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NOTICES TO CORRESPONDENTS, &c.

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

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

Subscriptions for the current year are now due.

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

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

All communications of a literary nature intended for insertion should be addressed to the EDITOR, CHURCH OF ENGLAND RECORD, 172, PITT-STREET. No correspondence will be published which does not furnish the Editor with the name and address of the writer, nor necessarily for publication. The Editor cannot undertake to return manuscript in any case.

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.

B. S.—With our limited space it is impossible to publish lengthy correspondence.

INCONSISTENCY.—It is hardly within the province of this paper to notice anything that appears in the Bulletin.

W. R. C., Blacktown.—Received too late for insertion in this issue.

THE PAST AND THE PRESENT.

BEFORE our readers are in possession of this number of the *Record*, the old year will have passed away, and a new one will have begun. In looking back upon the past, we have every reason to congratulate ourselves upon the progress which has marked our way. We have met with much encouragement. Our circulation has been steadily increasing; and the extent which it has already realised has proved that there was a want to be supplied, which has been, in some degree, met; and that our principles have commended themselves to thoughtful and sober-minded Churchmen. It is of course satisfactory and encouraging to know this, and we trust that we shall be able to command still larger and more influential support, as our paper becomes more widely known. Our object is to build up the church, not to pull it down by schism; to draw and bind its members together in the bonds of truth and love, and to banish error and evil, which, wherever they exist, divide and destroy. Keeping this object in view, we shall put forth our best efforts to accomplish it.

And in doing so we hope and plead for increased help from the members of the church.

But we pass from ourselves to the church itself. And we are glad, in looking back upon the year which is past, to be able to say that we think there are grounds for thankfulness to God for progress made in some directions, and for steps taken which are likely to be productive hereafter of much good.

The grand thing to be ever kept in view, is doubtless not efficient organization and orderly plans of working, but spiritual life. This is the first thing, and this is also the last. At the same time it must never be forgotten that, as the human life is sustained and preserved by means of an outward organization, so has it been ordained by the Lord as regards the spiritual. Means of grace, sacraments and other ordinances, and the preaching of the word are ordained by Him, not as sources of spiritual life, but as agencies by which He works in supporting and increasing it. And therefore looking at the work which has been proceeding during the departed year, we are thankful to be able to record an extension of these means, and preparations made for further extension.

Not a few new churches or enlargements of churches have been begun; some have been opened for Divine service and congregations formed. And in connection with these Sunday Schools have been established. All tending to the advancement of true religion and the christian instruction of our people.

Some progress has also been made in the Religious instruction of the members of church attending the public schools, though not as much as could be desired. The number of the Clergy has been augmented considerably, by the ordinations which have taken place of young men trained either at Moore College or St. Paul's.

The foundation of a Sunday School Institute, with a view to the more effective working of our Sunday Schools, as recommended by a resolution of the Synod, gives promise of better organization, and greater unity of action in the future.

Amongst the tokens of progress ought to be mentioned the Church Buildings Loan Fund, which, commencing with contributions of about £2,000, has reached we believe £7,000. This promises to be an important help in young and weak parishes.

The Church Society, the great instrument of the church in the Diocese of Sydney for church extension, has had more to do with the means at its disposal than it could accomplish. And, although it would be an entire mistake to speak of retrogression, it has had to decline further assistance to parishes, until its financial condition becomes more flourishing. The simple fact is, that the demands upon its resources have been greater than at any previous period, while its income has not risen in proportion. And thus its temporary embarrassment is a further evidence of the church's growth.

But while we record these tokens of progress, we are bound to admit that they are far below what our church should aim at, and resolve by God's grace to exhibit. The zeal of our people needs to be greatly increased, their energies want to be far more stimulated, and their powers for good quickened into larger, more united, and more systematic action.

There are christian works awaiting the help, which many more than those interested in them can give, and languishing for want of it. There are districts in which all that is done is done by the few, whilst the many sit still with folded arms and closed hands. There are debts upon

churches which should not exist. There are stipends of Clergymen often in arrear. There are Sunday Schools in which all the work is left to a small number of earnest, pious, but sometimes inexperienced young people, whilst the bulk of the congregation regard it with little interest, instead of throwing themselves into it heart and soul. There are thousands in the metropolis for whose souls nothing is done; who ought to be visited from house to house and urged to care for their eternal welfare, and to turn to the Saviour without delay. There is an amount of sin and worldliness in our midst, which is appalling to a thoughtful Christian mind. There is a sea of vice and profligacy and sensual indulgence, ever rolling and tossing around us, from which few are rescued, and into which our youth are continually drawn to destruction. There is a laxity of morals, a frivolousness of mind, and an absence of self respect and control in large numbers of our people, which are productive of most serious consequences. And what are we doing to remedy these terrible evils? We put forth a few faint and feeble efforts, we heave a sigh as in the daily papers we read some sad or harrowing tale, which is only a specimen of what is done, but not brought to light. But what action do we take, what remedies do we try to employ? In what way do we, as a people, seek to check, to restrain, and to prevent the growth of those principles and habits which we deplore? Individual efforts and united action are required for this end. And we do not see them put forth. And if they are not, go to a neglected garden and see what the consequences are!

There is a mighty moral power in the church, if those who form the church will exert it. But every member of it must know his part and do it. And we trust that in the year on which we have entered, every parish and every congregation will ponder the solemn obligation under which it lies, to be a power in the land for good—to be ready and united in action—fired with zeal for the Lord's honour and glory—working for Him to bring in the wanderers, the lost and the perishing, and to make them know the happiness of being safe in His fold.

THE CAPE TOWN ECCLESIASTICAL JUDGMENT.

In our last number we gave, under the heading of "The English Mail," a paragraph referring to this judgment. We have since had an opportunity of reading the judgment in full, and we think it of sufficient importance to warrant our directing the attention of our readers to it, as bearing upon the condition of the colonial church generally.

We will first ask attention to the case itself, as presented to the Supreme Court at the Cape, for its judicial decision.

The suit was instituted by the Bishop of Grahamstown (Dr. Merriman) against the Dean (F. W. Williams), "praying for a declaration of the plaintiff's rights, as Bishop of Grahamstown, in respect of the Church of St. George in that city, and for an interdict to restrain the defendant from interfering with those rights, and from hereafter performing any ecclesiastical functions, in the said church or elsewhere, within the limits of the Diocese of Grahamstown."

The ground of the action was that Dean Williams had prevented the Bishop from officiating, and performing ecclesiastical service, in the Cathedral Church (St. George's), and had done so, notwithstanding his having taken and subscribed an oath of canonical obedience to the Bishop and his successors, upon the occasion of his institution as the Incumbent of that church.

For this offence he had been tried by the Diocesan Court and condemned. The sentence passed upon him was one of "suspension from his office of Priest, with the total loss of all emoluments derived by him as Dignitary and Priest of the said church within the Diocese of Grahamstown."

It appears, however, that the Dean did not submit himself to this judgment, nor appeal to the Appellate Court provided by the canons of the church in that diocese. And the Bishop now sought from the Supreme Civil Court of the colony a judgment which would have the effect of enforcing the sentences of the Ecclesiastical

Tribunal, and of declaring the rights of the Bishop and the Dean respectively, in respect to the said Cathedral. The case was tried by the Chief Justice, Sir J. H. de Villiers, Mr. Justice Dwyer, and Mr. Justice Smith, and judgment was given on the 26th August last. It was in favour of the defendant, and upon the following grounds:—

First, that the Cathedral Church of Grahamstown was a church built by and for members of the Church of England, and held in trust for them.

Secondly, that the Bishop of Grahamstown, Dr. Merriman, was not, in any true sense, a Bishop of the Church of England, but of the Church of South Africa, and therefore had not proved his right to officiate in that church.

Thirdly, it was held very strongly by the Chief Justice, and concurred in by Mr. Justice Dwyer, that in order to the legal possession by the Bishop of Grahamstown of certain rights which were vested in his predecessor, he ought to have been "nominated by the Crown, and consecrated by the Archbishop of Canterbury."

Fourthly, it was held that the Church of South Africa had adopted, in its constitution, principles at variance with its identity with the Church of England.

Mr. Justice Smith did not coincide with all that had been laid down by the Chief Justice, and concurred in by his brother, Mr. Justice Dwyer. He said that he entertained grave doubts whether the questions which had been discussed, as to the rights of the plaintiff, and of the Church of South Africa to property granted for ecclesiastical purposes in connection with the Church of England, could properly be raised in that case, and he therefore expressed no opinion upon them. At the same time Mr. Smith did not hesitate to affirm his conviction that "nothing short of an Act of Parliament can finally and satisfactorily settle the whole question of property." "I strongly advise the Church of South Africa," he said, "to modify their constitution and canons, and to apply to Parliament."

It will be seen that this is a judgment which is of considerable moment to the church in the colonies. An appeal against it is to be carried to the Privy Council, by whom it will be further dealt with. In the meantime we must wait to see whether it will be upheld in its entirety or not.

In looking back upon our own Synodical history, in the light of this judgment, we see great cause for thankfulness that no such steps were adopted as those which have brought the South African Church into its present difficulties. There have been those who argued in favour of what they considered a freer and more independent course than was chosen by the church in this colony. In the earlier and preparatory stages of our efforts to place our Synodical action upon a secure basis, it was maintained by them that we had no need to feel any anxiety about our connection with the church at home, with which we had no identity. And we can remember how it was urged upon us that we had better adopt some such title as "the Protestant Episcopal Church of New South Wales."

These very difficulties which are now troubling the South African Church were, however, predicted by those who took the lead in our proceedings as likely, or even sure, to arise if such a course were followed. It was foreseen that much danger would accrue, that our title to the church property would be risked or lost, and that both the temporal and spiritual well-being of the church would be imperilled.

Our Constitutions were wisely framed in such a way, and with such provisions, as to secure, as far as possible, our identity with the church in the mother country. And we cannot be too thankful that, with the Constitutions and the Enabling Act taken together, we escape the perils into which we might have fallen.

It may be useful to point out, in illustration, the conservative spirit of our 27th Constitution, as compared with that of the South African Church. We are *prohibited from making*, by any rule or ordinance, or determination of either Diocesan or Provincial Synod, any alteration in the Articles, Liturgy and Formularies of the church, *except in conformity with any alteration which may be made therein by any competent authority of the United Church*

of England and Ireland in the United Kingdom! An admirable safeguard indeed!

But how different from the first article of the Constitution of the Church of the Province of South Africa. Therein we find the following proviso: "That nothing herein contained shall *prevent the Church of this Province from accepting, if it shall so determine*, any alterations in the Formularies of the church (other than the Creeds) which may be adopted by the Church of England, or allowed by any General Synod, Council, Congress, or other churches of the Anglican Communion."

This leaves it open to the South African Church to accept or not, according to its pleasure, any such alterations—except the three Creeds—shaping its doctrine and discipline for itself. Does not this open the door for possible departures and defections from the doctrines held by the Church of England?

It is greatly to be desired that the important questions which have been raised, may be as soon as possible settled for the Colonial Church, as its progress must be impeded, and its action rendered uncertain, while matters remain as they are.

"RECORD" Office, December 23rd. 1880.

OUR life as a Church will have reached a fresh page in its history by the time this issue of the *Record* is in the hands of our readers. Another dead year will have vanished into the eternities of the past. But of it, as of men, it will stand true that by its works, though dead, it yet speaketh. What are these works? It is quite beyond our present purpose to answer that question fully. The time is still in the future when some churchman of this country will devote his time to compiling a worthy chronicle of our Church's doings year by year. Meanwhile every member of the Church of England who is really attached to its system and doctrines, will be glad to be reminded of the information given us by our venerable Bishop, when laying the foundation stone of the new Church of St. Thomas, at Balmain, a short while ago. This remarkable statement was accorded far scantier space by the *Sydney Morning Herald* than that journal lavishes on the verbose harangues of the so-called Archbishop of a heretical and anti-Christian apostasy in this colony. And yet it was sufficiently remarkable in itself to attract public attention by the simple force of the facts specified without any aid of rhetoric. These facts, as our readers are probably aware, were just summed up in the statement that it was the *fourteenth Act* of the kind at which he, the Bishop of the Church of England in this diocese, had officiated during 1880. The Church of England Extension Loan Fund demands a word of notice. It has attained dimensions during the last few months that probably will have surpassed the expectations of any but the most sanguine. It now possesses £7000. This amount has been voluntarily made up by different members of our Church, with a view to lending sums of money to churches in course of formation, to be returned by them in yearly instalments without paying interest. The purchase of a new parsonage at Kurrajong has been facilitated by a grant made from this Loan Fund. By its assistance ten acres of glebe have been bought at Burrawang, wherein the clergyman for that locality can now keep his horses. The new parish, which has been formed at Enmore, owes the speedy construction of its temporary church to a grant of £250 from this Loan Fund. At West Balmain a large population have hitherto had perforce to content themselves with a very small church. It has been decided to enlarge it. This could only be undertaken through the help of the Loan Fund. New churches are about to be built at Leichhardt, Summer Hill, Croydon, to all of which the Loan Fund will be expected to render its assistance. Hornsby, beyond Lane Cove, a scattered district has made an appeal for help from the Loan Fund to enable the inhabitants to complete their church. In consequence of its increased expenditure (for which see the statistics at the conclusion of this article) the Church Society is making special efforts to obtain additional support with considerable success. Some of its grants, however, must, for the

present, be reduced. It is, however, expected that, when the accounts are made up, the year's income will show a considerable increase in some of the parishes. An individual member of our church has offered to contribute £100 towards this object, provided that nineteen others will do the same. Will those churchmen who have the means to embrace this opportunity allow it to be said any longer, "Where are the nineteen?"

A stained glass window has been added to the enlarged church of All Saints', at Petersham, in memory of the late incumbent. Valuable new organs have been obtained from England and introduced into the following churches:—St. Barnabas'; St. Peter's, Woolloomooloo; St. Peter's, Cook's River; and St. David's, Surry Hills. Christ Church, Sydney, has been well re-roofed with slate, and surrounded by a wall and railings, by the liberality of a parishioner. For the rest we will let statistics speak for themselves:—

CHURCH SOCIETY'S GRANTS IN 1880.

Lithgow Church (paid)	£100
January 5—Emu Plains Parsonage	30
February 2—Oaks Church	10
Lower Hawkesbury	25
March 1—Baulkham Hills	10
Passages, 2 Clergymen, 1 Catechist	335
July 5—Hornsby Church (£50 paid)	100
Belmore Church (paid)	10
Aborigines Mission	50

STIPENDIARY GRANTS IN 1880.

Castle Hill	£100
Shoalhaven	100
Hartley	100
Kurrajong	100
Picton	100
Broughton Creek	100
Sutton Forest	100
Bowral and Nattai	50
Ulladulla	100
Cobbitty	75
Junberoo	100
Infirmary	100
St. John's, Parramatta, curate for outlying districts	80
Woolloomooloo, for Curate	75
St. George	100
Burrawang	50
Lithgow and Wallerawang	100
Pitt Town	100
Watson's Bay (Curate)	50
Dapto	100
St. David's	50
Balmain West	80
Campbelltown	65
Manly (Pittwater)	50
Midgon	50
St. Luke's, Sussex-street	75
Appin	100
Emu and Castlereagh	80
Newtown (Curate)	50
St. Paul's (Curate)	75
St. Simon and St. Jude's	100
Prospect and Seven Hills	50
Association's Secretary	150
St. Michael's (Curate)	50
Bulli, Wollongong	75
St. Saviour's	100
Enmore	100
Macdonaldtown	100
St. Mark's Curate	50
Enfield	100
Mount Victoria (six months)	25

N.B.—The stipend for St. Paul's Curate was only required for one month.

CATECHISTS.—Camden District, £75; Windsor District, £75; Lane Cove, £75; North Willoughby, £75; Broughton Creek, £50.

FROM RECORDS.

Number of persons confirmed in 1880, 1277.

Ordination (May, 1880).—3 Deacons, 2 Priests; (21st December, 1880), 6 Deacons, 3 Priests.

Churches Licensed for Divine Service.—Nowra, Colo, Emory, Camperdown Mission House, Lithgow, Seven Hills, St. Saviour's (Roffern).

Number of Clergy, January, 1880, 98; December, 1880, 103.

Deceased during the year, 2; left the diocese, 3.

Three new parishes have been formed in accordance with the provisions of Ordinance—Enmore, Macdonaldtown, St. Saviour's Redfern.

Sites have been secured for churches, and new parishes will be formed at Summer Hill, Leichhardt, and Croydon.

Churches enlarged.—St. Thomas, Willoughby; St. Thomas, Balm-in-West.

NOTE.—One of the six deacons ordained on December 21st had letters dimissory from the Bishop of Melanesia, and has gone to New Caledonia.

DEVOTIONAL READING.

AN ENQUIRY FOR THE NEW YEAR.

"Lord, what wilt Thou have me to do?"—Acts ix, 6.

The soul, awakened to a sense of its responsibility and sinfulness, looks up for guidance and direction. It feels its ignorance, and knows not how to proceed. It is fearful of mistakes. The past has been a time of error and wandering from God, and now it wants to take the right course and be kept therein. Hence the anxious question, "Lord, what wilt Thou have me to do?"

It is a token of entire submission to Christ's will. The soul has no other desire now than to be directed and controlled by Him. And its feeling is—I am blind, ignorant, and incapable of choosing my own way. Show me, therefore, what I ought to do!

It is *Thou*, Lord, who hast a right to guide me. Thy will and not my own shall henceforth be my rule. I want, therefore, to know what Thy will concerning me is.

"I dare not choose my lot;
I would not act if I might;
Choose Thou for me, my God;
So shall I walk aright."

What then wilt Thou have me to do? Me, in the station in which I am placed? Me, in the particular circumstances with which I am surrounded? Me, in the several relations I bear to others? Me, with the slender means of usefulness which I possess, or gifted with powers and means of influencing or doing good to others, which some have not?

What wilt Thou, Lord, that I should *do*? I want to be Thy servant, to perform that which pleases Thee, and which shall tend to glorify Thee in the world. What then are the duties laid upon me? Show me what I am to do as a *Christian*. I have vowed to be wholly Thine. Teach me how I am to act for Thee, that I may fulfil my appointed task, and exhibit Thy life within me.

Such are some of the lines of thought which are suggested by the inquiry before us. If they are followed out, how many useful paths which they lead the inquirer into, at home, in society, and to the world at large.

The young man or young woman setting out in life; the husband or wife, the parent or child, the brother or sister, the Christian minister, the communicant, the Sunday-school teacher, the district visitor, and every other Christian worker, and every one who has the power for work should make this inquiry. And we feel sure that if they do, many a new way of usefulness, or many an improvement upon the old will be the result. It involves both what more and what better—the new and the old—but all done for the Lord.

THE MONTH.

VICTORIA has lost one of its most prominent men. Sir Redmond Barry has been removed by death. His place will not soon be filled. He had spent 40 years of his life in the colony, and had won the esteem of all classes of the community. He adorned the Bench, of which he was a member, and was distinguished by a fair and impartial exercise of his judicial functions. His name is intimately associated with most of the public works of Victoria. The Melbourne University owes its existence to him. He may be called the founder of the Free Public Library of the colony. He took a large interest in the various Intercolonial Exhibitions which have been held. In a word, he was ever ready to promote any public undertaking which was calculated to advance the welfare of the people.

THE South Sea Islands have been the scene of another frightful tragedy. Scarcely a month passes now without some record of cruelty perpetrated by the savage inhabitants of these islands. The last, and perhaps the most atrocious, is the attack which was made last October upon the captain and five men of H.M.S. Sandfly, by which valuable lives were sacrificed. These savages seem, in many instances, to be animated by a spirit of revenge. They have been injured by Europeans who have visited the islands for the purposes of trade, and they seek for the speediest revenge. But this cannot be set forth in every case, and there seems to be no way of accounting for many of these acts of cruelty, except by crediting them with a thirst for blood. The question of how to deal with these people is becoming more serious every day. In the interests of our fellow-countrymen, it is necessary that these Islanders should be taught that they cannot take human life with impunity. At the same time we must not forget the moral and spiritual darkness in which these

unhappy creatures live, and we should be moved by cruelties such as that we now refer to, to put forth greater effort for the spiritual enlightenment of the heathen. The only real remedy for this state of things is the Gospel of our Lord and Saviour Jesus Christ. We have not to look far for evidence of the power of the truth to subdue the murky wills and affections of sinful men. Islands, which a few years ago were the scenes of cruelties as horrible as that we lament, are now the abode of a peaceful, quiet people, who have become subject to the elevating influences of the Christian religion.

THE Anglo-Israel Association has held its annual meeting. We were somewhat surprised to find that it was still in existence. We thought that the craze had died out. Still more surprised were we to find that two hundred persons had committed themselves to the principles of this society. Our astonishment has also been excited by the revelation of the report presented, that upwards of £100 have been raised and expended in carrying out the object of the association. More than this, we find that prominent members are busy in endeavouring to extend the faith of the Anglo-Israelites. Bathurst has been visited and enlightened upon the subject of the identity. Some have come all the way from New Zealand as Propagandists. But, after all, should we be surprised, for the Scripture of Truth declares that the time would come when men "should be turned unto fables." We have lived to witness this.

OUR beloved diocese has passed the 26th year of his Episcopate. It is one of our many mercies that he has been so long spared to rule the church in this diocese, and to influence, as he undoubtedly does, the whole Australian church. His wisdom and piety have combined to render the diocese of Sydney one of the best and purest in existence. We rejoice that he still retains, to a large extent, his physical and mental powers, and that his loyalty to the Gospel of Christ is as decided as ever it was. Our earnest prayer is that each year of labour may prove increasingly satisfactory to himself and profitable to the church over which he presides.

SYDNEY swarms with publications of the most questionable character. Some of these represent the ignorance and infidelity of the day; others supply the licentious with the pabulum, which their depraved nature craves after. Our legislators saw the evil which was likely to result from the unrestrained circulation of such literature, and passed an act to suppress it. We are glad to see that, under that act, a Sydney printer and publisher has been convicted and punished. Our thanks are due to the officer who, in spite of the badgering of an attorney employed for the defence, carried this matter through. The horrid impurity of the city must vex the soul of every right-thinking person, and anything which tends to its suppression should be warmly commended.

ALL kinds of athletic amusements engage the attention of our young men—and old men too—at this season. Boating and cricketing are the principal attractions in this direction. These sports seem to have taken hold of our Australian youth, and are pursued with a vigour and success which prove that our climate is not unfavourable to physical development. We rejoice greatly that these two phases of outdoor amusement have become so popular, because, while affording the recreation and exercise which nature demands, and which our young men will have, they are innocent in themselves, and exert an influence which is likely to be useful in after life. But we lament much that elements have entered into these amusements which are calculated to destroy them in the estimation of right-minded people. We protest against the practice of betting, which has become a perfect mania with a very large class. Nothing takes place without bringing to the front a number of persons who are anxious to benefit themselves at the expense of others. We know that in connection with the late international boat race, many have lost money by which they themselves, and their families, have been inconvenienced, and in some cases ruined. Is it too late to remedy this? Is it not possible to rescue our legitimate and profitable amusements from that wretched system of betting which, we think, should be distasteful to every straightforward individual? Cannot gentlemen who are disinterested promoters of cricket and aquatic take this matter in hand, and deliver these pastimes from the degradation to which they are doomed if the evil referred to is not checked?

THE Advent Missions are over. In seven parishes, in and around Sydney, special effort has been made to reach the careless, and bring the sinner to repentance. The Mission commenced on Sunday, the 5th of October, and was continued until the 12th. Services were held every day, and were largely attended in most cases. The results have been encouraging. Many who were strangers to God have been brought "nigh by the Blood of Christ," and believers and church-workers have been quickened and revived. Every mission confirms us in the belief that such efforts are much needed, and are specially owned of God. We hope that every parish in the diocese will take up this work.

THE SUNDAY SCHOOL INSTITUTE may now be reckoned among the established agencies of the Church in this diocese. On the 14th of December the officers and committee were appointed, and work, we suppose, will be earnestly undertaken. Anything which tends to render the Sunday-school more effective is of immense importance to the church. We commend this movement to the favour of the clergy, superintendents, Sunday-school teachers, and members of the church generally. If all who are engaged in Sunday-school work would join, and interest themselves in it, we should have a vigorous institution, which could render service of untold value to the country, by regulating and promoting sound and systematic religious instruction for the young members of the church.

THE Minister of Public Instruction has not been idle. Regulations have been published in the *Government Gazette* for the establishment of *High Schools* and *Superior Public Schools*. High Schools may be established in populous districts, where the attendance of not less than fifty duly qualified pupils is guaranteed. The qualification for pupils consists in having passed a satisfactory examination on the subjects prescribed for a *fifth class* in a Public school, and being above the age of 14 years. Any Public school of the 1st or 2nd class may become a Superior Public School if, after enquiry, it is found that there are in attendance thereat not less than *twenty pupils* who have passed through the course of instruction prescribed for a *fourth class*. In Superior Public Schools, additional lessons are given, either during or after the ordinary school hours, so that the general working of the school be not disarranged. The additional subjects are *for boys*, mathematics, physical science, Latin, and drawing; *for girls*, French, the piano, and drawing; other branches of instruction may be added, if it be found requisite. Provision has also been made for the appointment of tithe-teaching teachers. School boards have been appointed for the various districts. All the machinery contemplated by the Public Instruction Act has now been set in motion, and we shall watch with great interest the operations of the new Act.

A MEETING of an interesting and important character was held recently in the City Mission Chapel. It was convened by the committee appointed by the Synod for the purpose of promoting religious instruction in the Public Schools. The object of the meeting was to interest the parents of the children attending the Public Schools, and the public generally, in this great work. The Bishop of Sydney presided, and interesting addresses were delivered. This is a step in the right direction, and we hope that similar meetings will be held in other localities. The privilege conferred upon us by the Public Instruction Act is very great, and we do well to enlist the sympathy of all interested persons in the effort which is being made to avail ourselves as largely as possible of it.

THE new Parliament has been opened with all the usual ceremony. After the holidays we suppose the honourable members will settle down to work in real earnest, and we shall find out what our new representatives are made of. We are a little curious to see what fruit will result from the plentiful sowing of promises on the hustings and in electioneering addresses. The new House has done well in securing the services of Sir George Wigram Allen as Speaker. We hope that Mr. Cameron's appointment as Chairman of Committees may prove equally satisfactory. Parliament will not meet again until January the 11th.

WHEN will the members of the church awake to the duty of giving, and deliver us from the reproach of fancy fairs, exhibitions, &c., to raise money for church purposes? The world justly questions the influence of religion when professing Christians allow the church to languish for want of money. If religion is not potent enough to open the pockets of those who profess it, then it is not worth much. If all Christians would give a tenth of that which God has given to them to God's work, there would be enough and to spare, and we should not have to suffer the degradation to which we have referred. It would be well too, if those who are interested in the raising of funds remembered that God has said "The silver and the gold is mine;" and that He has never failed to supply everything needful for His work when, in fact, He has been appealed to.

CHURCH NEWS.

Diocesan Intelligence.

RELIGIOUS INSTRUCTION IN PUBLIC SCHOOLS.—The Bishop of Sydney presided at a meeting, held on the 2nd December, in the City Mission Chapel, Sussex-street, in support of the effort now being made, in accordance with certain resolutions of the Synod, to promote the imparting of religious instruction to the children of our church in the Public Schools within the diocese. His Lordship, whilst still strongly in favour of Denominational Schools, and deprecating their proposed extinction, and most anxious for their being retained wherever it was possible, through the loyalty and generosity of churchmen, to do so, thought, nevertheless, that it was the part of wise men to avail themselves of the opportunities afforded for tending the children of our church in Public Schools, and particularly was it the duty of the clergy to follow the lambs of their flocks into these schools. He hoped that any attempt at their further secularization would be most strenuously resisted. The Bishop was followed by the Rev. E. G. Hodgson,—who explained the manner in which the Committee, appointed by the Synod, proposed to assist the clergy to give instruction in Public Schools, and the necessity for liberal assistance from the laity, especially from the parents of the children, to secure that assistance,—by the Rev. G. Brown, the Dean of Sydney, and by Mr. Alexander Gordon, and Judge Wilkinson. The meeting was not so large as it might have been thought the importance of the question would have collected. On this point we gladly quote the concluding

words of Mr. Gordon's speech:—"The meeting was a small one, but it was only the beginning, and larger ones would follow. He had always fought as hard as he could for Denominational schools, because he thought they were the best; but he held that it was, under the present circumstances, the duty of all good churchmen and politicians to carry out the Education Act in its entirety."

ST. ANDREW'S CATHEDRAL.—The usual Anniversary Services, to commemorate the consecration of the Cathedral, were held on St. Andrew's Day. At the Morning Service the Bishop preached, and the Holy Communion was administered. In the evening there was a very full choir, which rendered the service in a manner of which we cannot speak too highly, and which we heard described by good judges of cathedral music as *most effective*. It was Dr. Corlette's last appearance as Precentor, and it was felt by the members of the choir, that in appreciation of his valuable services in the performance of the duties of the office, since the consecration of the cathedral twelve years ago, he should be gratified by having satisfactory proof given him that his labours had not been fruitless; and that, as their result, it was possible to have a choral service in Sydney which would bear favourable comparison with any to be heard in our English Cathedrals. We trust, and we hope the hint will be taken in good part, that the reputation the choir have thus won for themselves on this particular and exceptional occasion, will be maintained. A thoughtful sermon was preached by Canon Günther, principally in reference to the Cathedral and the lessons taught by the recurrence of its anniversary. On the following Saturday, the usual dinner to the Chapter, the Precentor, the Organist, and the members of the Choir, was given by the Bishop and Mrs. Barker at Bishops-court.

SUNDAY SCHOOL INSTITUTE.—On Tuesday evening, the 14th December, a meeting of the members of this Institute was held at the Church Society's Rooms, under the presidency of the Dean, for the election of the first Office-bearers and Committee. The following were elected:—Secretary, Rev. Dr. Marriott; Treasurer, Mr. F. W. Uther; clerical members of committee—the Dean, Rev. Canon Günther, Revs. R. Taylor, H. W. Mort, W. Hough, A. Yarnold, T. B. Tress, and A. W. Pain; lay members of committee—Messrs. V. W. Giblin, J. Roberts, J. Marshall, W. E. Pearson, C. Moore, John Clarke, Dr. Beatty, and Mr. Bardsley. It will be seen that some of the largest schools in the city and suburbs are not represented on the Committee, most probably from their having failed to affiliate themselves to the Institute. We hope that, in time, all our Schools will join the Society, and that it will, unlike its predecessor of some years back, meet with very general and continued support and co-operation.

THE CHURCH LOAN BUILDING FUND.—We are happy to learn that this fund is progressing satisfactorily, nearly £7000 having been raised. A circular explanatory of its objects, and soliciting pecuniary aid, has been addressed to the laity of his diocese by the Bishop. The following Rules have been prepared by the Committee of Management:—

1. This fund shall be designated "The Church Buildings' Loan Fund for the Diocese of Sydney."
2. This fund shall be formed by subscriptions, donations and legacies, and by such moneys from the Endowment Fund and the funds of the Church Society as may become applicable to the purposes of this fund.
3. The object of the fund shall be to encourage and assist the payment of existing debts on church buildings, and to promote the erection, enlargement, or improvement of churches, parsonages, and school-houses, in the Diocese of Sydney, by loans without interest.
4. This fund shall be provisionally administered by the committee of the Church Society for the Diocese of Sydney, who shall appoint a sub-committee to consider and report upon all applications for loans.
5. There shall be a treasurer (or treasurers) and a secretary of this fund, who shall be appointed by the committee of the Church Society.
6. All moneys of this fund shall be deposited from time to time to its credit in one of the Sydney banks, and its account shall be operated upon only by the joint signatures of the treasurer and secretary of the fund for the time being by order of the committee.
7. The committee shall meet half-yearly for the purpose of considering applications and granting loans. All applications for loans shall be sent to the secretary of the fund not later than the last Monday in June, and December.
8. Loans may be made of amounts from £50 to £1000, and shall be repaid in quarterly or half-yearly instalments extending over a

period to be determined by the committee in each case, but in no instance exceeding ten years. A charge at the rate of 10 per cent. per annum shall be made upon all overdue instalments.

9. Of the debts proposed to be liquidated, or—in the case of new erections, enlargements, or repairs, of the sums proposed to be expended—a certain proportion to be determined by the committee shall be raised by local effort within a specified time.

10. Trustees or others obtaining loans from this fund shall give such security as the committee shall deem sufficient for the due repayment of the same, and the fulfilment of the conditions attached thereto.

11. Applications for loans from this fund shall not, as a general rule, be entertained unless the property upon which the same is to be expended, is duly secured to the Church of England in the Diocese of Sydney, and unless the parish in which such property is situated has, or will engage to establish, within a time to be agreed upon, an auxiliary to the Church Society.

ORDINATION.—The Bishop of Sydney held an Ordination in the Cathedral, on St. Thomas' Day, the 21st December, at 11 a.m. The candidates were presented by the Dean. Prayers were read by the Rev. R. L. King, and the Bishop was assisted at the imposition of hands by the Dean and Canons Stephen and Hulton King. Canon Moreton assisted also at the celebration of the Communion. The sermon was preached on "For me to live is Christ," Philip i., part of 21, by the Rev. A. L. Williams, Principal of Moore College. The following gentlemen were admitted to the Priesthood:—Revs. Hugh Walker Taylor, B. A., (Sydney); R. J. Ross Edwards, B.A. (Sydney); and Thomas Harrison, Moore College. The following were ordained Deacons:—Joseph Campbell, B.A. (Sydney); George Henry Muzy, Moore College; Edward David Madgwick, Moore College; Luke Parr, Moore College; George Scott, Literate; and Frederick Thomas Trivett, Literate. The Gospeller was Mr. Muzy. The Revs. E. D. Madgwick and Luke Parr were formerly Wesleyan ministers, and Mr. Trivett a Congregationalist. Mr. Scott, who arrived from England by the Siam, was ordained by Letters Dimissory for the Missionary bishop in Melanesia, Dr. J. R. Selwyn, for work in New Caledonia.

EIGHT DAYS' MISSION.—The proposed Advent Mission was held from the 5th to the 12th December, in the following parishes:—*Petersham*—Mission Preacher, Rev. Alfred Yarnold; *Macdonaldtown*, Rev. J. D. Langley; *Gladesville*, Rev. Stanley Howard; *Ryde*, Rev. R. Eva; *Christ Church, North Shore*, Rev. J. N. Manning; *Randwick*, Rev. J. Vaughan; *St. Simon and St. Jude, Sydney*, Rev. T. B. Tress.

CLERICAL.—The Rev. Canon Moreton has withdrawn his resignation of St. Peter's, Woolloomooloo. The Rev. Canon O'Reilly's health is, we are happy to say, much improved by his stay at Springwood, on the Blue Mountains. The Rev. Joseph Campbell, one of the Deacons ordained on St. Thomas's Day, has been licensed as Curate of St. Michael's Surry Hills, and the Rev. Luke Parr, as Curate of St. David's, to officiate at St. Simon and St. Jude's. We understand that the Rev. F. Trivett will, for a time, assist the Rev. Joseph Dark at McDonald Town. The Rev. G. Brown succeeds Mr. Vaughan at Penrith.

NEW ORGANS.—The following churches have been recently provided with new organs, in connection with which there have been either Special Services or "Recitals":—St. Peter's, Cook's River; All Saints', Petersham; St. Peter's, Woolloomooloo; St. Barnabas, Sydney; St. John's Parramatta.

THE DROUGHT.—A numerously attended meeting of the clergy of the city and suburbs was held on Tuesday afternoon, the 28th December, to consider the propriety of setting apart a special time for prayer to Almighty God that He would be pleased to avert the serious evils likely to arise from the continued drought. The Bishop presided. After considerable discussion, in which the Revs. Canon Moreton, R. T. Willis, E. M. Saliniere, C. F. Garnsey, C. Baber, and Joseph Barnier took part, a resolution, proposed by the Dean, and seconded by Canon Stephen, was carried, asking the Bishop to issue a circular requesting the clergy to use the prayer for rain, and to hold such special services for the deprecation of the threatened calamity which in their discretion might seem best.

STANDING COMMITTEE.—The Rev. J. D. Langley has been appointed a member of this Committee in place of Canon O'Reilly, resigned.

Parochial Intelligence.

THE REV. CANON WALSH, CHRIST CHURCH, SYDNEY.—On the evening of the 20th December there was a large and enthusiastic gathering of the old scholars, parishioners, and friends of the Rev. W. H. Walsh, in the School-room of this Parish, to welcome Mrs. Walsh and himself on their return to the colony. The chair was taken by the Rev. C. Garnsey, Incumbent, who explained in appropriate language the object of the meeting, and read the following address, which was very numerous signed, the first signature being that of the Lieutenant Governor, Sir Alfred Stephen:—

"To the Rev. William Horatio Walsh, M.A., prebend of Lichfield, incumbent of Pen, Staffordshire, England.—We, the undersigned friends, old parishioners, and scholars of Christ Church, desire to bid you the heartiest welcome on your return to the shores of Australia. Sixteen years have now passed since your departure for England, when the varied ties which had bound us together were severed, and as it seemed to us in the issue, on your appointment to preferment and honour in the mother Church, severed for ever. You carried away with you then our best wishes and our heart's deep affection, while we had to sustain the loss of a sincere friend, an affectionate and zealous pastor, and a guide to whom we had looked up with unerring confidence. You have ever lived in our memories, and your name has been treasured as a loving reminder of the happy intercourse we were permitted to enjoy with you. We are now deeply thankful that we are enabled to meet you once more, and to revive the old and cherished associations of the happy past. It is, indeed, a great privilege thus personally to greet you and Mrs. Walsh again, and to assure you of the continuance of our esteem, affection, and love. We trust that you may yet be spared to us for some years to come, that we may have occasional opportunities of receiving your ministrations, and that your return to Australia may be accompanied with restoration to health, and with every other blessing you can desire.—We remain, dear Mr. Walsh, with sincere respect, your faithful and attached friends."

Mr. Walsh, on his rising to reply, was greeted with loud cheers by the large assemblage, and several times in the course of his touching felicitous speech he was interrupted by similar manifestations of the warm affection entertained for him by those present. A thanksgiving service (choral) was held immediately afterwards in Christ Church, which was crowded. The prayers were intoned by the Rev. Thomas Kemmis. There was a very full choir, many old members, who used to sing when Canon Walsh was incumbent, giving their assistance. The anthem, the psalms, and the service were specially chosen for the occasion. Before pronouncing the benediction, Mr. Walsh delivered a most impressive address. Amongst those present we observed Canon Stephen, Revs. C. D. Fiddie, J. Blomfield, E. M. Saliniere, C. Baber, W. Hough, T. Unwin, H. Britten, Wallace Mort, and Charles Walsh, of the Newcastle diocese. Mr. Walsh, we were glad to see, looked better than, after the serious illness he has recently suffered from, could have well been expected. Altogether, he is but very little altered, a fact which seemed to give great satisfaction to the crowd of loving friends who assembled to give him this welcome. He has come out to the colony on a visit, with the view of trying the effect of its more genial climate on a constitution which has been much tried of late by severe illness.—We understand that it is his intention to reside at Bodalla, the estate of his late dearly-loved friend Thomas Mort, for which place he left Sydney on the 22nd, accompanied by Mrs. Walsh.

GLADESVILLE.—On Tuesday evening, the 14th December, the parishioners of Christ Church presented, through the Churchwardens, an address to the Rev. R. L. King and Mrs. King, expressing their appreciation of the services rendered by them to the cause of religion during their stay in the district, as also their unfeigned regret at their contemplated departure for Sydney. Accompanying the address was a very handsome tea urn and fruit stand.

ST. SAVIOUR'S, REDFERN.—A meeting of the parishioners was held on Monday evening, the 20th December, for the election of Churchwardens and for other business. After some discussion it was resolved that a portion of the seats should be let. We are glad to hear that this new church is very largely attended—in fact that it has been crowded every Sunday, since its opening for Divine Service, by a very numerous congregation of attentive and interested worshippers. The accommodation provided is not adequate to the needs of so thickly populated a locality. We therefore hope that the energetic incumbent will soon see his way to some enlargement of the present building. The following were the Churchwardens appointed,—Mr. Dean

(by the Incumbent), Alderman Young, and Mr. H. Martyn.

ST. THOMAS', NORTH SHORE.—A Bazaar was held in the Garden Palace on the 10th and 11th December, under the patronage of the Governor and Lady Augustus Loftus, and other distinguished personages, in aid of the debt incurred in the enlargement of this church. The indefatigable exertions of the incumbent, Mr. Child, and his goodly band of zealous helpers, were rewarded by a very fair amount of success, and a considerable reduction was made in the heavy liability for which the parish is responsible.

RICHMOND.—On Sunday (19th) after the usual business of the Sunday School in connection with St. Peter's had been gone through, the Rev. Dr. Woolls, in the name of the teachers, presented a handsome set of books to Miss Celeste Long, on the occasion of her approaching marriage and removal from Richmond. This exemplary young lady had been a teacher in the school for nine years, having commenced the work under the late incumbent the Rev. John Elder, and had distinguished herself by regular attendance and unwearied zeal in teaching. In presenting the volumes ("The Family Altar" and "Chambers' Information for the People" elegantly bound), Dr. Woolls referred to Miss C. Long's services and the self-denial she had exercised in promoting the best interests of the school. He feared that there would be some difficulty in supplying her place, for she had not only acted well her part of teacher, but she had for many years contributed materially to the school by collecting funds for the annual prizes. However that might be, he was merely speaking the sentiments of the teachers, when he said that Miss C. Long carried with her the good wishes of those with whom she had been associated, and their prayers that she might be happy in the new relation of life in which she was about to enter.

ST. BARNABAS'.—A large congregation gathered in the church on Wednesday, 22nd December, when the new organ was used for the first time in public worship. It is a splendid instrument, and, although the first cost and incidental expenses will bring the price to upwards of £900, the parishioners have a satisfactory equivalent for their money. Mr. Stanley kindly played on the occasion, assisted by his old pupil, Mr. Dupain, the organist of the church. It is intended to have organ recitals by the leading professionals in the city, when the lovers of more ornate music than is used in our Sunday services may have their taste gratified, and the debt, £250, remaining on the organ may be lessened by collections.

ULLADULLA.—The annual festival of the Redherd Sunday School was held on the 12th December. Fifty children were present, and about the same number of adults. The Milton and Ulladulla schools had their festival on the 12th November. About 250 children assembled on the occasion.

KANGAROO VALLEY MISSION DISTRICT.—Church work is progressing favourably. The annual festival of the Barragarry Sunday School was held at Mr. Alick Osborne's, where Mrs. Osborne, assisted by Miss Hughes, entertained the young folks, who received from the hands of the former lady handsomely bound books as prizes. The Sunday School building attached to the Church of the Good Shepherd is being enlarged, and will form a commodious parish room as well. A temporary church is in course of erection at Fern Hill, Upper Kangaroo River, on a site given by Mr. Wm. Brain, to accommodate from 85 to 100 persons. It is hoped that this "Church in the Wilderness" will be ready for service by next Easter. A Sunday School has already been organized under the superintendence of Mr. R. R. Bims, assisted by Mr. R. Graham and others.

BOWRAL AND MITTAGONG.—The recent confirmation for these united parishes was an occasion of great interest to the district. Thirty-two candidates were presented to the Bishop, nearly half of them being from Mr. Southey's school at Oaklands. There were also fifteen candidates from the Wingiearribee district. They were all very reverent and attentive, and seemed to listen earnestly to the Bishop's addresses. The church was crowded to excess, and we were made to realize more than ever the lamentable mistake of building such a church as ours in a rising township like Bowral. Not only is it very unsuitable for the cold climate of the mountains, where we have only four

months of warm weather, so that three small stoves are not enough to make it comfortably warm; but it was made complete in its plan at first, though accommodating less than 150 persons in its seats. The summer congregation is already up to that number at times, and in a few years will far surpass it, in all probability; but no enlargement can be made without spoiling the proportions of the church, at the same time spending a comparatively large sum of money. The interior of the church is decidedly good, the open central tower giving a remarkable effect, with its four equal arches of solid and not ungraceful proportions; but the external appearance is such that we doubt whether it would have pleased even the "early English," after whose taste it is said to be built. We hear it on good authority that the present incumbent, on his first visit, asked his host at the dinner table, in all sober innocence, what that building was which he had noticed on the hill. There seemed some uncertainty as to which building he could be alluding to, whereupon he said that it might be a convent or a brewery, he could not tell which. When told that it was the church, his church, he concluded that it was not the same building as the one he referred to, until it was actually pointed out to him. The most recent and probably the most sensible idea is to use this building for Sunday School, &c. (though it cost nearly £1,800), and obtain Mr. Blacket's services to put up an entirely new church like some of the exceedingly good and pretty structures which he has planned and erected in so many places. The money required to enlarge the present church, added to the cost of a school-room, which is badly wanted, would go far towards building the main part of a fine little country church, such as Mr. Blacket designed for Mittagong, which is universally admired. But the heavy debt on the parsonage, which is just completed, will remove this plan to some five years of the future; and meanwhile the church work must be cramped for want of a place of worship sufficiently large. The Churchwardens have managed to crowd in a few more pews, so as to accommodate 174 persons, or a few more with additional squeezing; but this is unsatisfactory, and a few years will render further action absolutely necessary.

Inter-Diocesan News.

SYNOD OF THE DIOCESE OF NEWCASTLE.

(FROM A CORRESPONDENT.)

To the article in the December number of the *Record*, on the address of the Bishop of Newcastle, it seems desirable to add some information on the work of the Synod in general, for the benefit of other dioceses. A brief summary is all that can be attempted here, in which matters of local interest may be passed over.

The Bishop's address was received with marks of warm approval, and even of enthusiasm, and the motion of thanks carried by acclamation. After the appointment of Secretaries and Committee of Elections, the reports of the several bodies entrusted with various duties were presented and received, and several bills, of which notice had been given by the Secretary of the Diocesan Council, were read a first time but were not further proceeded with.

A communication from the Metropolitan was read by the Bishop, in which request was made that the Synod would concur in approving the bill to incorporate a body of trustees, which had been prepared and accepted at the last session of the Provincial Synod, that it might be submitted to the Legislature. Canon Selwyn introduced the bill, and the discussion on it occupied the most part of a day. There was great difference of opinion, at first, as to whether the Synod would do right in entertaining it at all, upon the ground that the mode of procedure adopted with regard to it was not in accordance with the Constitutions, and, in principle, was inconsistent with the view always taken by this Diocese of the manner in which matters of common interest to the Church, and involving application to Parliament, should be dealt with. The history of the bill was given, and it was shown that it was substituted in the Provincial Synod for a measure proposed by a committee of that Synod appointed at a former session, and that it had not the constitutional sanctions provided, inasmuch as the

subject had not been jointly referred to the Synod by all the dioceses. The necessary authority, as rightly issuing from the representative body of the Church in the colony being wanting, it was sought to remedy the defect by obtaining the approval of the several Diocesan Synods. To consider the bill, with a view to submitting it to Parliament without the authoritative sanction of the Provincial Synod, was held to be wrong, and there was no use, therefore, in proceeding with the matter. On the other hand, it was argued that the joint reference was required only for ordinances and determinations binding directly upon the Church by the powers of the Provincial Synod itself, and that the Provincial Synod had proposed and approved it only as a draft for Parliament to deal with, and it was therefore competent for the Diocesan Synod to approve or disapprove, and their acceptance or non-acceptance of it would influence Parliament in the course it took with the bill. It was shown that if the bill could be accepted *in globo*, there should be no difficulty in joining with other dioceses in approving it, and the application to Parliament would still be theoretically correct, as coming from the Provincial Synod through a committee of its own appointed to that end. But if, on consideration, the bill was found to be acceptable, only with amendments, that then it would be proper to require the assent of the Provincial Synod to its amended form, as the committee was only empowered to submit the bill as passed by the Provincial Synod. As the Synod was desirous of co-operating, so far as possible, with other dioceses, this view was admitted, and the merits of the bill discussed.

It was admitted by all speakers that there was great pressing necessity for such a bill, and those who preferred the mode of dealing with the subject recommended by the Committee of the Provincial Synod, viz.:—by incorporating the Church, and forming one or more representative bodies to manage its property (after the Irish model), were content in view of this necessity to accept this bill as the choice of the majority. It was shown that it secured the safe custody and proper management of all properties now vested in the Bishops or in trustees, by providing, that with the consent of present holders, they might be vested in such bodies of trustees as each Synod might appoint. Powers of sale appeared also to be given to such bodies of trustees, and specific trusts carefully guarded. It was shown, however, that the operation of the bill would be confined to those properties which were now in a safe condition; that is, where the trustees were existing and capable of dealing with them, and "consenting," as required by the bill, but that the properties whose present condition afforded the strongest claim for the necessity of the bill would not be affected by it. Such were the cases where there had been no filling up of vacancies in the body of trustees, and there were no trustees, therefore, to consent to the transfer, and where the Bishops did not hold letters patent, and it was therefore doubtful whether property vested in a Bishop, was vested in him as his legal successor as trustee. In these cases, there could be no legal consent given as required in the bill. Many properties were thus in a position in which legislation was required to secure them, and as this bill did not touch them, it was strongly felt that it would be unwise to submit it to the Legislature when another application would have to be made to remedy this evil.

The Synod then decided to consider the bill, and after getting over some difficulties as to the proper mode of dealing with it in the form presented in Committee, the 4th Clause—that, namely, which makes it lawful for properties to be transferred to the bodies of trustees appointed by Synod, with the consent of present trustees,—was amended by the addition of two provisions, one declaring that property vested in a Bishop should be held to be vested in the Bishop for the time being, notwithstanding that such Bishop may not have been appointed under letters patent; the other providing, that where there were no trustees to give consent to transfer of trusts, the consent of the Bishop should stand in place thereof. As amended, the bill was then approved by Synod; but the Synod did not concur in its being submitted to Parliament, either in its original form or as amended without further reference to the Provincial Synod, for which the following reasons were adduced:—that whatever measure application was made to Parliament for, should be in the form, and of the nature which the Church itself asked for, so that the laws affecting its welfare, although

enacted by Parliament, should be what the Church had itself proposed; that to every particular of what was asked for the Church should, as one body, represented by its central Synod in the colony, consent; that the original bill assented to by the Provincial Synod was unacceptable, as being defective, and that the amendments proposed by this diocese required the same assent of the other dioceses, jointly given through the Provincial Synod, as the original bill had; that the Committee appointed by the Provincial Synod had no power to deal with amendments on these grounds; therefore the Synod's decision was that the amended bill be approved and referred back to the Provincial Synod again.

When this matter was disposed of, the Synod proceeded with the elections, which resulted as follows:—*Diocesan Council*: Venerable Archdeacon Child, Revs. F. D. Bode, Canon Selwyn, J. Shaw, Canon Tyrrell, S. Simm, and Messrs. Cotton, Lee, Logan, Gould, Bolton and Darley. *Presentation Board*: Ven. Archdeacon Child, Rev. W. S. Wilson, and Mr. F. R. White. *Provincial Synod*: Rev. Canon Selwyn, Ven. Archdeacon Child, Revs. W. S. Wilson, Canon White, F. T. Bode, and Canon Tyrrell, and Messrs. Hungerford, Lee, Bolton, F. R. White, Windeyer, and Logan. *General Synod*: Ven. Archdeacon Child, Revs. Canon Selwyn and W. S. Wilson, and Messrs. Bolton, Hungerford, and F. R. White.

The motion for adoption of the report of the Diocesan Council caused prolonged discussion, turning chiefly upon a reference to the refusal of the executors of the late Bishop's estate to furnish reports and accounts to the Diocesan Council, as requested by the Council. The difficulty was met by adding to the report words explaining that the executors had declined to give information on the ground that the Diocesan Council was not the proper body to receive it from them. In the debate, it came out that the state of the properties was satisfactory, and a layman who had lately seen the stations gave a glowing account of their condition and capabilities. Some strictures were made on the action of the Council as exceeding the terms of its constitution, and as claiming for it an undue influence in the affairs of the Diocese, from which it was defended on the ground of being the executive of the Synod, and having elastic powers, and having only followed the usual practice, and the report as amended was adopted.

Resolutions were passed providing for (1) the appointment of a committee to receive and report upon accounts of the properties of the late Bishop in which the Church is interested. (2) The transfer of the Bishopric Endowment Fund from the present trustees to the Church Property Trustees, appointed under the Church Property Trustees Ordinance. (3) The transfer, in like manner, of the endowment of the Stipend Fund, and (4) the floating balance being also held by the Church Property Trustees. This last is a trust fund, handed down from the old Church Society, for providing against temporary deficiencies in the Stipend Fund, by advances to be repaid at the end of the year, and there was much discussion as to whether it should be in the hands of the Diocesan Council, or of the Church Property Trustees. Several other resolutions were passed relating to the ordinary working of the diocese, upon which no discussion of interest arose, and, owing to the late hour to which on the last day the proceedings were protracted, there was much hurry at the later stages.

Upon the whole the Session was held to have closed most satisfactorily. Warm, and even unpleasant, discussions had been anticipated upon several points, but these fears were only in very small degree realised, and the results arrived at produced entire harmony. The Synod had but one feeling in passing with acclamation its vote of thanks to the Right Reverend President, that to his ability, clearness of apprehension, impartiality, and genial courtesy, it owed in very large degree the happy result of the session.

ORANGE.—On Christmas Day the church was decorated by a party of ladies who divided work by arrangement, and each completed her own design. Mrs. Whitney and Mrs. Waddell took charge of the chancel, lectern and font, Mrs. Fisher of the north and south transepts, and Mrs. Codrington of the reading desk, all of which were hung with appropriate texts, formed in white letters on scarlet ground, bordered with ivy and berries. Mrs. McLachlan furnished all the flowers required, and a band of cheerful helpers. The

other portions of the church were fully decorated. Mrs. W. H. Elwin's beautiful gift, the Communion cushions, were placed in front of the rails for the first time. They are worked in canvas of a very fine gauge, and being 24 feet long, have required close work for the past two years. They are a fair-simile of those in the cathedral at Hobart Town.

BATHURST.—On Sunday, the 12th December, the Bishop of Bathurst held an ordination. The following gentlemen were ordained priests:—Rev. J. H. Pine, J. Aldis, H. Holliday, A. Pollard. The Presbyters who assisted were Messrs. E. Dunstan, G. Stoddart, J. Young and R. Read.

O'CONNELL.—The Annual School Festival was held on the 9th November. Present—120 children. Mrs. Read, the incumbent's wife, received a pleasing mark of the young people's love in the shape of a perambulator for the use of her infant son. At Rydal, in the same parochial district, a Sunday school has been formed, under the management of Mr. Easton, assisted by a small band of zealous teachers, to the great gain of the neighbourhood. A magic lantern entertainment was given by Mr. T. W. Davis, the catechist, on the 16th December, to raise funds for the purchase of prizes.

MELBOURNE.—The Rev. Joseph Mullins, formerly of Rylstone, and subsequently of Dubbo, in N.S.W., has been appointed first incumbent of St. Andrew's, Clifton Hill.

ORDINATION SERMON.

THE CHRISTIAN MINISTER—WHAT THE WORLD EXPECTS HIM TO BE.

A Sermon preached by the Rev. A. Lakyn Williams, M.A., Principal of Moore College, at an Ordination held by the Right Reverend the Lord Bishop of Sydney, St. Thomas' Day, 1880.

"To live is Christ,"—PHIL. I. 21.

It is a truism to say to those who are about to be ordained ministers in Christ's Church that the world will watch them very closely and yet the thought that lies at the bottom of such a saying is one which they may well bear in mind. For is it not this, that the life which you are undertaking is one about which even the world has a high ideal? I want to-day to trace this thought out, and to remind you, my dear friends, of the importance of this work by laying before you something of the character which not the religious, not the moral, but the most irreligious and the most immoral of your people will expect you to possess. How it is that they are able to form this ideal does not matter for my purpose. The fact is plain, that the very worst of these with whom you are brought into contact, however abandoned they themselves may be and however violently they may oppose you and your mess, yet will expect you to have a certain disposition and certain qualities.

What then does even the world expect you to be? First of course it expects you to be sincere. It will pardon the want of almost any other quality, but if it has reason to think that you lack sincerity, it will have no more to say to you, and rightly so, for can there be any thing more despicable, anyone more miserable than he who, sent with all the solemn rites of a high religious ceremony to bring good tidings, and to publish peace himself, knows nothing of the message which he is sent to proclaim?

Next to this the world requires such a man to be *active*. A man is often sincere—but lazy. The world soon perceives it, and asks itself how it can be that a minister of Christ, who evidently believes the message which he brings, can yet see thousands perishing, and live an easy and a sluggish life. It is true indeed that the world has often an inordinate expectation of the activity of clergymen, but on the whole the fairness of its demand cannot be denied. Do not be contented merely to be sincere, and to yourselves enjoy the power of the truths you preach, but be up and doing: be preaching, be visiting, teaching in the Public and the Denominational schools, be warning the drunkard, be comforting the sad—not wasting opportunity, not neglecting any part of your work, not letting if possible any person in your parish be able to say of you at the last day—"He saved himself. I see, but I am not"—He gave so little energy to his work that he never took the trouble to tell me of the way of salvation."

Again, the world requires us to be *humble and self-sacrificing*. It is true indeed that the people often forget that a clergyman has needs like others, and that they have no right to expect him to make his wife a mere maid of all work, or be contented to send his child to an ordinary Public school, deprive it of that higher education which he himself received. But yet on the whole they are surely right in their expectation that the clergy should set them the example of living within their means, of not aping the wealthy in their houses or their dress, of living a quiet happy life in the absence of luxuries.

But there are other requirements of which I must speak at greater length. The world now requires every clergyman to be *educated*. It does not require him to be exactly learned, but it does expect him to be at least fairly acquainted with Latin and Greek, and if possible to have had an University training—and I wish that both in England, and in the colony every one of our clergy could receive the immense benefit of even an ordinary University education, previous to learning the elements of theology.

The world, I said, expects the clergyman to be educated. Why?

That he may thus be able to understand and to explain the difficulties which are continually suggesting themselves to readers of our modern literature, and our popular magazines. In your congregations my dear friends, there will be (not perhaps skilled astronomers, such are but rarely met with) but at least many lovers of astronomy with its ever increasing fund of information on the origin of worlds, and of this world in particular; many lovers of natural science, such as botany, zoology, chemistry, with its ever fresh discoveries of properties of man, common to all organic beings; many students of philosophy reading new attempts to solve the enigmas of life or to fill up a real or imaginary vacuum left by the disappearance of a code of ethics believed in until then; many a student of history and archaeology, calling your attention to the new records discovered in Assyria and elsewhere, and pointing out to you that with all the confirmation which they bring to Scripture, they also bring a few difficulties peculiarly their own; such men will not be able to help accepting as true—and God forbid that they should—many of the new facts, and new theories disclosed to them, but will often not be able to understand the true relation of such facts and theories to the truths of Christianity. They, like E. Akiba when his master died,* will have much money to change—the current coin of this world's thought—but need some one to change it for them, to give them its true value in the money of the sanctuary. They will expect you to undertake this, and to fulfil the Apocryphal command of your Lord *Ginethe trapezital dokimoi*—Show yourselves tried money-changers.†

You will have to remind such that Christians do not pin their faith to the popular theology of their own time, but to the Bible itself, measured only, if it must be measured, by the two creeds universally accepted—the so-called Apostles' and Nicene Creeds;‡ that it cannot but be that the discoveries of the present day should throw more light upon the origin, and the teaching of our sacred books; that in fact there have always been slight changes going on in the comprehension of the Bible, answering to the fuller light thrown upon its meaning; that the religion of the future will be the religion of the Bible grasped more fully than in the past, and also you will have to remind such of the relation that their new discoveries hold to their own consciousness; to bid them not rest satisfied with the advance that has been in our knowledge of material objects, as though it were proved that men are merely matter, without free-will and choice in life. Recall them when dazzled by the claims of the so-called fixed laws of nature to the teaching of their own hearts about this life, and bid them listen to the voice of their inmost being, saying—

Live, thou, and of the grain and husk, the grape
And ivyberry, choose; and still depart
From death to death thy life and life, and find
Nearer and ever nearer Him who wrought
Not matter, nor the finite-infinite,
But this main miracle, that thou art thou,
With power on thine own act and on the world.§

Aim then at being so educated, so cultured, that you will be able to give this assistance to your people. See that your habit of mind is one which will enable you to grasp and estimate any point which you may wish to study. Much of course you must be content to be ignorant of, to remain ignorant of all your life, but at any rate you can have one favourite study, and by mastering and advancing in this you will find yourself able to cope with any intellectual difficulties which you may care to examine. At all events, do not neglect reading. Remember that it is as much the Lord's will that you should read, as that you should hold a week day service, or give up an evening to your temperance association.

But again, the world expects you to be men of *broad charity*. Do you say, that it is very characteristic of the world? I grant it, and yet though the thought has its dangers, as I shall directly point out, it is very largely true. For what more unhappy sight is there to all who love the Lord Jesus, and who long for the spread of Christianity, than to see two men who love Christ equally, and are equally in earnest in working for Him, opposing each other, and hindering each other's work, without in many cases ever taking the trouble, or rather fulfilling the duty of talking over their differences together, and praying about them, or of at least saving themselves from being unduly biased, by being careful to read books that treat of both sides of the subjects in dispute. And yet one must not overlook the danger, which is this—that you become vague and careless in holding truth, forgetting that every dogma held and believed necessarily influences the life.¶ Though my friends it is true that we must care more for the root of Christianity than for its branches or its present fruit—that we must for instance be Catholics first and Protestants afterwards, just as we must be truly Christian men first, and members of the Church of England afterwards—yet we must not neglect or throw away any single truth that we have learnt—that, for instance, while longing and praying for the union of Roman and Protestant Catholics, we must not forget the reasons which make it at present impossible, or think that it was ignorance of the Roman Catholic system that made our Biddleys and our Latimers oppose it to the death. And so again, while longing and praying for the restoration of the Protestant sects, we must not forget the primitive antiquity of our own Church, its three-fold ministry, its creeds, its observance of the two great sacraments, and its supreme faithfulness to "God's word written."

This then you will be expected to be by the least religious of your people—sincere, active, humble, educated, and of broad charity; and

* T. B. Sanedrini 86. a.

† Westcott's introduction to the gospels, 1872, p. 454.

‡ The "Athenasian Creed" has never been accepted by the Eastern Church.

§ Tennyson's *De Profundis*.

¶ "Dogmatic teaching," says Dr. Vaughan in his remarkable *Induction at Doucester*, "is the enunciation of Christian doctrine in the form of positive and detailed statement, not much in fashion among us, perhaps too little so, since out of it must grow all Christian practice, and no part of it can be omitted systematically in our teaching without injury in some respect more or less important to the Christian life of our hearts."—Bellamy, the Church and the School, p. 62.

you may well pause ere you enter upon your duties, and ask who is sufficient for even these things? But remember that while the world requires this much, it judges of you only by your outward life—shall I not say by your success. It knows nothing of the spiritual duties, the inward means, by which you are to attain to a worthy ministerial life. It knows nothing of the need of prayer, prayer for yourselves as you watch your heart, and desire to abide continually in Christ; prayer for your parish—as you regularly and at stated intervals go over every part of your work, and if possible every house in prayer to God, and nothing will more encourage your own *love* for your people than this; prayer for each service, not only for your sermons, but also the public reading of God's word, that you yourselves may give to it the right sense, and that all who listen may be edified.

The world knows nothing too of private devotional reading of the Bible. It would be contented with Dr. Usinger's remarks to Luther "ah, Brother Martin! you trouble yourself with the Bible? rather read the ancient doctors who have collected for you all its marrow and honey."* But you know well enough that as it is only by care and practice that the thoughts of the great musicians can be grasped so the heavenly strains and harmonies scored down for us in the Bible can be appreciated only by the diligent student of them.†

While on this point, let me advise you strongly to study devotionally the teaching of the Bible on the duties of God's ministers to value some of its teachings. If you read the Old Testament you will see Noah proclaiming righteousness, an Athanasius *contra mundum*;

Abraham, leaving all at God's bidding, the representative of the missionary spirit;

Moses, meek but bold, the guide of His people and the intercessor for them;

Aaron, called in due order, anointed with the mystic oil, bid forget all earthly ties and sorrows in the work of the ministry;

Eli with his warnings to bring up one's family well;

Samuel with his faithfulness in reproving, his undoubting obedience, his care for the future training of teachers in his prophet colleges;

David, whole hearted, of close communion with God and man, careful of God's service in His tabernacle, with alas his warning of the effects of one sin.

And all the prophets, bearing privations and persecutions, rebuking, encouraging, receiving special grace as it was needed.

And then to glance at the New Testament, passing over the example of Christ (who, you will see, united in Himself all the teachings, exclusive of the warnings, given under the Old Testament), and taking as an example only one apostle, the L. Corinthians, you will see how the one decision which St. Paul had made when he visited Corinth was to preach the historical Christ, the crucified Christ, how he called Christ's ministers *stewards* of God's mysteries committed to them, and *nurses* giving only milk if the converts were unable to bear meat, you will see how willing they should be, to be nothing, to be "reiled," "defamed," "the fifth of the world,"; how they must act independently, counting "man's judgment" of very little importance; how they must be ready to accommodate in non-essentials, becoming as Jews to Jews that they might gain the Jews; how they have different gifts, some being prophets, some teachers; how they are to see that all things be done decently and in order; how, lastly, they are to claim temporal support, not save under exceptional cases, going a warfare at their own cost.

But if the world sees only the outward duties, it sees also only the outward joys. It can know nothing of the inner joys of any true Christian, much less of those of the Christian minister.

But what says one who was a minister of large experience? "To me to live is Christ."

That was St. Paul's view of it, and that may be the experience of every one of you.

"To me to live is Christ." I must live on earth, it is true, but my living implies having, recognizing, enjoying Christ. Every duty means more of Christ. Every pleasure means the same.

"To live is Christ." "I live only to serve Him, only to commune with Him; I have no conception of life apart from Him."‡ When tending the clock, doing it as to Christ; when reading a book, learning more of Christ; when preparing a sermon, fixing one's eyes on Christ. Though hard worked, with little time for rest and recreation, I am in Christ's hands. He is teaching me, though mistaken by others, over looked, living unhonoured and unknown, Christ is observing me and Himself nourishing me. Though in latter years ill, dull with pain and feeble in body, still so much the more is Christ by my side, so much the more plainly does He speak to me and give Himself to me.

Oh blessed life-work of the Christian minister! to spend his strength and health solely for Christ, and in turn to be daily enjoying the pleasure and power of His Master.

May each one of you, dear friends, thus experience that "to live is Christ," and at last, when the Master calls, find that death is gain, "for then your union with Christ will be more completely realized."§

* Smiles Huguenots, p. 12.
† Miss Haverall's "Under the Surface," "The moonlight sonata."
‡ Lightfoot, i. l.
§ Lightfoot, i. l.

THE ENGLISH MAIL.

DECEMBER 30th, 10 a.m. LATEST DATES, NOVEMBER 19th.

THE PRESS ON THE REV. T. P. DALE'S IMPRISONMENT.

The *Times* concludes an able article thus: "Imprisonment for disobedience to Church discipline, however it may take the form of a penalty for contemning the Court rather than the Church, must always seem a very roundabout way of arriving at a simple result. The sole useful end within the compass of a prosecution for an inflated ritual is the restoration of simplicity of worship. If the trans-

gressors do not submit immediately to the doctrine as expounded by the proper tribunal, suspension to allow time for tempers and vanities to abate, followed by deprivation of obstinate recusants, is the manifest and reasonable process. It would be well to have what is inconvenient in the present practice of the Ecclesiastical Courts put right without unnecessary delay. Should Mr. Charles Wood's obliging invitation to the clerical members of his Union, 'no longer to abstain from restoring the vestments prescribed by the *Ornaments Rubric*,' be at all largely accepted, an exorbitant stress might be put at once upon the meagre accommodation of prisons and upon the kindly emotions of Churchmen. Were ministers who refuse to comply with the conditions of their appointment to be shut out of English churches instead of being shut into English goals, no fear need be felt that successors would not be found in abundance with a keener sense of their obligation to others and no less scrupulous consciences for themselves."

The *Daily Telegraph* says: "What the law is must be determined by the Judges, not by clergymen or any other persons, however conscientious or acute. Parliament has made the law, and Judges enforce it, as they are bound to do, and there is no appeal—either for priest or layman—except through public opinion, to induce the Legislature to alter the existing statute of the Statute Book. As British citizens clergymen must obey the law, however unpalatable it may be, and set an example to others of self-sacrifice for the good of the community; and when they choose to follow some whim, which teaches them to bow before a visionary Court of Conscience superior to the Courts of this Realm, they must, however high their principles and intentions, suffer the common fate of law-breakers. Really the petty manner of candles, bowings, and postures, of 'stoiles,' 'alles,' and 'chasubles' are merely the noise and commotion of religious life, which cannot be compared in importance with the 'weightier matters of the law.' Such are justice, mercy, and ordinary morality. A great deal of harm is done by ministers of religion who insist on small matters, and leave larger ones to shift for themselves; such inability to see the true perspective of religious questions must damage any Church in the eyes of the impartial yet critical common sense of the masses. When Mr. Dale emerges from his self-sought confinement he will not have undergone any very severe tortures on behalf of principle; and if he submits to established authority he will only be doing what every good subject is bound to do."

The *Standard*, after stating that if the Ritualists could prove, which they have not yet done, that the letter of the law was on their side, it would make no practical difference, because the letter of the law would be promptly altered, and concludes by adding that "the Ritualists, therefore are fighting a hapless battle; and in the present state of public opinion we believe that a steady vindication of the law is more likely to discourage their supporters than to inspire them with desperate enthusiasm."

The *Evening Standard* gives it as its opinion that "In this country, at present, the law is happily enforced, and those who think that an evil has been committed by the imprisonment of Mr. Dale may answer the question, What else the Court, whose authority Mr. Dale so deliberately refused to obey, could possibly have done to maintain its dignity? A gentleman of education and position can no more be allowed to set the law at defiance than can his social inferiors. In fact, there is only one person who is to blame for Mr. Dale's imprisonment, and that is Mr. Dale himself."

The *Globe* remarks: "The Church is an institution governed by set rules, administered by certain qualified courts, and it must be plain to every member of it that if each clergyman were allowed to make his own conscience the sole arbiter as to what is or is not a proper form of service, it would be utterly impossible to preserve for the Church that reasonable uniformity which is an essential characteristic of a national Establishment."

The *Manchester Examiner and Times* says: "The cases of Mr. Dale and Mr. Green have a business side, which it is strange they do not see. They are men under contract. It is not for them to cry out about persecution, and assert their claims to liberty of conscience. They belong to a Church whose doctrines and ritual are fixed by Act of Parliament, and when they took upon them the ministry of that Church they pledged themselves to preach those doctrines and to observe that ritual. Parliament has not only fixed the law of the Church—it has also appointed tribunals to settle how it should be interpreted. If doubts should arise. All the points in which these reverend gentlemen declare that they are right have been considered by these tribunals, whose decision has gone against them. No man can be allowed to be a judge in his own cause. He is bound to accept the decisions of the lawful authorities, and to conform to them like other men. If his conscience raises objections his course is easy. He has only to throw up the contract, and he is free."

The *York Herald* says: "The Rev. T. P. Dale has persisted in doing certain things declared to be illegal in a church which is by law established, and he has taken no notice of the monitions of court designed to interpret and enforce this law. Nobody wants him to remain in the Church unless he likes, or what is more probable—he finds it to his material advantage. Nobody seeks to compel him to be where law can interfere with his private views. He can go over to Rome, if he likes, and no law can touch his conscience. He can imitate Mr. Stopford Brooke, and we shall not see him persecuted. But if he remains under his contract with the Establishment, he must obey its laws. The choice lies between conscience and casuistry. He y refers the latter, and he is in prison. Well, who can pity him? He is free to leave the Church to-morrow, but he prefers to remain, even if he must go to prison for disobedience. Some men regard this as martyrdom—it looks to us more like solemn fooling."

The *Record*, in an able article, states that "Mr. Dale and his party are trading on the sympathy which they hope to excite in the public mind. At present, there are no symptoms of its existence, and certainly, if the facts are remembered, it is difficult to conceive on what it can be founded. Mr. Dale can any moment regain his liberty by

obedience to the law. Mr. Day has a simple way out of his difficulties. He has only to be honest."

THE FUTURE POLICY OF THE CHURCH ASSOCIATION.

Letter to the *Rock*, Nov. 12.
SIR,—I half expected that the vigorous action in contemplation of our great Protestant society would comprehend more than a firm resolve to prosecute undilutingly extreme cases of Ritualism, and the framing of a bill for the removal of the Bishop's veto. At the meeting on the 4th, one speaker, I think Mr. Lovell, informed us, that owing to our persistent agitation, the plague was now confined to a score or so of churches. I doubt this; but if it be the fact, these merely compose Dr. Pusey's "advanced guards," the pioneers, as was boasted, of a host of parish and district churches, in which sacerdotalism flourishes without probably offending in one of the "sixty points." My own church, for instance, has an "altar" approached by steps, a "super-altar," with flower vases and candles (the latter none the less "eucharistic lights," for never being lit except at summer evening services); choir, organist, and organ-blower vested in surplice and cassock; constant offertories and *Hymns Ancient and Modern*. The clergy orientate walk in procession from the vestry, and lead off the Nicene Creed to as barbaric a chant as any medicine man his incantations. But so many are taking for their model the cathedral (or the centre of the religious life" of Archbishop Taft), that simplicity, the genius of Protestantism, is likely to perish out of the land. Would that our "future policy" could be directed against the tactics of this main body of mischievous assailants, who occupy no trivial position in the plan of the Jesuitical campaign! Would that it were possible to strike our blows at the root of the deadly plant, then would its gaudy flowers speedily wither away of themselves—I am, &c.,

WALTER F. TUPPER.

Albany, Guildford, November 8th.

PRESENTATION TO BISHOP RYAN.—Bishop Ryan, the new vicar of St. Peter's, Bournemouth, has received from his late parishioners at Bradford a cheque for £510, as a token of their "affectionate esteem."

MR. AITKEN'S WORK.—The Rev. W. Hay Aitken's Mission in Tollington Park has been pre-eminent successful. Many persons have been deeply moved by his impressive illustrations, and the after-meetings have proved fruitful in blessing to seeking souls. Mr. Aitken will remain at Tollington Park until the 13th of November, and the next day he will commence his evangelistic work in Canterbury Cathedral, where, as at present arranged, he will continue until the 25th instant. We hope our readers will pray that this servant of Christ may be filled with the power of the Holy Spirit, and that his hearers may seek salvation through the precious blood of Christ.—*Christian Herald*, Nov. 10.

PRESTBURY RITUAL CASE.—(COMBE v. DE LA BERE).—The Dean of Arches will sit in the Public Library at Lambeth Palace on Saturday, the 20th inst., at 12 o'clock, to hear the above case.—*Record*, Nov. 5.

DR. PUSEY ON MR. DALE'S ARREST.—Dr. Pusey, having been written to by Mr. H. A. Browne, Choirmaster of St. Vedast, touching the rector's (Mr. Dale's) arrest, has replied as follows:—"Christ Church, Oxford, Nov. 2, 1880.—My dear Sir,—I thank you for your early information that your pastor, Mr. Dale, has been sent to gaol like an ordinary felon. Although, of course, he will receive what ever courtesy prison rules will allow, at his age (I am told about sixty) I suppose that it may gravely affect his health, if not his life. It will be a blot hereafter upon the administration of English law in this our nineteenth century, that while our Supreme Court of Appeal has uniformly interpreted the law most rigidly in favour of any one accused of heresy, it has used special pleading to condemn the use of a vestment and any one who should wear it. No Church Court could have pronounced that to act in conformity to a direction contained in the Prayer-book, which is put into the hands of us, the clergy, as our guide in our ministrations to our people, should be a venal act. No words could be plainer than those prefixed to the order for Morning and Evening Prayer: 'Such ornaments of the Church and of the ministers thereof, at all times of their ministrations, shall be retained and be in use as were in this Church of England by the authorities of Parliament in the second year of King Edward the Sixth.' No one doubts that the vestment for wearing which your clergyman has been sent to gaol was one of those ornaments. English common sense will prevail against the special pleading of lawyers. You are probably aware that a minority of the members of the Privy Council—among them the late Chief Baron Kelly, whose sound judgments were esteemed so highly—did not concur in the judgment for contravening which Mr. Dale has been sent to gaol. It is not the law (which all Englishmen respect), but a misinterpretation of the law, which your clergyman has contravened. But the remedy is in your own hands. If you and the parishioners of two other parishes whose ministers Lord Penzance speaks of sending to gaol petition Her Majesty to exercise her prerogative and to restore your clergy (although I, who am not acquainted with any who have access to Her Majesty, have no right to form any opinion), I could scarcely doubt that Her Majesty would graciously listen to a request so reasonable. I write this as not belonging to those who are called Ritualists. I may, therefore, be held impartial when I say that no one of those who are now recognised as having done good service to the Church nearly fifty years ago, in awakening her when half asleep, had the slightest doubt about the meaning of the rubric for obeying which your minister has been sent to gaol—Yours very faithfully, E. R. PUSEY."

THE BISHOP OF MANCHESTER'S OPINION OF MR. DALE'S IMPRISONMENT.—The Bishop of Manchester, when delivering his triennial charge on Wednesday, November 10, said he did not like this posing as a martyr when one was only playing the part of an anarchist and a bad citizen. Mr. Dale had been sent to gaol not for obeying his conscience, but for disobeying the law. It was

absurd to say that in matters ecclesiastical every man was to be a law to himself. If the law were unjust strenuous effort should be made to repeal it.

THE E.C.U. SUPPORTING MR. DALE.—The Hon. C. L. Wood writes to the papers:—"I ask your indulgence to enable me to state publicly that the Council of the English Church Union met on Wednesday, and determined on the course of legal action to be taken in the case of the Rev. T. P. Pelham Dale. What that course will be I am not authorised now further to state, except that we shall support Mr. Dale to the utmost of our power. The determination now shown to imprison three clergymen who are certainly acting in obedience to their consciences rendered all attempts at conciliation hopeless; it was, therefore, further resolved by the Council that all clerical members of the Union be recommended no longer to abstain from restoring the vestments prescribed by the *Ornaments Rubric*, where they are desired by the communicants of the parish.—*Record*, November 5.

THE "CHURCH TIMES" REQUEST ON MR. DALE'S BEHALF.—The *Church Times* of November 5 prints the following in conspicuous type, with a black border:—"October 30th, 1880. The prayers of the Church are desired for Thomas Pelham Dale, a prisoner for conscience' sake."

THE SECRETARYSHIP OF THE CHURCH MISSIONARY SOCIETY.—We understand that the Rev. Frederick E. Wigram, M.A., Incumbent of Hildesfield, Southampton, has accepted the office of Secretary to the Church Missionary Society, vacant by the death of the Rev. Henry Wright. Mr. Wigram is a brother-in-law of the late Mr. Wright, and nephew of the late Bishop Wigram, of Rochester. It is understood that he will like his predecessors, Henry Venn and Henry Wright, be an honorary secretary.

NEEDED REST.—The Archbishop of York has been ordered to leave England for the winter, and goes to Biarritz in a few days.—*Record*, November 1.

BISHOP RYLE ON BAZAARS.—The Bishop of Liverpool, speaking at a bazaar at Wavertree on Friday night, October 29th, vigorously denounced the custom of raffles, as encouraging gambling, and hoped the time would speedily come when bazaars would be unnecessary, Christian people spontaneously subscribing the money which they knew was wanted in connection with their places of worship.

LONDON MISSIONARY SOCIETY.—Rev. R. Wardlaw Thompson, of Liverpool, has been appointed Foreign Secretary of this Society, in succession to the late Dr. Mullens.—*Christian*, Nov. 4.

THE EVANGELICAL ALLIANCE.—The communion of saints was realized in no small degree at another private conference in the Council-room of the Alliance House, 7 Adam-street, Strand, at 11 a.m., on the 29th. A large company of members and friends assembled, filling the room. Two hours were spent in fellowship, and a spirit of prayer and praise characterized the meeting. The subject for meditation was 1 Tim. iii. 16. The Rev. E. W. Moore, of Brunswick Chapel, in a short address, dwelt suggestively upon the first part of the verse, "God manifest in the flesh." Captain Chapman, of Mildmay, gave also a brief address on "The mediatorial work of Christ, the source of the believer's strength and joy." He divided this into "vicarious" and "ministerial," and expressed many edifying and practical thoughts on both points. Open conference, in which five or six brethren took part, followed after each address.

THE CONCERT OF "BROAD CHURCHMEN."—The *Whitehall Review* quotes a letter by a country rector respecting the secession of the Rev. Stopford Brooke, in which the writer says: "I seriously object to Unitarianism; it's too dogmatic. As to Brooke's congregation, they always were a consorted lot, and thought a good deal of being Broad Churchmen; but as commonplace Unitarians, if they mean to call themselves Unitarians, they must fall inevitably into the ruck of Dissenters and Philistines." No one is likely to question Mr. Stopford Brooke's sincerity or thoroughness; but so far as some of his followers are concerned it seems likely that this style of comment will touch the intellectual vanity which is really the weak point of the movement.—*Rock*, Oct. 29.

TWO NEW BISHOPS FOR CHINA.—The Rev. G. E. Mople, the Rev. C. P. Scott, and the Rev. E. Nuttall were yesterday respectively consecrated in St. Paul's Cathedral as Colonial Bishops of Mid-China, North China, and Jamaica.—*Times*, Oct. 29.

THE BISHOP OF NORTH QUEENSLAND PREACHING AT MARYLEBONE WORKHOUSE.—On Thursday, October 14th, a harvest festival was held in the chapel of St. Marglebone Workhouse and Infirmary, when the sermon was preached by the Bishop of North Queensland. The prayers were read by the Rev. A. J. Bass, the chaplain, and the Lessons by Mr. C. Caron Bass. The inmates joined heartily in the service, especially in the singing of the harvest hymn, "We plough the fields and scatter," and the *Te Deum*, which was chanted after the sermon. The festival was continued over Sunday, when the sermon was preached by the chaplain. Many kind friends contributed fruit, flowers, and corn of all kinds, with which the chapel was very tastefully decorated. The master and matron took great interest in the occasion and supplemented materially the kind exertions of those who were engaged in beautifying the chapel. There were present at the service on Thursday eleven officers and 569 inmates. In the course of the week the fruit will be distributed among the sick and infirm in the workhouse and infirmary.

NEW SECRETARY OF HOME MISSION.—The vacancy in the honorary secretariat of the Church Home Mission, caused by the removal of the late Rev. Edward Auriol, has been filled by the election of the Rev. Prebendary Cadman, rector of Holy Trinity, Marylebone.—*Rock*, November 13.

THE BISHOP OF WORCESTER ON CHORAL SERVICES.—The Bishop of Worcester, in his charge delivered to the clergy and churchwardens of the diocese of Worcester in June, says that in most of our country parishes choral service fails to find acceptance with the more devout members of the congregation. The so-called intoning of the minister and the chanting of the Psalms hinder, rather than help, the heavenward aspirations of the people.

THE MISSION FIELD.

WORK AMONG THE JEWS IN CONSTANTINOPLE.

The last annual report of the "London Society for Promoting Christianity among the Jews" is an interesting and instructive volume. We will gather a few gleanings from its pages of the society's efforts among the Jews in Constantinople.

We enter a shop—a number of Jews are there,—the conversation leads to a discussion on Isa. liii. One declares that it does not relate to the Messiah. "When any righteous man dies the sins of the people are forgiven for his sake." The missionary entered at this moment and proved that there are none righteous except the Messiah; and fully explained the Gospel.

CONVERSATION BETWEEN THE EVANGELIST AND JEWS IN THE MARKET.

Next day a crowd of Jews gathered round the book stall in the market-place, some making purchases and some asking questions. One asked, "If Jesus was the Messiah, why did He abolish the law?"

Evangelist.—If you read the New Testament, you will find that Jesus came to fulfil the law, not to abolish it.

Another Jew.—How is it that we, having the Bible in our hands, do not know this?

Another answered. "It is because the Jews are stiff-necked, as Moses says."

Another asked. "Why does not God make us better?"

To this a Jew replied, "Fool, God wants us to make an effort and to pray to Him."

Evangelist.—Our Lord tells us, "Ask, and it shall be given you;" and so did David pray for a right spirit, and that his eyes might be opened.

A Jew.—I shall henceforth pray as David did.
THE CONFESSION OF A JEW.

At a discussion with a number of Jews, one of them, a schoolmaster, declared that Christianity is false; and that the Jews are the holiest of people. To this another Jew replied, "The whole need not a physician," condemning this man for his self-righteousness. The schoolmaster called him an infidel. Then another Jew pointed to Isa. liii. as a proof that the Messiah came to make atonement for sin. The schoolmaster forthwith left in great wrath, and the first speaker said,—"As the heavens cannot be covered with the palms of the hand, so cannot the truth be hid. I was once opposed to Christianity, but having compared the New Testament with the Old, I have been convinced that the Jews are in darkness."

THE INFLUENCE OF THE NEW TESTAMENT AND TRACTS.

Even the lapse of years will, in some cases, not obliterate the hallowed impressions made by reading the New Testament. A Jew who, four years ago, bought a New Testament, was seen one day to reason with other Jews, and proving our Lord's Messiahship from the miracles He wrought. But the poor man only met with abuse. Tracts also have proved heralds of peace to some, who otherwise might have perished for lack of knowledge. One day in March, when several Jews were buying tracts, a Jew approached and told the people to desist, because a youth had gone mad from reading such books. When he was on his death-bed, a school-master read to him the "Confession," and coming to the words, "For the coming of the Messiah, though He tarry, hope for Him," the sick man opened his eyes and cried, "Stop, I may not hear this, the Messiah has already come!" The people in the room were exasperated, and struck him on the mouth so that he expired. The father had to give a large bribe to have him buried, pretending that his son died mad.

CHILDREN TAUGHT TO LOVE JESUS.

On a visit to another family who had three girls in the Mission School, the elder of whom had been removed to that of the Jews, a man in the room asked her if she was not better pleased with the Jewish school. The girl said she would have preferred to remain in the Mission School.

Jew.—But why? Do you not learn reading, writing, and needle-work?

Girl.—Yes, but not the knowledge of God, which is better than all other learning.

Jew.—And why do you not ask the master to teach it to you?

Girl.—He does not know it himself; if he did, and believed in Christ, he would not be master of that school.

The mother of another school-girl complained that she frequently talked about St. Paul, and read out of the New Testament. She said she would not mind this, if the child only abstained from talking of these things to other people, as it caused much annoyance from neighbours.

CONVERSATIONS IN THE BOOK DEPOT.

The Depot.—The depot for the sale of Bibles and Tracts was visited by 297 Jews, with whom 257 discussions on religious subjects were held. The workshop connected with it accommodates five inquirers and converts as apprentices and journeymen. Jewish travellers, who might otherwise come to the capital without hearing of the word of life, have thus perhaps the only opportunity of hearing of a Redeemer, and of obtaining the New Testament. Thus two Jews from Macedonia strayed accidentally into the depot, were soon engaged in a discussion of two hours' duration, and went away with the purchase of a New Testament and tracts. One day a Jew and a Karaite came in and entered into conversation with the custodian. "Which of us," the Jew asked, "has the best religion, I or the Karaite?"

Custodian.—A man went once to a watchmaker and said, "I have two watches; which of them is the best?" *Watchmaker.*—"The one you have in your pocket is the best." *Man.*—"How can you judge of the other watch, which you have not seen?" *Watchmaker.*—"This one is so bad, that there cannot be a worse one; therefore

the other is the best." So with regard to Judaism, there cannot be a worse religion.

At this the Karaite got elated, and began to boast of their not having any traditions like the Jews. But he was reminded that the Karaites have only half the word of God. The Old Testament tells them that they are sinners, but if they wish to know fully of an atonement for sin and reconciliation with God, they must study the New Testament. The two young men both left, but after a time the Karaite returned and bought two tracts.

MISSION AND JEWISH SCHOOLS.

Schools.—There has been a good deal of bustle and stir amongst the Jews in the past year about education. The indigenous ones were very demonstrative and did little else; it was foreign Jews, working in the interest of the Hebrew Alliance of Paris, who gave the initiative, and notably Madame —, the wife of a banker. The avowed object was to counteract the work of the Mission Schools. The Alliance maintained seven schools conducted by teachers sent from France. The Jewish lady was indefatigable in forming women's Committees, collecting subscriptions, and organizing charity balls to raise funds. With such exertions two localities were secured—one in Galatia and one in Haskoy—to establish schools for Jewish girls. A Jewish authority gives the number of children fit to attend school at 6000. The "Talmud-Torahs," which do not deserve the name of schools, accommodate 2386 male pupils, under 81 chachams, or teachers. The Alliance Schools, "Camond's" School, together with the Mission Schools, would make up another 1000 children of both sexes receiving a European education—thus leaving some 2600 children without any schooling at all, not even the "Talmud-Torah."

Your Society's Schools have prospered in spite of opposition and rivalry. The attendance has been as follows:—

Passed through.....	219	boys and girls,
Largest weekly attendance	449	do.
Smallest do. do.	144	do.
Average do. do.	334	do.

TEMPERANCE.

WHAT a record it would be if an exact register could be kept of all the crimes and misdemeanours, accidents and casualties, arising from the use of strong drink. Here is a sample of cases occurring within a very limited area at the western end of the city, and within less than a fortnight of time.

Two young men quarrel over their cups at a public-house; come out to fight; one throws the other two or three times, and before twenty-four hours the unfortunate youth dies, and his companion becomes liable to a criminal prosecution.

A respectable man under the influence of drink, in a fit of "the horrors," flung himself off the bridge at Camperdown, and after a few hours' agony in the infirmary died.

An unmarried woman, well connected, after heavy drinking, is found dead in her bed in Globe-road. We must not call this suicide, charity forbids it. It is only one of a multitude of cases where strong drink destroys its victims utterly.

We might add to the list the unfortunate man Hennessy, who passed from the civic banqueting hall to the vestibule, thence to the infirmary, where he too died from indulgence in strong drink.

When will Christian men and women awake to their duty, and join the ranks of those who are trying to save their brothers and sisters from worse than death—the wretchedness and guilt of a drunkard's life! When will people see the danger of playing with this evil! It was by the path of moderate drinking that these unhappy persons reached the fearful goal.

DIOCESE OF BATHURST, NEW SOUTH WALES.—The following extract is from a letter of the Rev. F. S. Wilson, describing the progress of his parish, extracted from the *Great Britain Messenger*:—

"The work of the Church of England Temperance Society has taken deep root in this part of the country, and fortunately so, for some of the worst phases of intemperance are exhibited in most of our up-country Australian towns. Our society never numbered so many members, or met with so much favour, as at the present time. We have now 308 members enrolled, all in the Total Abstinence section. Meetings are held monthly, and there is invariably a large attendance. The Juvenile Choir now numbers between 30 and 40. Lectures are given on temperance subjects, and at the close of each meeting temperance literature is distributed. The library now contains about 150 volumes, nearly all of a temperance character. An active effort is about to be made to extend the temperance movement throughout the whole of the Bathurst diocese."

The following extract from a letter recently written to a clergyman by Sir Garnet Wolseley will interest our readers. Sir Garnet says:—"I can state generally that my experience has proved to me that the less liquor there is consumed in an army the more efficient is its condition. I have never seen men do harder work than that done by the three battalions I took with me on the Red River Expedition in 1870, and I never saw men make lighter of hardships, more cheerful, more healthy, or better behaved, than they were. With the troops under my command recently in South Africa we had very little spirit. Of my own personal escort, the majority were total abstainers, and they were models of what soldiers on service should be. I find that if you give men plenty of tea and sugar, they don't miss their grog after a time; having no grog with you in a campaign eases your transport very considerably, and removes a temptation to steal, which its presence with an army always creates. There is no one that wishes well to the temperance cause more sincerely than I do.—Very faithfully yours, G. J. WOLSELEY."—*Church of England Temperance Chronicle.*

We should feel grateful to friends if they would send us accounts

of meetings of the C. E. T. S. People think the society is dead or dying. We know better. It has many vigorous branches throughout the country. Let us assure the secretaries of these that it will help them in their work to have their meetings duly published. It is often a feeling that it is quite enough to do the work without trumpeting it through the press that hinders diligent workers from sending us reports of meetings. This is a mistake. Modest reticence can be carried too far. The newspaper is a power in the land, and no institution, however excellent in itself, can afford to dispense with its aid.

NOTICES OF BOOKS.

THE PERSON OF CHRIST: the Perfection of His Humanity Viewed as a Proof of His Divinity. By Philip Schaff, D.D., LL.D., Professor in the Union Theological Seminary, New York. Nisbet, London, Pp. 285.

This little book, by the learned editor of the American edition of Lange's great work on the Bible, is a valuable and timely contribution to the apologetic literature of the Christian Church, originally issued in the form of an address before the Theological Seminary at Andover, Mass. It was published in several editions in America, and translated into several languages. By the processes of enlargement and revision it has reached its present form. "The object of the book is to show in a popular style that the person of Christ is the great central miracle of history, and the strongest evidence of Christianity. The very perfection of His humanity is a proof of His divinity. The indwelling of God in Him is the only satisfactory explanation of His amazing character." This purpose is ably carried out in a series of chapters on the childhood and youth of Jesus; His training and public life; His freedom from sin and perfect holiness; His intercourse with men; the unity of virtue and piety in His character; its completeness and universality; the harmony of all graces and virtues in Him; and His passion and crucifixion. Then the writer shows from a summary of the preceding chapters that our Lord's character is the greatest moral miracle of history. He explains this miracle by Christ's own testimony concerning himself, and proves, by a searching examination of the false theories which have been given to the world, that there is no other solution of the mighty problem within the reach of human learning and ingenuity than the one given by Christ Himself. He takes up the hypotheses of imposture, of enthusiasm, of self-deception, of poetical fiction (including the mythical theory of Strauss, and the legendary theory of Renan), and shows that all these infidel and semi-infidel theories of Christ's person substitute an unnatural wonder and moral monstrosity in the place of the supernatural miracle which they endeavour to escape. The book has as an appendix a collection of impartial testimonies to the character of Christ which Christians will find of much use in dealing with sceptical or semi-sceptical minds. His conclusion will give our readers an idea of Dr. Schaff's style and spirit:—

Jesus Christ is the most sacred, the most certain, the most glorious of all facts; arrayed in a beauty and majesty which throws "the starry heavens above us and the moral law within us" into obscurity, and fills us truly with ever growing reverence and awe. He shines forth with the self-evidencing light of the noon-day sun. He is too great, too pure, too perfect to have been invented by any sinful and erring man. His character and claims are confirmed by the sublimest doctrine, the purest ethics, the mightiest miracles, the grandest spiritual kingdom, and are daily and hourly exhibited in the virtues and graces of all who yield to the regenerating and sanctifying power of his spirit and example. The historical Christ meets and satisfies all moral and religious aspirations. The soul, if left to its noblest impulses and aspirations, instinctively turns to Him, as the needle to the magnet, as the flower to the sun, as the panting heart to the fresh fountain. We are made for him, and "our heart is without rest until it rests in Him." He commands our assent, He wins our affection and adoration. We cannot look upon Him without spiritual benefit. We cannot think of Him without being elevated above all that is low and mean, and encouraged to all that is good and noble. The very rim of his garment is healing to the touch. One hour spent in His communion outweighs all the pleasures of sin. He is the most precious gift of a merciful God to a fallen world. In Him are the treasures of wisdom, in Him the fountain of pardon and grace, in Him the only hope and comfort in this world, and that which is to come. Manifold could better afford to lose the literature of Greece and Rome, of Germany and France, of England and America, than the story of Jesus of Nazareth. Without Him, history is a dreary waste, a labyrinth of facts without meaning, connection, and aim; with Him it is a beautiful harmonious revelation

of God, the unfolding of a plan of infinite wisdom and love; all ancient history converges to His coming, all modern history receives from Him its brighter life and inspiration. He is the glory of the past, the life of the present, the hope of the future. We cannot even understand ourselves without Him. According to an old Jewish proverb, "The secret of man is the secret of the Messiah." Christ is the great central light of history, and at the same time, the light of every soul; He alone can solve the mystery of our being, and fulfil our intellectual desires after truth, our moral aspirations after goodness and holiness, and the longing of our feelings after peace and happiness.

Not for all the wealth and wisdom of this world would I weaken the faith of the humblest Christian in his divine Lord and Saviour; but if, by the grace of God, I could convert a single sceptic to a childlike faith in Him who lived and died for me, and for all, I would feel that I had not lived in vain.

THE FALLACIES OF SECULARISM. By George Sexton, D.D., LL.D., &c. Second thousand. Smart and Allen, London, 1878.

The author of this little work speaks with authority. He has been behind the scenes, and, while dealing with the fallacies of secularism, makes us acquainted with much that the secularists would greatly prefer that the outside world should not know. He says that the importance of the system has been very much overrated by Christians, and its influence upon the public mind is much less than is generally imagined. The second point he proves in such a way as to show that we are sometimes frightened by a shadow, and the former is demonstrated by an examination of the system itself. If any of our readers fear that secularism is likely to attain a lasting hold upon our race, we would advise them to peruse this book, in which Dr. Sexton shows that secularism, as taught by its leading exponents, is a bundle of contradictions, is a creed of negations, is destitute of an ethical code, and is deficient as a moral guide. We give in his own words a summary of the writer's practical knowledge of the system:—

From my twenty years' experience of the workings of secularism, I am in a position to say, and I say it advisedly, that the movement, as a movement, makes no progress whatever. A quarter of a century ago it was, if anything, in a more flourishing condition than it is to-day. At that time there were two very large halls in London, both of which were regularly filled on a Sunday evening. Now there is but one, and two or three small places of meeting too insignificant to be worth naming. In the country large halls existed which are now in other hands, the one at Manchester having been converted into a free library, and the one in Glasgow into a chapel. Its platform speakers of that day were more numerous, and men of far greater ability than those which figure in the movement at the present; and in the days of Socialism the societies kept missionaries employed in most of the large towns. Numerically, I should think there has been a decrease: for the whole number of members that were on the books at the recent Conference, despite the most strenuous efforts that had been made for months before to obtain names, was less than two thousand, and of these not the half had sufficient zeal in the cause to pay the small annual subscription. Mr. Holyoake has graphically described the fact that no progress in the party has occurred for a quarter of a century or more. He observes—and do not forget that this is from a friendly hand—"Why, when I go now to Glasgow, to Huddersfield, to Liverpool, to Manchester, I find the secularists there unadvanced in position. Even in Northampton, which Mr. Bradlaugh knows, I found them lately meeting on the second floor of a public-house, where I found them twenty or twenty-five years ago. In Glasgow they are in the same second-rate position they were in twenty-five or thirty years ago. What have we been doing? Does not this show an obsolete policy? Ranters, Muggletonians, Mormons, and men of their stamp are superior to acting so. Any party, in the present state of opinion in the world, could, with thought, have done more. The most ordinary sects build or hire temples and other places, where their people decently meet. Mr. Bradlaugh, with all his zeal and appeals, finds to-day that all London can do is to put up this kind of place in which we now meet opposite a lunatic asylum, where people, so the enemy says, naturally expect to find us." This is really the true state of affairs.

CORRESPONDENCE.

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

TO THE EDITOR OF THE CHURCH OF ENGLAND RECORD.

SIR,—It is far from being my wish to carp at the utterances of the press; and but for the editorial comment upon my letter, I should not again have troubled you. All writers of limited experience, and especially those accustomed to speak without the possibility of refutation, are apt to make statements they would hardly uphold in argument. But by your brief addendum, you not only dispose of my argument (by ignoring it), but boldly uphold, and even add to the offending criticism. This latter portion appeals to experience to prove that Anglican-built Churches do not conduce to humility—*Id.*, that they do induce pride. Appeals to experience are double-edged. Moreover, the school of experience, though a good one, like other schools, cannot make all its scholars wise. It teaches by the observation of individual facts. Let us observe one within our reach, and

which involves the most ornate church in the diocese. The Cathedral possesses all the attributes of an Anglican place of worship. Dapto itself cannot rival it either in the position of its sacramental adjuncts, the width of its chancel, or the artistic effect of the lights. Yet none, I imagine, could say that years of service in this edifice have made its venerable incumbent a monument of spiritual pride, or engrafted in his bosom sacramental doctrines and Ritualistic longings. Nor can we think that the ardent desire of one lately passed away to make his church beautiful and complete, revealed lurking fires of anti-Protestant energy. What holds for the greater holds for the less. If pride be in a man's bosom 'twill out. Spiritual pride finds its finest development, not in fair buildings, but in the lowliest and ugliest edifices. Those barn-like erections in which once our Wesleyan, Independent and Presbyterian brethren loved to worship, have witnessed more of it than the ancient church of Saint Paul in London; and their priests and elders have too often been as devoid of true humility as those walls are bare of adornment and taste.

I am, &c.

OUTIS.

[We have now given Outis an opportunity of stating his views. It must be understood that this letter closes the correspondence on the subject.]

COLUMN FOR THE YOUNG.

JOANNA'S INHERITANCE.

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

(Continued from page 114.)

"Where is Rose now, Henry? You have never mentioned her in your letters, and since I have been at the other side of the world I have lost many links, especially since our mother died."

"Rose is married," Mr. Hastings said abruptly. "I cannot speak of her, Constance. She never loved me; it was all delusion. Let the dead past bury its dead. Let me be thankful that I have you."

"And let me be thankful in my great sorrow that I am where Francis wished me to be. He did not wish me to remain at the mission, and judged rightly as he always did, I know. My health might have failed without his tender care, and I was not fit to struggle with many difficulties alone. I often feel him very near me, Henry, and I like to think I am where he wished me to be; and may God help me to do His will."

It was nearly dark when the brother and sister reached the Vicarage, and a blazing fire in the square hall sent out a cheerful welcome as they went in together. Two or three poor people were waiting, and Mrs. Stuart took down their names from her brother, and then listened patiently to the story each had to tell, promising to come to-morrow and see the sick child of one and the old mother of another.

Then Mrs. Stuart went to the kitchen to investigate the condition of some beef tea she had been preparing for another invalid, and in a quarter of an hour she was in the dining room presiding over her brother's "high tea," and talking pleasantly on any subject which interested him. It was the precious gift of sympathy which had made Mrs. Stuart so useful in her work as a missionary's wife in India; it was this same gift which acted as a talisman upon all with whom she was brought in contact. For the time she threw herself into the concerns and interest of others, and it was in this that Mr. Hastings hoped she would prove so useful a friend to the young Prendergasts. For every one who was associated with the household at the Priory was struck with the want of harmony that prevailed there. The children all loved each other, and the loss of one of their number by death would have been felt as a great sorrow; but there was not amongst them the keen participation in each other's joys or little troubles which is as the salt of daily life.

Cecil would lament over Oswald's head-aches, and feel sorry for him to a certain extent; but she had no idea of entering into the bitterness which often filled the boy's heart, as he saw his once brilliant prospect of success clouded, and those who were at one time so far behind him in the race winning upon him with very little effort.

It was the same about Gertrude. Cecil's idea of influencing her wild impetuous sister was in constantly remonstrating with her, and repeating that she was un ladylike and rough, and imitated Charlie in everything, while Gertrude took a delight in teasing Cecil by her pranks, and setting her opinion at defiance.

Charlie and Gertrude had more in common; but it is to be feared the words of the old servant were true, and that there was often "not a pin to choose between them." The two little girls were, as Gertrude said, the ornamental tail to the family. They were petted and adulated perhaps more than was good for them, and Daisy and Sybil knew their power with their aunt and their father, and exerted it.

Miss Prendergast was great in afternoon teas, and the drawing-room at the Priory was a favourite resort for unemployed people, between four and five, especially in winter. The meal, which was partly dinner and partly tea, was nominally at half-past six, and the boys went straight from the table to their evening preparation at seven o'clock at the Head master's house which was very near the Priory. Dr. Prendergast seldom came in till nearly the end of the meal, and then the bell was rung, and a hot dish was brought in for him, and the boys were generally just starting for the school house.

Dr. Prendergast had all the principal practice of Ministerholme, and was the acknowledged friend of rich and poor. He was often pre-occupied and distracted, and the amount of talk at the table only represented to him a confusion of tongues, and a still greater confusion of ideas which he did not trouble himself to disentangle. This evening, however, Oswald's heavy eyes attracted his notice.

"Working too hard, Oswald," he said, as the boy pushed back his

chair, leaving an egg untouched by his plate and his scones barely tasted. "Stop," he said authoritatively as Oswald was leaving the room: "you quite understand that you are not to try for the University scholarship this year. I will not hear of it."

Oswald's thin sensitive lips quivered, but he answered in a proud gold tone: "You need not trouble yourself about the scholarship. I can hardly keep a place in this little school. I know where I should come out if I did try. Be quiet!" he said sharply to his little sister Sybil, who came skipping in to sit by her father while he took his dinner, and as she ran against her brother a book fell from his hand. He gave the little girl a rough push, which made her knock her head against the door. Tears followed more than the occasion required; and Dr. Prendergast said sharply: "How could you be such a coward as to vent your ill temper on your little sister?" taking the child as he spoke on his knee, and soothing her tenderly.

"Papa, Oswald is not well," Cecil began, and he has to-day lost his place in the sixth he has held so long against Harper. Pray don't let Sybil spoil your tea, papa. Do put her down," and Cecil took hold of Sybil's arm to remove her.

"Leave her alone, Cecil," Miss Prendergast said. "Poor little thing! she always enjoys this time more than any other, and your father likes having her."

"Papa ought to have his tea in peace," Cecil murmured, "and he ought never to be troubled with these children at all. He ought to dine at seven by himself."

"Cecil, I really must beg you not to interfere with household arrangements. The burden of housekeeping for this family is quite enough without having to think of two dinners. The Cathberts' hours are precisely the same as ours, and so are the Birleys'. Unless the establishment is very large, late dinners as a rule are impossible. It was only the other day that I was speaking of this to Miss Birley, and she quite agreed with me."

A long discourse now followed from Miss Prendergast, on the merits of late dinners and luncheons, and early dinners and high teas. Then Gertrude broke in with the request that she might go and practise, which Miss Prendergast was granting, when her father said: "Wait a minute, Truda. I want to speak to you. I had a note to-day from M. Le Bras, complaining of you."

"I don't wonder," chimed in Cecil. "Gertrude makes all the girls in the class laugh, and is so silly."

"I shall never get a good word from you, I know," said Gertrude; "but fire away, papa."

"Gertrude, what a disrespectful way to speak to your father!" Aunt Helen interposed. "I told M. Le Bras a little time ago that my remonstrances were useless, and that the next time he had any complaint to make, it must be to your father."

"Send Sybil upstairs, Helen," Dr. Prendergast said: "I think she had better not hear all this."

"I am sure I don't want to hear it either," said Cecil; "so I will take Sybil away. And if you are good," she added, addressing the child, "I will read a chapter of 'Sisy' to you and Daisy."

This was a temptation not to be resisted, and Sybil went off in the best temper imaginable.

"Look here, Gertrude," her father said, looking very grave, and producing a letter from his pocket-book. "M. Le Bras is greatly annoyed at this stupid caricature which, he says, you employed yourself in producing at the last German lesson. All personal attacks are vulgar and ill-bred. Anything that may hurt the feelings of another, whether written, spoken, or drawn, is an offence against good manners. I should think any girl would be ashamed of this."

Gertrude laughed as her father held towards her a sheet of paper covered with pen and ink sketches, but the laugh was forced and she was blushing crimson.

"Papa! it was only fun, and I never meant the old creature to see it."

"M. Le Bras is young enough to be my son," her father said; "the adjective is misplaced. I am sure your aunt will agree with me that some apology is due to M. Le Bras, and that a stop must be put to all the nonsense which seems to go on at this class. I don't care to pay M. Le Bras two guineas a quarter for a result like this." And even as he spoke there was the shadow of a smile hovering round the doctor's mouth, and Gertrude was too sharp not to see it.

The sheet of paper about which this discussion had arisen was divided into two parallel sections. On one was represented Joan d'Arc with her hands clasping the cross, and beneath it was written "The Joanna of the Past." On the other side was the figure of the French master, his waxed moustache, spectacles, and pose, excellently done. His eyes were glaring at a small crouching figure of a girl whose long black hair he had seized, apparently in the ecstasy of wrath, and beneath was written "The Joanna of the Future," and in German the sentence from Schiller's play coming from M. Le Bras's mouth. "Bist du es, wunderbares Mädchen." The ghost of a smile on her father's face embodied Gertrude, and she was further encouraged by seeing Miss Prendergast hiding her laughter behind her pocket handkerchief.

"Papa," Gertrude said, "is Joanna's likeness as good as M. Le Bras's? Do tell me. It is exactly what I fancy she is like, a little black elfish thing, with dark hair all over her shoulders." Gertrude had now put her arm round her father's neck, and was looking down into his face as he leaned back in his chair, with her blue frank eyes.

Dr. Prendergast did not repulse her of all his children, he felt it to be the most difficult to be angry with Gertrude; she was so like her who had gladdened his youth and been the one love of his maturer life, the mother whose care and tender watchfulness these children so sadly needed.

"My dear," he said, "you can draw very well; turn your talents to a better purpose than this. Do not waste your whole youth in folly! Life is a serious business, and we have all our work to do; yours is to go on with your education like a sensible girl. You will soon be a woman, Gertrude."

"Oh, no, papa! I am not quite fifteen. Don't call me a woman yet. I like to be young, and do nice things."

All this was passing in a low tone between a father and daughter, and Miss Prendergast was still talking. It really did not matter to her whether she had listeners or not.

"Yes, you must apologise, Gertrude; that is very clear; apologise for such a flagrant breach of good manners. I am sure your papa thinks so."

Gertrude shrugged her angular shoulders.

"Must I, papa?"

"Yes, yes; when does M. Le Bras come again?"

"The day after to-morrow, and Joanna will be here, this wonderful Joanna; and that will make it worse. But I will catch him in the hall and get it over there, that will be best. What time will the 'expected guest' arrive, as Mrs. Cuthbert calls her?"

"I shall drive over to Ashton some time in the afternoon and bring her back with me. Now run away, dear, I have a great deal of writing on hand this evening."

About nine o'clock Oswald came home, looking weary and depressed, and flung himself heavily on a sofa in the drawing-room.

"Don't put your feet on the sofa, Oswald," said Aunt Helen. "Look how you are crumpling up that coverlet."

Oswald moved a little and drew his legs off the sofa.

"Can't you play something, Cecil?" he asked. "I like that thing of Mendelssohn's, that talking between two people."

"Oh! I can't play that. I don't know it; it is very difficult."

"I heard you playing it last evening; but I never knew you do anything you were asked, in my life. Where is Gertrude?"

"I am sure I don't know," said Cecil dreamily. She was reading a story of Mrs. Wood's, and did not care to be disturbed.

"Is Charlie come in?" Miss Prendergast asked.

Again the answer from the brother as Cecil had given: "I am sure I don't know."

"But he ought to be in," Miss Prendergast said. "It is odd that two brothers cannot walk home together."

"He is with Weston, I daresay," said Oswald; "it is all right."

"It is not all right if Charlie is walking about Ministerholme at this time in the evening. I must really appeal to your father."

"Weston is a horrid boy," Cecil volunteered. "Charlie always does pick up with the worst boys. Did he give in that imposition, Oswald?"

"Really I wish you would be quiet," said Oswald; "I have nothing to do with Charlie at school."

"Or at home either," Cecil said in her low provoking voice. "You are by no means David and Jonathan at any time."

(To be continued.)

The Sunday School.

HOW TO RETAIN AN INFLUENCE OVER SENIOR SCHOLARS.

By Mr. Alexander Gordon.

The subject upon which I have been requested to make a few opening remarks follows naturally upon that which has just been discussed. We have been trying to find out how to make our Sunday-schools more effective. We now want, in completion of the work, to find out how to retain an influence over the senior scholars of those schools.

As there is no time to spare for general or prefatory remarks, I proceed at once to submit such practical suggestions as I feel myself enabled to make on the subject. And in the first place, I desire to point out to every clergyman, superintendent of a Sunday-school, or teacher of a head class in a Sunday-school, must recognise as a fact that a time arrives when a senior scholar, whether boy or girl, discovers, or is made to discover—by what means matters not—that the schoolroom is not, somehow or other, the place for him or her on the Sunday. Circumstances may delay an acting upon this discovery, but the discovery will, sooner or later, be acted upon; and suddenly or gradually the boy or girl will drop out of the class, and his or her name disappear from the school-roll. How to obviate this ill result of an event thus certain to happen, and how to turn that event from an evil into a positive good, is my present object briefly to explain. And as I intend to deal with the matter in a strictly practical manner, I shall confine my remarks to the case of boys or young men. It is in this direction that my own experience lies. But the principles which will be seen to underlie my suggestions will, if accepted, be easily applied by others to the case of girls and young women.

Now, if it be desired to retain a hold upon and to influence the lads and young men, the senior scholars of our Sunday schools, there must be some organisation for Sunday teaching outside of the Sunday-school (call it, if you please, a Bible class). At the head, and in charge, of this must be some one whose known position by education and social standing is felt to confer some distinction on those whom he gathers around him. The work which he has to do is no doubt one of some trouble and difficulty, but it is worthy of the best energy and talent of any earnest man. A work, moreover, in which two Lord Chancellors of England have in our own day engaged is surely not to be reckoned beneath the regard—let me call it the Christian ambition—of the most distinguished in mental or social position of churchmen in a British colony.

We will now suppose such an organisation to be in existence. The next thing to which I desire to draw attention is this—the senior scholar in whom we are interested must not be left to discover for himself that the school is not the place for him on Sunday. The clergyman, the superintendent, of the class teacher, must be beforehand with him in the discovery, and the suggestion of leaving the school must come to the youth, not from the thought of his own mind, but from the forethought of the mind of one who he feels takes an interest in him.

The first going out to work, the being apprenticed, the taking of a higher class of employment, the being confirmed, each may form an

opportunity to suggest to the youth that he should spend his Sunday on a somewhat different plan from that he has done as a Sunday-school scholar.

The attention of the youth may be drawn to the use which he should try in a manly way to make of the Sunday—a day of rest but not of idleness—a day of refreshment to mind as well as body—a day for gaining strength of the highest kind for the wear and tear of the coming week. Advantage may be also taken of a knowledge of the youth's surroundings and his tastes, in order to guide him in this matter. There is the extra, and quite allowable extra, rest on the Sunday morning. There are various little home employments in no way inconsistent with the day. The mind of the youth should be familiarised with all these as leading him up to attendance at public worship quite as naturally as if he were still at school. And then comes the mode of spending that part of the day which is usually converted into mere holiday—the afternoon.

It is at this point that the outside organisation of which I have spoken comes into play—the Bible class: a short time to be spent in a manly and earnest study of the Scriptures, with the help of Mr. So-and-so. This the youth may be easily made to see is not school, but an opportunity afforded him for the right spending of a Sunday hour, and not interfering with any occupation or recreation in which he deems it right to engage.

In this way a youth may be made to pass from the Sunday-school to the Bible class. The sort of compulsory attendance at and discipline of the former are changed into the purely voluntary presence at the latter. The mutual study of the Bible class replaces the learning of the school class. The surroundings of the big school-room and its crowd of pupils are exchanged for the quiet of what should resemble a lecture-room or study. The youth will feel the change, and that change to be in favour of the manliness which he values.

I will now endeavour to describe the organisation, the Bible class into which this senior scholar may be supposed to have been introduced.

And, first, a Bible class should be held in an afternoon. The youths who attend a morning class may mean something or nothing, the latter much more likely than the former; but the youth who attends an afternoon class means real work. The difference is, in fact, between boy and man. Next, the duration of work should be limited to one hour, so that every member may lay out his plan for spending his afternoon accordingly. And let this hour be that which the members themselves shall agree upon as most convenient.

And here permit me to notice two or three matters which may seem trivial, but are of real importance. The place of holding the class—this should be, if possible, quite unconnected with the Sunday-school. Next, the room itself and its arrangements should be made as little like a school-room as may be. Chairs—the means of sitting at a table when possible—the providing of bibles, prayer-books, maps, and a general air of neatness and comfort—all should indicate an agreed meeting of fellow-students, and not an assembly of mere scholars brought together by command.

Punctuality in beginning work is of much consequence, and this will be secured by the conductor of the class being at his post a short time before opening. A few minutes of general conversation are not ill spent, and the breaking off from it when the time of opening arrives is in itself a lesson.

Work is of course opened and closed with a short prayer, and it is well when the members of the class can recognise that these prayers have been composed expressly for their use by some kind friend (the clergyman, for instance) who interests himself in this employment of their time.

The work of the class is the study of the Bible. Some particular book of the Bible should be taken up and steadily and perseveringly worked through. In this way the annals of a Bible class may tell of the whole Bible having at one time or other been brought before its members. Breaks may be usefully made in continuous reading, in order to notice particular matters brought forward by the services of the church. By this and other means through the whole course of study the position of the members as churchmen should be kept steadily in view.

There are also certain matters which should never for one moment be lost sight of—

1. To insist on the fact that religion is a manly thing—a thing, therefore, not to be talked about, but to be felt and practised.

2. To insist that prayer is the rational and practical mode of gaining strength to overcome difficulties—not requiring the falling on the knees, and the saying of certain words, but being the heart's desire and earnest wish for help—the winged thought sent up to God in difficulty or danger—the Jewish cupbearer's mental act, "so I prayed to the God of Heaven," coming between the question of his royal master and his own adroit and all-important answer.

3. To provide some subject either coming in the day's study, or likely to arise in that of the following Sunday, on which the thoughts of any youth may rest if so inclined during the week, letting it to be always assumed as a possible thing that to the least considerate may come a moment of serious thinking.

4. To take far granted as to such that his best thoughts will be known to none but God himself, except as far as daily work and daily life will reveal the result of religious feeling, prayer, and a desire to do right.

There is here a matter of much importance, which I must not omit to notice. Great care should be taken in studying the Bible, not to display doubts and difficulties of a sceptical character as such, merely for the purpose of answering them. My own practice was, so far as possible, to make myself acquainted with all such doubts and difficulties, and, as it were, to read at them, without alluding to them. In this way, when afterwards presented to a young man's notice, the sting of novelty and surprise will be drawn, and with this one of their greatest dangers.

In a class thus worked there will soon exist a bond of union

The actions of our young friends must be looked at indulgently—perfection or entire consistency of conduct must not be expected. The clergyman and the conductor of the Bible class will often have to stand between some inconsistent youth and a censorious parish world, whose criticisms are more like the taunts of tempters, over their repentant victims than the encouraging voice of Christians sensible of their own shortcomings and ready to give a helping hand to a fallen brother.

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CHURCH OF ENGLAND Sunday School Institute Publications. S.P.C.K. Bibles, Prayer Books, and General Publications. 11 cases containing fresh supplies of the above just arrived, per steamer "Cuzco," now on sale at the

Church of England Book Depot 172 PITT STREET, SYDNEY.

"The Forbes Times"

(ESTABLISHED 1861). HAS the largest circulation of any Journal in the Western District. It will be found in every home between the Lachlan and Darling Rivers, and thus affords the best possible means for advertisements having the fullest publicity. Advertisers sending their favours direct will be treated with liberality. Terms of Subscription: £1 per annum. Agents in Sydney and Melbourne: Gordon and Gotch. WM. BROOKE, Proprietor.

"The Grenfell Record,"

And Bland and Lachlan Districts Advertiser.

Established 14 Years.

HAVING a large and increasing circulation in the great districts of the Lachlan and Bland, is invaluable as an Advertising Medium.

OFFICE: MAIN STREET, GRENFELL.

"The Kiama Independent,"

PRINTED BY STEAM.

ESTABLISHED 1863.

PUBLISHED every TUESDAY and FRIDAY. The "Independent" has the largest circulation, and is, without doubt, the best advertising medium on the South Coast.

JOSEPH WESTON, Proprietor.

"THE GARDEN,"

By TRESEDER Bros.,

A BOOK, the perusal of which will enable every man to be his own Gardener. To be obtained of W. MADDOCK, 383 GEORGE STREET.

TRESEDER Bros., 250 Pitt-st.

And all Booksellers. Price, 2s.; by Post, 2s. 3d.

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GENERAL STATIONER, PRINTER, AND ACCOUNT BOOKMAKER,

105 PITT STREET,

Near Hunter Street.

Card Plates Engraved and Cards Printed.

Embossing and Illuminated Addresses done in Highest Style of Art.

REDGATE'S

PATENT MEAL

And FOOD OF HEALTH.

TRADE MARK.



The most wholesome morning diet for children or persons in delicate health.

THE ONLY KIND MADE TO SUIT THE SEASON.

Sold by all Grocers and Storekeepers.

AWARDED PRIZE MEDAL, EXHIBITION, 1878,

CERTIFICATE OF MERIT, INTERNATIONAL EXHIBITION, 1880.

G. F. LAW,

HAT AND CAP MANUFACTURER, 676 GEORGE STREET,

BEGS to intimate to his friends, and the public generally, that he is manufacturing every description of HATS and CAPS on the premises. Gentlemen favouring him with their patronage will find every attention paid to their orders, combined with moderate charges and superior workmanship.

CLERICAL HATS OF VARIOUS SHAPES AND STYLES MADE TO ORDER.

PATENT AUTOTYPE PERMANENT PHOTOGRAPHS.

PARISIAN Enamelled PHOTOGRAPHS.

FREEMAN & COMPANY,

OIL, CRAYON, AND WATER-COLOR PORTRAIT AND MINIATURE PAINTERS, 380 GEORGE STREET.

THOS. J. BOWN & CO.,

IMPORTERS

OF

Chandeliers, Brackets, Hall Lamps,

Gas Globes,

Saucers, and Opal Reflectors,

Gas Boiling & Heating Stoves.

AND

PLUMBERS, GAS FITTERS,

AND

BRASS-FINISHERS,

107 Bathurst Street, Sydney.

HIGHEST AWARD FOR PHOTOGRAPHS

TO

J. HUBERT NEWMAN,

AT THE SYDNEY INTERNATIONAL EXHIBITION.

PHOTOGRAPHER TO HIS EXCELLENCY THE GOVERNOR.

ALL THE LATEST STYLES OF PORTRAITURE: Parisian Enamelled, Embossed, Pencil, Boudoir, Opalotype, Autotype, and above all, FAMILY PORTRAITS, which can be GUARANTEED NOT TO FADE!

Specimens on view at the Rooms.

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COALCLIFF COAL.

WHEN first sold in Sydney (20 months ago), the lowest payable Price for a Full Ton was fixed in view as well of the foreseen reduction in the price of Newcastle coal as of a prejudice against it, mainly owing to its low price—a prejudice strongly fostered by trade rivals.

However, honest and practical dealers have gained it a fair trial, and a steadily increasing demand. And now, I have received numerous written certificates from customers who have fairly tried it, not only in domestic use, but brickwork, steam-engine, limeburning, and smelting uses, that it not only saves, compared with any other kind of coal or fuel, from 20 to 40 per cent. in price and durability, but that it produces a fire from soot, with no sulphur, clinker, or splinter; therefore boilers, tube, and firebricks, &c., will, as known by all engineers, last much longer by using it. And all declare that, after using it a short time, they prefer it to any other kind of fuel; and, actually, a demand is springing up for the slack coal to bank Newcastle coal fires—a fact thrifty engine proprietors should note.

One ton—2240lb net, delivered in town as follows:—Best double screened, 18s; half-ton, 10s. Single ditto, 17s; half-ton, 9s 6d. To engines, ditto, 17s; and small coal, 12s, or by special agreement according to quantity. Double screened Newcastle, 23s. Single ditto, 22s. The best wood, coke, and charcoal at current rates.

A. B. BLACK, 247, GEORGE STREET.

SYDNEY COFFEE TAVERN Co. (Limited),

251, 253, & 255 PITT STREET,

NEXT TATTERSALL'S,

NOW OPEN—BUFFET AND RESTAURANT—DINING SALOON—FAMILY DINING AND LADIES' DINING ROOMS.

FIRST-CLASS BILLIARD ROOM,

FITTED WITH TWO OF THURSTON'S FIRST-CLASS TABLES.

BEDROOM ACCOMMODATION OF FIRST-CLASS CHARACTER.

Special Provision made for Families. Terms exceedingly Reasonable.

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C. E. FULLER, 385-7 GEORGE STREET.

A Large and well-assorted Stock of RELIGIOUS BOOKS is kept at this Depot, including Publications of the RELIGIOUS TRACT SOCIETY, SUNDAY SCHOOL BOOK SOCIETY, and other Houses celebrated for the production of WHOLESOME LITERATURE. Tracts by the best writers in assorted packets. SUNDAY SCHOOL REQUISITES, including Prize and Library Books, in very great variety: Sunday School Hymn Books, Picture Cards and Tickets, Floral Texts, Packets of Books, Class Registers, Roll Books, Library Registers, Teachers' Guides, Outlines of Lessons, Teachers' Bibles (containing Concordance), &c. FRANCES RILEY HAYESBELL'S POPULAR PORTAL and PRAISE BOOKS. ALL THE DIFFERENT CHURCH OF ENGLAND HYMN BOOKS used in the Colony are kept in Stock. CHURCH SERVICES and PRAYER BOOKS, all sizes, in a great variety of bindings. ENGLISH PERIODICALS and NEWSPAPERS received monthly. THE NOTES ON LESSONS and SUNDAY SCHOOL TEACHERS are published in advance for the Colonies, and supplied at least a month before the date for which they are required.

A Liberal Discount to Schools.

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At Stationers' Hall is kept every variety of Plain and Fancy Stationery. All the Standard School Books, a Choice Assortment of Desks, Work-boxes, and Pretty Fancy Articles, suitable for presents.

C. E. FULLER, Proprietor, Stationers' Hall, 385-7 George Street.

THE CITY TAILORING AND OUTFITTING WAREHOUSE.

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WOOLLEN DEPARTMENT—Now replete with an Extensive Stock of Choice Goods, from which I am prepared to take ORDERS on the most reasonable terms. Best Hand Workmanship, Trimmings, &c.

Clergymen respectfully invited to MAKE TRIAL of my ability to give satisfaction. GENTLEMEN'S CLOTHING—In Stock, every description of Ready-made Clothing for the Season; prices very reasonable for REALLY RELIABLE GARMENTS.

BOYS' and YOUTHS' CLOTHING—This Department is so well and favourably known and patronised by the Public that Comment is superfluous: suffice it to say that I have the very LARGEST and CHEAPEST STOCK in Sydney.

MERCERY and UNDERCLOTHING—Both for Gentlemen's and Boys' wear I have all the NEWEST and most FASHIONABLE STYLES and RELIABLE MAKES.

HATS—Light Makes in Drab Shell and Paris Hats, Fine Soft French Felt, Hard and Soft Crown Felt Hats, Rustic Straw and Children's Fancy Straw Hats, &c.

PORTMANTEAUS AND PERFUMERY, STUFS, SUITES, LINKS, &c., &c.

JOSEPH BULLARD,

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(Open on Saturday Evenings.)

M. GOULSTON, always has on hand a Large and Varied Stock of Fashionable Woollens.



WASTE COMINGS of LADIES' HAIR worked as required. The roots and points properly put together by a new process brought to me recently from London. Any description of ornamental hairwork made to order, dressed, cleaned, or repaired. Awarded two Special Prizes Sydney Exhibition, 1878, for superior workmanship. Country orders (with remittances) attended to with despatch.

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D. PETERS,
Hat Manufacturer & Importer,
486 GEORGE STREET,
Opposite the Markets, and
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Excellence with Economy.

EDMUND WEBB,
NAVAL, MILITARY, AND CLERICAL
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171 PITT STREET, SYDNEY.
Finest Saxony Cloth always in Stock.
Boy clothed in true Etonian style.

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My Woollen Department is replete with
an Extensive Stock of Choice Goods,
for which I am prepared to take orders
on the Most Reasonable Terms.

*Best Workmanship, and the Cutting
Department is under my own personal
Supervision.*

Special attention given to Clerical
Outfits.

THE true value of a Garment is in the amount of
Comfort it gives to the wearer.

WEAR ONLY

SMITH & MANNELL'S
Justly CELEBRATED SHIRTS.

They have stood the test of Public Opinion for
OVER 30 YEARS,
AND ARE STILL ACKNOWLEDGED TO BE UNEQUALLED.

Do not MISTAKE the ADDRESS—

**298 George Street,
SYDNEY**
(ONE DOOR SOUTH OF HUNTER ST.)

CRANTHAM & SON,
(Late Cutter and Manager of Stewart & McQuinn,
London and Edinburgh Houses),
Tailors and Robe Makers.

WITH pleasure announce that they have taken
over the business recently conducted by Mr.
Quinn, 64 HUNTER STREET, where they hope by
giving patrons the benefit of their large experience in
the trade, combined with Punctuality, Quality, and
Reasonable Charges, to secure a further increase in
their already well established business.

J. C. LUDOWICI,
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Manufacturer of every description of Leather Belting
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Purposes.

BEST AND CHEAPEST MADE ANYWHERE.
FACTORY: Swan-street, off George-street South,
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M. GOULSTON guarantees all ordered Garments warranted shrunk ;
any misfits customers need not take.

By appointment Purveyors
To H.R.H. the Duke of Edinburgh and His Excellency the Governor

PEATE & HARCOURT,
GROCERS AND WINE MERCHANTS,
252, late 258, 260, & 262
GEORGE STREET, SYDNEY.

Sole Agents for the celebrated
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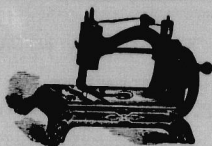
Which was awarded

First Prize Vienna Exhibition, 1873.
Gold Medal at the Paris International Exhibition.

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1879; Also for
Felton & Son's Pure Specialite Sherry,
Free from Acidity and Heat.

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Finest Ales, Wines, Spirits, and Liqueurs
Teas, Coffees, Oils, etc.

And all Supplies suitable for Family and Station
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IMPROVED
HOME SHUTTLE
LOCK-STITCH SEWING MACHINE.
To PREVENT FRAUD AND DECEPTION
the makers' stamp the following words on the steel
slide of every machine they ship their
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All Genuine Machines
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M. MOSS & CO.,
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Look for these words before making your purchase,
or a WORTHLESS IMITATION may be forced
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THE ONLY HAND MACHINE that received any
award at the Philadelphia Exhibition.

THE HOME SHUTTLE
has the Largest Sale of any Machine in Australia
and as a proof of its durability, is
GUARANTEED for FIVE YEARS.

Reduced Price List:
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We have appointed Mr. C. E. FULLER, Stationers'
Hall, 387, George-street, opposite Royal Hotel, Sole
Retail Agent, where the machines are procurable on a
LIBERAL TIME PAYMENT SYSTEM.
Open 8 a.m. to 8 p.m. daily

Sole Agents for Australia and New Zealand,
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BEFORE ORDERING,
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Improved Patent Self-Adjusting
VENETIAN BLINDS.

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Opposite Hordern's New Palace.

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Incorporated by Act of Council, 1853.
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Agents throughout the Australian Colonies, Great
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The Bank discounts bills, makes advances upon ap-
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deposits, negotiates or collects bills payable at any of
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takes the custody of them, are open to transact every
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Prescriptions accurately prepared with Pure
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Medicine delivered to any part of the City.

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The greatest Remedy of the day for Coughs, Colds
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NOW OPEN, with a well-selected Stock of the
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SEEDS to be obtained in the city. Catalogues ready.
Also every description of well-grown NURSERY
STOCK, comprising Ornamental Trees and Shrubs,
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Sales of Store and Fat Stock negotiated in this and
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CITY WOOD & COAL YARD, HAY-ST.,
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BEST HOUSE COAL in the Colony 20s.
per single ton, Cash on delivery. Large
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Agent for all kinds of Bricks, Tiles, Drain
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All orders, by post or otherwise, promptly
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Designs and Plans for Churches, &c.,
FURNISHED BY
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Monthly Share List forwarded on application.

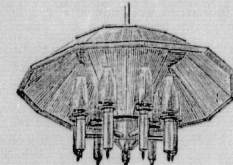
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CARRIAGE & BUGGY MANUFACTURERS,
181 CASTLEREAGH ST., SYDNEY,
Special Prize—1880, International Exhibition.

MRS. J. F. CRIPPS,
207 PITT STREET, SYDNEY.
Wedding, Ball, and Picnic
Parties.
SUPPLIED IN THE FIRST OF STYLE.
Country orders punctually attended to.

P. HUST,
SYDNEY BOOT EMPORIUM,
454 GEORGE STREET, SYDNEY. s. d.
Gent's Boots, French Calf, Hand sewn, warranted 10 6
" Exhibition Calf, " " 13 6
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" Shoes, best quality, Hand sewn, " 12 6
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All the best brands of Ladies' Button Boots, " 10 6
Gent's Full-Dress Boots of every description, " 13 6
Ladies' Ball Shoes, black and silver, to match
dresses, " " 10 6
Ladies' Fancy Shoes and Boots of every description at
the lowest prices.
Boots made to order lower than any other house.

PREMIER STOVE WAREHOUSE of the
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THREE FIRST PRIZES.
INTERNATIONAL EXHIBITION 1879-80,
For Cooking Stoves and Ranges,
Warming and Laundry Stoves.
Now on hand a large stock of the above at lowest
prices. Intending purchasers are invited to inspect our
stock, containing all the latest improvements for
efficiency and economy of fuel with ease of management.
F. R. ROBINSON and SON,
489 George-street (down the gateway).

PATENT SUNLIGHT REFLECTORS
with KEROSENE LAMPS.



"SPECIAL CERTIFICATE OF EXCELLENCE"
from the Exhibition Commissioners, 1873.—Light
nearly equal to Gas.—Chimneys lighted with them at
small cost.
Improved Patent Self-acting WATER-CLOSES
now on view, in full working order.
J. A. PENSON, 351 PITT STREET.
Licensed to lay on Water and Gas.
Estimates given on the shortest notice. All work
guaranteed.

STONIER & MONK, 86 AND 88, KING-STREET, HAVING BOUGHT FOR CASH THE WHOLE OF THE DRAPERY STOCK

In the Assigned Estate of Johnson and Kingsbury, are now offering the same at a Large
Discount for Cash Only.

HEADS OF FAMILIES ALL REQUIRING DRESSES LADIES OF SYDNEY	ARE INVITED TO EXAMINE SHOULD LOOK THROUGH OUR STOCK OF ARE RESPECTFULLY SOLICITED TO CALL AND SEE OUR	{ HOUSEHOLD DRAPERY FAMILY DRAPERY BLANKETS, COUNTERPANES MANCHESTER GOODS, &c., &c. BLACK AND COLOURED SILK AND SATIN FANCY DITTO DITTO A LARGE VARIETY OF DRESS MATERIALS IN ALL TEXTURES AND COLOURS COSTUMES, MANTLES, MILLINERY, UNDERCLOTHING, AND BABY LINES
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HOSIERY, GLOVES, FANCY GOODS, HABERDASHERY.
Ladies' Black or Coloured Kid Gloves in every Size and Quality. Orders given for WEDDING TROUSERS promptly attended to.
The Management of our MILLINERY, DRESSES and UNDER CLOTHING Department we have entrusted to Lady Experts of ability
and good taste.

MOURNING of every description prepared on the SHORTEST NOTICE at Prices agreeable to our Customers.

STONIER AND MONK, 86 AND 88, KING STREET.

M. GOULSTON guarantees all ordered Garments warranted shrunk ;
any misfits customers need not take.

DAVID JONES & COMPANY,
CLERICAL TAILORS,
HATTERS,
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CLERICAL
COATS, VESTS, TROUSERS, HATS,
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COLLEGIATE GOWNS, HOODS,
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Kept in stock and made to order in the best manner.

WATERPROOF CLOAKS, COATS,
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Specially adapted for Clergymen travelling

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La Cantatrice, 2s net; Valse de Concert, 2s net; Offertoire in E flat, 1s; Nocturne Adieu, 2s; La Paloma (easy transcription, just published), 1s net.

Just for old love's sake, 2s; Australia (patriotic), 1s. Fourteen standard songs, specially arranged for mezzos, just issued.

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TAEPIING MIXTURE

THE REALLY GOOD TEA THAT IT IS
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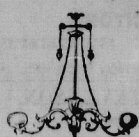
"I HAVE ANALYSED AN ORIGINAL PACKET of the TAEPIING MIXTURE, and I certify that it is composed of PURE UN-COLOURED TEAS, and admirably flavoured with a delicate and harmless scenting, which renders it VERY PALATABLE. I can recommend it as being a WHOLESOME and REFRESHING article of diet."

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ANY JEWELLERY, WATCH PART
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COLONIAL and IMPORTED
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Any Repairs to above, also to Scientific or
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have gained the
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Pleyel's celebrated Pianos, non-competitive,
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FIRST and SPECIAL PRIZES over all others.
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Paling & Company's Renowned Piano-
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HAVE GAINED ANOTHER PRIZE

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**Steam Saw & General
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ESTABLISHED—1856

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ALL SIZED CASES, &c.,

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NOTICES TO CORRESPONDENTS, &c.

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

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

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

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

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

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.

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OUR SICK CLERGY.

At the present time the Church in the Diocese of Sydney is somewhat disabled through the sickness, or threatened sickness, of several of the clergy. Two Canons of the Cathedral, Messrs. O'Reilly and Moreton, are in this position. The former has not yet recovered from the illness which led him to take a voyage to England, and he is still, under medical direction, resting. The latter, under the like direction, is about to withdraw, for a year, from the scene of his labours, and leaves for England on the 10th February. The indefatigable Incumbent of St. Barnabas' has long needed rest, and is now seeking it in Tasmania, where he hears he is benefitting by the change. The Rev. R. W. Young, of Burwood Heights, is, for the present, laid aside from duty. And the Rev. J. D. Langley, employed as Organising Secretary for the Church Society, is far from well under the arduous labours in which he has been engaged.

There are others who might be mentioned, who, though not ill, are working in their parishes under weakness and difficulty, induced, in some instances, by the toils and hardships of former days, and the need of rest, which they could not then obtain.

Such failures of health, in some of our hard-working clergy, have often occurred before. And every diocese might, perhaps, furnish instances. But our attention has

been specially drawn to the subject by the cases to which reference has been made. And we wish to ascertain whether there is not some remedy, or preventive, which may be employed to save valuable lives and to prolong their usefulness.

We believe there is. And we will presently point it out. But, before we do so, we observe that the laity, generally, have a very inadequate idea of the varied calls which are made upon a clergyman's time and attention; and of the wear and tear to which, if he is in earnest about his work, he is subject. The large majority imagine that his labours are principally confined to his Sunday duties, and the visitation of a few sick people. We wish they could but go and sit down in the study of such a clergyman, and listen for one week to the daily details of misery and sin which are brought before him, and for which he is asked to provide some relief.

Here are a few of them taken from a clergyman's notebook. An aged widow comes with a sad tale of want and helplessness, craving relief. Before granting this it must be inquired into. A wife, deserted by her husband, and left with three or four young children, penniless, and thrust out of a lodging, applies for direction as to what she is to do. After enquiry and reflection, a letter is written recommending the admission of the children to the Benevolent, or Randwick, Asylum. But the woman then has to be provided for, or helped into a situation. A poor seaman makes his appearance, asking for a recommendation for admission into the Infirmary, on account of some injury he has met with. Two or three parishioners, too poor to pay for a doctor, appeal for what they call "an Infirmary order" for out-door treatment. These cases involve investigation before they can be certified. A sudden call to visit a dying man comes next. Returned home, the clergyman finds some one waiting to consult him about some distressing case of poverty in a person who has been well to do—but now reduced, by sickness, to absolute want. These are specimens of the various calls upon the time and labours of a Sydney clergyman. But only specimens. Drunken husbands and deserted wives; women who have fled from their brutal husbands, or who are seeking those who have fled from them; landlords pressing for lodging money or rent; everything pawned to keep body and soul together—these, and such like matters, are pressed upon his attention, harrow his feelings, and distress his soul.

Day by day these things come before him, occupy his time, and engage his thoughts. And when he has dealt with them, he has but little time left for parochial visitation, in the ordinary sense, and to make himself acquainted with his people; but little time for study and preparation of his sermons, and but too little for that self-improvement which is his bountiful duty.

But take his evenings—how are they spent? There is a meeting for prayer on one night, a Temperance meeting another, a service in the church another, a teachers' meeting another, and perhaps another is given to those who wish to consult him about their spiritual affairs, a matter of great importance to their welfare.

Is it any wonder that, with all these anxieties, the clergy sometimes break down, and grow prematurely old?

We are persuaded that the relief is to be found in an increase of the clergy. And this involves much greater liberality on the part of the lay-members of the church than they now display.