and strange doctrines contrary to God's Word'—that he may be 'an example of good works'—that he may

'set forward quietness, love, and peace among men'—that he may 'be to the flock of Christ a shepherd, not a wolf'—that he may be 'so merciful that he be not too remiss, and so minister discipline that he forget not mercy.' And for me, I shall daily pray for you, so long as I can pray, that you may be ever faithful to Christ, the Holy Ghost, and the Bible, that you may 'declare all the counsel of God,' and 'keep back nothing that is profitable'—and that you may so preach and so pray—so live and so love—so work and so watch—so bear and so forbear—that this new diocese of Liverpool may have God's special blessing, and do good service to the cause of Christ and the Church of England—I remain, reverend and dear brethren, your affectionate friend and Bishop.

"J. C. LIVERPOOL,

"Croxeth-road, Liverpool, July 1, 1880."

The following are some standing regulations and arrangements for the diocese, subject to future modification, if found desirable—

"1. Ordinations will be held at present twice every year. As a general rule, three months' notice to the Bishop will be required from candidates.

"2. Confirmations will be so arranged as to be held within reach of every incumbent once in two years.

"3. New churches. It is requested that in every case the plans may be submitted to the Bishop and approved, before any building work is commenced.

"4. Alterations in existing churches. It is requested that no alterations in the fabric, fittings, ornaments, or general arrangements of existing churches may be made without consulting the Bishop, and obtaining a faculty from the Chancellor.

"5. Legal forms and legal information. Application should be made to the Bishop's secretary, John Gamon, Esq., Chester.

"6. Rural deanery chapters and conferences. The Bishop particularly wishes them to continue and be carried on as heretofore.

"7. Institution to a living. The Bishop wishes this ceremony to be as public and solemn as possible, and to be present himself wherever it can be arranged.

"8. Interviews on business. The Bishop will be glad to see any one at his residence, between eleven and one, any day in the week excepting Saturday."

GLADSTONE'S FIRST CHURCH APPOINTMENT.—The Rev. F. P. Reavely, rector of West Lexham, Norfolk, will succeed the late Rev. J. Smart in the living of Kingswear, Devon. The living is in the gift of the Crown, and we believe this is Mr. Gladstone's first ecclesiastical presentation since his return to office. Mr. Reavely is a High Churchman.—*Record.*

BUDHISM OR CHRISTIANITY.—Preaching at a school anniversary at All Saints', Hamer, the Bishop of Manchester said he should like to see a conference of the friends of religious education of all denominations—held for the purpose of ascertaining whether even now it might not be possible to adjust their differences and to agree upon some common basis of Christian teaching which should run through every religious school in the land. Somebody had sent him a letter cut out of a Manchester paper, in which he was called—he forgot the precise words—an irrational pessimist, wringing his hands, and doing no good by wringing them, because he had forebodings of a state of society only nominally Christian, or professedly atheist; but he confessed he could not quite contemplate with an equal mind this nation becoming merely professedly atheist, or merely nominally Christian.—He was asked in the letter, "What does the Bishop mean? Does he not know that there are a larger number of Buddhists in the world than Christians?" and he supposed he was to draw the conclusion that the morality of Buddhism was as high as the morality of Christianity. He had had a brother and a nephew living in Buddhist countries, who had told him something about the state of morals there, and though he did not say much about the state of morals in England, in any class from the highest to the lowest, yet at any rate we had not fallen quite so low as some of those people. King Theobald was a type of the lowest morality, and he (the right rev. prelate) hardly imagined we should like England to fall to the condition of King Theobald's empire. Whether it was an irrational view to look somewhat despondingly into the future—whether he was mad, as Festus thought Paul was, or speaking, as Paul thought he was speaking, words of truth and soberness—he (Bishop Fraser) must confess that he had no faith in atheism or agnosticism as being able to supply the moral power which could sustain much less regenerate society. We did not get on first-rate even with the idea of God and the responsibility we owed to Him which possessed men's minds, but if men swept away out of their minds the idea of God and believed they had nothing to do but to enjoy themselves as much as they pleased, and that the moral atmosphere would be likely to be pure under that state of things, they had got a different and much more sanguine opinion than he had. All history of atheistic periods—and there had been atheistic periods—confirmed him in his view.—Sunday, July 11th.

DIVINE SERVICE TRANSMITTED BY THE TELEPHONE.—"Sir—Many of your readers will, I am sure, be interested in the fact that the telephone proved completely successful in transmitting to the room of an invalid parishioner of mine, whose house is about half a mile from the parish church, the whole of the morning and afternoon service on Sunday last. The semi-choral services, the hymns, and the sermons were followed word by word as though the worshiper had been in church. I ought, in justice to the inventor, to add that Bell's instrument was used without any extra effort on the part of the officiating clergymen, or, indeed, without any disturbing consciousness of its existence in the church.

G. W. WARE, Vicar of Childwall, Hon. Canon of Chester. Childwall Vicarage, Liverpool, July 12, 1880.—*Guardian*, July 14.

"MARTIN V. MACKONCHIE."—We are requested to publish the following letter:—"2, New-square, Lincoln's-inn, London, W.C. June 14, 1880. My Lord,—I lose no time in informing your lordship that it is not my intention to appeal against the judgment of the

Dean of Arches in my suit against the Rev. Mr. Mackonochie. It is due to the Christian friends with whom I have been associated in this matter to state publicly that I did not leave them free to act on their own opinion as to enforcing submission by imprisonment to the judgments of the Court in the former suit, but positively refused to allow my name to be used in any measure which might have that end in view. In my own defence I can only say that when proceedings were originally taken it was understood that their object was simply to ascertain authoritatively the law of the Church on certain points, which, when ascertained, would be acquiesced in on both sides and obeyed. It never occurred to me, nor I suppose to any one else, that the judgments of the Courts of Law would be set at defiance, and that obedience could only be enforced by imprisonment. Had such a result been foreseen, I should not have allowed my name to be used as the promoter. In submitting to the severe rebuke of the Dean of Arches for not proceeding to imprison the Rev. Mr. Mackonochie, it is some consolation to me to know that the course I have taken has been in accordance with the views of your lordship and of many of those who hold positions of high authority in the Church of England. I have the honour to be, my lord, your obedient servant, JOHN MARTIN. To the Lord Bishop of London.—*London Times.*

PRAYER AND BUSINESS.—The following 'incident' in Y.M.C.A. work is equally rare and refreshing. The *Bulletin* of the Nashville (Tenn.) Y.M.C.A. says:—"One business house in this city thinks it pays to have the following notice hung in their office: 'This office will be closed daily at twelve o'clock for thirty minutes to permit employees to attend the noon prayer-meeting at the Y.M.C.A. rooms.' Sydney has its noon prayer-meeting every day at one o'clock. How long will it be before any Sydney business-house follows the above example?"

OBITUARY.—The London letter in this morning's issue (September 21st) of the *Sydney Morning Herald* leaves little for us to say about the late Canon Miller. The last occasion on which we heard him preach recalls an incident which may perhaps give our readers some idea of the stirring power of his sermons. He was pleading on behalf of the Bishop of London's Fund, and did so in his own blunt straightforward manner, but with a fervour that held his audience spell-bound. At the conclusion of the service, an old city merchant who had carefully placed his intended contribution in his waistcoat pocket, before starting for church, was heard to say, "Well he made me give twice as much as I meant to!" No one who knows anything about Birmingham needs to be reminded of Dr. Miller's labours in that city. A brotherly friendship sprang up there between him and the late Rev. John Angell James, another of Christ's favoured servants. The Nonconformist brother, on the occasion of his (Mr. James') Jubilee Service, in 1855, was greeted with the following characteristic public expression of Canon Miller's feelings towards him. "We behold not the Dissenter or the Churchman, but the man of God—the faithful and honoured servant of Christ—claiming our tribute of grateful love for this, not the least of his many invaluable services, that by the consistent tone of his life, no less than by the powerful advocacy of his lips and pen, he has in the town of Birmingham drawn so close the bonds of Christian brotherhood, and recognised in our common union with the Lord Jesus Christ, a tie which shall bind us together in blissful and endless fellowship when our divisions and their causes are forgotten for ever." Canon Miller is now in possession of the "rest that remaineth for the people of God."

ACCIDENT TO THE FLYING SCOTCHMAN.—This train has been wrecked within four miles of Berwick-upon-Tweed. At this spot it ran off the line. Our English readers will remember that this fast express travels from Edinburgh (Waverley station) to London (King's Cross) in nine hours, travelling thus at an average rate of 45 miles an hour, including stoppages. It left Edinburgh on the morning of Tuesday, August 10th, at 10 a.m., being timed to reach Berwick at 11.15, a distance of 57 miles. About three miles before Berwick, the railway runs along the extreme edge of cliffs washed by the open sea and known as Marshall Meadows. The first report that threw the people of Berwick into intense consternation, was that the "Flying Scotchman" had dashed over these bluff lands and into the sea. Had this really happened, it would have been a second Tay bridge disaster, more dreadful even than that just reported from New Zealand. The Almighty Disposer of all things in heaven and on earth mercifully averted so awful a calamity. "Had the accident occurred only a hundred yards farther on, the train would have gone bodily down a steep gully into the sea." (*Daily News*, August 11). As it is, the loss of life was wonderfully small, considering that the rails are torn up for a long distance, the engine and tender broken to pieces, and the carriages reduced to little more than a pile of splinters. The engine seems to have run against the wall or cutting, which at that spot protected the line. The speed at which the train was rushing on caused all the carriages to dash on against each other. A passenger by the train says it was literally smashed in pieces, and parts of it covered the permanent way for a considerable distance. The engine-driver was found lying dead near his engine; the fireman died shortly after being removed to Berwick Infirmary. Only two of the merely injured passengers have been compelled to remain at Berwick for surgical attendance. All the carriages left the line except the guard's van; but provisionally the first two or three carriages which were completely smashed, had no passengers in them. The guard, George Turnbull, who was riding in an ordinary carriage, was severely injured, but is slowly recovering. An extra-guard, named Pearce, a Newcastle man, was killed. The coffin containing the bodies of Thompson, the engine-driver, Norman, the fireman, and of Pearce, have been removed to Gateshead to be buried there.

ANOTHER FATAL RAILWAY ACCIDENT.—The Leeds express, running between Leeds and Lancaster, on the Midland Railway, has met with an accident in which six passengers have been killed, and more than twenty badly injured. This train left Leeds at 12.15 p.m. on Wednesday afternoon, August 11th, travelling 85 miles an hour to reach Lancaster at 2.10 p.m. At Waddington, about twelve miles

north of Lancaster, the engine left the rails just after passing through the station, and at the point where the line crosses at the junction for the Furness branch. The driver and fireman kept to the engine and were miraculously preserved. A passenger by the train writes thus:—"I was looking out of the carriage window at the time when the train gave a jolt, and then kept jumping along. Just before it got to the railway bridge, I jumped out, and immediately afterwards the carriage struck the bridge and was smashed to matchwood. Two passengers who were in the same compartment as myself were among those killed. The carriages ran on into the other, and then piled up the embankment." The following list of the killed is taken from the *Record* of August 13:—"Mr. Stewart, potato dealer, Morecambe; Miss Mitchell, Hawcliffe House, Keighley; Mr. Mitchell, brother of the young lady above-mentioned; Mr. M'Kenna, beerhouse-keeper, Keighley or Skipton; William M'Kenna, son of the above, and a woman whose name has not been ascertained. Seven of the more seriously injured were taken on to Lancaster by a special train and conveyed to the Infirmary. Two women are suffering from fractures of both thighs, another woman from fractured leg and thigh, a third woman from bad injury to the knee, and a youth of the age of sixteen from concussion of the brain, who was partially unconscious. Another youth had a fracture of the hip joint, and a third had both his legs fractured. Mr. George Hastings, brother of the Rector of Halton, sustained a bad fracture of both legs. He was conveyed from Lancaster to Halton Rectory. It is reported that a seventh dead body, that of a female, name unknown, has been discovered amongst the wrecked carriages. None of the passengers in the hinder part of the train seem to have been injured."

THE OPENING OF THE GREAT EXHIBITION IN MELBOURNE.—Richard Andrews, of Sandhurst, England, has published a poem anticipatory of the above event. The *Rock* of August 13th, speaks of it thus:—"Mr. Andrews has sought to make his cantata 'racy of the soil.' Well has he, to our thinking, succeeded. Australia, past and present, as she was and as she is—in other words, Australia as a waste within living memory transformed by God's blessing on the energy of the British race into a land of

Happy homes, where peace and plenty reign,

Australia, with her long train of native fauna and flora, is placed before the reader in a very interesting fashion, and with no mean poetic prowess. But it is the spirit of *staunch loyalty* breathing throughout the ode which specially pleases us. We commend to Mr. Bradlaugh and his disciples the following example of this:—

Ah, Queen! our hearts best hark for thee;

We, in the farthest south, are still thy throne;

To love thee, pray for thee, to die for thee,

To ever danger hover near thy throne.

And yet more pleased are we with the devout recognition

Of Him who ordereth all,

The mighty King of Kings.

as well as with the following appeal:—

Cling to the faith, without whose holy tie,

Though wealth and power combine, and high estate,

No home is happy, and no nation great.

Altogether we have derived much pleasure from the perusal of this product of Mr. Andrews' muse. It is evident that the "old folks at home" have not quite forgotten us.

DR. TANNEK'S FAST.—This forty days' abstinence from solids was brought to a close at noon on Saturday, August 7th. The *Pall Mall Gazette* ventures to affirm that this experimentalist on himself has acquired "a fame that no genius and few crimes would have won so rapidly."

CHANGE OF GOVERNORSHIPS: OFFICIAL.—Sir Hercules Robinson, G.C.M.G., late Governor of New Zealand, to be Governor of the Cape of Good Hope in the place of the Right Hon. Sir Bartle Frere, Bart., G.C.B., G.C.S.I. The Hon. Sir Arthur Gordon, G.C.M.G., now Governor of Fiji, will continue to be High Commissioner for the Western Pacific, but will also succeed Sir Hercules Robinson in the Government of New Zealand. Sir George Strahan, K.C.M.G., the Governor of Tasmania, will administer the Government of the Cape of Good Hope until such time as Sir Hercules Robinson, who is going home first, is able to assume it.

FLOODS IN CHINA.—The late heavy rains in China have caused an inundation of a large town on the North River, about one hundred miles above Canton. It is said that over four thousand lives have been lost.

CHURCH ENDOWMENT IN RUSSIA. Recent statistics reveal that Russia contributes 5,200,000 roubles (about £780,000) per annum towards the maintenance of her churches.

CANON MILLER'S SUCCESSOR.—The Rev. Brooke Lambert has been presented to the living of Greenwich by the Queen. He was appointed Vicar of St. Mark, Whitechapel, in 1865; and Vicar of Tanworth in 1872. The latter living he retained up to the time of his recent preferment.

NEWSPAPER HYSTERICS.—A telegram startled us half across our breakfast-tables by informing us, a little while ago, that the respected, wealthy, benevolent, but aged "Baroness Bartlett Courts is going to be married to Mr. Ashmead-Bartlett," M.P. It adds that the Queen does not express her intention to actually prohibit the affair, but has shown how distasteful it is to herself by refusing the use of the Chapel Royal (!) for the occasion." We now hear from *England* that there was "not the slightest foundation" for even the rumour of the marriage. Again our attention is dragged by capital letters to the unparalleled event that has befallen "a fortunate minister." We are told that someone has left Mr. James A. Spurgeon a legacy of £15,000. And to show us that there is no mistake this time, but that we are really being treated to a genuine article, we are told all about where "the fortunate minister" officiates, where he used to do so, where he intends to do so, etc. Meanwhile quiet statement reaches us from *England*—"Mr. James A. Spurgeon denies the accuracy of the statement that he has had left him a legacy of

£15,000. Mr. Spurgeon has been appointed executor of a will by which property is left of the amount mentioned." We shall become bewildered if this sort of thing goes on.

September 29th, 8.45 a.m.

This morning's telegrams call for our immediate attention. In he hurry of going to press it is impossible for us to write more than two or three sentences. Our readers will remember that in our last issue we stated that there would be no danger of a European war as long as the Powers acted unitedly in coercing Turkey to fulfil the articles of the Berlin Treaty. The *Sydney Morning Herald*, for this morning, contains a telegram (dated Paris, Sept. 27), to the effect that the French Government intend withdrawing their navies from the European fleet at Brest. It seems that France only meant to frighten Turkey; and as Turkey refuses to be frightened by mere show of might, France is going "back to the place whence she came." If this be true, it will make matters more complicated for the Powers that remain. The prayer of all God's thoughtful children should now ascend to Him that He may be pleased to avert the horrible carnage of a European war. Prince Nikita, of Montenegro, if he cross the Albanian frontier, will kindle the fuse that will slowly cause a political conflagration such as the world has probably never yet beheld. Let it be remembered by all loyal Englishmen that we shall have to settle our account with the whole Mohammedan following for having attacked their brethren in Afghanistan. The millions of Mohammedan Hindoos who are but sulky subjects of our Queen, do not need much further provocation than this to invite them to a Mutiny before which that of '58 will be but a shadow. But the Mohammedan Empire is doomed by reason of its apostasy from the gospel of the Son of God. *It must wither.* Turkey will probably be dismembered into four portions, Syria, Egypt, Greece, and Macedonia (including Thrace); but over this operation there seems a lowering prospect of international jealousy which may at any moment become savage bloodshed. The old Roman Empire must be represented by its ten horns (spoken of by Daniel and the Evangelist John), which will probably be Britain, France, Spain, Italy, North Africa (Carthage), Austria, Turkey Proper (Macedonia and Thrace), Greece, Syria (at present Asiatic Turkey), and Egypt (at present Belonging to Turkey). The next question for the march of events to decide is whether there will be an alliance between Germany and Russia at this present crisis, or not. For the answer to this we can only watch the telegrams from Europe, knowing that all history is but God's handiwork. Prophecy is not given us to enable us to prophesy, but simply to serve as a witness to God's eternal truthfulness when the predicted fact becomes actually fulfilled. It is very certain that neither India nor Ireland belonged to Britain under the Roman Empire. It seems equally certain to-day that Mohammedanism will lop off India, and Fenianism and Home-Rule Agitation will sever Ireland from the British Government. Time only can show whether our surmises be correct or not. Meanwhile there is no cause for fear to Christ's believing children. To them the assurance holds good.

Ye fearful saints, fresh courage take;
The clouds ye so much dread
Are big with mercy, and will break
In blessings on your head.

Notings from the Bush.

(We are not responsible for our contributor's opinions.)

Is English humour, like English wheat, becoming less cultivated because the imported article is so plentiful? I begin to think so when I notice that five out of six of the facetiae in the newspapers of the present day are from American sources, and that the majority of humorous books in circulation are also American. I regret this, partly because I should not like to see the decline of the hearty open British fun—as superior to the other, to my mind, as our pronunciation is to theirs; and partly because I do not care for the quality of the American article. The true English humour, of which Punch has long been the honoured representative, is manly, frank, and usually gentlemanly and reverential of all that is worthy of reverence. I wish I could say the same of the majority of American jokes. I suppose I ought to make allowance for hard-worked "funny writers" who are bound to look at everything with a broad grin on their faces (I am thankful that my profession is not that of a pantomime clown, or of his all-the-year-round counterpart, a professional "jokist"); but I cannot excuse, even in an exhausted humorist, the resort to irreverence to produce a laugh. Even in our laughter we ought to remember our Christianity. The writer may retort "I don't profess to be a strict Christian." Many a man lulls his conscience with that thought, just as if it was the least excuse for a thief to say, "I don't profess to be over honest." But at the very least, writers ought to uphold morality. Now, I accuse American humorists of not doing this. If you want an example take any recent popular book; several have been reprinted by colonial publishers. I fancy that when the vein of humour becomes unproductive the writers fall back for "padding" on four stock subjects—Biblical caricature, indelicacy, and references to drunkenness and swearing. And it is owing to this that such books of humour so often "leave a nasty taste in the mouth." They amuse you, perhaps they make you roar with laughter, but when you lay them down you feel that you have not had the sympathy of God with you in your fun. And yet we want that sympathy with us in our laughter as well as in our sadness; and we can have it; our Lord was no more "out of His element" at the marriage guile of Cana than in the sorrowing house of Jairus.

Biblical caricature is part of the evil habit, so prevalent now-a-days, of burlesquing what is noble, of parodying what is grand, of making fun of what is beautiful. George Eliot, in her "Impressions of Theophrastus Such," censures such ignoble buffoonery in glowing

indignant words. And of all burlesque, Biblical burlesque is the worst and the most degrading. It degrades not only the writer but the reader as well. Give an American professional humourist the murder of Bishop Patteson for a subject and he would doubtless turn it into an intensely laughable sketch. But what would be the effect on the reader? It would degrade him. In his mind there would have passed away a glory from the earth. Heroic and Christ-like as that death was, the miserable caricature would make it ludicrous and take away his appreciation of its grandeur. And such burlesque is so easy that any one who prizes his reputation ought to despise it. "Jokes founded on the Bible," someone has said, "are despised by the witty man for their casiness, and by the devout man for their blasphemy." And therefore I should recommend my readers never, if they can help it, to listen to puns on Bible texts or to read caricatures of Bible incidents. However noble the text, however sublime the incident, it will be spoilt to them henceforth. I know that some passages lose their effect on me through these wretched jokes; and I dare say that many others know from experience the wisdom of my advice.

Drunkenness and swearing are both encouraged by the way such writers speak about them. Now, these sins are not a joke: not all the laughter that wit can provoke, not all the slang terms and euphemisms that ingenuity can invent, will make them otherwise than terrible vices. Yet one would fancy, from the way that these American writers speak of them—and, alas, some colonial writers are becoming apt pupils in the habit—that they were harmless and almost painless. And so their readers laugh at the sins, then sympathise with them, then embrace them. What is the view these authors really hold about them? They cannot surely think them wrong, for if they do, they must feel a pang of conscience every time they thus condone them. And yet I cannot see how any man in his sober senses can think them right. Dr. Johnson said that the first requisite to the proper study of a subject is to clear the mind of cant. And till people can clear their minds of the cant levity about these vices we shall never, as a nation, take a correct view of drunkenness, the most gigantic evil of modern times, and of swearing, which, even waiving the sin of it, hardens all within and petrifies the feeling.

I hear from Sydney that a lady is trying to establish a "Servants' Home," where domestic servants out of place may stay while seeking other situations. It is a capital idea, for such a home is much needed. It is the sort of scheme which religious people ought to help on, and yet the affair ought to be kept (like the Coffee Palace) free from obstructive religiousness. It is designed to do good to those who would be likely to be led into bad habits or bad places; and such are not likely to go to a place which, rightly or wrongly, they suspect of being "goody-goody." As to the idea suggested by some one that it ought to be conducted on professedly Church of England principles, it would be, in my opinion, a mistake. The object is to do good, and the most godlike way is to do good to the evil and the good, to the just and the unjust; both to those who, on account of the brogue they learned in childhood, or, perhaps, because they hold different principles of pronunciation, do not give the full *ah* sound to our word Shilbaleth, and to those who sound it in the way we love to hear.

COLIN CLOUT.

THE MISSION FIELD.

PALESTINE.

We invite attention of the readers of the *Church Record* in this number to that marvellous land from whence the glad tidings of salvation were first taken to the heathen world. The name of the land—Palestine—how suggestive! The home of the patriarchs and prophets; the land of the Tabernacle and Temple, the opening scene of apostolic labours—above all the land which His blessed footsteps trod during those memorable years when He wrought out human redemption. "Beginning at Jerusalem"—where He had been betrayed and put to death—Jerusalem had her day of grace, that day she despised, the message of mercy she rejected, the messengers she spied to death. What could remain for her but long years of desolation, and for her children but dispersion, captivity and spiritual darkness.

O hasten thou, O Lord, the day of grace,
And flock beneath the wing
Of Him who called thee lovingly,
Thine own anointed King!

In these latter days it would seem as though God's time of mercy to the holy land is not far distant; and as events are shaping themselves, rather as they are being shaped by the Ruler of nations, it would appear that England is being employed to restore order and liberty to Palestine. On the west we have the island of Cyprus, in the south considerable influence by our possession of shares in the Suez Canal, and the present Afghan war may extend the influence of England to the East of Palestine. In the meantime Turkey, becoming weaker, is less able to continue her despotic sway over that once highly favoured land. The student of the Bible cannot be in doubt as to the future of Palestine. It is being "trodden down by the Gentiles," the Turks—but it is only "until the times of the Gentiles be fulfilled." It is "the Lord's land"—the land given to Abraham and his seed for an everlasting possession, and when the Lord's time comes He will restore His ancient people to their inheritance. The duty of the Christian Church now is to take the Gospel to Palestine, giving her back what she originally gave to the world.

We will now give the readers of the *Church Record* some account of the efforts of the Church Missionary Society in Palestine as recorded in their last annual report.

The Society has a station in each of the following places—Jerusalem, Nazareth, Bethoth Gilbad, Samaria and Joppa.

JERUSALEM.

At this station there are 151 native Christians, of whom 57 are communicants. The missionary, Rev. Chaid Jamal, meets with much discouragement.

A DYING CONVERT.

The following fact would prove that there is here a little heaven working in the heart. On the 8th of October last, one of our congregation departed this life. During his lifetime he knew but little of the Word of God. His moral character was not bad. The day he died I visited him twice. On the first visit I said to him, "Death is near—are you afraid to die?" "Yes, yes," he replied, "I am very much afraid." "What makes you afraid?" My sins, for I am a great sinner. "But Jesus came to save sinners." (1 Tim. i. 15.) "Yes, but not to save me, not to save me. I am a great sinner. Jesus cannot love me, because I did not love Him." But He will pardon all your sins if you believe on Him." Here he was silent, and I felt very sorry for him. After a few minutes he opened his eyes, and then I repeated 1 John ii. 1, 2, and 1, 7, 8, 9; Acts xvi. 31; Isa. i. 18. He then said, "Yes, I am a sinner, a great sinner; but now I believe—yes, I believe that He accepts repenting sinners," and then he exclaimed, "Lord Jesus, pardon my sins; wash me with Thy precious blood!" After some words of comfort and consolation, I administered the Lord's Supper to him, and, after asking him to look up to Jesus, I left him. In the afternoon I visited him again, and after repeating some of God's sweet promises to him, I asked whether he was still afraid to die. "No, for Jesus loves me, and I love Him, and of whom then shall I be afraid?" "Must not the sinner be afraid of Jesus?" "No, the penitent sinner need not be afraid of Jesus, for He is his beloved." "Do you feel that Jesus is near?" "Yes, yes, He is before me—nearer to me than you are." (I was close by his bedside.) He repeated, with energy, "He is near. He is very near." Then he opened his eyes wide and smiled, as if he saw Jesus, and exclaimed, "To-morrow I shall be at rest from this trouble, for I shall go to heaven. . . . Jesus, there is rest, there is rest."

REFLECTIONS OF A NEWLY-ORDAINED MISSIONARY.

The twenty-third day of September last was a solemn day. I then felt in a peculiar way the holy presence of God our Saviour, especially during Divine Service in St. Paul's Church. I mean the day on which myself, as well as my friends and fellow-labourers in the Lord's vineyard, were admitted to the order of Presbytery in the Church of England. Three months before that memorable day, and more particularly a week before it, most humble and laity prayers were offered up to God that I might be enabled to be useful in His service, and that I might be a holy instrument in His hands to bring sinners unto Him by preaching the Gospel of His dear Son. When I knelt before our good Bishop for the "laying on of hands," my heart also beat low with reverence and humility, full of thought of my unworthiness of this "holy order;" and there in my inmost soul I besought God, the Holy Spirit, to fill me with His holy presence, and to sanctify me unto Himself. Oh, what an honour it is to be a servant of God and an ambassador for Christ, to bear the banner of His love, marked by the blood of His cross, to invite sinners to come to Him, and in His name to preach salvation through faith! Oh, may I spend and be spent in His service!

GENERAL REMARKS ON THE WORK IN AND AROUND JERUSALEM.

"The girls' school is progressing satisfactorily. Forty girls are pretty regular in their attendance. Of these six are Christians. An excellent opportunity is open for proclaiming the Gospel, not only to Christians, but also to Christians in the *Persian Dracoon's Hospital* and the *Lepet's Home* where visits are paid twice a week by a regular member of our congregation. The book shops afford opportunities of meeting with people of different creeds, and of entering into conversation with them on religious subjects; but on account of the war, and the absence of pilgrims, the attendance there has been very small. In the country, a Missionary or Scripture Reader meets with no opposition whatever, provided he be a good man and socially disposed; even Mohammedans listen attentively. I always, says Mr. Jamal, have reason to thank God for this. I have often heard Mohammedans in the country admire the holiness and purity of the Gospel."

The following extracts from Mr. Hall's Annual Letter will be read with interest.—One thing I feel to be of the greatest importance in my work amongst these people, and that is to give very decided *distinct* religious teaching. For this reason I always insist, as a *sine qua non*, that every child—boy and girl—in each of the schools committed to my charge, shall learn the Church Catechism; and after a while I hope I may be able to insist upon the learning of the Thirty-nine Articles. I may mention, also, how thoroughly appreciated our Litany and Church Services are by the three congregations to which I am permitted to minister. Especially is this the case at Jaffa. Here we have the full Morning Service, with Litany and Ante-Communion Service, exactly as it is in all our churches at home; and the hearty responses, singing, &c., have called forth expressions of pleasure from many friends. The people thoroughly enter into it, and very many have told me how much they enjoy it, "because they have a part to perform, and have not to leave the minister to do it all." Many have asked me to give them Prayers-books of their own, that they may study them at home. During the year I have had several Moslems under Christian instruction for short periods, at the end of which they have generally disappeared entirely—disappointed at not receiving great pecuniary assistance and bribes to induce them to become Christians. There is one Moslem, however, who has been with us some months, and who, I do earnestly trust and pray, is a true Christian. He was a Moslem Katib (or priest), and has suffered much persecution from the Government.

NAZARETH.

The number of professing Native Christians is estimated at 420, communicants at 40, children under instruction 350. The present time seems to have been with the missionaries one of trial and anxiety. "But the protecting hand of their Heavenly Father has been felt to be over them from day to day." The hatred of the Mo-

hammedans is very great. The boys often speak to the Missionaries as "*Christian dogs*." Notwithstanding this opposition the schools are fairly prosperous.

The Rev. Michael Kavar writes:—"The difference which existed in our congregation here has somewhat passed away. It was mainly caused by four persons who have now separated and left the Church. They seek for a perfect visible Church, a thing that is not to be found on earth. In our Protestant school the scholars have lately increased on account of the shutting of the Russian schools. Schools are the starting-point of the missionary work. The parents see now the difference between our own and the Russian schools, in which latter, instead of teaching the Gospel, they taught them love poems, 'Devan El Farid,' composed by a Moslem of Egypt, who lived about the sixteenth century of the Hejira. They went so far as to sing those songs on the road whilst going from the school to the church. If we say the females of our country are without religion, we speak the truth. Most of the Christians in this country are [so-called] orthodox Greeks. They think that for girls to go to Church is something unbecoming and offensive. In their houses there is no family worship. The girl grows up in ignorance from childhood, and from her infancy she learns immoral songs from her mother. At weddings their voices are heard in the streets and in the houses, in bad, immoral, and ignorant songs. That which they know of their religion is the permission to go to Easter to their church richly dressed and ornamented. When they have kissed the hands of the priests and kissed the pictures, they think that they have fulfilled their religious duties; and if they are asked what they have heard from the reading of the Word of God they can give no answer."

The readers of the *Church Record* may well be asked to "pray for the people of Jerusalem." "Ye that make mention of the Lord, keep not silence, and give Him no rest [silence], till He establish, and till He make Jerusalem a praise in the earth." Isa. lxii. 6, 7.

DEVOTIONAL READINGS.

A FEW WORDS ON SPIRITUAL GROWTH.

ARCHBISHOP LEIGHTON, in the opening sentence of his exposition of St. Peter's first Epistle, says very beautifully:—"The grace of God in the heart of man is a tender plant in a strange unkindly soil, and therefore cannot well prosper and grow without much care and pains, and that by a skilful hand."

This is important truth. Does it receive as much attention as it ought in this bustling age? We fear not.

Dean Goulburn, in his work on personal religion, expresses his conviction that the religion of the present day is marked by a "very low standard in individuals." He says—"The public are religious as a public, but in individuals the salt has lost its savour. Everybody can speak volubly upon controversial subjects; but where are the men upon whose heart the truth, which is at stake in controversies, is making every day, by means of prayer and meditation, a deeper imprint?"

It seems to us that the reasons for this are very patent. According to Leighton, there can be no growth without much care and pains. The soul cannot advance in the Divine life without communion with God, without intimate converse with Christ, the source of life. There is too little of private prayer, too little of quiet thought upon the great subjects brought before us in the Word of God; too little of that inward digestion of them which enables the soul to assimilate them for its own nourishment; too little of self-examination; too little of self-denying action for Christ's sake.

And in the public service of the Church, too much of that which is pleasing to the senses, while there is too little of that which promotes spirituality of mind. We walk too much by sight, too little by faith. We look more, in hearing the word for what indulges the fancy than for that which humbles the soul, probes its sores, and then heals.

If we desire to be healthy, growing Christians, we must attend more to the things which are necessary for that end, and use more devoutly all means which are pointed out in the Word of God.

The branch grows by union with the vine, from which it draws its nourishment. And Christ assures us that there is no other way by which we can grow spiritually. *Close personal union and communion with Him by faith, in the exercise of prayer, praise, reading, and meditation* upon the words, and feeding spiritually upon Him in the Sacrament of His death—these are the means by which we shall grow, using them in dependence upon the Holy Spirit. And growing, we shall bear more fruit and glorify our Father in heaven.

"The light shineth in the darkness."—St. John, i. 5.

If we grasp aright the idea which these words present, it is this: that the light which radiates from Christ as the Word of God shines amidst the moral darkness which has overspread the world through sin; and that it does so perpetually, unchangeably, and as a living power.

It shineth *majestically*, as the sun in the heavens, high above all human theories, philosophies, rationalism, criticism, speculations, and searchings after truth.

It shineth *steadily*, with unvarying brightness from age to age; subject to no change, marked by no waning nor waxing like the light of the moon. Always bright, always warm always enlightening to those who are willing to put themselves beneath its influence.

It shineth *whatsoever may withstand*. Men may kindle the lamps which they have invented by their skill, their gaslights of marvellous brilliancy, and their electric light, which cast these into the shade; but they cannot by any of them extinguish the light from the Sun. It remains, nay it extinguishes them. They have no power. And so the light which shines from Christ in the glorious Gospel continues unchanged and unchangeable, amid all the tiny lamps and lights

which men invent by their own reason apart from, or in opposition to, the Word of Christ.

It shineth; and for what? To enlighten the world. It shineth in the darkness—the moral darkness which covers mankind—the ignorance of God, the misapprehensions of His nature, His attributes, His purposes, and His disposition, which prevail. It shineth to clear these away, and to reveal Him in His true character, and in His gracious designs towards our guilty race. Christ came into the world, amongst other purposes, to manifest Him to us. And it is by the light which He gives, and by that alone, that we can form true conceptions of God, and of His relations to our world. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath revealed Him."—St. John i. 18. "And no man knoweth the Father save the Son, and He to whomsoever the Son will reveal Him."—St. Matt. xi. 27.

Why, then, do not men in greater numbers know God truly? Why do we meet with so many false notions and soul-ruining errors about Him? It is because men will not let the light which shines around them shine into their hearts. They light their own little dark lanterns, and grope along by their own feeble reason, while the light shines around them which would illuminate their souls with the radiance of the Divine glory—if admitted. Therefore they know not God in truth.

Still the light shineth. And if we look back upon its history, we find that it has shone from the beginning with increasing power. It has been ever in conflict with the darkness; but the darkness has not overcome it. It has not, and it never will. As well might it be supposed that the murky vapours which are exhaled from earth, the mists and the fogs which envelope its surface here and there, could put out the light of the glorious Sun. No. The Incarnate Word is an eternal fact in the universe of God, which defies all the puny attempts of the huffed to overthrow it; and will eventually overcome all the powers of darkness which assail it, and by its cheering, enlivening rays impart everlasting consolation to the countless millions of the Redeemed.

Christian! know thy privilege and use it. Does the light shine in the darkness? Then let it cheer thy soul. Stand in it as much as possible. Bask in the sunlight of God reconciling thee unto Himself in Christ. In this light thou shalt behold His glory. Thou shalt know Him more clearly. Thou shalt understand Him better. And gazing on His excellencies thou shalt become more like Him, until the day when thou shalt see Him as He is.

TEMPERANCE.

THE *Church of England Temperance Chronicle* gives an interesting account of a confirmation at the St. Paul's Schools in June last. The children of these and other of the Union Schools in London are wisely sent to dwellings prepared for them in the country. In one of these at Levensden near Walford the confirmation was held. There were many visitors and while inspecting the dormitories the cards of the Church of England Temperance Society were noticed hanging in neat tin frames at the head of many of the beds. Enquiry elicited the pleasing intelligence that upwards of 300 children out of the 600 in the school had voluntarily joined the Society. Amongst the guests was the Rev. J. Haslock Potter, Clerical Secretary of the C.E.T.S. The services were most interesting. The Bishop of St. Albans, standing and walking in the midst of the candidates, addressed them in wise and fatherly words. Ninety-eight young persons knelt in succession before God's appointed minister. Some of them, notably the boys, were affected to tears—and the whole of the ninety-eight wore the badge of the Church of England Temperance Society. With the poorhouse for a starting point of life it may go hard with these boys and girls, but here at least is one rough place the less in the journey. No single vice has tripped so many young people as Intemperance, and the Church is doing a noble work in following these young outcasts of Society and early in life pledging them against the use of strong drink. In nine cases out of ten the poor children are themselves the victims of its use by their parents or relatives. May they be better than their fathers.

A DANIEL COME TO JUDGMENT

The following extract is taken from a sentence pronounced by Judge Reading, of Chicago, upon the liquor dealers who have violated the law by selling to minors. It will repay a careful perusal. We commend it to the officials of the Licensed Victuallist Association.

"By the law you may sell it to men and women, if they will buy. You have given your bond and paid for license to sell them, and no one has a right to molest you in your legal business. No matter what families are distracted and rendered miserable; no matter what wives are treated with violence; what children starve or mourn over the degradation of a parent—your business is legalised, and no one may interfere with you for it. No matter what mother may agonize over the loss of a son, or sister blush at the shame of a brother, you have a right to disregard them all, and pursue your legal calling as you are licensed. You may fit your lawful place of business in the most enticing and captivating form; you may furnish it with the most costly and elegant equipments of your own lawful trade; you may fill it with the allurements of amusements; you may use all arts to allure visitors; you may skillfully arrange and expertly view your choicest wines and captivating beverages; you may induce thirst by all contrivances to produce a raging appetite for drink, and then you may supply that appetite to the full, because it is lawful; you have paid for it—you have a license. You may allow boys and children to frequent your saloons; they may witness the apparent satisfaction with which their seniors quaff the sparkling glass; you may be shooting and training them for the period of twenty-one, when they, too, can participate—for all this is lawful. You may hold the cup to their lips,

but you must not let them drink—that is unlawful. For, while you have all these privileges for the money you pay, this poor privilege of selling to children is denied you. Here parents have a right to say, 'Leave my son to me until the law gives you a right to destroy him. Do not anticipate that terrible moment when I can assert no further rights of protection. That will be soon enough for me, for his sister, for his friends, for the community, to see him take the road to death. Give him to us in his childhood at least. Let us have the few hours of his youth in which we can enjoy his innocence, to repay us in some small degree, for the care and love we have lavished upon him.'

There is something which you, who now stand prisoners at the bar, have not paid for; this is not embraced in your license. For this offence the court sentences you to ten days' imprisonment in the county jail, and that you pay a fine of 75 dollars and costs, and that you stand committed until the fine and costs of this prosecution are paid.

We have not heard from any source such an arraignment of the license law as this, nor such a larding description of its privileges and destructiveness, for its irony is grand.—*Irish Evangelist*.

COLUMN FOR THE YOUNG.

TWO SIDES TO A FROLIC.

Bert was on one side of the fence, and the boys on the other. His hand was on the gate, but he had not quite made up his mind to open it.

"Oh, come on," said Val Morton. "What is the use of moping in the house such a splendid night as this? Come on and have some fun."

"I ought to study my Latin," said Bert, reluctantly, as he remembered the long, dry lesson.

"Bother the Latin; it's no use, any way. I'd like to see anybody getting those irregular verbs out of me," said Will Moore.

Bert laughed a little at the idea of getting anything out of Will's brain, that never had much but mischief in it, and then he slowly opened the gate, drew a long breath, and went out. It was a glorious night, with just enough frost in the air to make it cool and crisp, while the white moonlight almost revealed the colours of the maples that had been flaming all day in the hot sunshine.

"Where are you going?" asked Bert.

"Oh, just around town," said Val carelessly, and at that moment they came opposite Dr. Parker's gate, which stood a little way open. In an instant Val lifted it off the hinges, and laid it in the gutter.

"Teach him to keep his gate shut," laughed Will, and Bert laughed too, though he felt ashamed of himself, for everybody liked Dr. Parker.

A few blocks further on were some wooden steps at the edge of the sidewalk. Will gave Val a nudge, and with one stout tug the steps were upset.

"That's too mean," said Bert. "Suppose some one should step off there?"

"Pooh," said Val; "it is light as day, and nobody ever does go down there, except old Bajah, when he is in a hurry for his grog. Serve him right if he is pitched over."

Bert knew he was in bad company, but he was beginning to enjoy the excitement of the adventure, and when Will proposed that they should carry off the sign from a little shop, and fasten it to the horns of Mrs. McPherson's cow he was ready to lend a hand himself. Old Whitey, who was peacefully chewing her cud, was easily coaxed into an alley with a handful of turnips pulled from her owner's garden; and before she realized that any mischief was intended, she found herself blundering about with a beard fastened over her face. The sign read, "Dressmaking and Fine Sewing; all kinds of hair work. Ladies' Hair Dressed in the latest styles."

The boys laughed so much over this that they were in danger of being found out. But at last Bert said he must go home, and that ended the frolic for the night.

In his own room he tried for a little while to fix his mind upon his lessons, but soon found himself laughing at the thought of the figure the cow would find, and wondering where they would find her in the morning; so he tossed the book aside, and went to bed. This was one side.

The other side began the next morning, when with Bert's first waking thoughts, came a consciousness of the unprepared lesson, and a dismal foreboding of failure, that brought him to the breakfast table in anything but an amiable mood. His father was not there, but Aunt Margaret explained that he had been called away to see a patient.

"It's that smart little Johnny Collins; he's twisted his ankle dreadfully; worse to-morrow than a broken bone, your father says, and may lay him up half the winter."

"How did it happen?" asked Bert absently.

"That's the worst of it," said Aunt Margaret; "some mischievous boys that ought to be sent to the reform school upset the steps in front of the house."

Bert was wide enough awake now, and staring at Aunt Margaret with frightened eyes as she went on.

"Bajah was off on one of his drinking sprees, and his wife was so anxious for fear he'd lain down somewhere on the track, that she sent Johnny out to look him up. He ran out of the gate, boy fashion, and made a rush for the steps, never noticing they were gone, till he pitched down the bank with his foot twisted under him. He must have fainted and lain there some time before he managed to crawl back, and they didn't send for your father till morning. It does seem too hard for that poor woman. Johnny was her only dependence, and such a nice boy."

Poor Bert was fairly sick with horror at the unlooked-for result of the mischief, for though he had made a feeble protest, he had really

sanctioned it by his presence, and he knew that his father would say he was as much responsible as any one. His father! must he know it? Could he ever hold up his head again if such a disgrace came upon him?

"I'll never tell him," thought Bert; "it would not do the least good now, and it would nearly kill him. I've done with those boys, though, and with such frolics as they are up to."

But it chanced that Bert was not to have his own way about this matter. That evening when he came home snarling under the mortification of failure in his lessons, and a sense of remorse and shame at his own folly, his father called him into his study. For the first time in his life Bert really dreaded an interview with his father, and when he saw upon a chair the hairdresser's sign which he had helped to fasten upon Mrs. McPherson's cow, he was ready to sink with shame. His father talked to him quietly, telling him that for some time the neighbourhood had been annoyed by the mischievous and malicious tricks of a set of boys, until some of the residents had determined that they would discover them and make a public example of them.

"If it could have been done sooner it would have saved a great deal of suffering to an innocent boy, but perhaps some serious warning was needed for those who do not hesitate to sacrifice their best friends to what they call fun. This morning Dr. Parker called me into his garden, and after showing me the mischief done to his choice vines and plants by some creature that had trampled over them, he told me that he had found Mrs. McPherson's cow in the grounds with that sign tied to her horns. The gate had been taken from the hinges, and the animal had apparently been driven about to do as much damage as possible. It seemed almost incredible that any one would have the boldness to avow such a piece of villainy."

Bert sat with his eyes fixed upon the sign, unable to move or speak, but at that instant he saw, written in pencil, at the top of the board: "Compliments of Bert Andrews."

"How mean," he exclaimed angrily; "that is some of Will Moore's work."

"My boy," exclaimed his father, looking as if an immense burden had been lifted from him. "I shall be the happiest man in town to know that you had no hand in this rascally business."

Then Bert's heart fell again. He thought he had only shared in the fun, but he suddenly realised that his companion had so contrived that he should also bear the disgrace and the blame for the unlooked-for results.

After all it was a relief to both father and son when the whole story was told. Bert was relieved at having made a full confession and feeling himself restored to his father's confidence, while his father was glad of the assurance that his boy had not been guilty of malicious mischief.

"Nothing more fortunate could have happened to you than that this very first adventure should bring you into trouble, for remember, my boy, that the acts themselves would have been just as disgraceful if things had not resulted as they did. The law does not trouble itself about intentions, but holds us responsible for the mischief which results, or which might be expected to result from our acts."

"Father," said Bert presently, "I hate to have the boys think I told on them."

"They seem to have had no scruples about telling on you," said his father. "I shall certainly go to their fathers and do what I can to save them from certain ruin. As for you, Bert, I advise you to go and have a talk with Dr. Parker."

Bert never reported his conversation with the good old minister, but they shook hands very cordially as they parted, and the doctor was often heard to speak of Bert as a "fine, manly fellow."

Bert likes fun as well as ever, but he has a habit of looking very cautiously at a frolic, to be sure there are not two sides to it, before he ventures in—an excellent habit to form.

NOTICES OF BOOKS.

RITUALISM, ROMANISM, AND THE REFORMATION. By Samuel Wainwright, D.D. 588 pages. Partridge and Co., London, 1879.

The trend of this well-printed volume may be discovered from the mottoes which follow its title page. "The Reformation was a return to Truth and Reality in opposition to Falsehood and Semblance."—*Carlyle's Lectures on Heroes* (iv). "Believe in the Pope! I should as soon believe in Jupiter."—*Dr. Arnold*. "Let the Protestant Ministers look to it. They are at present the sole surviving representatives of true religion in the world, and they have allowed their lights to burn terribly dimly."—*Froude*. The author shows in the first part of the book that Papalism was a departure from the principles of primitive Christianity. This he proves in such a manner that this part of the work forms a kind of historical handbook of the superstitions accretions of Popery. He proceeds then to show the identity of Protestantism with primitive Christianity and the historic continuity of Protestantism. In part III. is exhibited the evil effects of the papal system upon Europe, especially upon Spain and Italy. In contrast to this there follows a sketch of what the Reformation has done for England; then other proofs are given to show that it is still a vital force. The last part consists of a very earnest warning against the foes of

the Reformation, which are dealt with under the headings, Ritualism, Romanism, Jesuitism, and Indifferentism. The whole book bristles with authorities, and these are as often taken from the political and religious antagonists of the Protestant faith as from its friends. We give two quotations which show clearly what in the estimation of the writers the Ritualistic movement means, and how it goes directly to the overthrow of the Reformed Church of every land. The first is from the pen of Archbishop Longley, the late Primate. In replying to an address of the English Church Union he said, "I cannot but feel that those who have violated a compromise and settlement which has existed for three hundred years and are introducing vestments and ceremonies of very doubtful legality, are really, although I am sure, quite unconsciously, doing the work of the worst enemies of the Church." *E. C. U. Circular*, 1865. The second is from Dr. Pusey, a chief leader in the re-action towards Rome. He says:—"The Council of Trent whatever its look may be, and our articles, whatever their look may be, each could be so explained as to be reconciled with the other." We cordially recommend this book to the attentive consideration of all the attached friends of our Protestant and Reformed Church. It contains facts and reasonings which cannot be too widely known at the present time.

SERMONIC FANCY WORK ON THE FIGURES OF OUR FIRST ACQUAINTANCES IN LITERATURE. By John Paul Ritchie. Second thousand. 135 pages. Whittingham and Co., London, 1880.

This is a strange book. Shakespeare writes of "Sermons in Stones." This author finds them in the nursery fables, "Little Jack Horner," "Humpty Dumpty," "Jack and Gill," &c. The mode of treatment is very clever, but we think uncompassioned with dangers. We imagine that the chief use of the book is as a practical treatise on homiletics for preachers who can read between the lines, and who can learn from one whom many will regard as an enemy. The suggestive hints thus obtained will be found in the direction of "How not to do it."

MEMORIALS OF FRANCES RIDLEY HAVERGAL. By her Sister. With portrait. 391 pages. Nisbet and Co., London, 1880.

Our readers will gladly welcome these memoirs of one who by her songs and writings has been a power for good to many of the present generation. Its perusal has been to us a very "meat of grace." It has stirred and comforted and strengthened. Hence we find it hard to believe that any Christian can surrender himself to the influence of the life as depicted here without a large increase of spiritual power. It will also lead to a fuller sense of the real blessing which comes from a close acquaintance with the Word of God only as distinguished from the same Word seen by the light of man's interpretations and impressions.

Francis Ridley Havergal was never satisfied with anyone's profession of religion without a corresponding life for Christ and work for Christ, and that which she sought for in others she demanded first of all from herself. This was a life not without sin, as she sorrowfully confesses again and again, but yet it was so entirely consecrated to God, and so bright in its external manifestation of the beauty of holiness that others would have found it difficult, if not impossible, to indicate her points of failure. Her eldest sister, with whom she lived, "willingly and fully testifies to the fact of her daily true-hearted, whole-hearted service for her King and to the joyousness of her unswerving obedience to the home life which is in anyone the surest test of real religion." To those Christians who are conscious that they are living below par, who feel that their lives fall short of the standard of brightness and happiness in God's service which the Bible has set up for the guidance of His people, we can safely recommend this book as a bracing tonic, one which may in the hands of God be the instrument of leading them into a clearer atmosphere, a sunnier experience, and a more God-glorifying life.

FREEDOM OF THOUGHT IN MATTERS OF RELIGIOUS BELIEF—ITS USE AND ABUSE. By Alexander Gordon, Esq. 30 pages. Colonial Publishing Society, Sydney.

This address was delivered before the Young Men's Christian Association, and formed the third lecture of the

Winter Course. We are glad to see it in print—for it is worthy of a larger audience than that to which it was first spoken. In our opinion it would be productive of great benefit if only our people could be induced to give its facts and arguments patient consideration.

JOB'S COMFORTERS, OR SCIENTIFIC SYMPATHY, A RELIGIOUS SATIRE. By the Rev. Dr. Parker, City Temple, London 39 pages. 20th thousand. Hodder and Stoughton.

The object of this tractate is to show the inadequacy of science to minister to a distressed soul. To exhibit this failure Job is brought upon the scene, and Stuart the Millite, Huxley the Molecule, and Tyndall the Sadducee are called upon for his relief. It need not be said that their prescriptions have only the effect of exasperating the patient. The satire is smartly written, and our only regret is that the mould in which the dialogue is cast is too much like a parody on Scripture.

A HOMILETIC CYCLOPEDIA OF ILLUSTRATIONS IN THEOLOGY AND MORALS. By R. A. Berghin. 892 pages. Dickinson, London, 1879.

This handsome octavo will prove a real treasure to anyone who is frequently called upon to write or to speak upon theology or morals. It contains 5094 illustrations from standard and popular authors. Its index of arrangement covers 28 pages, besides which there is a supplementary index of objects occupying 10 pages, and an index of texts which fills 11 more. To give an idea of its plan we subjoin a short extract from its index of arrangement:—

CONSCIENCE. I. Defined. II. Is more than opinion. III. Its functions. A—It is designed to be our guide and monitor through life. B—It records our actions now. C—It will witness against us at the last. IV. How far its decisions are authoritative. V. Not an infallible guide. VI. Nevertheless must be strictly heeded. VII. The danger of neglecting it. VIII. Should be carefully protected. IX. Works differently but with the same result in different men. X. Its power. XI. True peace of conscience. A—Its only source. B—A lifelong blessing. C—A reason for thanksgiving. XII. False peace of conscience. A—From what it arises. B—Its folly. C—Deceptive and dangerous. D—Imperfect and insecure. E—Satan's care not to disturb it. XIII. The effects of an awakened conscience. XIV. The difficulty of satisfying it. XV. Is capable of immense improvement. XVI. Tenderness of conscience.

This subject is illustrated by quotations from such representative writers as Arnold, Bernard, Beecher, Blair, Barrow, Browne, Casdrey, Crombie, Carpenter, Charnock, Chapin, Guthrie, Gurnall, Goulburn, Jay, Lake, Manton, Quarles, Quesnel, Richardson, Rogers, South, Saurin, Salter, Jeremy Taylor, Tozer, Tait, Thomson, Watson, Whewell; and consequently it is almost impossible not to light upon something of real practical value. If used as a supplement to honest labour and not as a substitute for it, we think that it would be hard to overrate the importance of the book. But we are not able within the limits of a brief notice to convey anything like an adequate idea of the fulness of matter to be found within its covers. It would be a most useful present to any young clergyman, and for this purpose we recommend it to the attention of our wealthier readers.

BOSTON MONDAY LECTURES. By Rev. Joseph Cook. Fifth series, pp. 292. Dickinson, London, 1880.

For those who will use it wisely this volume is in some respects more important than any of those which have preceded it. It deals from the scientific point of view with such questions as the New Birth; the Value of Prayer; the Atonement; Man at his Climax, or the Incarnation the Culmination of Creation; Christ's Character, the Supreme Miracle; and in all it affords suggestions of real value to the old-fashioned believer in the Bible. The lectures on Outgrown Religious Doubts and Panics; the Scientific Triumph of the Biblical View of the World; and the Despair of Atheism are well fitted to encourage such persons as have been in any wise disheartened by the bold assaults of infidelity. While the articles on the Political Power of Romanism in American Cities, Romanism and the Common Schools, and the Concealed Purposes of Romanism in Education, have a special interest for those who are watching the operations of Papal agitators in our younger colonies. We are not so clear as to the value of the articles and lectures on Spiritualism, although they contain much that is fresh and highly suggestive.

As an inducement to thinkers, and those whose business it is to guide and influence the thoughts of others, to get the book and read it for themselves, we give one page from the chapter entitled, "The New Birth, a Scientific Necessity."

"On all lands I see men who are loving what God hates, and hating what God loves; and, as I live, I believe it is ill with such men, and that it will continue to be ill, while they continue in this dissimilarity of feeling with God. You say that God is good. Our molluscous liberals are teaching us constantly that, as a parent

forgives his child, God will forgive us. Fatherhood, sonship,—these are, indeed, the central ideas of the moral universe. But show me the father, who is worthy of the name, who will forgive a child, before the child is sorry for his fault. The child tells a falsehood, never repents, has a brazen conscience, will not admit that he has done wrong, knows that he has, but does not repent. Does the father forgive the child? If he does, he harms him. By as much as the father loves the child, by so much he refrains from pardoning him until his son is sorry for his fault, and really chooses the opposite. If I live long enough in dissimilarity of feeling with God, I may never be really sorry for my sins and choose their opposites. God's Fatherhood itself prevents Him from injuring any soul by pardoning it in its wilful disloyalty. That which I am afraid of is God's Fatherhood. What I fear is not so much God's justice as His infinite love, which will forbid Him from ever from pardoning me while I am yet voluntarily rebellious to Him. To pardon me in this state is to injure me, just as to pardon the child in his self-chosen life is to injure the child. To pardon any soul while it is in wilful rebellion to the moral law is to injure that soul, and this omniscient love will never do. That is why I am afraid in this universe, and why I wish for all men speedy similarity of feeling with God before they drop into a final dissimilarity of feeling with Him. As it is sure that I must be ensnared for ever in the eternal power that makes for righteousness, it is sure that I must love what it loves, and hate what it hates, or every star in every constellation will fight against me. This is a necessity of self-evident truth. The haughtiness of negation is shattered here upon the stern reef of modern ethical science. It is the glory of what I call axiomatic theology, that it guides men by the self-evident truths of common sense into the very depths of the holiest truths of religion. It shows, by the very same principles on which you depend behind the counter, and in the halls of legislation, and in juries trying cases of life and death, and in arithmetic, and in geometry, that we must absolutely have similarity of feeling with God, or we cannot have peace in His presence. If we postpone the acquisition of that similarity, we may fall into dissimilarity of feeling, which will become first prolonged, then inveterate, and then possibly final; and, if final, must lead to a state where God cannot pardon us if He loves us."

POETRY.

FROM "THE OLD STORY, AND OTHER VERSES," HATCHARDS: LONDON, 1880.

THE PULSE OF LIFE.

Whoever liveth and believeth in Me shall never die.—St. John xi. 26.

Poor little pulse! The right hand I am using
Is pausing for a moment, and I see,
As from a distance, that mysterious beating,
And somehow feel that it belongs to me.

To me! And what am I? Who can explain it.
The flesh-encompassed soul that cannot die?
This pulse is mine: this life is mine: I know it:
And yet, it is not—cannot be—the 'I'.

What then am I? Where is the hidden spirit
Which from its prison will escape one day?
Which must escape ere long, and—dare I say it?
This very day and hour might flee away?

Should I be dead? would the so-called 'survivors'
Be any more alive, than I should be?
While looking down on my forsaken dwelling,
Would 'Life' appear a bygone thing to me?

Nay verily! The eternal Life remaining
Would seem to me the truest Life of all;
Not for a single moment interrupted
When from the imprisoned soul its fetters fall.

Meanwhile, poor little time-piece, go on ticking!
Thou bringest thoughts that cheer me in the strife;
Thoughts of the Master-Hand and Heart that made thee,
And of 'the power of an endless Life'!

A SUNBEAM AND A SHADOW.

I hear a shout of merriment,
A laughing boy I see;
Two little feet the carpet press,
And bring the child to me.

Two little arms are round my neck,
Two feet upon my knee;
How fall the kisses on my cheek!
How sweet they are to me.

That merry shout no more I hear,
No laughing child I see;
No little arms are round my neck,
Or feet upon my knee.

No kisses drop upon my cheek,—
Those lips are sealed to me;
Dear Lord, how could I give him up
To any but to Thee?"—*Randolph.*

TO THE DEAR MEMORY OF M. E. C.

WHO FELL ASLEEP IN CHRIST ON THE FEAST-DAY OF S. BARTHOLOMEW A.D. MDCCCLXXX. AND THROUGH THE GRAVE AND GATE OF DEATH HAS PASSED TOWARDS HER JOYFUL RESURRECTION.

"And ye now therefore have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you."

YEA COME, LORD JESU! Watching through the night,
We weep the tears which thou alone canst dry.
O long long night! the Dawn is surely nigh.
Break, Day of glory, break! Shine, LIGHT OF LIGHT!

Give back our sleeping brethren to our sight;
And with thy glorious likeness satisfy
Both those who sleep and those who wake and sigh.
Then shall our Sister, crowned and robed in white,

Rejoice with holy lips now sealed and dumb:
That sweet pure face, that did so well reflect
The LORD'S own image, shall again make glad

The faithful patient heart that now is sad
LORD, hearken to the cry of Thine elect:
Make speed to save us! Come, LORD JESU, COME!

J. J. M. BEATTY, M.A., LL.D.

St. Leonards, August, 1880.

CORRESPONDENCE.

ANSWERS TO CORRESPONDENTS.

We have received from a correspondent a communication in which he repudiates the imputation of a tendency to persecution, which he considers to have been thrown out recently against Protestants in common with the Church of Rome by a clergyman whilst preaching; and to disprove the likelihood of such a theory, he quotes at some length from some publications what he calls "the qualification of an Orangeman!" We have not room for the whole; but we observe that one of the obligations which he quotes is "ever to abstain from all uncharitable words, actions, or sentiments towards his Papist Brethren." We have no doubt that the true spirit of pure Protestantism is wholly opposed to persecution. And we hope that, whatever provocation they may be exposed to, Protestants in this Colony will never be betrayed into violation of that spirit.

We have received a copy of the *Church Mission Gazette* for July last, a pamphlet purporting to show the present position and future prospects of the English Church Union. And another pamphlet, published by the Sydney Branch of the *English Church Union*, "From all false doctrine, heresy, and schism, Good Lord deliver us."

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

TO THE EDITOR OF THE CHURCH OF ENGLAND RECORD.

SIR,—I congratulate you on the issue of *The Record*; the publication has life in it and something of the catholic spirit of our reformers and the Prayer book. "The Holy church throughout all the world acknowledges Thee."

The Romanists assume that they are the only true and Catholic Church, but our reformers acknowledged the brotherhood of the continental churches, and we find in our colleges as professors and into our church as fellow workers the Presbyters of the Continental churches, to whose advice we are indebted for much of our liturgy, in which we pray for "the whole state of Christ's Church militant here on earth," and our sixth article strongly defines what a true church is.

The Prayer Book nowhere disfranchises other religious bodies which come within its sixth article, but recognises "The Holy Catholic Church universal," and so St. Paul recognises "all the churches of the Gentiles, even the church that was in their house," (Rom. iii. 16), although there may have been no belfry nor steeple to the building—so Corinthians, Philippians, the seven churches in Asia, &c., &c.

The terms frequently used, "the church of England, my church, our church," must be only taken in their respective senses the national church, or as signifying "what connection we belong to, and held in a very different sense from what the Roman Catholics and the ritualists claim as an exclusive assumption. How will all these distinctions blend into one in the "City of the living God, the Heavenly Jerusalem and the innumerable company of angels, &c., &c., and the spirits of just men made perfect?"

What a great deal of hay and stubble will have to be burnt up in the different communions to fit them for that glorious assembly! How we will have to unclasp ourselves of much of our church drapery which we think so highly of now. One says I am of Paul, and I am of Apollus: how sharply does the apostle censure such division, "is Christ divided, was Paul crucified for you?" If there be shame in Heaven we shall feel it for these littlenesses which have separated us from our brethren, that although Christ be preached, yet it would be defilement to mix with the congregation.

The pulpit may not be orthodox, the vestments may not be canonical, the form of worship may not be habitual to us, the Psalms of David may not be sung, and a few other irregularities, not to say heresies, may be sufficient in our estimation to cause us to staid aloof from the place of worship.

"Love the Brethren" is a broad commandment, and signifies much more than the mere courtesies of life; it is a recognition of the image of Christ in others, that as Christ died for him and so loved him, we are bound in affection to do the same. Difference of opinion may exist, just as we acknowledge all men as our brethren, notwithstanding varieties of complexion and features.

The apostle, in the 14th and 15th chapters of the Gospel to the Romans, dilates upon the catholic spirit, while we are no doubt also warned that there is a line of demarcation (Rom. xvi.) which we must not pass over, although differences outwardly exist, if they touch not the essential; then let brotherly love continue, cultivate forbearance, and let us not think that every man can be put into the same mould and pressed into the same shape as ourselves. Perfection is not human nature.

You have kindly noticed an anecdote of mine in the debate in the synod on the formation of a political association as to the clergy of a certain diocese being permitted to hunt, on condition of their wearing the surplice, but you omitted the application, without which the anecdote would have no pungency. My object was not to interfere with any association outside, but that the synod's sanction would have been the sanction of the Church of England in the diocese to a secular question involving all the bitterness, profaneness and dissipation of a political contest.

Wishing you every success as saving the diocese from the discredit of an oracle assuming to be the expositor of the church here, while advocating the seven sacraments, &c. If we are represented at all let it be in our true colours, and not those blended with Romanism.

RICHARD SADLER.

STRAY NOTES.

MARTIN V. MACKONCHIE.—A return has been made to the House of Lords, by the Solicitor to the Treasury, of all costs already incurred by the Treasury on behalf of Lord Ponsonby in the cases of Martin v. Mackonchie and of Mackonchie v. Martin.—Connells' fees have amounted to £579 2s. 6d.; shorthand-writers have cost £217 18s. 8d.; total, £797 2s. 2d.

THE HYMNAL COMPANION.—The following letter, on the above subject, has been addressed to the editor of the *Rock*:—Sir,—Your correspondents, with reference to *Tainted Hymnology*, seem to take little or no notice of the *Hymnal Companion*, which is certainly a good collection of hymns, and also possesses a tune book quite equal to *Ancient and Modern*. I think you will be glad to hear that the new vicar of Loppington, near Wem, Shropshire, has replaced *Ancient and Modern* with this book, and also removed the Ritualistic crosses and candlesticks.—I am, &c., W. G. R. B., Birmingham.

LOCUSTS IN RUSSIA.—The Russian newspapers report that much mischief is being done to the crops in South Russia by locusts and other insect pests. In the district of Basachs an area of over 400 kilometres has been devastated in this way. Upwards of 5,000 men were daily employed in the work of extermination, fully 8,000 kilograms of locusts being gathered every day. On the railway from Tiflis to Poti the locusts lay so thick on the line that the trains were obstructed. The *Viedomosti* says that the steppes of the Don have been swept bare of all vegetation, as if a fire had passed over the land. Fourteen companies of soldiers are employed in the Odessa district in destroying these insect plagues. The mischief is not confined to the South; swarms of locusts have been observed also in the northern governments. A huge swarm passed by Moscow in the middle of June, at an elevation of from 70 to 100 feet.—*London Times*, July 23.

A LECTURE on "The Hittites in Asia Minor" was lately delivered at the Taylor Building, Oxford, by Professor Sayce, who explained the light thrown by recent discoveries upon the progress of this conquering race in Asia Minor at a time when they must have been brought into contact with and have largely influenced the nascent civilisation of Greece. It is in Hittite art and civilisation that Professor Sayce finds the clue to those peculiar features of early Greek art—exhibited, for example, at Mycenae—which are obviously not indigenous, yet cannot be referred to Phœnician influence; the Greek legends of the Amazons, among others, he considers to be Hittite in their origin; and the curious "Cyprote" syllabary found on inscriptions in Cyprus and Asia Minor will, he believes, be shown to be the relic of an independent system of writing devised for themselves by the Hittites—who are thus placed upon a level with the Phœnicians as communicators of Eastern civilisation to the Western world. Till

within the last few years the Bible alone has preserved the name of a people who, if all the inferences drawn from recent discoveries are true, must have had almost as great an influence on human history as Assyria or Egypt.

Koala, or Native Bear of Australia, at the Regent's Park Gardens, London.—Frank Buckland has written to *Land and Water*, of May 8th, enclosing a letter from Mr. Bartlett, the well-known secretary of the Zoological Gardens, London, to the following effect:—"We have a very nice little animal that arrived here a day or two since. It is the first living example of the species that has ever reached Europe. It is the koala, or native bear of Australia. This creature is found living on the leaves and tender branches of the blue gum-tree (*Eucalyptus globosa*). The difficulty of keeping animals of this species in captivity is found to be very great in its native country; it is therefore very remarkable that we should be able to exhibit one in England, but the circumstance of its success has much depended on the careful preparation of the dried leaves of the gum-tree. Several sacks of these leaves were shipped with the animal, and upon these dry leaves and condensed milk the little animal fed, and arrived in good health at the house of the importer, Mr. G. Abrahams, of 191, St. George's-street East, from whom it was purchased." Frank Buckland congratulates Mr. Bartlett on his rare possession.

THE TELEPHONE IN THE HOUSE OF COMMONS.—The Times has lately adopted a method of reporting late debates in the House of Commons by telephone. The conductors obtained permission from the Metropolitan Board of Works to lay down the necessary wires in the subway of the embankment, forming a new connection between the House of Commons and the office, and placed one of Edison's loud-speaking telephones at either end. The notes made by the reporter can be read directly into the receiver, in a room adjoining the gallery of the House; a compositor at the other end receives a sentence, strikes a bell to show he understands it, sets up the type with his composing machine, strikes the bell again for the reader to continue, and so on as far as time will allow. A signal can be given by the bell for repeating a sentence, or an explanation may be given by direct vocal communication. This method, it is supposed, will lead to greater accuracy in printing speeches, besides enabling the debates to be reported and printed from half to three-quarters of an hour later than has previously been possible.—*Gleaner*, June 2nd. This gain of 30 to 45 minutes, it really obtained, will probably increase the circulation of the *Times* to a considerable extent. The very seconds are "golden" in a city of four millions of inhabitants, to those who know how to make the best use of them.

At the Easter vestry of the parish of St. Vedast, Foster-lane, Chesham, the Rev. T. P. Dale, M.A., the rector, stated that he did not intend to give up possession of the keys, and would conduct the services as he pleased, notwithstanding the inhibition. Rather than submit to the Bishop he would sacrifice everything, including the benefice and his holy orders. What was called Ritualism was with him and others a matter of faith, and they were determined to maintain the grand old historic Church of England, which dated not from the Reformation, but existed before Augustine, the monk, first came over to this country. He had already been involved in five different suits, but at whatever further self-sacrifice on the part of himself and friends, the matter must be fought out to the bitter end, even if it led to a disruption of the church. He was prepared to endure starvation, imprisonment, or death itself for conscience sake. A motion thanking the Church Association for its efforts in suppressing Ritualism was adopted, the rector alone dissenting. The rector of St. Vedast, Foster-lane, who seems bent on distinguishing himself by the adoption of an original line of conduct, has caused a little surprise and not a little amusement by shutting himself up in the church with a few kindred spirits, who on two or three occasions have mounted guard with him all night, provisions for the party being handed in through the fan-light over the side door. What Mr. Dale's motive for this extraordinary procedure may be, it is somewhat difficult to surmise.—*Rock*, Aug. 6.

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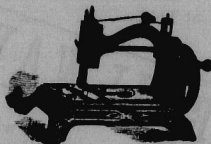
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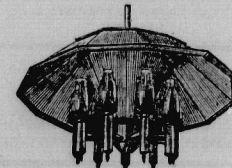
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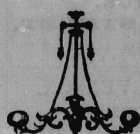
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PUBLISHED MONTHLY.

VOL. I.—No. 5.

SYDNEY, MONDAY, NOVEMBER 1st, 1880.

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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 VICE LIST.

As the first quarter is now ended, payments are expected.

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

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

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

Re: Communications should be forwarded not later than the 21st
of the month, to insure their insertion in the next issue.

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

MOLONG.—Eight Days' Mission crowded out. Should have been
sent earlier.

THE SUNDAY QUESTION.

This is really a most important subject, in whatever light
it may be regarded—whether as connected with the
religious welfare of the country, or the temporal happiness
of the people. It is easy to throw it off with a sneer, or
to pass it by with indifference: but it will confront us
again and again, and demand a candid and thoughtful
hearing. The French Atheists thought they had got rid
of it in the revolution of 1789; but that nation was com-
pelled to restore it to its place in the calendar, after a
vain attempt to cast it into oblivion.

Sunday is necessary for man. It was made for him,
and he must have it, if he is to be preserved in health;
if his mental powers are to be refreshed and invigorated
for the six days' work imposed upon them; if his religious
nature is to receive its proper culture; and if he is to
render to his Creator and Redeemer that worship which
is His due.

We therefore rejoice that a society, which was estab-
lished four and twenty years ago for promoting the
observance of this sacred day, has been resuscitated and
reorganised, and is about to put forth new efforts similar,
or supplementary to those which were made before, and
which were then productive of valuable results.

The success of the society will depend very greatly,
subject of course to the Divine blessing, upon the manner

in which its designs are worked out, and the energy and
wisdom which may be displayed by its committee and
officers. We hope they will wisely view the situation,
and consider the work which is required; and then prove,
by the resolute and judicious manner in which they pro-
ceed, that they know how to do it. A reference, perhaps,
to some of the early proceedings of the society may supply
hints, while other methods may be devised better adapted
to present circumstances.

We believe that the committee have done well in basing
their proceedings upon the Divine authority and the
perpetual obligation of the Lord's day. Very loose
opinions upon this subject prevail, and are advocated by
influential persons. Some ask—Is there a Sabbath day
now? While others tell us that it is optional whether we
keep one or not. One of the aims of such a society should
be to enlighten the public mind upon this point, and to
diffuse sound views with regard to it.

We see great danger to public morals in the laxity with
which His holy day is observed. We believe that those
morals have degenerated and will degenerate yet more, if
the views which we have seen advocated by the Press
should prevail. And if this is denied or questioned, we
appeal to history in support of our opinions, which we
contend are founded upon reason and experience.

What was the state of public morality in England
when Sunday-schools were first established by Robert
Raikes and others 100 years ago? Surely the story is
not forgotten which Raikes and biographers have told us:
nor the pictures of coarse and savage conduct which
marked the young people in the streets of Gloucester—
which were but a sample of what went on throughout the
country. "The streets full of noise and disturbance every
Sunday, the churches totally unfrequented by the poorer
sort of children and very ill-attended by their parents."
"Riotous, impudent, and regardless of all authority."
"Quarrelling and fighting, lying, swearing, and all kinds
of profligacy," these were the pictures which met the eye.
In 1786 the Bishop of Chester said; "Our houses cannot
secure us from outrage, nor can we rest with safety in our
beds. The number of criminals increases so rapidly that
our goals are unable to contain them, and the magistrates
are at a loss how to dispose of them." But with the
better observance of the holy day there came a change,
a vast and blessed change, patent to all the world, of
better morals, of order, peace, quietness, sobriety, and of
respect for the rights of man as well as God.

We believe then that the right observance of the Lord's
day is intimately connected with pure morality and good
order in society. The more carefully the day is observed
according to the Divine Commandment, the purer will
be the morals of the country. The greater the laxity
with which it is observed, the more disordered and
unsatisfactory will morality be. We need not attempt
the proof of this, though that were easy. The evidences
lie all around, and before our eyes.

The truth is that the force of every moral obligation is
strengthened and confirmed by the right observance of
the Sabbath. They are brought before us in varied light,
urged by the strongest motives, and pressed upon us by
the weightiest and most solemn arguments. And while
this is done regularly and systematically in public worship,
the highest sanctions of religion are invoked to bind them
more firmly upon the conscience. But where the holy
day is profaned and secularised by business, or pleasure,

M. GOULSTON, Practical Tailor, 58 Market-street.