

# THE Church of England Record.

PUBLISHED MONTHLY.

VOL. II.—No. 19.

SYDNEY, MONDAY, DECEMBER 2ND, 1882.

6d. PER COPY or  
5s. per annum in advance.

## CONTENTS.

1. LEADING ARTICLES—	PAGE.
The Spirit of Rome...	153
Mr. Fitzpatrick's Double Interment 1881 ...	154
2. The Late Canon O'Reilly ...	155
3. Notes of the Month ...	156
4. Church News ...	156
5. Notices of Books ...	158
6. Correspondence ...	161
7. Poetry ...	162
8. His Grace the Archbishop's of York's paper ...	162
9. Notes of Travel by Canon Moreton ...	164
10. Sermon ...	165
11. Macaulay in his quiet moments ...	166
12. Temperance ...	167
13. English Mail ...	168
14. Signs of the Times ...	169

## NOTICES TO CORRESPONDENTS, &c.

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

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

Subscriptions for the current year are now due.

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

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

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

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

**Notice to Subscribers.**—All subscriptions are acknowledged at the commencement of the advertisement columns.

## NOTICES TO CORRESPONDENTS.

LUMEN ACCIPE ET IMPERTI.—We fear your light must be hid under a bushel this time, as we do not desire to raise a conflagration.

## IMPORTANT NOTICE.

As the publication of the "Record" is delayed by the tardy reception of items of Church News, for the future all such items will be printed in the order in which they are sent in to the Editor, 172 Pitt-street. No insertion can be guaranteed reaching the Editor later than the 24th instant.

## THE NEW YEAR.

The proprietors of the Record send to each of their subscribers an extra copy of this issue.

We wish the paper to be better known, and by this plan we hope to enlist our friends as helpers of our circulation. We would be grateful if each subscriber would pass this

extra copy to a friend with the printed circular accompanying the same, urging the friend to take the paper regularly. We are emboldened to do this by the marked approval which it receives as it becomes known, as proved by monthly additions to our subscription list. Will our friends who value a Church of England newspaper generously assist us to enlarge our circulation during 1882.

## THE SPIRIT OF ROME.

Certain events which have recently taken place amongst us have drawn marked attention to the spirit which animates the Church of Rome in this Colony. Great surprise has been expressed at the refusal of the authorities in that Church to allow the customary rites of burial to be performed over the remains of a gentleman who was regarded as a prominent member of that Church, and strongly attached thereto: and especially considering that he was a man of good morals, a member of the Legislative Assembly, and had once held the high office of Premier in the Government. The action thus taken not only produced astonishment, but called forth a pretty general condemnation throughout this and the adjacent Colonies.

But may we not well ask, what ground there was for surprise? Was there anything in the action taken by the Church of Rome in this instance inconsistent with her principles, and with the rules of practice which have been laid down for her guidance? Was it not rather in full accordance with her true spirit and usage? The astonishment should rather be that people should remain so ignorant of what they have been taught, and of stern facts which history records.

We certainly have no sympathy with a Church which claims supreme control over the minds and consciences of her children, which denies them the right to think for themselves in religious matters, and to form their own judgments, guided by the light of the Word of God, and such reasonable help for understanding it as they can command; and which forbids them to interpret Holy Scriptures in any other way than by the (supposed) unanimous consent of the Fathers.

But let us be just towards her. Is it not her boast that she is *Semper Eadem*—always the same? How then can we expect her to act in dealing with her people in her spiritual relations to them, otherwise than by the laws which she has laid down for her guidance? If she is right in making such terms as she does of membership, and requiring implicit obedience to the regulations which are made by Popes and Councils presumed to be infallible, we do not see what else those who belong to her can expect than that which she ordains shall be carried out in practice.

How is it that we forget her first principles? Is it not laid down most emphatically in her creed, her canons, and decrees; and has it not been promulgated again and again by her Popes in their Bulls that *union with her is essential to salvation*?

We find it in the Creed of Pope Pius the IVth, which was extracted from the Decrees of the Council of Trent, in these words:

"I do at this present freely profess and sincerely hold this true Catholic faith, *without which no one can be saved*, and I promise most constantly to retain and confess the same entire and inviolate, with God's assistance, to the end of my life." This creed previously enumerates all the peculiar dogmas of the Church of Rome, as they were there held. (The Immaculate Conception of the Virgin has been since added.) And it includes the fullest and most unconditional surrender of the person who holds it to the Roman Church, and the "reception of all things delivered, defined and declared by the sacred Canons and General Councils and particularly by the Council of Trent;" and moreover it "condemns, rejects and anathematizes all things contrary thereto, and all heresies which the Church has condemned, rejected and anathematized."

This is the creed which every Roman Catholic is required by his Church to hold and maintain. And 'without this' he is made to believe, *there is no salvation*.

But we will illustrate this arrogant, intolerant, and persecuting spirit by two or three extracts from other authoritative documents.

The Council of Trent (Sess. xxv., Canon 20) admonishes all Rulers to "severely punish those who impede the liberty, unanimity and jurisdiction of the ecclesiastical law."

Pope Pius IV., in a book published A.D. 1564, requires all sovereigns "not to permit any opinions contrary to the true and wholesome doctrine of the Council of Trent, to be received by the people who were subject to their Governments."

The Council of Lateran, A.D. 1215, decreed as follows:—"We excommunicate and anathematise any heresy which exalts itself against this Holy Orthodox and Catholic faith. . . . Condemning all heretics by whatever name they may be reckoned. . . . Let the secular power strive to exterminate from the lands under their jurisdiction all heretics who shall be condemned by the Church. . . . But we desire also to subject to excommunication the believers, the receivers, the defenders, the abettors, of the heretics. . . . Let the Clergy of the Church by no means administer the Sacraments of the Church to such pestilent persons, *nor presume to commit them to Christian Burial*." (*Labbe's Councils*.)

The excommunication of Henry VIII. and Queen Elizabeth, and the absolution of all her subjects from any allegiance to her show how true to their principles the Roman Church was, and modern events are but the continuance of the same practice and policy. And what right have we to suppose that she can be otherwise, so long as she claims to be the only True Church of Christ on earth, the Mother and Mistress of all Churches, to whom all must submit themselves or be lost, a Church infallible, omnipotent to will and command whatever she deems proper for mankind, and upheld by the Divine Power in enforcing obedience to her decrees?

#### "LET THE DEAD BURY THEIR DEAD."

#### MR. FITZPATRICK'S DOUBLE INTERMENT.

THERE is a good deal of Romanism about Rome still. Roger Bede Vaughan has given us some pleasing exhibitions of his honey-tongued oratory. Not many references to the Inquisition or the *auto-da-fe*. A little anecdote neatly interwoven with a

highly polished appeal to the emotional part of man. And all printed in *extenso* in the *Sydney Morning Herald*, just as it came in its *prim attire* from the so-called Archbishop's own workshop.

Well, the less we have of this Italian style of doing things in Sydney the better. First of all we hear that Mr. Fitzpatrick has been excommunicated for defending Public Education in his place in Parliament. The result of this ban unfolds itself at his grave where, but for a murmured Lord's Prayer by his relatives and an unofficial sign of the cross by Dr. Forrest, he gets a dog's burial. Presently a rumour penetrates the retirement of Mr. Vicar-General's hermitage which says, strange to tell, that Mr. Fitzpatrick has not had the Romish burial service read over his grave, and that the general public have, with unusual unanimity, failed to see any just cause for the omission. Nobody seems aware of any viciousness of life or rejection of Christ's atonement on the part of the deceased. Consequently, if a burial service is to be read at all, why not over the corpse of this man? This was the nut which the people offered the Vicar-General, as he is called, for his mightier jawbone to crack. An explanation must be made. Dr. Coletti is asked whether Mr. Fitzpatrick did really confess his sins to him or not before his death. We suppose that is what all the jargon about the "tribunal of penance," and "the indulgence of the present Jubilee" means. Dr. Coletti replies that he did, and that he would have buried him in the usual way but for somebody's interference. He adds a postscript that he will do now "what is necessary." This turns out to be a *Requiem*, which I suppose Mr. Fitzpatrick's relatives are expected to regard as "better late than never." "It's a far cry to Lochow" and probably it will take a good many such exposures to rouse the public indignation to sweep the Romish Church off the face of our continent. Meanwhile to any restless spirit that imagines he will find peace under the pestiferous shadow of the Roman upas-tree, we say, in the words of the Eternal Head of the real Holy Catholic Church, "Let the (spiritually) dead bury their dead; follow thou Me."

#### DR. COLETTI'S EXPLANATION.

Dr. Coletti has been a name on many person's tongues during the last month. If his remarks in St. Thomas' Church are correctly reported, we fear he may share the fate of a certain preacher in the Madeleine Church at Paris. He went so far as to preach in that Roman temple a free salvation without penance for past sins. The sermon was received with breathless interest, but "the authorities" regarded it as a little too good for the Madeleine, and the preacher priest was imprisoned in a monastery for his better instruction as to the necessity of penance in his case. But Dr. Coletti lives in a "free country," and is perhaps too useful at Petersham to be dismissed. His language, moreover, seems to us to savour rather of studied ambiguity. "If a man was true to that" (the Roman Catholic) "faith he was a true son of the Church, and entitled to her consolation and protection, whatever part in politics he might take." We suppose Dr. Coletti means by the last clause, "whatever part a Roman Catholic take in politics consistently with being true to the Roman Catholic faith." That is just what his superior, the Romanist Archbishop Vaughan would say. And Leo XIII. himself would endorse such a sentiment, provided he survives his annoyance at the loss of his power at Rome sufficiently long to hear of this similar storm in Sydney. But if Dr. Coletti means that a Roman Catholic may take what part he likes in politics, as long as his *private*

life is consistent with Romanism, then we say that his recent action or inaction, gives the lie to his words. True, he has told us in the published correspondence, that he would have interred Mr. Fitzpatrick at the proper time as a "son of the Church (of Rome)," had he not been interfered with. But that does not alter the fact that he was interfered with by those who represent Romanism in this Colony, perhaps more correctly than Dr. Coletti does. The Spirit of our great God and Saviour Jesus Christ must either control or condemn all politicians, as well as other creatures of His breath; but the time when Romanism can do so has now fulfilled its predicted term, as Daniel foretold, and such petty exhibitions of impotent revenge as the recent episode in Petersham Cemetery, are only hastening the overthrow of the Babylonian Harlot of the Revelation. Meanwhile this blasphemous assumption of the keys of heaven or hell (we suppose Dr. Coletti calls it "purgatory") will only expose the utter fallacy of the Romish position in this matter. "I am the door; *by me if any man enter in, he shall be saved*, and shall go in and out and find pasture," said the Divine Shepherd, whose crook the Pope is supposed by the Romanists to wield. It is this "Door" that a lying priest would have us believe that he can open or shut at his will. He teaches this abominable falsehood to some poor souls who are too dependent on him to search out the truth for themselves as "it is written." They are foolish enough to shrink from the light, although their consciences often tell them they are living in darkness. Then, when death comes, great surprise is expressed that darkness has not altered its character, and become light just for the occasion.

If there is one point that is clearly discernible in the whole of this transaction it is this. Romanism is not Christ's teaching, pure and sincere, but an adulterated compound, which however is too stereotyped by decrees of popes and councils, ever to be altered from within their church. The only way for its enfeebled devotees to see the love of God the Father in the face of Jesus Christ is to come out of a habitation, all the windows of which are overspread with the cobwebs of mediæval superstitions. "Ye make the Word of God of none effect by your traditions," should be written on every Romish chapel in Sydney. The outrage of seating its vile self in God's throne and speaking as though it were itself Jehovah Jesus, has characterised Rome for the last twelve centuries. It seems to be entailed upon the presbyters of the Protestant Church of England, which sprang from the ashes of Ridley and Latimer, when Rome thought to burn their bodies, and damn their souls—it remains for us and all other true soldiers and bondservants of the eternal Redeemer God to unite in one firm condemnation of this apostate and idolatrous thing that calls itself a church. We may expect the three unclean frogs of lawless force, political anarchy, and spiritual infidelity to come up from the quagmire in which Rome is even now sinking. But the Spirit of our Saviour God will not forsake this earth as long as there be left on it a single soul that loves and lives for Him above all else. If we, members of the Church of England in Australia, can bring ourselves now, to have nothing to do with the unclean thing, whether it be infidelity or Romanism, the Great Lord Himself will see to it, that it shall not hurt a hair of our heads. It is now high time that the Holy Catholic Church, the constituent parts of which are found in all congregations of believers in the crucified Jesus, forming by His masterly handicraft one risen Body of which He

alone is the adorable Head, should now usher in this new year with a universally unanimous prayer. "The whole creation groaneth and travaileth together in pain until now. Come quickly, Lord Jesus!"

#### 1881.

This year, whose days, as we write, are albut numbered, may be considered in some points of view, a memorable one in the annals of our Church in this Diocese. The very important Session of the General Synod, held in October, would alone have rendered it so. But there are other reasons for regarding it in this light; as, for instance, the passing of the Church of England Trust Incorporation Act, and the receipt of the Queen's Assent to the Church and School Lands Resumption Bill, which are, both of them, measures—one for good and the other, we fear, for evil—affecting very closely the interests and well-being of our Church not only in the Diocese of Sydney, but in the Colony generally. The past year has also been signalised by the successful completion of the Loan Fund, commenced in the previous year, which promises to be so valuable an instrumentality in the erection of churches, and which already has given substantial encouragement to the much-needed formation of new parishes in our rapidly increasing and thickly populated suburban districts. 1881 has witnessed the formation of a Seamen's mission in connection with the Church of England. The year, moreover, which is just leaving us, is an exceptional one, and consequently worthy for yet another reason, of the distinction we have assigned it, because at its conclusion the Church Society, instead of being in difficulties, has a decided balance to its credit. Of the events of this "memorable" year, as we have ventured to designate it, as concerns, *i.e.*, the progress and connection of the Church in the Diocese of Sydney, (omitting those we have already mentioned) the following is a brief summary.

First in order of note, as well as of interest,—though a sad one,—is the lamented illness of our beloved Bishop in the very beginning of the year, followed by his departure for England on the 10th March. About the same period the Revs. Canon Moreton and J. D. Langley were also disabled by illness, and were compelled to seek for rest and health in the Mother-country. At the Ordination on Trinity Sunday one gentleman was ordained Deacon, and four Priests; and at that on St. Thomas' Day, one was admitted to Diaconate, and three to the higher order of the Ministry. During the year there was an accession to the ranks of the Clergy of four Presbyters from other Dioceses; and the "governing staff," if we may use the expression, was strengthened by the appointment of the Archdeacon of Cumberland. One Clergyman, the late lamented Canon O'Reilly, has been removed by death, and three have obtained employment in other Dioceses. The following Parishes were formed by the Synod—Enmore, Summer Hill, and Bulli. Foundation Stones were laid of *new* Churches at Summer Hill, Leichardt, and Ermington; and of enlarged Churches at St. Thomas' North Shore, All Saints' Woollahra, and St. Bartholomew's, Pyrmont. Churches have been opened for Divine Service at Summer Hill, Hornsby, and Moss Vale. Commodious Parsonages have been built and occupied at Ashfield and Summer Hill. The number of Clergymen at the commencement of 1880 was 103, there are now 108.

We have not been able to procure a detailed statement of the Church Society's work nor of that of the Endowment Fund in 1881, but we hope to give them in our next number. In the meantime, as far as the Church Society is concerned, we would mention that,



whereas on the 6th December, 1880, there was a *debit* balance of £1018, on the 5th December, 1881, there was a *credit* balance of £709.

#### THE LATE CANON O'REILLY.

During the last month it has pleased God to remove from amongst us this excellent and devoted servant of Christ, and faithful minister in His Church, and to call him up to a higher sphere. He died on Sunday, December 15th, at 11:15 p.m., at his residence Harbournville, Parramatta, to which place he had moved with his family nearly three months ago, in the hope that the change and freedom from all anxieties about his parochial duties might, with the Divine blessing, be instrumental in recruiting to some extent his long failing health.

At first there seemed to be some little improvement as the result of the change; but it soon became evident to those about him that his strength was failing, and that the apparent improvement was of the most temporary nature.

During the last few weeks he grew rapidly worse, and it became manifest that the end was not far distant. For about a week he passed through a period of much suffering from severe sciatica. But that ceased, leaving him however prostrate and helpless in body. His mind notwithstanding continued clear and undisturbed, reposing on the loving care and wisdom of his Heavenly Father, and proving how true and faithful is the word "Thou wilt keep him in perfect peace, whose mind is stayed on Thee." So it was indeed with him. "I have no will but God's," he said repeatedly. "I wish nothing but what he thinks fit to appoint."

And these were not mere words. They were the deep feeling of the heart.

The Ministry of our departed friend extended over a period of 32 years. He was ordained by the first Bishop of Newcastle, and appointed to labour first as Curate to the Rev. John Cross, Assistant Chaplain, in the district of Port Macquarie; and upon his death as Incumbent. The district included not only the Hastings, but also the Macleay and Manning. We have often heard him say that it was as large as Ireland, and that his journeys in ministering to the scattered population amounted to about 7000 miles a year.

His memory is cherished amongst those to whom he ministered with much affection, as that of a man singularly devoted and zealous for their spiritual welfare.

While at Port Macquarie he married the second daughter of Major Innes, by whom he had two sons, one of whom is now a surgeon, the other a clergyman in this colony.

Upon her death in 1863, he came to Sydney, where for upwards of a year he laboured with his friend, the Dean of Sydney, as Curate of St. Philip's, until the resignation of St. Andrew's by the Rev. G. King, when he was appointed to the temporary charge of that parish until the Bishop's return from England. The Bishop when he returned saw fit to make the appointment more permanent. And of this subsequent events proved the wisdom. For such was the effect of his ministerial labours that in a short time the building which served the purpose of a temporary Cathedral was filled to overflowing, and had to be enlarged, so as to accommodate 750 instead of 450 persons. And then it was hardly large enough to accommodate the worshippers, numbers having to go away. The Friday evening congregation amounted to 300 or 400, and the Communicants to about 200, as the result of 2 years labour. When the Cathedral was completed, and about to be consecrated, the Bishop offered him the first canonry at his disposal as a testimony of his appreciation of him and his work.

Upon the Dean's resignation of St. Philip's, to take his proper duties in the Cathedral, Canon O'Reilly was appointed by the Bishop to that parish, where he had laboured ever since with the same industry, devotion and singleness of heart, as had characterized his ministry elsewhere; during the last few years, however, with less vigour, in consequence of impaired and failing health.

Few men have acquired so much respect and affection from his brethren in the ministry, and the loss of him from the ministerial ranks will be severely felt. He was not less respected and held in esteem by very large numbers of the Laity. And we doubt whether any Clergyman in the

Diocese has been more widely useful. From all parts of the Colony we have been accustomed to hear of the effect which his ministry has produced upon strangers visiting the city, who had listened to the words of Gospel truth which were poured forth from his lips with so much power, and with such telling earnestness, as the utterances of one who had realised them in his own experience.

The Canon was married a second time to a lady by whom he had a family, of whom four survive, two sons and two daughters. He has left them the heritage of an upright, and conscientious christian life, and of an example in which purity of intention and firmness of purpose were predominant. "THE MEMORY OF THE JUST IS BLESSED."

The Funeral of the lamented Canon took place on Tuesday the 20th at the Church of England Cemetery, Rookwood. On the way from the house, the Funeral *Cortege* halted at the little church at Granville, where the appointed service was read by Canon Gunther and the Dean.

On its arrival at the Cemetery, it was met by a large number of the Clergy and Laity anxious to pay the last tribute of respect to one whom they had so highly esteemed.

The following were present: the Dean, Archdeacon King, Canons Allwood, Stephen, and Gunther, Revs. Dr. Corlette, C. Baber, W. Lumsdaine, R. McKeown, J. Hargrave, T. Unwin, Luke Parr, C. Garney, E. Symonds, J. Vaughan, G. King, Dr. Marriott, T. B. Tress, J. Spooner, J. Barnier, R. Taylor, R. W. Young, W. Hough, E. H. Colvin, J. Best, John Blomfield, W. Schleicher, J. Dark, G. Middleton, W. Bryan Brown, T. Holme, E. D. Madgwick, C. H. Rich, and Dr. Badham, Mr. A. Gordon, Mr. C. Moore, Mr. H. A. Allan, Dr. Houston, Mr. Asher Day, &c.

The service at the grave was read by the Dean.

#### →\*THE MONTH.\*←

MR. DISTRICT COURT Judge Docker has merited our word of praise.

A judge who feareth God has to wrestle against principalities and powers of evil as much as a minister of Christ. It is not flesh and blood that are the real opponents of truth. It is that liar, from the beginning, who once on a time gained complete possession of the historic traitor. It is Satan in his might and cunning that is the real enemy of all justice. He labours more than we all. He is never absent from his present kingdom in this world. Our prayer for magistrates that they may receive grace from the Spirit of Jesus to administer justice and maintain truth is often quenched at its very source in our souls by this Father of lies. A jurymen who will deliberately sit down with the apparent purpose of giving a true verdict, though all the while he means secretly to do all he can to frustrate a true verdict, only differs from Judas Iscariot in crucifying Jesus Christ afresh between two thieves as well as betraying him. Whether this was the case at the Wilcannia Quarter Sessions or not, we leave it to Christ to decide. Meanwhile we hope all judges will realise the presence of their judge in their courts, as Mr. Docker evidently does.

SIR HENRY PARKES may now in one respect claim affinity with Martin Luther. "This German beast loves not gold" was the Pope's reluctant confession when he found it impossible to bribe the Saxon monk. The Colonial Secretary's friends were doubtless actuated by kind motives. But we cannot help feeling thankful that the statesman who leads our Government has declined to accede to their proposal of a monetary testimony of their good wishes. "The unrighteous mammon" is not after all the god of all men. It is a constant taunt that every man acts from some selfish motive. This is the natural result of a state of society in which selfishness is prevalent. A selfish man or woman can never, by the law of nature, understand an unselfish action. So Sir Henry Parkes' action in this matter will probably be the enigma of the month to many.

PARLIAMENTARY DINNERS seem a *sine qua non* for Englishmen. Men are supposed to become more friendly when they eat meat and drink wine together. Matthew, the publican, took farewell of his old tax-gathering friends by giving them a dinner, at which the company was not so choice probably as at our Parliamentary Refreshment Room on Wednesday evening, December 21st. "This man receiveth sinners, and eateth with them," was to a Pharisee's mind the very *no plus ultra* of contumely, and as such it was hurled at the Nazarene. But the "sinners" who gathered to show their sympathy with Sir Henry Parkes would probably have but little appreciated the honour that evidently delighted the heart of the son of Alphaeus and his friends. The mere mention of forgiveness of sins would, we think, have proved unpalatable to the majority of such a respectable assembly, though there might have been here and there one or two who would have recognised the only living and true God in the Galilean peasant Jesus. It is a significant fact that His name is rarely, if ever, mentioned in any earthly gathering of laymen. What will Christ's next coming be like? What can it be but very awful to a world that still refuses to acknowledge Him openly as its King?

PARLIAMENT rests from its labours after a long and fruitful session. A large number of measures have been passed of great interest as bearing upon the social life and morals of the community. We would specially and favourably note the Infectious Diseases Act; the width of Streets and Lanes Act; and most important, perhaps, of all, the Publicans Licensing Act. All friends of temperance and morality will watch the working of this last with great interest. It is such an entirely new departure in Colonial legislation on the subject that there is much room for conjecture as to the result.

IN the Legislative Assembly the time of waiting for the vice-regal summons to prorogue was pleasantly filled up by Mr. D. Buchanan. Every man has his uses, and beguiling the tedium of the hour most appropriately fell to his lot. The real business of the session having been closed why should not the members be amused. The hon. member was equal to the occasion. The object of his attack was State aid to Religion. This hurts his conscience, and we hope he has found relief by his last speech on the subject.

THE large crowd that assembled at Granville on the site of the vast works about to be erected by the Hudson Bros. was nothing more than a just tribute to the enterprise of the firm. The Hon. J. Lackey turned the first sod and made a sensible speech. His review of the growth of our manufactures was very interesting, and the information must have been new to many of his hearers. But in all his list there was no other instance of growth more steady, rapid, stable and useful to his young nation than that of Hudson Bros. All will unite in wishing them a continuance of their prosperous career. The firm that can distribute £50,000 a year in wages is doing a good deal to build the fortunes of the colony as well as its own. Many who heard or read the speech of Mr. Hudson himself, to whom the bulk of the people would scornfully deny the title of "working man," enjoyed immensely his quiet statement that he worked more than eight hours a day. It does not seem a great many years ago since these active brothers and their father worked at the University building; and we quite believe the difference between things at that time and the present were not brought about by a system of eight hours' work only out of the twenty-four. The splendid position of the firm has been achieved by energy and enterprise kept in constant activity and directed by sound judgment and sagacity.

CHRISTMAS EVE seems to have seen an enormous crowd of people in Sydney streets. The *Herald* tells us that George-street was, between 7 and 10 o'clock, a moving mass of human beings from the Chinese quarter to Redfern Railway Station. The shops were of course decorated for the occasion, and a good deal of money seems to have been changed hands. The proverbial Christmas goose was the object of many a search in the markets; and crackers and bon-bons would have to be taken home for the children. The people who live by furnishing amusement had anything but a holiday. Meanwhile the busy fingers of Christian women, aided by the welcome help of Christian men, adorned many a temple of Jesus with Christmas bush, ivy, cypress, or New Zealand pine. Such sweet assurances as "The Word was God, the Word became flesh," shone out from the walls of Christ's earthly mansions, reminding His now-born children of the eternal "peace on earth among men with whom He is well pleased." As the Spirit of Jesus liveth, we know that this peace which passeth understanding came in abundant measure last Christmas to every soul, without exception, that thirsted for it.

CHRISTIANITY seems to have been alive at the Randwick asylum. What with the bannetries, wreaths, flowers and evergreens worked into phrases, and the roast-beef, fruit and vegetables, and 60 gallons of gingerbeer, the children's hearts overflowed with delight. A few of our bilious and morose Christians ought to have been carted over to Randwick for the day. If the sight of 700 children enjoying themselves, is not enough to melt the wintry discontent of any long-faced grumbler that ever frightened young folks away from Jesus, we do not know what earthly sight will effect it.

THE TRANSIT OF VENUS is, if the Creator Jesus will, to be observed at Sydney during this year of 1882. We welcome every increase of interest in the noble science of astronomy, the twin-sister of Scriptural revelation. Those of our readers who took the pains to peruse a short notice of Grattan Guinness' book, "The Approaching End of the Age," which appeared in the *Record* about a year ago, will at once recollect how Scripture history and astronomical science verify one another. This is not the place to bring this matter forward. Suffice it to say, for the present, that it is now conclusively proved that the leading prophetic periods mentioned in Scripture are celestial cycles, i.e., periods as definitely marked off by celestial revolutions as are our ordinary years or days. In a city where the inspiration of Jesus' own Scripture is denied every Sabbath-day, it is as well to remind our readers that Daniel could not have understood that the periods which he mentions as destined to elapse before certain events should be fully accomplished are astronomical cycles of singular accuracy and beauty, unknown to mankind until discovered, by means of these very prophecies, by the Swiss astronomer Cheseaux. We challenge any so-called "Free-thinker" to refute this proof of the inspiration of the Books of Daniel and the Revelation of St. John. It is an easy matter for them to shower abuse on Clergymen and Christians before an ignorant audience. It is a very different matter to meet such writers as Guinness in a fair and open manner, and either overthrow their arguments or acknowledge their weight.

THE LIEDERTAFEL, or "Song-Table," seems to be a collection of amateur singers who write for the purpose of rendering vocal music with all the pleasing effect that comes from the harmonious

blending of many voices. It is a point in their favour that the proceeds of their performances have been dedicated to the Sydney Charities. This is following out Christ's new commandment; and will inevitably bring a hundredfold greater reward to those members of this Liedertafel who give their offering of musical talent for Christ's sake. It seems rather strange that Christians should not have a Liedertafel of their own in Sydney. "The Devil should not have all the good music," was the opinion of a justly celebrated minister of Christ, whose labours were abundantly acknowledged by Jesus Himself in one of the worst parts of London. Is it a mere Utopian dream to think that the time may yet come, even in Sydney, when the Garden Palace, or the building in Prince Alfred Park, will ring with the praises of the Divine Nazarene, sung with greater mastery of time and tune than those of any secular Liedertafel? Could not the Y. M. C. A. take this matter up, and arrange a Christian concert, at which only Christians would sing, and in which every note should laud and magnify our Great God and Saviour Jesus Christ? To those who have ever heard or shared in the glorious strain of such a hymn as "Songs of praise the angels sang," when several hundreds of voices are all contributing their quota of sound, and swelling it into a mighty diapason of multitudinous harmonies like the sound of many waters, it will be impossible not to long for the day when such a feast may be provided in Sydney for the souls of those who love the living Lord.

SIR HENRY PARKES is accredited by the Governments of South Australia, Queensland, Tasmania, and New Zealand to the United States Government for the purpose of lightening, or, if possible, removing the high duty imposed upon Australian wool imported into the States. He seems to have been rather cold-shouldered by the Victorian Cabinet, who left his letter unanswered for nearly a month, and then quietly expressed their opinion that the Government "was advised that it was best to leave the matter to circumstances." In a previous issue of the *Record* we pointed out that, in the event of France levying protective duties on foreign imports, England and New South Wales would be the only commercial countries of importance practising free-trade principles. "Fair trade" seems now to be the coming substitute for "free-trade." It is hardly necessary to say that "fair trade" means "moderate protection." The manufacturers of England are beginning to see that they suffer from having to pay heavy duties on any goods they may send abroad, whereas these same goods may enter the London market free, and be offered proportionately cheaper. There are only two ways out of the present predicament. Either the protective tariff of other countries must be lowered, if not altogether abolished, or England and her colonies of New South Wales, South Australia, Queensland, Tasmania, and New Zealand must follow the example of Victoria, and levy duties on all imported goods. The latter course would at once raise the prices of things in Sydney to the Melbourne figure, which is known to be higher than in Sydney. So that the purchasing power of our money in New South Wales would be at once diminished. As this would probably cause much discontent, Sir Henry Parkes is very properly endeavouring to remedy evil in the only other way possible, namely, by getting other countries, notably, the United States of America, to admit our woollen exports to their markets on more favourable terms to the produce-merchants of New South Wales. We respect his desire to extend this advantage to Victoria. The present Government of that Colony are really doing all they can to retard the national birth of Australia as a united country. Nothing short of this, as far as human ken may reach, can really develop the resources of our great continent, and bring to the surface the vast mineral wealth which it still probably holds in its unexplored regions. We do not place commercial prosperity above the Spiritual welfare of the immortal souls of our people, many of whom are still as buried in gross darkness, as the gold that they vainly would discover. Our prayer is "Let all the people praise Thee, O God. Then shall the earth," we are told, "bring forth her increase: and God, even our own God, shall give us his blessing." The only thing that hinders the greater prosperity of our own country is the glaring godlessness of the majority of the men who inhabit it. Easily acquired wealth, or at any rate, high wages has made them mere mockers at Christian worship; and the probability is that Jesus of Nazareth would be carefully avoided by them if such a thing were possible as His coming a second time in humiliation. "As it was in the days of Noe" so shall it be when the Son of man cometh. Eating and drinking, marrying, and giving in marriage until the very moment when the trumpet shall sound, and the dead in Christ shall rise first; then we, who are alive, as a looking for His coming, all the earth over, shall be caught up to meet the Lord in the air, and so shall be for ever with the Lord.

#### →\*MOTTO FOR 1882.\*←

"Abide in me, and I in you."—John xv. 4.

I could not do without Thee  
O Saviour of the lost,  
Whose precious blood redeemed me  
At such tremendous cost.

Thy righteousness, Thy pardon,  
Thy precious blood must be  
My only hope and comfort  
My glory and my plea.



# CHURCH + NEWS.

## Diocesan Intelligence.

**THE CATHEDRAL.**—The Thirteenth Anniversary of the Consecration was celebrated on St. Andrew's Day by the usual choral services both morning and evening. At the 11 a.m. service the sermon was preached by the Vicar General, who was assisted in the celebration of the Holy Communion by Canons Stephen and King, and by the Rev. Dr. Ellis, the Precentor. At 7.30 p.m. there was a very full attendance of the choir, who rendered the service in a manner worthy of the occasion. The services were read by the Dean and Canon Stephen, and the sermon was preached by Canon King. On the following Saturday, December 9th, the Dean and Chapter entertained the Precentor, the Organist, and the members of the Choir at a lunch given in the green in Bishopscourt. Tables were spread under the pine trees on the lawn, which afforded the most complete protection from the rays of a summer sun, whose strength was also perfectly tempered by a cool and gentle breeze—a condition of things which contributed very naturally to the comfort of the guests, and to the enjoyment which they seemed to derive from the rural character of the entertainment. The health of the Queen was proposed by the Dean; of the Bishop and Mrs. Barker by Canon Stephen; of the Dean by Dr. Ellis; and of the Precentor and Choir, specially naming in connection with the latter Mr. Younger, the organist, and Mr. Gullick, the choir master—by the Dean, who spoke in eulogistic terms of the marked progress made by the choir during the past year under the care and training of Dr. Ellis. The following members of the Chapter were present: the Dean, Canons Stephen, King, and Gunther, and Mr. R. Chadwick. The Rev. C. H. Rich, formerly Minor Canon, was amongst the invited guests. Canon Allwood, the Rev. Dr. Corlette, formerly precentor of the cathedral, and several lay members of the Chapter were unable to attend. Before the company separated they were photographed by an artist sent by Mr. J. R. Clarke, the Printseller of New Pitt-street, who succeeded in obtaining faithful likenesses, and remarkably free from the defects usually incidental to "group" photographs.

**THE CHURCH SOCIETY.**—The monthly meeting was held on Monday, 5th December. The report of the Auxiliaries and Finance Committee on the recommendation of grants in aid of stipends for 1882 having been brought forward the list was gone through seriatim, when the following grants were made:—

FOR CLERGY.		
St. David's, for Curate for St. Simon & St. Jude's	£100	0 0
St. Luke's	75	0 0
Appin	100	0 0
Balmoral West	60	0 0
Bowral	40	0 0
Burrangang	100	0 0
Broughton Creek	80	0 0
Campbelltown	50	0 0
Cobbitty	60	0 0
Dapto	100	0 0
Emu and Castlereagh	80	0 0
Hartley	80	0 0
Jamberoo	100	0 0
Woolahra (outlying district of Watson's Bay)	40	0 0
Mulgool	50	0 0
Pictou	100	0 0
Shoalhaven	100	0 0
Sutton Forest	80	0 0
Ulladulla	100	0 0
Bull	100	0 0
Waterloo	50	0 0
Lithgow and Wallerawang	100	0 0
St. George	100	0 0
Pitt Town	100	0 0
St. John's, Parramatta (Curate for outlying Districts)	80	0 0
Tharmany—Chaplain	100	0 0
St. Saviour's, Redfern	100	0 0
Enmore	80	0 0
Macdonaldtown	100	0 0
Gordon	100	0 0
Mount Victoria	75	0 0
Kurrajong	80	0 0
Enfield	80	0 0
St. Thomas', Willoughby, for Curate for outlying Districts	80	0 0
Castle Hill	70	0 0
Kangaroo Valley	80	0 0
	£2,970	0 0

FOR CATECHISTS.		
Camden (outlying Districts)	£60	0 0
Windsor (outlying Districts)	75	0 0
	£135	0 0
	£3,105	0 0

With regard to the recommendation No. 3 in the report, Mr. Gordon gave notice that at the next meeting he will move a resolution to carry out the object made in it. On the applications referred to:—1. £15 was granted in aid of the fund now being raised to defray the debt on Kogarah parsonage, conditional upon other £85 being raised. 2. £10 granted to assist in liquidating the debt upon a building used for Divine Worship and Sunday-school purposes in the district of Sutton Forest and Moss Vale, conditional upon the remainder of the

amount being raised. £14 12s. was ordered to be paid for the purchase of a horse, etc., for use of a catechist employed in mission work at the water works at Nepean. The resolutions in Rev. Canon Günther's notice at the last meeting were agreed to—1st. viz., "That the Vicar-General be respectfully requested to cause an application to be sent to the Churchwardens to whom his circular was forwarded notifying the reduction of the Church Society's grant, with a view of ascertaining what steps have been taken to make up the deficiency in the stipend of the clergymen caused by such reduction." 2nd: "That the secretaries be authorised to apply to the clergymen and catechists whose stipends are supplemented from the Church Society's funds, requesting them to furnish some account of the work of the Church carried on in their respective parishes or districts, such information to be at the disposal of the committee for publication, if deemed necessary in the interest of the society." Mr. Chadwick gave notice to move at the next meeting—"That the Secretary be requested to get out a proper tabulated statement of all parishes in the receipt of grants from this society, viz., the names and amounts each have separately received, and what amount each parish has subscribed by auxiliary or otherwise to this society."

**ORDINATION.**—An Ordination was held at the Cathedral, on St. Thomas Day, the 21st December, by the Bishop of Bathurst, acting for the Metropolitan. A very impressive sermon was preached by Archdeacon King, on Luke xii. 35-36 and part of 37—"Let your loins be girded, and your lights burning, and ye yourselves like unto men that wait for their Lord when He will return from the wedding, that when He cometh and knocketh, they may open to Him immediately. Blessed are those servants, whom the Lord, when He cometh, shall find watching." The candidates were presented by the Dean; and the Bishop was assisted in the laying on of hands by the Dean, Archdeacon King, and Canon Stephen. Mr. Robert Raymond King, B.A., of St. John's College, Cambridge, eldest son of the Venerable B. Lethbridge King, Archdeacon of Cumberland, was admitted to the office of a Deacon; and the Revs. G. H. Muzzy, R. Nelson Howard, and S. S. Tovey, B.A. (Cambridge), were ordained Priests.

**CLERICAL.**—The Rev. Thomas Holme, formerly of Maryborough, in the Diocese of Brisbane, and lately returned from a visit to England, is in temporary charge of St. Philip's, Sydney, pending the appointment of a successor to the late lamented Canon O'Reilly. The Rev. R. Raymond King has been licensed as Curate to Canon Stephen, at St. Paul's, Sydney. The Rev. Nelson Howard, late Curate of St. Philip's, will shortly proceed to England. The Rev. C. Baber has taken his passage for Europe, by the *Swart*, to sail on the 12th inst. We understand that the Rev. Edward Symonds, of Christ Church, North Shore, is also about to visit the mother country. We understand that Canon Moreton is expected back next month, and that arrangements have been made to retain the services of his *locum tenens*, the Rev. R. McKeown, as assistant minister at St. Peter's, Woolloomooloo. The Rev. J. D. Langley is now on his way out from England, and will probably reach Melbourne early in this month. Acting on the advice of medical friends, he will proceed to Tasmania and remain there till the end of the summer.

**WEEK OF PRAYER.**—The following have been suggested as topics for Daily Exhortation and Intercession during the week. January 2, 7, with days inclusive.

**Monday, January 2.**—Praise and Thanksgiving.—To the Lord for His sovereign majesty and glory; for His reign over heaven and earth, and the certitude of His ultimate triumph and glory; for the founding, rise, and spread of the Kingdom of Christ; for the gift and outpouring of the Holy Spirit; for freedom and protection granted during the past year to those engaged in its propagation; for the gifts of the great nations of the earth from extensive wars; for the Providence to mankind at large, for all tokens of brotherly love among the followers of Christ, for fresh openings to preach the Gospel, for the conversion of sinners and the edification of Churches; and especially in each particular nation, town, or Church for marked instances of providential or spiritual blessing granted to them during the year. Psalms cxlviii., xxxiii., cvii.; Habakkuk iii.; Isaiah xxv.; Col. ii. 1-16; Deut. xxxii. 1-14.

**Tuesday, January 3.**—Confession and Self-Abasement.—First of all, confession of unfaithfulness to the teaching and calls of God, of shortcomings in His work, of failure to realise full dependence on the Holy Spirit, of trifling, of omissions, of opportunities lost, of faults among Christians and churches in word and deed, of public sins and profanation of the Lord's day and of holy things, of intemperance, of unblushing infidelity, rampant vice and cruelty; with self-abasement that we have so unworthily done our part in fighting the good fight and in seeking to make the cause of Christ everywhere to triumph. Psalm li.; Hosea xiv.; Ezek. xviii. 20-32; Daniel ix. 3-20; Psalm xxxii.; Micah vii. 18, 19; Joel ii. 12-15.

**Wednesday, January 4.**—Prayer and Supplication for the Church Universal.—For every operation and gift of the Holy Spirit to render the Churches in particular and the Church universal faithful and prosperous, and that God's people may be wholly consecrated to Him; for the gift of men full of faith and of the Holy Ghost; for the gifts of knowledge, of utterance, of faith, of power, and of a sound mind; for holy pastors, able teachers, mighty evangelists, zealous helpers in all branches of the Lord's service; for the better observance of the Christian Sabbath, for the promotion of temperance, and for deliverance to the persecuted, relief to the suffering, fruit to the toiling, and glorious days of triumph and gaily union to all. Isaiah xlv. 1-9; John vii. 37-43; Ephes. i. 23; John xvi. 1-16; 1 Cor. xii. 12-31; Rom. xii.

**Thursday, January 5.**—Supplication for the Young and their Instructors.—For Christian parents—and that they may be quickened in the desire to teach and mould their children for Christ; for the raising up of men and women endued with gifts from above for the leading of children and young persons to the knowledge of God; for outpourings of the Holy Spirit on those engaged in instruction, including Sunday and primary schools, up to Universities; for a power from on

high to raise up in the press and in literature men mighty in the Scriptures, and endowed with such wisdom as adversaries shall not be able to gainsay or resist. Deut. xi. 18-28; 2 Kings xxii.; Ps. cxix. 9-24; Prov. iv.; Col. iii.

**Friday, January 6.**—Intercession for the Nations.—That they may be saved from unbelief, from forgetting and denying God; that many Jews may be brought to receive Jesus as the true Messiah, that the Mohammedans may be brought to confess Christ, that heathen nations may be turned from their idols, all people from their sins, and from loving and making war; that all men may willingly submit to law and authority; that enactments favourable to cruelty and vice may be removed; that the opium traffic may be abolished; that magistrates, rulers, and sovereigns may be enlightened by the Spirit of God, and disposed and strengthened to promote righteousness and peace, and that the knowledge of the Lord may cover the earth. John xii. 20-36; Micah vii.; Rom. xiii.; Job xxxvi.; Zech. viii. 1-9 and 20-33; 1 Tim. ii. 1-5; 2 Tim. iii., iv. 1-6.

**Saturday, January 7.**—Supplications for Missions, Domestic and Foreign.—For a faithful testimony of the Lord's people against the errors of the day, for the gift of men and women ready to spend all and to be spent in making known Christ to those who know Him not; for the increase in faith, graces, and members of Churches still in their infancy, for great blessing and special guidance to all native ministers and converts; for wisdom and guidance to all directors of Christian missions, and, in general, for the outpouring of the Holy Spirit upon all flesh. Acts viii. 34-48; Isa. liv.; Col. ii. 1-15; Joel ii. 21-32; John xiv. 12-27; Isaiah lv.; 2 Samuel xxii. 29-51.

**BAZAAR.**—During December Bazaars or Fancy Fairs, have been held in furtherance of Church work in the following Parishes—Ashfield, Christ Church, Sydney and St. Mark's, Darling Point.

## Parochial Intelligence.

**ST. PAUL'S, SYDNEY.**—The annual distribution of prizes to the children of the Sunday-school took place on Sunday afternoon, the 4th December. After the superintendent, Mr. A. Richardson, had given a brief account of the state of the school, and had expressed his great satisfaction with the marked improvement in the conduct of the boys during the past year, and with the zeal and interest manifested in their work by the teachers, the school was addressed by Canon Stephen, who presented the prizes to the boys, whilst the same duty, as far as the girls were concerned, was performed by Mrs. Stephen, the lady-superintendent. From a statement made by Mr. Richardson, it appeared that there were 907 children on the roll, with an average attendance, wet Sundays omitted, of about 600. The attendance at the day school has largely increased of late. On the occasion of its separating, on the 23rd December, for the Christmas vacation, a handsome silver watch was presented, by the incumbent and the teachers, to Mr. Alfred Chapman, who has been for three years past a pupil teacher, and who is about joining the training school.

**HOLY TRINITY, SYDNEY.**—A pleasant meeting of the Parishioners was held on Tuesday evening, 27th December, in the Infant School Room. The object of the assemblage was to give to the children of the Sunday School the pleasure of a Christmas tree, in lieu of the picnic to the Harbour to which they had been accustomed in past years. About 300 children appeared to fill the room; and when a large number of parents and babies were added the room was full to overflowing. The proceedings commenced with singing and prayer, after which the ordinary programme was interrupted by the Hon. Secretary of the Sunday School, T. R. Dalgarno, Esq., in the name of the teachers presenting the Rev. R. Raymond King with a neat Pocket Communion Service. Mr. King has been acting as Superintendent of the Sunday School, under the Incumbent, for the past eight months, to the great advantage of the School and comfort of the teachers. A magic lantern was then exhibited and highly appreciated by both children and visitors. This was under the direction of Mr. Dalgarno and his friends. The Christmas tree closed the proceedings, and the young people were gradually dismissed, as each received his or her share of the "fruit," at 10.30 p.m. after a pleasant but a most steaming evening.

**MOSS VALE.**—A new Church was opened in this favourite resort of holiday seekers and health seekers, on the 24th December, by the Vicar General, the Very Rev. W. M. Cowper. Prayers were said by the Incumbent, the Rev. R. E. Kemp, who was assisted by the Rev. Stanley Howard. The Dean's sermon was on Exodus xxv. 8. "And let them make me a Sanctuary that I may dwell among them." The open services were continued on Sunday the 25th, when Mr. Kemp preached at 11 a.m., and the Rev. W. Bryant Brown at 7 p.m. The congregations on both occasions were very large. The Church is built of brick with stone facings, and in its present state will hold about 200 persons. A Chancel and Transepts will be eventually added.

**RYDE.**—The corner-stone of a new church, to be erected in a portion of this extensive parish at Ermington, was laid on Saturday, the 17th December, by Mrs. Richard Terry, of Denistown. The building, which is to be called St. Mark's, will be cruciform. The site was given by members of the Marsden family.

**BALMAIN NORTH.**—A meeting was held on December 6th, in the Adolphus-street school-room, Balmain, to initiate steps for the erection of a church at Balmain North. The Very Rev. Dean of Sydney presided. He said he was very glad to find that steps were about to be taken to initiate the building of this new church. He believed it was not at all too soon to begin to move in the matter. The Church of England had hitherto, through the want of that vigilance and energy which its members ought to have shown, allowed much ground to be occupied by others. He did not like to see the members of the Church of England going away from them in one direction and another for the want of proper church accommodation, or because the Church had not been able to watch them so closely as they ought to

have done. People are always ready to come to churches which are open to them, provided these churches were built in suitable places. The country was growing rapidly in prosperity, and the population increasing in a very large measure, and it therefore behoved the members of the Church to be very energetic in the future if they wished to maintain the character of the colony for that integrity and righteousness which are essential to the foundation of the true prosperity of any country. It was the grand purpose of our Christian religion to establish the principles amongst the people, and he hoped therefore that this new effort would be successful, because it would help to sustain the character of a place in which religion was respected and upheld. It was proposed to put up a building which would be a temporary church in the first instance, which would have to give way in time to a larger structure. He thought our churches should be in proportion to the wealth and general appearance of the country in which they are placed. When the children of Israel were marching through the wilderness they were only permitted to erect a tent; but after their arrival in the Promised Land, and when they became settled as a nation, a grander temple was allowed to be erected, which would be more commensurate with the glory which they had obtained. Mr. Jaques then gave some interesting information about the origin of the movement, and the trouble he had taken to search out the title of certain lands which had originally been dedicated to church purposes, but which had got into other hands, through the Church not claiming them in the first instance. In this case the land recovered had been sold, and realized £750, which, but for his knowledge of the church's right in the matter, would have been lost to them. He knew for a fact that certain land had been lost to the parish of St. David, Surry Hills, through the want of vigilance on the part of the Church in years past, which was now worth something like £20,000 or £30,000. The search after the deeds of the piece of land which he had managed to recover for Balmain had cost him about £50, which he was very glad to offer as a present to the new church. Mr. A. Elkington said he had no fear of not being successful in erecting this church, as they had got amongst what he would call the giants of the Church, who had behaved very generously in the matter. With the £750 obtained by the sale of the recovered land they had purchased a more suitable site. The Rev. Mr. Tress had obtained a loan from the Church Loan Fund of £250, repayable at £25 per annum, without interest, and £75 had been collected, which, together with other amounts promised, would give them about £500. The cost of the building, without internal fittings, would be about £1200. The proprietors of the Birchgrove estate had given a piece of ground, which the committee expected to sell for about £150. No one connected with the proposed erection of the church, even to the architect, had charged anything for what he had done. He had much pleasure in moving—"That this meeting of parishioners, sent-holders, and members of the Church of England in Balmain approves of the steps taken by the trustees named in the deed of the land purchased for the purposes of the Church of England at North Balmain, and for which it was desirable to use every endeavour to help and further the erection of a school-church in that locality." The motion was seconded by Mr. F. R. Robinson, and carried. The meeting was then addressed by Revs. Messrs. Madgwick and Tress. A building committee was appointed, and a cordial vote of thanks accorded to Mr. Jaques.

**ST. THOMAS'S, WILLOUGHBY.**—The Sunday School Festival was held on St. Andrew's day. After a short service in the parish church the children of the Sunday and Day schools, in number about 250 marched down to Lavender Bay and were conveyed by the steamer *Prince of Wales* to Hunter's Beach, where a pleasant day was spent, refreshments being liberally provided and the delightful weather giving zest to the enjoyment of various innocent amusements. The Rev. Stephen H. Childs, B.A., pastor of the parish, Dr. Beatty, superintendent, and other teachers of the Sunday School, with Mr. Buchanan, head master, and the teachers of the Day School, ministered to the wants of the children. A very happy day closed with a short service of thanksgiving in the Church and the singing of "God save the Queen."

**CAMBRAWARRA.**—The Church of England Sunday School at this place was re-organised on the 2nd instant with an excellent Pic-nic. The parents and friends present numbered about 200 and the scholars 73. Refreshments were served at noon. At 3 o'clock a public meeting was held in the School of Arts adjoining the recreation ground and addresses were delivered by the Revs. J. Elkin, F. Elder, J. Dynock, (Presbyterian) and Messrs. G. M. Brown and T. Shepherd. The report for the year was read and showed the School to be in a healthy and flourishing state. The teachers are supplied with Lesson Hand-Books "The Life of our Lord" by E. Stock. The instruction is distinctive and systematic and according to a prescribed course, consisting of Lessons from Hand-Book, Catechism, Collect, Hymns. The School, judging from the report, promises well and is likely to do good service to the Church at Cambrawarra. The teachers are for the most part intelligent, regular and painstaking in the discharge of their duties. Towards—handsome, interesting and instructive books—were presented to the scholars by the Incumbent. The teachers also received beautiful and elegant volumes profusely illustrated with pen and pencil sketches by the Revs. Drs. Manning and Green. At 7.30 p.m. a Musical Festival was held and was largely attended. The programme was rendered by ladies and gentlemen amateurs of the district and a choir selected from the Sunday scholars. The numbers were well arranged and executed in a manner which reflected credit on the whole company. A pianoforte and Organ were used by the instrumentalists. The income was considerable and was given to the Sunday School Fund.

**KANGAROO VALLEY.**—An evening tea was held at this place on Thursday, the 8th instant, and was well patronised. The heat was excessive, and the tea and other temperance drinks were in good demand. The refreshments were served under the superintendence of Mrs. A. Osborne, of Barrangary, assisted by Mrs. Nugent and others. At 8 p.m., an exhibition of dissolving views, with magic



lanterns, was given by Mr. G. M. Brown: and a descriptive lecture was delivered by the Rev. J. Elkin. The room was over-crowded by a large and appreciative audience. The lanterns and slides were of a superior kind, and gave splendid pictures. The National Anthem was sung at 10.30 p.m., and the auditors repaired to the refreshment stall, where excellent temperance drinks, &c., were served out. The proceeds amounted to £25, and were in aid of the Parsonage fund.—December, 1881.

**BULLI.**—Active steps are being taken to erect a small church, or chapel of ease, on the Bulli Mountain. A very suitable site has been generously given by Mr. Loveday, and an active building committee has been appointed.

### Inter-Diocesan News.

#### BATHURST.

**WILCANNIA.**—The following is an extract from the *Wilcannia Times* of the 3rd November.—"DEPARTURE OF THE REV. J. H. PRICE.—This gentleman gave his valedictory address on Sunday evening. The Court-house (the usual place of service) was filled, and several stood at the entrance while the address was being delivered. Many of the inhabitants, besides those of the Anglican Church, will regret the loss of Mr. Price. Without unnatural effort he succeeded in gaining the general esteem of the people, and as a preacher he was very popular. His addresses, contrary to the general practice of English Church ministers, were always delivered without notes, though they always bore evident signs of careful preparation. Those who knew Mr. Price best knew he had too much respect for the intelligence of his hearers to attempt to address them extempore. The subjects he chose were always well thought out, and being a ready speaker, he had no difficulty in presenting his ideas to an audience in an acceptable manner. Without underrating the ability of other clergymen, it may be fairly said that Mr. Price is far above the average of country ministers as a pulpit speaker. His parting address dealt mainly with two subjects, viz., the prevalence of intemperance, and the general apathy shown towards religious service. His strictures were severe, and although we are not inclined to agree with all he said, he, no doubt, conscientiously believed he had good grounds for using the plain, unmistakable language he did. We cannot cloak the fact that intemperance is not a rare thing in our midst, and that there is not a church building belonging to any denomination in the town. These, of themselves, might be considered sufficient to influence the utterances of a less sensitive minister than Mr. Price. The reverend gentleman and Mrs. Price left here on Monday, driving, *via* Forbes, for his new charge at O'Connell Plains, near Bathurst. We understand the congregation have resolved to ask the Bishop of the diocese for the appointment of an unmarried clergyman as successor to Mr. Price. From the notes of the last church meeting held here, and published in our last issue, our readers would have observed that Mr. Price presented £20 towards the arrears still due to his predecessor.

#### MELBOURNE.

A device for raising money quite novel even in England, has been adopted with great success, in aid of the new church at Balclutha, a suburb of Melbourne. "Ye olde Englishe Fayre," in imitation of one recently held in London, where it formed a great attraction, realized *Five Thousand Pounds*.

#### BALLAARAT.

The Bishop, we are sorry to learn, was so ill that he was unable to preside at the Diocesan Synod recently held. He was represented in the chair by his special Commissary, Archdeacon Beanish. Amongst a large amount of business transacted by the Synod, a Bill was passed to authorize the payment of an annuity of £25 to the widow of the late Archdeacon Potter out of the Church Extension and Sustentation Fund;—the Determinations of the General Synod were accepted unanimously; and a resolution was passed affirming the desirability of inducing the Legislature of Victoria to bring the Education system of that Colony, as far as regards the opportunities given for religious instruction, into conformity with the system adopted in New South Wales.

#### BRISBANE.

The Rev. Thomas Jones, formerly of Brisbane, more recently *locum tenens* for the Dean of Hobart, during his visit to England, has been appointed to Toowoomba; and the Rev. William Kildahl, formerly at Penrith in the Diocese of Sydney, and of Maitland in the Diocese of Newcastle, and lately of Ballarat, has accepted the Incumbency of Milton.

#### TASMANIA.

At the recent meeting of the Synod, the Bishop delivered a long and very interesting address, from which the following are extracts: **VISITS OF BISHOPS TO ENGLAND.**—"The occasional visit of a Bishop to the Old Country and to the Mother-Church ought not to be unproductive of good to a Colonial diocese. The rapid progress of events and the growth of thought, the free challenging of time-honoured beliefs which characterises the age in which we live, make it difficult to realise at a distance the altered state of things during an absence of 16 years. One's actual presence amidst those who feel and those who seek to resolve the spiritual perplexities of the hour ought to qualify one the better for the direction and counsel of one's own people. But above all, the immediate and personal contact with the larger interests of the Mother-Church, her wonderful energy, her self-devotion, her noble efforts to carry her evangelising influences among the masses of the population teeming in the great cities and centres of industry, ought to stimulate the mind and heart of any Colonial Bishop who visits the Mother-Country, and through him, of all his clergy. I will not omit to mention my visit to the Church Congress at Leicester. In the great hall erected for the special pur-

pose, and in the various sections, opportunity was daily offered for witnessing the zeal and Christian brotherhood, lay and clerical, among men serving the same great Church, forgetting their distinctive views and party separations in the one over-mastering conviction that they bore the same commission, or were enlisted under the same banner. Such growth of tolerance was refreshing to all who, like myself, have always been ready to echo the sentiment of that brave man at whose obsequies I was invited to be present in the great Abbey he loved so well. 'Controversy and party spirit may sharpen the natural faculties of shrewdness and disputation, but few sins so dim the spiritual faculty by which alone all things are rightly judged.'

**SCPTICISM.**—"We hear much of the growth of scepticism. I do not bring away with me from the Mother Country the impression that it is as prevalent as periodical literature, found upon our drawing tables, would lead us to suppose. If by Scepticism is meant that men are suspending their judgment before they accept the popular traditions which they have been taught to identify with Revelation, there is no doubt that those traditions have been rather rudely challenged in some quarters. The progress of scientific knowledge and the result of scientific training demand a kind of evidence which is not required by an uneducated age. Evidence that is sufficient for the one cannot satisfy the other. It is a question, in an age like the present, whether a man who has never doubted can ever truly believe. With men of more cultivated minds, in an age of scientific enquiry, it is scarcely too much to say that doubt is the complement of belief. Archbishop Leighton, a man of simple faith, and spiritual growth, has written—'He never believed who was not first made sensible of unbelief'; and our Divine Master never rejected the truthful prayer, 'Lord, I believe: help Thou mine unbelief.' Doubt is etymologically derived from *du-bi-ta*; and so long as it has pleased God not to make Revelation a matter of exact science, there will always be minds like that of St. Thomas, towards whom our Lord acted with so much tenderness, that will require a larger amount of evidence to outweigh what appear to them to be *a priori* evidences on the opposite side. It is only when Scepticism is the result of a perverted will, and there is, instead of a childlike faith, what the Apostle calls the 'evil heart of unbelief,' and men do not believe because they do not want to believe, that unbelief is sin, condemned by the Word of God. A true man will grieve for his lack of clearer light—he will persevere until he receives it. He will not, indeed, sacrifice intellectual honesty, but he will pray for and wait for more light, not neglecting the right methods or sources of instruction. He will study his Bible—yes, and if he has been a worshipper in the Sanctuary, he will still be found there, and bring his very doubts to the altar of God and pray, 'Help Thou mine unbelief.'

I have said thus much for the purpose of warning, especially the Clergy, against harsh dealing of men haunted by modern forms of Scepticism. Our aim should be to keep the faith unimpaired, without despising science. Let each keep within its own sphere. The scientist tells us that God is unknowable. We accept his dictum, but only as the confession of scientific teaching. But it is just because Science owns its own failure that Revelation steps in and says, 'Whom you fail to discover, Him declare we unto you.' The aim of Science, of Metaphysics, and of Revelation are utterly unlike. *Science* deals with the laws which regulate the material world; *Metaphysics* with those which regulate the thoughts of men; *Revelation* steps in to solve the very problems of life, and uplifts the veil of the future. Unreformed churches, which lay claim to absolute authority, may find it difficult to make terms with modern science. A mere negative Protestantism, unrestrained by any authority outside the individual conscience, must, sooner or later, culminate in Socialism, and eventually in Deism, the bare recognition of the existence of God preserved from the wreck of the written Word, but not on any private interpretation of it. She has freed herself from the fetters of an assumed absolute authority over the individual conscience. She has, happily, left her teaching open to the demand of honest criticism, advanced science, and all true philosophy. Come truth from any source, whether the result of modern criticism or recent discoveries, there is nothing to prevent the incorporation, 'the filtering in' of such truth, only let it be truth from without. Come from where it will, it is the business of the Church to welcome and to hallow it.

Two principles should be observed in dealing with men whom we believe to be in error; men, it may be, that have never been in early years instructed in the truth of the Gospel, or only taught one-sided or distorted views of Truth. One principle is to show a sympathy with their difficulties, and the other is to start from some truth which we hold in common. The examples we find in Holy Scripture teach us to build upon a foundation that we each acknowledge, arguments against the particular errors we wish to refute.

The Determinations of the General Synod were accepted.

#### MELANESIA.

We take the following from the *Sydney Morning Herald*, whose correspondent at Norfolk Island, writes under date November 29, as follows:—"The *Southern Cross*, missionary barque, came in yesterday from the Islands, and sails to-day for Auckland, taking as passengers the Rev. Mr. and Mrs. Bice and three children, and Mrs. Pearce. The *Southern Cross* brings a cheering account. She left here on October 3, reached the New Hebrides on October 11, and landed Mr. Bice at Maiwo; reached Mota on 12th, visited Bank's group, and then sailed from Mota with the bishop on 17th for Solomon Islands; called at Santa Cruz Reef and Torres Islands, reaching the Solomons on October 25. Left the bishop at Boli, Florida, in good health on 29th October; all very satisfactory everywhere. Revs. Messrs. Palmer, Bice, and Britain returned, and upwards of fifty Melanesians with them. Weather was very fine, and new steam power very serviceable. You will be surprised to hear that the extreme religious party that separated from the church some few months ago have returned back to the fold,

all of them attending church last Sunday afternoon, their present idea being unity. Further than this I cannot say, as I also am in the dark. Since Sunday one of their principal leaders has gone quite mad, and had to be confined.

Writing to a Clergyman in Sydney, the Rev. R. H. Coddington says:—"It was six years since I last went round the Islands before this year, and the progress generally appears to me very marked and real. Of course however what has been done is but a beginning in so wide a field.

### \* NOTICES OF BOOKS. \*

We have to acknowledge the receipt from Messrs. JOSEPH COOK & Co. of a Class Register for Church of England Sunday Schools for 1882, and also of a course of Lessons on the Old Testament for the ecclesiastical year 1881-82. We know by experience the great use of such publications in carrying out the purposes of a Sunday School, and can therefore strongly recommend them to the managers of such institutions. The little class-book contains some most helpful advice to the teacher, and several tables which will be found very useful for the elucidation of Scripture. We fear that some little confusion may arise from the fact that the course of lessons is arranged for the ecclesiastical year, while the Register is dated for the secular. With this drawback only, we think it admirably adapted for its purpose.

**THE LIFE AND LABOURS OF THE RIGHT REVEREND WILLIAM TYRRELL, D.D., FIRST BISHOP OF NEWCASTLE, AUSTRALIA.** By the Rev. R. G. Boodle, M.A., Vicar of Cliford, formerly Chaplain to the Bishop.

Some of us are able to remember with interest the scene in Westminster Abbey on St. Peter's Day, 1847, when four Colonial Bishops were consecrated, Robert Gray for Cape Town, and three chosen men for the new Australian Sees—Adelaide, Melbourne, and Newcastle. The first of these has his place now among the heroes of our Church who have won their rest; the second, Augustus Short, is still labouring in his Diocese; the third, Charles Perry, after exhausting labours, having resigned his See in 1876, is now in England, assisting mission work by his counsels and experience; the fourth is the subject of the present interesting volume.

William Tyrrell, born January 31, 1807, was the youngest of the ten sons of the London City Remembrancer, a band of brothers, each eminent for his earnestness in the service of the Church, though in various fields of work. He was educated first under Dr. Valpy at Reading, afterwards under Dr. Russell at the Charterhouse. In 1826 he went up to St. John's College, Cambridge, where he enjoyed the friendship of George Augustus Selwyn, with whom he was closely associated till Bishop Selwyn's death in 1878. Each was a proficient in many exercises; indeed they were both among the oarsmen of the *Lady Margaret*, which, during its year was at the head of the Cambridge boats. In later days they navigated together the *Border Maid*, the first missionary ship that visited the Melanesian groups of islands, the scene much later of the labours and death of the martyr Coleridge Patteson.

On leaving Cambridge, William Tyrrell was ordained in 1832, by Bishop Kaye, to the curacy of Aylstone, and in 1839 he was presented by the Duke of Buccleuch to the rectory of Beaulieu, in Hampshire. His parish was to him more than wife or child could have been; and in faithful labour and equally faithful study he could have been content to pass the rest of his life there. But as was said of One greater than he, "he could not be hid;"

and in the year 1847, on May 24, the very day on which, thirty-two years later, his Heavenly Master called him home, Archbishop Howley invited him to take charge of the new See of Newcastle. In Bishop Broughton, the metropolitan of Australia, and afterwards in his college friend, Bishop Selwyn, he found such fellow-labourers as rarely fall to the lot of a bishop. Convinced that in union is strength, he laboured to bind the clergy of the Diocese and Province together, and was privileged to see in 1865 the first Diocesan Synod of Newcastle, and in 1872 the first Provincial Synod of Australia.

After visiting repeatedly every corner of his Diocese, he saw the necessity of its subdivision, and, by his exertions and the personal sacrifice of private property, succeeded in procuring the establishment of two new Sees. Constantly in the saddle, he was a welcome guest in every parsonage, and the encouraging friend of every clergyman. His travels were full of accidents "by flood and fell," and his adventures among the wild bush population would supply matter for many an exciting narrative; but he uniformly refused to send home such exciting details. The following are his own words:—

"It is not my important engagements which prevent me from sending such accounts as you ask for, but my repugnance to write of myself for the sake of satisfying the curiosity of the public. From describing little incidents for effect, persons soon learn to do and plan things for effect; and thus permanent loss is sustained by the Church, and the mind and feeling of the writer is seriously deteriorated. The reference of everything to the Lord—every thought, word, and action to His will—is endangered. To write details, therefore, for the mere sake of interesting the public, and obtaining perhaps, a somewhat larger amount of annual subscriptions, I must positively decline." (P. 171.)

These are noble words, and we thoroughly agree with them. But now that the self-denying speaker is gone to his rest, we could have wished, perhaps, that his friend and chaplain would have told us something more of the Bishop's private life than he has done. He has succeeded in giving us a noble record of the public life of one who, having once put his hand to the plough, withdrew it not till his day's work was done. He never returned to England during his episcopal life. He refused preferment at home, to which he was repeatedly invited; he provided no less than £250,000 for nine distinct objects which were the chief wants of the Church. And, at length, when his work was done, on the Eve of the Annunciation in 1879, he quietly passed away.

Calm and grand, he was laid out in his episcopal robes on the narrow iron bedstead with which he had furnished his cabin on board the "Medway." In health or in sickness this had been his only place of rest when at home. As he lay there in his last sleep, it was seen to be too short for the manly frame upon it. It was a sad satisfaction to those who arranged his funeral to follow the order observed in the preceding year at Lichfield, that at least in their minds the memories of the brother Bishops Selwyn and Tyrrell, pleasant in their lives, might in death be not divided." (P. 30.)

**"HOURS WITH THE BIBLE."** By Cunningham Geikie, D.D. Vol. I.

"Hours with the Bible" consists of a series of papers written in Dr. Geikie's most fascinating style and with all the learning which modern research could supply. Amongst the topics discussed the following are but a few, "The Bible and Modern Science," "The Antiquity and Origin of Man,"



"The Flood," "The Table of Nations," "Palestine and Egypt in Abraham's days."

As we attended Mr. Denton's lectures at the School of Arts we regretted that such a work as Dr. Geikie's, in which he has undertaken to vindicate the written Word of God, was not in the hands of all present; had it been the audience would not have accepted all that the learned and popular lecturer had to say

H.P.

## \* CORRESPONDENCE \*

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

### THE CANONS OF THE PROVINCE OF CANTERBURY, 1603.

TO THE EDITOR OF THE CHURCH OF ENGLAND RECORD.

SIR,—Mr. Alexander Gordon ventures to publish his "reasons" for his rather eccentric "opinion" that the Canons of the Province of Canterbury—so many of them as are not inert in their proper Province—are binding on the bishops and clergy of this Province of Sydney.

His "reasons," however, reduce themselves to this one: "As the Canons undoubtedly in England form a portion of the established Constitution of the Church, it is not easy to imagine that the clergy of the same Church can be free from their influence merely because such clergy are located in parts out of England." And it is perfectly obvious that if this fundamental reason be fallacious, the whole structure tumbles.

Now, in testing this reason, there is really no necessity to dispute whether the Free Church of England in Sydney is "the same Church" as the Established Church of England in Canterbury, in Mr. Gordon's sense of sameness. On this point he will find very few indeed to agree with him. But suppose we admit it. It cannot be difficult "to imagine" what as a matter of fact has indisputably taken place, namely, that the clergy of other provinces of the same Church, even of the same established Church, have been free from the influence of the Canons of the Province of Canterbury. We are here still legally designated "The United Church of England and Ireland." By this title we hold our Church property, and our members of Synod qualify for their seats. That Church consisted of four provinces—Canterbury, York, Armagh, and Dublin. There was no dispute about the "identity." Those provinces formed "one Church by law established." Yet the Canons of Canterbury of 1603 were not binding on the clergy of the Provinces of Armagh and Dublin, who met and settled their own canons, accepting some of those of the sister provinces and rejecting or altering others. As the "identity" of the Church in Australia with that of England cannot be more complete than the identity of the established Church in Armagh with the established Church in England, it cannot impose Canterbury Canons on as any more than on them. We are a distinct province, with our own Metropolitan.

The fact is that the King's letter covering the Canons of Canterbury expressly limits their field, first to Canterbury, afterwards to Canterbury and York. They are not, in fact, rules of the Church at all, but rules, at most, of the two provinces of that Church. The clergy, even there, never subscribe to more than one of them, that one being an obligation, not to them, but to the Articles and Liturgy, to which we also subscribe, and by which we are bound. The King's Declaration covering the Articles of Religion is in marked contrast with that covering the Canons. The Articles are "the true doctrine of the Church of England agreeable to God's Word," &c., and there is no allusion to provinces. When our clergy subscribe the Canons on oath, as they have subscribed the Articles and Book of Common Prayer, they may consider their obligation.

But suppose for a moment that we were to recognise Mr. Gordon's "reason," and adopt his "opinion." What then? These Canons are in express terms imposed on the Archbishop, Bishops, &c., who are bound not only to enforce them on the clergy, but themselves to obey them. We will take e.g. the 1st Canon. How should we stand with respect to it? It is not one of those which has fallen into disuse; it is alive and active. Mr. Gordon himself quoted it, a few years ago, as forbidding something to which it has not the remotest reference. More intelligently, the Ecclesiastical Courts of England censured the Warden of Sackville College for the breach of it, because he had Divine service in his College Chapel instead of bringing the inmates of his "private house" to the "parish church." This very thing is habitually done by the Bishop's own sanction at Moore College and St. Paul's. If the Canons are binding, the Bishop and the Warden and the Principal are as guilty as the Warden of Sackville. The Canon is confessedly not obsolete, and is as "applicable" here here as it can be in England. But when Mr. Gordon was Chancellor he had not the courage of his convictions, and left the Bishop, &c., at peace while breaking the law!

But he himself suggests the Canons that bear on marriage as a touchstone. Very well. Canon 62 forbids any minister to marry anyone without banns or license, a prohibition long since set aside in all the Churches in England, where numbers of church folk are married by church clergymen merely on the production of a certificate from the registrar of his having received notice. Yet this Canon, so altered in England, is treated here by the Bishop as if it could be enforced without any regard to the alteration. Whatever force the first part of the Canon ever had, even before the change, the latter part likewise had. This latter part forbids marriage after 12 o'clock, or in any place besides the church or chapel to which either party belongs

by residence; and the Bishop has no power to give permission to alter these rules, unless he be the Archbishop of Canterbury. But the Bishop of Sydney is not the Archbishop of Canterbury. He breaks that Canon in every license he issues—he permits marriage up to 8 o'clock p.m. and in private houses at his own discretion. Yet Mr. Gordon says the Canon is binding on his Lordship, and he likewise opines that we are bound at once by the Canon and by the breach of it in the Bishop's uncanonical license.

If there be such a thing at all as a *reductio ad absurdum*, surely Mr. Gordon has accomplished it.

There is one point more to which I beg permission to refer. He admits that the King's ecclesiastical law does not ordinarily extend beyond England: that is, that an English clergyman with an English cure, and therefore subject to the Canons of 1603, would be free from their control in Scotland, Ireland, and Australia; but if he had no English cure, and was not ordinarily subject to the Canons, he would at once become bound by them so soon as he accepted a license from an Australian Bishop. Most reasoners would reverse this very *hazy* method. They would argue that if a clergyman, holding a benefice in England, and therefore still an office-bearer in the provinces which enforce those Canons, is not bound by them outside the realm, *a fortiori*, those who have no such benefice or connexion are free. For my part, I know I am free, and I act accordingly. So apparently does the Bishop. And we shall only be convinced to the contrary when some Chancellor, under Mr. Gordon's legal advice, ventures to bring our daily breach of those provincial rules to the test. Of course the Bishop should be the first cited.

ZACHARY BARRY, LL.D.

## \* POETRY \*

### "WE LOVE HIM BECAUSE HE FIRST LOVED US."

1 John iv, 19.

How deep that love, how vast that grace  
Which raised a sinking, ruined race;  
Provided for the world so base  
A bleeding sacrifice.

He descends from joys on high,  
In mercy condescends to die;  
Thine done! God hears His latest cry—  
Accepts that sacrifice.

Fill now my heart with love divine,  
The Spirit of the Lord be mine,  
That from this time I may be Thine—  
A willing sacrifice.

The sense of Thy great love for me,  
Grant, Lord, may daily stronger be;  
I'll then surrender all to Thee—  
A perfect sacrifice.

Thy love I cannot comprehend,  
But this I know, Thou art my friend;  
And I'll be Thine, if grace defend,  
A lasting sacrifice.

—A Parishioner of Summer Hill.

### THE DUTY OF THE CHURCH IN REGARD TO SECULARISM.

Was introduced by a paper at the Newcastle Congress, by the Archbishop of York. His Grace said: Secularism is hardly to be called a system. Its principles are, according to its most representative interpreter, "Atheistic, Republican, and Malthusian," the practical rendering of which would be "No God, no king, and—at least for the present—as few people as possible." My task to-day is, in the too short compass of twenty minutes, to admit that this system of negation, if it be a system, is making way among the people; and to consider how the Church should comport herself towards it, that it may counteract the negative doctrines and undo their effects.

#### THE AIMS OF SECULARISM.

Secularism, whether system or not, aims at the overthrow of all belief in God and in a future state, and at such a modification of all political and social arrangements as may be required for the production of an era of general enjoyment, called, I perceive, by one writer, "universal beatitude." It adopts in some measure the doctrine of evolution, which promises, after many ages, if the sun shall keep hot so long, such natural development of wisdom and self-restraint, that the children born shall just balance in number the adults that depart; these being exactly the number that can be pleasantly nurtured without undue pressure on the means of subsistence. But the mills of evolution grind slow if they grind small; and the Hedonists or secularists of this moment have no notion of waiting in the interests of generations so far off. This is a form of entail, they think, in which the tenant for life is denied the usufruct, for the sake of heirs that may not be born for a million or two of years—not born at all, indeed, if the sun should happen to get cool. So the march must be a good deal hastened, and as a beginning, the human race is to be asked to desist from all belief in God; indeed it is assumed that the belief in Christianity has already been refuted and made impossible. This accomplished, the way is paved for social changes, which shall confer on all classes, especially the labouring class, immense benefits, not even stopping short of that "universal beatitude," at which all good and modest reformers do not hesitate to aim. Here I notice a peculiarity in the logic of this party that affects the very heart of their

scheme. The instinct of religion must either have some supernatural source, or else it is the inborn production of human nature itself: man either learned it from above, or evolved it from within. The secularist has settled that matter for himself: there is no God, therefore none can have inspired religion into man. It is therefore a natural production. If it be so, it will not be disposed of by a jaunty contradiction or a few arguments; especially as the contradiction and the arguments have been employed against it ever since history began. If human nature has wanted religion and used it, even before it has reached the rudiments of civilization, what do you propose to do, O brave secularist, to alter the organization and to remake human nature, so that it shall never be subject to recurrent fits of that need of religion which has certainly characterized all the past? If there is one attribute that is common to all the human race, to the highest as well as the most barbarous, it is the belief in something beyond and above this life.

#### GODLESS RACES.

The races that believe neither in God, nor in spiritual things, nor in future life, are few indeed; and their condition shows that they have failed to reach the level of such belief from the utter feebleness and lowliness of their whole life. The Andaman Islanders may be in that plight. Cook thought that the Fugians had no religion; but later travellers find among them belief in the existence of spirits, and in omens, signs, and dreams. Buddhism is the great problem in connexion with this assertion. But it cannot be said that its founder, Gautama, knew nothing of a future state. The Nirvana, whatever it is, is intended to be a deliverance from that "troubled ocean of transmigration" of souls which Gautama found to be the general belief, and which he did not deny. "The very gods," to adopt Mr. David's excellent summary of the *Noble Path*, "envy the blessed state of those who here on earth, escaped from the floods of passion, have gained the fruit of the noble path, and have become cleansed from all defilement, free for ever from all delusion and sorrow, in that rest which cannot be shaken, Nirvana, which can never be lost." (*Buddhism*, pp. 148, 149). This is very different from a mere creed of annihilation, and indeed comes much nearer to the Christian conception of rest. Nor should we forget that Buddhism in its modern phases has departed much from that high theory of Nirvana, and has fallen to the worship of idols and false gods many. I ought to apologise for this brief word on a subject so profound; but I wish to admit the difficulty, and at the same time to caution you that it is not solved by making Buddhism the counterpart of any crude system of atheism. In short, if ever there was a doctrine to which *quod semper quod ubique quod ab omnibus* applied, it is the doctrine that there is some kind of higher life beyond this one. The secularist says that no such life exists, that no God exists. Then he must consider that all the religious aspirations of the human race are mere delusion. All the races, from the poor Australian with his potent spirits peopling the country and menacing from the stormy heavens, up to the European nations, rich every one of them in examples of piety and devotion, cry aloud that some Divine Power exists, and that it demands our deference and our souls.

#### THE WEAPONS OF THE SECULARIST.

With such a state of human nature, what will the secularist do? Refute it by argument? That has been done continually. Banter it out of the world? Voltaire has tried that for you. Arguments are words and breath. Sneers are but mental grimaces. Both are forgotten with wonderful rapidity. And the great human race, travelling and groaning under a mighty task, cries out "there is a God." Whether with more light or with less—whether it hear in the sweet babble of song-birds the voices of souls that have passed away, speaking to the souls that are left, as did the old Brazilian races, or, with the better informed philosopher, hears the great lights of heaven—

"For ever singing as they shine,  
'The hand that made us is Divine.'"

the witness is in substance the same. What will the secularist do with such a human nature as this? Will he exercise by the force of his nature the faculties of all human nature? Will his little lantern, gleaming for a moment in the nineteenth century, outshine the light of many ages, and turn them to lurid smoke and shade? Will he "pluck out brains and all" to make a new race of men, with some empty chambers in their brain for the hollow echo of his negations?

#### HUMAN MACHINES.

How little mere argument counts for any glance at history will show. In 1748 La Mettrie published his *Man is a Machine*, which was felt as a blow to the faith, not in France alone. In 1741 Wesley separated from Whitefield, and the Wesleyan Conference was formed in 1784. There were a million of Wesleyans in America in 1844. The Sunday-school movement in this country, almost the whole of our missionary work, have sprung up in the century that has elapsed since La Mettrie shocked the world by demonstrating to his own satisfaction that man is only a machine. La Mettrie was a Hedonist, a teacher of sensual beatitude, like the modern secularist. Of him and of his systems of nature, human machines, treatise on pleasure what has become? He is dead and his doctrine is dead. Intelligent people by word and achievement, has proved that he is no machine; that spiritual life and hope are active in him. Granting that there are tribes who have no notion of a Divine Being—and many of the tribes of whom this is said, as the Veddas of Ceylon, the Bechuanas, are not really without notions of a higher state—grant that even in Christian nations there are many who think little of any life but this: the truth remains that belief in some spiritual existence is the most general fact in the history of mankind. To expect all men to drop, at the bidding of a knot of experimentalists, every belief in God and in the future life, is not science—is not even sense. It will end in disappointment.

#### THE RELIGIOUS INSTINCT.

Having thrown over all the "argument from design," it will not trouble the secularist much that all this religious sentiment, this zeal, this apparatus of worship answer to nothing outside us—are pure waste and illusion. But the world is likely to think they are given for some use. Religious men and scientific men are agreed on several things, though one class appeals to design and purpose, and the other to evolution, eyes are for seeing, ears are for catching sounds, and taste guards the body against poisons, and smell gives notice of odours sweet and baneful. The social faculties are gratified by meeting in tribe and city; the combative instinct by warlike rivalry of the same cities and tribes. But the religious instinct alone is useless and aimless, or is a faculty that has been perverted and gone astray. The religious man thinks that his work almost achieved, and the universal beatitude of a diminished population believing nothing at all, is on the eve of completion; and hymns of praise, if sung at all, are to be directed to nothingness and to one another; perverse human nature will start aside, and out of the lighted windows of church and chapel may possibly rise even this strain:—

"Rock of Ages! cleft for me;  
Let me hide myself in Thee."

The strain, coming loud and clear, out of earnest breasts, shall be a comfort to them and a peace; shall touch depths of their nature, which your short plumb-line, O sanguine reformer, have never reached.

#### SECULARISM NOT SATISFYING.

You cannot regulate the deep and great things of the soul by telling people that there are no things great or deep. You would feed them on the husks of sensual philosophy, and you thought they liked them enough to give up God, social obedience, the sacredness of marriage. They have found meat to eat which you knew not of. They cannot live by pleasure alone: they are not the kings and lords you would have made them. They have escaped out of your hands. The world has much evil, much hardness; but it has its truths and its discipline for the spirit, from which our spirits will not always shrink. Their part in the masque of "Hedonic atheism" is played out; they know it for an empty sham. Here is another flaw in the logic of the secularist. He is so anxious to destroy the argument from design that he makes the world one great scene of misery. It is so miserable that after creating human nature anew, he must make considerable alterations in the world itself before it can be a scene worthy of regenerated, unbelieving, humanity. "Pain and misery," says one lecturer, "have been the cruel lot of his creatures, from the remotest epoch to which geology carries us back. Want, disappointment, bitter warfare, pain, and death are the normal condition of the universe, as far as it is known. . . . Life is an endless strife, and each combatant must kill or be killed, must eat or be eaten. . . . Another law is that victor and vanquished succumb to another law and die." But this goes far enough to make secularism a practical impossibility. How, in such a world as you make it, do you propose to realize those promises of good to the suffering, which are your only real influence with them? By abolishing religion, by trying a new form of government, and by a revolution in the present ideas about marriage. By taking away that faith, which you must know to be the comfort of thousands in a world of sin and sorrow; by adopting a form of government which has often been tried in the past, and very frequently laid aside after trial; that democracy of which Plato said that its nature was to prepare the way for tyranny. By invading the sanctity of marriage, of which even Auguste Comte says that it develops, not one of the social instincts, but every one—veneration, attachment, goodness, so that it should be exclusive, indissoluble, incapable of renewal: "thus going further," as M. Ferraz says (*Étude de Philosophie*, &c., p. 388) "than the Catholics themselves." Well, these are great experiments, and if they fail, they have been made at the expense of the human race. In such a world as the secularist makes it out, it is no light thing to wrench out of the poor man's hand the Book of good tidings, and to ask him to regard himself as the foremost animal only, and his marriage which he thought sacred, as a partnership of two animals of the first class. You have courage, however, for any experiment. But which of the evils will you remove or cure? The pain and misery which have been the world's lot since the beginning of geologic time? You said they were older, these, than religions and forms of government; then no changes in these would remove them. Not one single toothache would yield to your reforms.

#### SECULARISM AND THE CHURCH.

How should the Church regard secularism? It should see its true proportions, as one or more of those gospels of humanity, of which this century has seen so many; as those of Owen, Leroux, Proudhon, Brigham Young. When atheism is openly taught, such efforts as those of the Christian Evidence Society, in meeting false-teaching with truth are almost indispensable. The less-informed classes are not to suppose that their judgement is to go by default. The argument from design in nature is more important than ever it was, though it needs great enlargement and revision, in the light of what science is daily collecting of harmony and beauty in natural laws. The vast promises of secularism make it acceptable to the class who, knowing little of the means to refute fallacies, feel deeply the pressure of their suffering condition, and are ready to join hands with any guide who will only promise to deliver them. Our care for our people should be more active: our power of dealing with such subjects should be cultivated that we may help them.



## OUR DUTY.

Shame upon us, if, with foes around us in their stern array, closing hourly in, we are sitting idle, as though no hostile footstep on the far-off hills were disturbing the browsing flocks. Shame if, instead of studying the map and the routes, and dividing the commands, we are studying the colour of the uniform and the lace upon the jacket. This is the day of great ideas. When the passing phase of secularism shall have lost its power of enticing our people, the problems now pressing will await us still. Let science do what she will, she will have to confess, as John Stuart Mill (*Lange* ii. 364) has confessed, that "the narrow and inadequate life of man needs greatly to be exalted to loftier hopes of our destiny." Those hopes it is still yours to give. Science teaches that human nature changes slowly; and it is pertinent to remember that when the gorged and sated sensualism of heathen Rome was sick and nigh to destruction, it was regenerated by the Word of one whom it had carelessly sought to perish. "If any man will come after Me, let him deny himself, and take up his cross and follow Me." With the same human nature, the same word, forcibly uttered and confirmed by example, will still be mighty to stir and to save.

## Notes of Travel by Canon Moreton.

## THE NEWCASTLE CHURCH CONGRESS.

## NOTES AND REFLECTIONS.

I shall not attempt in this paper to give a report of the Congress. Others have done this. My *Notes* will be of humbler pretension. The Congress may almost be regarded, by members of the Church of England, as the great event of the year. If the subjects discussed, the men who discussed them, and the manner—grave, earnest, and moderate, in which they were discussed be considered, the Congress must be regarded as an event of no small interest to the Church of England. Few persons who attended those gatherings are likely to forget them, nor do I think they could have spent the week in those daily meetings without becoming more humble, wiser and better. I knew the time spent in Newcastle would be attended with fatigue and expense, but the benefit I considered would more than compensate for these. The Congress commenced on Tuesday, Oct. 4th. Mrs. Moreton and I, with our late host and hostess, Rev. Thomas and Mrs. Baxter, reached Newcastle, via York, from their pretty Rectory, Hawerby, Lincolnshire, on the night of Monday 3rd. During the week we had the additional pleasure of the daily company of our dear friends, Revs. J. D. Langley and F. B. Boyce, of Orange.

Tuesday morning; it is 10 o'clock. We must lose no time in reaching St. Nicholas Church if we wish to be present at the opening service. Ten minutes walk from our lodgings in Northumberland Street, and we find ourselves in the square of which St. Nicholas forms the chief ornament. The church is of cathedral proportions, recently restored, well suited to become, as it shortly will, the cathedral of the new diocese of Newcastle. The square already presents an animated scene—flags wave in the air, crowds are assembling, worshippers—lay and clerical, are pressing to the Church, the doors of which are guarded by the police. These honest fellows know nothing of the colour of cloth or the difference between cloth and silk—the Congress ticket, price six shillings, to admit to all the meetings,—must be exhibited on the outside of St. Nicholas, and will be the only pass available. We had taken care to be forearmed and readily gained entrance; and after some little difficulty procured seats where the service could be heard and the preacher both seen and heard. Eleven o'clock—the choir start from their vestry to the west entrance of the church. A few minutes after the vast congregation rise to their feet as they hear the first notes of

"With one consent let all the earth,"

to the Old Hundredth. The procession have entered the Church from the Town Hall on the other side of the square. After the boys and men of the choir, the mace and sword-bearers, the mayor, sheriff, and aldermen follow; behind them is a long array of clergy, including canons, archdeacons, deans and bishops. The latter are the archbishop of York and the bishop of Durham, the President of the Congress, Manchester, Liverpool, Carlisle, Meath, and Bedford (East London). The Bishop of Manchester was the preacher. This offended some and led to their absence. But no one, I venture to think, could read or hear that sermon without feeling that the preacher felt the solemn responsibility of his position, and that he spoke as a man who speaks in the name of God. The text was Eph. iii. 8-12 (*Revised Version*) I can give only one very short passage—a mere sentence of this excellent sermon. "If union ever was strength, it would be now; and union is only possible on the broad basis of an historical, not a theoretical Christianity. If any one cannot see that the Church is passing through a crisis now, fiercer, sharper, more intense than any which has tried her for generations, he cannot read the most obvious signs of this time."

## THE OPENING OF THE CONGRESS.

Before 2 o'clock the Town Hall was filled in every part. Some say more than 3,500 persons were present. Happy were they who had secured seats near the platform, and of that happy number were the writer of these notes and his party. Punctually at 2 o'clock there is a stir; all rise. The mayor and some of the aldermen in scarlet robes of office, enter the platform from a back room, the Archbishop and Bishops appear at the same time; the Mayor reads an address of welcome to the Bishop of Durham and the members of the Congress in his own name as mayor, and in that of the town of Newcastle. To this the bishop replies, and now commences the first sitting of the Congress, and the hymn

"The Church's one Foundation,"

accompanied by the organ; is sung, prayer is offered. The Bishop of Durham rises to deliver the opening address. The applause with

which he was greeted must have occupied several minutes. The address was an able document, delivered with deep feeling, embracing a wide range of subjects, evincing the observation of passing events, the learning and piety of Bishop Lightfoot. This was in keeping with his whole conduct in the Chair. His gentle word, his winning smile, his fairness to all parties, his masterly grasp of the subjects, his consideration for each reader and speaker, must have won the confidence, and it would seem to me, the affection of all the members of the Congress.

## THE PAPER OF THE ARCHBISHOP OF YORK.

## "The Duty of the Church in regard to Secularism."

Upon this subject as upon all other, three papers were read and three addresses delivered by readers and speakers appointed by the Congress committee. At the close of these the allotted time was filled up by addresses from private members of the Congress on the invitation of the President. The readers and speakers generally showed that they had well studied the subject. But to see and hear the Archbishop of York read his paper was a treat of no common occurrence. The paper, as read in private, may be compared to a landscape, grand, majestic, but shaded by a clouded sky. It would possess power without animation—to see him read it would be about the same as to witness the same landscape under a flood of light. His voice, now soft with pathetic appeals—now rolling with power into the remotest corner of the vast building; his countenance is full of expression, his posture changes with the great truths to which he gives utterance, the action so suited to the words. All these combined to produce a powerful influence upon the audience. The stillness at times could almost be—I was going to say *heard*; I must say *felt*; then the folly of unbelief is held up to contempt, and a smile passes over the faces of the assembly. Again we are held almost as if spell-bound as we see sentence after sentence rising in grandeur until some lofty climax has been reached, a moment must be claimed to regain oneself, and then a deafening round of applause rises from every part of the packed building. Soon, too soon, the twenty minutes have gone; the bell rings, the reader resumes his seat, and all must feel that here is a giant intellect consecrated to the service of our Divine Lord.

## LAY WORK IN THE CHURCH.

The programme of the Church Congress was as varied as the life and work of the Church of Christ. The erection of some noble building does not rest with one class of workmen any more than it does with one kind of material. The Lord hath need of variety in the means of men in the building up of His Church. The Congress devoted a part of its time to the subject which heads this paragraph. All the readers and speakers felt that the present age is one which calls for more lay help in the Church. Lay preaching, parochial visitation of the ignorant, the sick, the careless—teaching in Sunday schools, and conducting Bible classes for young men and others. These works, it was felt, present a noble field to the pious laity to glorify their Lord in devoting portions of their leisure time for the spiritual good of our fellow creatures. Mr. Hankin strongly appealed to the bishops to come forward and invite zealous evangelists to work in connexion with the Church. "She has a stronger and diviner claim upon the sympathy and affection of the people than any other religious bodies which exist among us. I believe that if the bishop of each diocese would unfurl the banner and invite earnest evangelists to rally around it, hundreds in each diocese would gladly come forward."

## THE SITTINGS OF THE CONGRESS.

The Congress met twice on the opening day and three times on each of the three following days; viz. from 10 to 1; 3 to 5, and 7 to 10. The Town Hall was almost always filled, and more frequently crowded. In addition to these gatherings two others took place daily, called the "Sectional Meetings." These were equally well attended.

## INCREASE OF LIFE IN THE CHURCH OF ENGLAND.

The Congress was commenced twenty years ago at Cambridge. Then the Church newspapers so far esteemed it beneath their notice as not to send a reporter to record its proceedings. Even the *Guardian* contented itself by copying a notice of it from a local paper. Now, as the Bishop of Durham remarked in his opening address, the Congress has attained its majority. How marvellous is the contrast! In front of the platform may have been seen a small army of reporters representing the *Times* and other London, also local and provincial papers. Nor were the authorities of these papers contented with giving daily full reports of the proceedings; well written leaders were added. Railway companies afforded special trains, hotel and private housekeepers tested the India rubber properties of their houses, cabs, omnibuses and tram-cars, rose to the additional demand made upon them; manufacturers threw open their factories for the inspection of the visitors to the Congress who were admitted on the production of their Congress ticket. It may well be asked what brought such a large number of people together from every part of the Kingdom, and from beyond the kingdom? It was not to legislate, for the Congress does not pass a single resolution. It was not to discuss questions of war, of commerce, of politics, of science. No, it was none of these. It was to discuss Church work and press to a higher state of spiritual life.

I would like to write a few remarks on the variety of topics treated, and still more upon the men who treat them—the great, the good, the holy; some whose names may live for ages; but my space warns me.

## "THE UNITY OF THE SPIRIT."

My love for evangelical truth, I hope, will remain till the end of my life. I wish to continue attached to that section of the church known as "Evangelical." Its truths led to my conversion almost forty years ago; I have derived peace from them amidst the trials of

\* The Archbishop's paper is reported in another column of this Record.—Ed.

life; I have seen them support others in the solemn hour of death. I believe that an over-ritual, on the one side, is likely to lead the soul to rest on a form without the reality; and I believe that tampering with Divine Inspiration, on the other side, will drift the soul on a shoreless sea, without chart or compass, and both alike end in eternal shipwreck. Holding most firmly as I do these principles, I nevertheless rejoice to see men brought together who differ in their church views, and hear them honestly express that difference. All will not see eye to eye in this life. But where differences are expressed in the spirit of charity, as was generally the case at the Congress, truth must be the gainer. Earnest men, with souls athirst for the living God, will be led to look at the truths in which they are at one, and help each other in spiritual conflict and in outward effort for the Lord's glory.

May that Lord give us, in our own beloved diocese, more of "the Unity of the Spirit." We have foes enough, in common, within us and around us. May we all rest on the One Rock, guided by the One Blessed Spirit, actuated by the love of One God and Father and working for the salvation of our dying fellow-men.

Eastbourne, October 28th, 1881.

## \* SERMON \*

## THE CHARACTERISTIC OF OUR TIMES.

A SERMON BY REV. GORDON CALTHROP, M.A., TRINITY COLLEGE, CAMBRIDGE, VICAR OF ST. AUGUSTINE'S, HIGHBURY NEW PARK.

"He that believeth shall not make haste."—*Isaiah xlviii. 16.*

There is a great diversity of opinion as to the character of the age in which we live. If one set of critics is to be credited, our world is rushing to perdition at an alarming pace. Romanism, on the one hand, and Infidelity on the other, are devouring with open mouth what little remains of general religion. Commercial morality is almost at its lowest ebb; unbridled luxury and lavish self-indulgence are the order of the day, and the God-established, time honoured bonds of society are so relaxed that there is no telling how soon we may be disintegrated into our own component elements, or how soon some terrible convulsion may be required to bring back the body politic to efficiency and existence at all. Other observers, on the contrary, are sanguine and hopeful. Considering that sin and activity are preferable to stagnation and torpor, these persons see much that is really encouraging in the conflict of opinion, and are inclined to expect the birth of a new and brighter era out of the throes of the period through which we are passing.

There is, then, much difference of opinion amongst us as to the tendencies and the ultimate development of our times; but almost all seem to unite in believing that we are living at a great and remarkable crisis in the history of the human race. Now, upon this point I do not intend to express an opinion.

To me, I must confess, the questions, "Is our age a wonderful age? A remarkable age? Is it a period fraught with mightiest significance for the world of the future?" seem to be of comparatively little importance; for surely it were better for us to inquire how we may best live our life and do our duty in it; how we may best contribute our own share to the world's general advancement, how we may so act as to leave this earth when we go, a little the better for our presence upon it. Besides, I have my doubts as to our capability of forming a correct judgment about a matter which concerns us so nearly, and presses us so closely, as the estimate of our own position. We are not placed at the right point of observation; we stand too near the focus. Posterity will judge us correctly; we cannot judge ourselves. I shall not, then, venture to pronounce upon the characteristics of the age excepting in one single particular, about which, I am persuaded, we shall all of us be agreed. Our day is one in which men emphatically "make haste." Hurry, bustle, drive, meet us at every turn. More business, I am told, is done in the "City" in two hours of any given day than used to be done in a week by our slower and calmer more steady-going forefathers. Of this state of things everyone complains, but nobody seems able to extricate himself from it. We are drawn into a vortex; it is useless to struggle, all we can do is to yield. Meanwhile solid comforts are beginning to disappear from our life. We want a certain amount of leisure to be happy in, and, we have no leisure; all we can do is to yield. Meanwhile, too, sadder results are continually showing themselves. Men become wrecks almost before they have passed middle age. Highly-wrought intellects give way under the pressure to which they are subjected; and untimely graves or receptacles even worse than the grave, open to receive hundreds who ought to be occupying their posts doing their work, and casting the brightness of their presence over attached and affectionate households. You will all agree with me here. This day of ours is a day in which men everywhere, in all professions, in all departments of life, are "making haste." This thought has suggested a text which is to be found in the prophecies of Isaiah. There would seem to be more than a verbal agreement between the language of the prophet and the idea just alluded to; inasmuch as I am addressing young men, who although they cannot but feel the influences of the time, are yet not so far drawn into the whirlpool as to have lost all power of ordering their life after a higher and better rule. I shall make it my endeavour to draw from the text some lessons which may, by God's blessing, prove to be of practical service to some amongst them.

In the passage to which the text belongs, a contrast seems to be drawn between those persons who construct some refuge of their own, to protect them from the ills of life, and those others who are willing to avail themselves of that well-built and well founded House which the Lord God hath provided for them; and then the dismay and disappointment of the one party, when their expectations are found to

deceive them, are contrasted with the calm serenity and confidence of the other. But without entering into details, we will take up, from the surface of the text, this idea: that if a man believes in God, and trusts in God, and will consent to work on the lines which God has laid down, he will be saved from that restless, worldly agitation of mind which produces so frequently such calamitous results. But it will be said, "Why, everybody lives in God!" I venture to question the assertion; indeed, it seems to me the most difficult thing in the world, sometimes, to believe in God. I speak, of course, not of a theoretical, but of a practical and operative belief; and I am sure that to maintain always a conviction of the existence of an invisible Being, who is superintending and controlling our lives, and ordering all events in this complicated world, and bringing righteousness out of the manifold unrighteousness, and order out of the infinite confusion,—to do this, and to do it with the whole heart and soul is about the very hardest task a man can set himself to accomplish. "Men believe in God." Yes; but they believe in a dead God, not in a living God. They believe in forces of nature, in galvanism, in electricity, in gravitation, in atoms, in gas, in law,—not in a personal, righteous agent, who sits behind the screen of the visible universe, and moulds and fashions and orders all things according to the good pleasure of his will. Or, if they do not believe in a dead God, they believe in a God who is fast asleep, who is to wake up at a great day, called the "Day of Judgment," and to put all things straight. But a God who is ever working, and ever working on the side of right, and making right at last triumphant over wrong—a God who stands by truth continually, and opposes and crushes error, do not let us say that it is easy for any of us to believe practically in such a being as this. When, however, we come to believe in God thus, we shall not "make haste;" we shall be protected from feverish restlessness, from agitation of spirits, from inward dissatisfaction and disquiet, from mental running to and fro, and exclaiming, "Who will show us any good?" We shall have peace and calm; we shall be masters of ourselves. And now let us notice, in one or two particulars, how this desirable state of things will be brought about.

First as to temporal matters. Some time ago I was conversing with a friend, whom I respected and valued very much, on the subject of religion. He was distressed in mind, he said, about his own habitual absenteeism from the Table of the Lord. He knew that he ought to come, he wished to come, he was perpetually uneasy because he did not come, and yet he dared not come. "Why not?" was my very natural inquiry, for I knew him to be a man of excellent character and blameless life, and I believed him to be a sincere Christian. "Why not?" Because he was obliged, in his daily business, to do things of which his conscience did not approve. "Obliged?" Yes; it was the custom, and he could not but follow it. How could he act he to cut himself off from the only chance of maintaining them? Still he was uneasy. The things he had to do were according to custom, but they were wrong—his conscience told him so. And whilst living in such a way he dared not, he said, present himself with the rest at the Supper of the Lord. And since that time I have been, not unfrequently, told the same tale. I have been told that, as business-life is constituted now, it is impossible for a man, if he would "hold his own," to act in entire accordance with the dictates of an enlightened conscience; that competition is so keen and the risks so great, and the area of labour so crowded, that a man cannot make his footing good without resorting, at least in some matters, to tricks and evasions and subterfuges and misrepresentations, which shock his moral sense, and which he cannot, without much difficulty persuade himself at first to practice. Now why do men maintain that it is an impossible thing to obey conscience in matters of business? What is the root of their unfortunate conviction? The root lies here—in the want of full belief in God. If I believed that God went partners with the Devil in management of the world, then it would be quite consistent for me to try to appease Satan, acknowledging his co-ordinate authority, and falling in with his ways. A little lying, a little misleading, a little cheating, would be so much black-mail paid to the author of evil to keep him from hindering my success in life. But if I believed that God was the Ruler of the universe,—that He was continually working, and continually upholding the right,—I should be saved from those sad and painful deviations from the path of rectitude, because I should be perfectly satisfied, that he who did the right, at whatever cost, and left the matter in God's hands, would be sure to be borne harmless in the end. Believe me, brethren, sooner or later we shall have to recognise the literal accuracy of those noble words: "To Him that worketh righteousness shall be a sure reward. Let me say also, that much of the feverish restlessness of the present day arises from a real, but unavowed, and, perhaps, unconscious distrust, of the results of honest, conscientious work. The idea is too frequently entertained, that merely to work does not answer; and that work must be supplemented and made successful by something else. Of course, there are other explanations to be given of this characteristic of the age. With some persons there is the greedy clutching at luxury, such as their means will not allow. With others, there is that most discredit-able and dishonest desire of appearing to the world better,—that is, more prosperous and more successful,—than they really are. Others, again, have a mean and foolish wish to outshine neighbours by a more lavish expenditure than theirs; and feelings like these lead very easily and very naturally to violations of conscience in business transactions. But I put these aside. I confine myself to the subject of distrust of the results of honest, thorough work; and I say that this feeling is in its root, in its essence, distrust of God.

Let a man believe thoroughly in God, as one who rewards faithful labour, although he may not see fit to reward it at once,—and that man will be kept from the perils into which a restless and unsettled agitation of mind would probably betray him. He can afford to be strong and patient, for he knows that the reward will come. He is in a world which his God has made—which his God rules. That God



he knows ultimately establishes everything that is genuine and real; and breaks into pieces and crumbles, ultimately, everything that is merely a hollow pretence; and the man does not "make haste" because he is assured that "the Lord knoweth the way of the righteous; but the way of the ungodly shall perish." We turn, now from temporal to spiritual matters. I know that, at a time like this, there must be discussion, too, on points affecting the very foundations of our Holy Religion. But although I know this, I am not inclined to make the circumstance a subject of unmixt lamentation. It has its good side as well as its bad side; and I have little faith in a faith which is taken up by hearsay, or in principles which a man has not thought out or worked out and prayed for himself. "Easily gotten, soon parted with," applies to religion as well as to other things. At the same time, I must confess that I greatly dread that discussion. The purpose for which we are placed in the world is not that we should be for ever asking questions and raising and solving doubts, but that we should be living a life. But how can that be accomplished unless we have fixed principles to start from? Do I wish to be a geometrician? I shall make very little progress in geometrical knowledge if I am perpetually employed in discussing and settling, in arranging and re-arranging my axioms and definitions. And how am I to be advancing with that life which is to be the plot of my eternity if I go on month after month, year after year, unable to settle anything, to decide anything, to be sure about anything. This is a wretched, and, indeed, an unmanly state to be in; and yet I fear it is the state in which a very considerable number of our young men at the present day find themselves placed. They are debating and considering, they are weighing evidence, they are examining objections, they are making up their minds; and to some it seems a mark of intellectual capacity to be unsettled and undecided. But, meanwhile, time is passing on, and they are not living their life, they are not doing their work; and the spirit of suspense and indecision is gaining upon them, and the habit of doubting is becoming inveterate; and their feet are not set on a rock, their goings are not ordered; they have not acquired that stability which will enable them to meet manfully and well the trials of life, or the questions connected with a future state of existence.

Contrast with this vacillation and incertitude the condition of the man who "believeth." When a strain comes upon him—as must be, at some time, the case with all—he has not to run helplessly hither and thither, seeking for principles to sustain him in the hour of trial. He has got his principles, and they are ready for use. Restless agitation is not his, for his soul is centred and held in equipoise. Calm and self-possessed, he is the master of circumstances and not their slave. He has not the great question of life to settle already; and he has peace—peace, because he has found that highest good which a human soul longs for, and he is satisfied; peace because his relationship to God and the Divine purposes has imparted to him true self-respect; peace because he knows himself to be moving in the right direction—every step, a step onward and upward; peace, because he is sure that he has found the end of his being in the presence and friendship of the eternal God. All this he has, so far as, by the help of the Divine Spirit, he keeps himself true to his position. In other words, he believes in the living God, and therefore he does not "make haste."

Our subject suggests one last thought. The man who believes in a living God will not be full of nervous apprehensions about the future of Christianity. Whenever a new book is published against revelation, or a new heresy is broached, some good people draw a deep breath and think that the church of Christ is coming to an end. A frantic cry of exultation at the work of supposed demolition is raised of course by the opponents of the truth; and these friends of the truth shrink and cower down before it. Now all this appears to me to be very pitiful, and very unworthy of a Christian character. Surely, by this time, our religion has shown that it is well able to take care of itself. It has seen our thousands and tens of thousands of assailants, and it will see our thousands and tens of thousands more. There it stands, a grand old lighthouse, based on the solid rock, and casting its beneficent light over the tumultuous heavings of human existence. The wind howls round it, as if it tugged and strained to tear the fabric up by the roots; the spray dashes over it, as if the waves wished to swallow it up entirely; and ever and anon, a huge sea-bird, broad of pinion, and strong of will that sounds like a curse, and dashes against the lantern as though it hated the light. The gleam, for a moment, is obscured; the observers think it extinguished, and they cry out, some with alarm, others with joy. But what has the bird done? It has only dashed itself to death. See! it lies shattered, motionless, incapable of mischief, at the foot of the tower, and high above the light shines forth calmly and clearly to guide the voyager, who loves the light, and thanks God for it, into the haven where he should be. Yes; and as it has been, so it ever will be. Men may break themselves to pieces against the Rock of Ages, but the Rock itself will move. Why should we be afraid for our Christianity? It is a weak and unworthy thing to be afraid, "if that believeth shall not make haste."

#### MACAULAY IN HIS QUIET MOMENTS.

This brilliant scholar, author, and statesman has been brought before the public once more in Trevelyan's charming book. The following are a few passages which, on a necessarily hurried perusal, seemed to us to reveal more of Macaulay's inner self than has yet come to our knowledge. On p. 280 Macaulay is describing his feelings at the prospect of his favourite sister's marriage. He seems to have lavished on this sister ("Nancy") all the wealth of a heart that had no wife or child to cherish. She was in fact his idol. He recognises his mistake in loving any creature of Christ more than Christ Jesus Himself, in the following words:—"I have staked my happiness without calculating the chances of the dice. I have hewn out broken dis-

terns; I have leant on a reed; I have built on the sand; and I have fared accordingly. I must bear my punishment as I can; and (with a touch of his own tenderness for others) above all, I must take care that the punishment does not extend beyond myself."

Macaulay seems to have had a poor impression of the Calcutta Clergy. In talking about returning calls, he says:—"Happily, the good people here are too busy to be at home. Except the parsons, they are all usefully occupied somewhere or other, so that I have only to leave cards; but the reverend gentlemen are always within doors in the heat of the day, lying on their backs, regretting breakfast, longing for tiffin, and crying out for lemonade." On mentioning this to a Presbyterian friend he wished to know where Dr. Duff was when Macaulay was at Calcutta. On page 521 we find the following entry:—

*Sunday, February 4.*—I walked out to Clapham yesterday afternoon; had a quiet, happy evening; and went to church this morning. I love the church for the sake of old times. I love even that absurd painted window with the dove, the lamb, the lion, the two cornucopias, and the profusion of sun-flowers, passion-flowers, and peonies. Heard a Puseyite sermon, very different from the oratory which I formerly used to hear from the same pulpit. The former orator was probably Bradley. Further on he tells us how he went to Whitehall to hear the famous judgment in the Gorham case. "But, when I came to Whitehall," he adds, "I found the stairs, the passages, and the very street so full of parsons, Puseyites and Simconites, that there was no access even for Privy Counsellors; and, not caring to elbow so many successors of the Apostles, I walked away." He goes on:—"I have seen the hippopotamus" (then a great curiosity in England) both asleep and awake; and I can assure you that, awake or asleep, he is the ugliest of the works of God. But you must hear of my triumphs. Two damsels were just about to pass that doorway which we, on Monday, in vain attempted to enter, when I was pointed out to them. "Mr. Macaulay," cried the lovely pair, "is that Mr. Macaulay? Never mind the hippopotamus." And having paid a shilling to see Behemoth, they left him in the very moment at which he was about to display himself to them, in order to see—but spare my modesty. I can wish for nothing more on earth, now that Madame Tussaud, in whose Pantheon I hoped once for a place, is dead."

The following extract from his diary is very characteristic:—

*Sunday, October 31st, Edinburgh.*—This is a Sunday—a Presbyterian Sunday—a Presbyterian Sacrament Sunday. The town is as still as if it were midnight. Whoever opposes himself to the prevailing humour would run a great risk of being affronted. There was one person, whom Christians generally mention with respect, who, I am sure, could not have walked Prince's-street in safety, and who would have addressed some very cutting rebukes to my constituents" (he was M.P. for Edinburgh). "I have just been to Guthrie's Church. I had once before seen the Presbyterian administration of the Eucharist, in July 1817. There was much appearance of devotion, and even of religious excitement among the communicants; and the rite was decently performed; but though Guthrie is a man of considerable powers, his prayers were at a prodigious distance from those of our liturgy. There was nothing which, even for a moment, rose to the level of 'Therefore with angels and archangels.' There were some fine passages, in the midst of much that was bad, in his sermon. The man is a noble, honest, courageous specimen of humanity."

Trevelyan has a foot-note on this—"Some years before this, Macaulay had found himself in Scotland on a Fast-day, without the luck of being in the same town with Guthrie." He then quotes Macaulay's own words. "A Kirk-fast. The place had all the aspect of a Puritan Sunday. Every shop was shut, and every church open. I heard the worst and the longest sermon that I ever remember. Every sentence was repeated three or four times, and nothing in any sentence deserved to be said once. I withdrew my attention, and read the Epistle to the Romans. I was much struck by the eloquence and force of some passages, and made out the connection and argument of some others which had formerly seemed to me unmeaning; but there were others, again, which I was still quite unable to comprehend. I know few things finer than the end of the first chapter, and the 'Who shall separate us from the love of Christ?'"

Strangely enough the last entry in the Macaulay journal begins:—"In the midst of life.— This morning I had scarcely left my closet when down came the ceiling in large masses. I should certainly have been stunned, probably killed, if I had stayed a few minutes longer."

The last time that Macaulay signed his name it was as follows, "On the morning of Wednesday, the 28th of December, 1859, he mustered strength to dictate a letter addressed to a poor curate, enclosing twenty-five pounds;—after signing which letter he never wrote his name again." Trevelyan continues, "Late in the afternoon of the same day I called at Holly Lodge, intending to propose myself to dinner; an intention which was abandoned as soon as I entered the library. My uncle was sitting with his head bent forward on his chest, in a languid and drowsy reverie. The first number of the Cornhill Magazine lay unheeded before him, open at the first page of Thackeray's story of 'Love the Widow.' He did not utter, except in answer, and the only one of my observations, that at this distance of time I can recall, suggested to him painful and pathetic reflections which altogether destroyed his self command." Mrs. Trevelyan, the biographer's mother, Macaulay's sister, was then informed of her brother's condition. She resolved to pass the night at Holly Lodge. "She had just left the drawing-room to make her preparations for the visit (it being, I suppose, a little before seven in the evening), when a servant arrived with an urgent summons. As we drove up to the porch of my uncle's house, the mails ran crying out into the darkness to meet us, and we knew that all was over. We found him in the library, seated in his easy chair, and dressed as usual; with his book on the table beside him, still open at the same page. He had told his butler that he should go to bed early, as he was very tired.

The man proposed his lying on the sofa. He rose as if to move, sat down again, and ceased to breathe. He died as he had always wished to die;—without pain; without any formal farewell; preceding to the grave all whom he loved; and leaving behind him a great and honourable name, and the memory of a life every action of which was as clear and transparent as one of his own sentences."

That this was the manner of death which Macaulay wished for may be gleaned from an entry in his journal seven years before.

"December 13, 1852. "Poor Empson died with admirable fortitude and cheerfulness. I find that his wife was lately brought to bed. He spoke to her, to his friends, and to his other children, with kindness, but with perfect firmness; but when the baby was put on his bed, he burst into tears. Poor fellow! For my part I feel that I should die best in the situation of Charles the First, or Lewis the Sixteenth, or Montrose;—I mean, quite alone, surrounded by enemies, and nobody that I cared for near me. The parting is the dreadful thing. I do not wonder at Russell's saying 'The bitterness of death is past.'"

Hume thus describes the scene between Lord Russell and his wife, "With a tender and decent composure they took leave of each other on the day of his execution. 'The bitterness of death is now passed,' said he, when he turned from her."

## TEMPERANCE.

### CHURCH OF ENGLAND TEMPERANCE SOCIETY.

Committee met December 5th, Rev. Canon Stephen in the chair. Accounts were passed for payment, and the Treasurer reported balance to credit £24 6s. The principal business done was making arrangements for the annual festival service and meeting which were fixed for January 24th. Rev. Dr. Ellis suggested suitable music for the service in the cathedral, and also pieces to be sung at the meeting in the evening. Rev. J. Barner was requested, subject to the approval of the Vicar General, who was unavoidably absent, to preach the sermon for the occasion.

ST. PAUL'S REDFERN C. E. T. S.—Under the auspices of this Branch the choir of the Society and of St. Paul's Church combined rendered the "service of song" entitled Robinson Crusoe, on Tuesday evening, 13th December, in the schoolroom. The prose parts were read most effectively by A. Richardson, Esq. There was a large attendance, and the entertainment gave general satisfaction. The proceeds were devoted to paying for the piano belonging to the Society.

#### SENIOR WRANGLERS.

By M. A. PAULL, Author of "Sought and Saved." (£100 Prize Tale), "Tim's Troubles" (£50 Prize Tale), &c., &c.

There was not a more determined disputant to be found in an area of fifty miles than Jonas Pettifer. He made it so lively at the "Golden Dragon" that people said he was a fortune to the landlord, old Silas Dugdale, and it was no wonder that a warm seat, a well-filled rug and a full pipe, were always his for the asking. How he knew all about everything, as he did, was the mystery. But people universally acknowledged that Jonas Pettifer was a "genius," that was how the thing was done. When it was proposed to put a new clock into the old Church tower, Jonas, just for opposition sake, some said, declared himself against the scheme. He argued that the older a clock was the better it went, more in harmony with old time, which never grows young; and his quaint speeches went the round of the village, and a good deal further too.

When the inhabitants of Brezidown began to suspect that they might drink better water than that which filtered through the churchyard, Jonas was as determined against such a new-fangled notion as possible. What did they want better water for in Brezidown? If the water wasn't good enough hadn't they got beer? What more would they have he should like to know?

Old Silas Dugdale smacked his lips over this smart repartee of his faithful retainer, and retailed it to every man at the bar that day, and for several days to come. But there was at least one man at Brezidown who, if he heard Jonas Pettifer's jokes, was not by any means convinced of their wisdom, and who walked straight on in life, without accepting his counsel, while he playfully bestowed upon him the name of "Senior Wrangler of Brezidown," a name that Jonas regarded as a decided compliment.

This man was Fred Eastwood, a cheery, merry, sweet-tempered fellow, who never entered a public house to drink, never tainted his rosy lips with a pipe, and yet was so universally ready to do every one a good turn, that none could dislike him. Again and again Jonas tried to wrangle with him, and again and again he failed.

"I'm not of the arguing sort, Jonas," Fred said one day, "if you don't like my ways come and see my home; actions speak louder than words, I take it. 'One fault-me der is as good as two fault-finders,' my little woman says, and I hold she's right, too."

"You're the most cantankerous fellow living in action, Fred," said Jonas, finding it impossible to quarrel with a man who smiled genially, "but I'll come."

And Jonas paid the home of Fred Eastwood a visit, that made him ashamed of himself and his own belongings. Order, happiness, industry and plenty, were manifest in every particular of the neat cottage and its inhabitants. The bright-faced wife, the merry little ones were all in glaring contrast to the dull heavy woman who bore his name and the half-cold half-fed children who called him father. If he had only let the Good Spirit work in him then, instead of stifling it and drowning conscience in pints of beer! But the Senior Wrangler of Brezidown

let slip the golden opportunity God had given him, and became more and more confirmed in his miserable life.

Full twenty years had passed away, and there was quite an excitement in the little town. The bells began to peal forth merry notes upon the sunny air, and people who met each other in the streets had some very interesting topics to discuss.

"What's the meaning of the worry and the bustle, Mr. Eastwood," said a poor, decrepid old man, with a face all blotched, and red, and ugly with excessive indulgence in strong drink. His head shook from side to side as he panted, leaning upon his stick; his feeble hands shook too, and his voice was thick and dull.

"They're ringing for my boy, bless them," said Fred Eastwood, now much more often called Mr. Eastwood or Frederick Eastwood, Esq. He had the same glad brightness in his still young and pleasant face, the same sweet smile on the full lips, the same cheery music in his clear voice. "Congratulate me, Jonas Pettifer, my boy is Senior Wrangler at Cambridge, we had the telegram to-day."

"Senior Wrangler!" muttered the old drunkard, as if the words had a strange meaning in them.

"Ah, yes, said the happy father, and a sound that was almost a sigh broke from his lips, "that's the name I gave you Jonas, in the old days, it's stuck to you, hasn't it?"

"Aye," said the drunkard, "aye, but what a difference, Mr. Eastwood!" Tears coursed each other down the bloated cheeks, but perhaps, to angel eyes, they were more precious than diamonds, if they told of one spark of repentance. "You gave me the chance, Mr. Eastwood, you promised to help me up out of the horrible pit, and I would wallow there still. Look at my poor boys, look at yours."

He might well say this. The sons of the Senior Wrangler of Brezidown, the clever disputant of the "Golden Dragon," the man who had made his home in sensuality and abode therein, till the glory of his being was almost obliterated from his person, had three sons, and two were like himself, only with less brains, less ability; while the other had wandered from his home, perchance to die. This was the end of the fun and the mirth and the applause in which he had revelled. He had often boasted no man got his drink so cheap as he did; at the end of twenty years he knew that he had paid oh! "so much too dear for his whistle. Health, friends, reputation, self-respect gone, and what instead? The Senior Wrangler of the "Golden Dragon," the Senior Wrangler of Brezidown.

"It's not too late to mend, Jonas Pettifer," said the kind, cheerful voice of Frederick Eastwood; "let me signalise this day, made so intensely happy for me and mine through our boys' success, by helping you to turn over a new leaf."

"No, no, sir, it's too late, there's nothing left of me to mend. I am not wrangling for wrangling's sake, now, sir, it's true."

"You are only five years older than I am, you must not talk so."

"Five years! There's not a doctor in England would call me less than seventy in constitution, and old at that. Men talk of years, Mr. Eastwood, they should talk of habits, a teetotal age and a drink age may be the same number of years, but they are different ages after all."

The old Senior Wrangler was right. Mr. Eastwood nodded his assent, but refused to give him up. "Let me shut you up from the drink, Jonas, and there'll be hope yet."

But he shook his head. "No, sir, no, it's all too late."

"It shan't be too late, Let me try you, man."

"Do as you will, sir."

There was an empty room in Mr. Eastwood's comfortable house, and it was at once made ready for the old Senior Wrangler. Every comfort he had ever thought necessary was there for his use. An easy bed, a restful chair, a well-spread table, and daily, the most agreeable of his daughters came to wait on him or to bear him company; the poor, dull disheartened wife was dead. Cheerful books and newspapers were furnished. Many jokes were exchanged with Mr. Eastwood for his Utopian scheme, but he smiled with such happy confidence that at last people said,

"Whatever Eastwood takes in hand prospers; I suppose he'll reclaim poor old Senior Wrangler now he has determined it."

A few weeks more, and there was a still greater rejoicing in Brezidown; young Fred Eastwood, inheritor of his father's name, and in no small measure of his father's character, came home to the dear little town. There were parties of all kinds in his honour, the people were proud of the reputation he had won; the words Senior Wrangler were now uttered with deep respect, and not as in poor Jonas Pettifer's case, with amused ridicule. The young ladies of Brezidown transformed Fred Eastwood into quite a hero, and their mamma's helped them.

But perhaps the most heroic of all the acts which the young gentleman performed in his well-earned holiday, was to watch over poor old "Senior Wrangler," and strengthen him, as he successfully did, in every good aspiration towards an amended life.—*Church of England Temperance Chronicle.*

YELLOW GLASS IN FOG.—Some years ago I was staying at an hotel on the Lake of Constance. One morning a fog came on which completely obscured the opposite shore, but looking through a strip of yellow glass, which formed the border of the window, I was able, to my surprise, to see it distinctly. I presume the yellow glass choked the blue rays reflected by the fog, just as a Nicol's prism, held at the proper angle, chokes the rays reflected from the glass and enables us to see clearly the picture behind it. On my way home I stopped in Paris, and happening to call on one of the principal opticians, mentioned the circumstance to him. He forthwith showed me a navel telescope provided with a cap at the eye end containing a yellow glass, which could be removed at pleasure. I should like to know if the same simple contrivance has ever been used in our own navy.

—Correspondent to *Nature*.



## THE LIQUOR TRAFFIC.

"A poor inebriate, with his mind weakened by frequent indulgence, demands a glass, pays for it, swallows it. He demands another; the dealer gives it: he gains a penny or two by the transaction, but the penny, he can't but know, is wrung from the life-blood of a brother. When such a wretch demands his glass, it is the *experimentum crucis* for the dealer. If at that moment he love his neighbour, he will refuse; if he only love his own gain he will give it. He stands helpless between these two dread alternatives: he must either abandon his own gains, or be the agent in the perdition of his neighbour. There is in practice seldom any mental struggle because a man soon becomes case-hardened. Generally the liquor-seller pours out the glass to the drunkard without any uncomfortable twitches within. This, however, is due not to the innocence of the deed, but to the hardness of the dealer's conscience. We do not say the liquor-seller is worse than other men; but this business is so bad that he must either part with his trade in order to retain his humanity, or part with his humanity in order to retain his trade."

REV. WM. ARNOT.

## \*→ENGLISH MAIL←\*

## SUMMARY OF NEWS.

## ROUSSEAU'S ANSWER TO THE QUESTION, "WHAT THINK YE OF CHRIST?"

Rousseau writes thus in the *Emile*, book iv.:—"I avow to you also that the holiness of the Gospel is an argument that speaks to my heart, and to which I should even regret to find any good reply. See the books of philosophers with all their pomp; how little they are beside this! Can a book at once so sublime and so simple be the work of men? Is it possible that *he*, whose history it is, can be a man himself? Is this the tone of an enthusiasm or of an ambitious sectary? What sweetness, what purity, in His manners; what touching grace in His instructions; what elevation in His maxims; what profound wisdom in His discourses; what presence of mind; what delicacy and what justness in His replies; what empire over His passions! Where is the man, where is the sage, who knows to act, to suffer, and to die without weakness and without ostentation? When, Plato paints his ideal man covered with every reproach, of crime and worthy of all the rewards of virtue, he paints feature after feature, Jesus Christ: the resemblance is striking, that all the Fathers have felt it, and it is not possible for any one to mistake it. What prejudices, what blindness are not required to make any one venture to compare the son of Sophroniscus with the Son of Mary? What a distance between the one and the other! Socrates, dying without pain, without ignominy, easily sustains to the end his character; and if that gentler death had not honoured his life, one doubts if Socrates, with all his genius, would have been other than a sophist. He discovered, it is said, morality; others before him had put it in practice. He did nothing more than say what they had done; he but reduced their examples to the form of lessons. Aristides had been just before Socrates had said *justice* was. Leonidas had died for his country before Socrates had made the love of country a duty. Sparta was sober before Socrates had praised sobriety; before he had defined virtue, Greece abounded in virtuous men. But where had Jesus found, among his countrymen, the pure exalted morality of which *he alone* held forth the lessons and the example? In the bosom of the most violent fanaticism, the loftiest wisdom made itself heard, and the simplicity of the most heroic virtues honoured the meanness of all peoples. The death of Socrates, philosophising tranquilly among his friends, is the gentlest that one could desire; that of Jesus, expiring amidst tortures, injured, reviled, accused by a whole people, is the most horrible that one could fear. Socrates, taking the poisoned cup, blesses him who presents it, who laments him; Jesus in the midst of a frightful punishment, prays for his infuriated executioners. Yes, if the life and death of Socrates are those of a sage, the life and death of Jesus are those of a God. Shall we say that the Gospel history is a fiction? (*mentis apleisi*). My friend, it is not thus that fiction works; and the deeds of Socrates, which no one doubts, are less attested than those of Jesus Christ. At bottom, this is only to push back, without removing the difficulty. It would be more inconceivable that several men had, in harmony with each other, fabricated this book than that one should have furnished the subject of it. Never would Jewish authors have either caught this tone, or alighted on this morality; and the Gospel has marks of truth so great, so striking, so perfectly inimitable that the inventor of it would be more astonishing than the hero."

On this passage Dr. Cairns, in his "Unbelief in the Eighteenth Century" (Edinburgh: Adam and Charles Black; 1881) comments thus:—"So much was Voltaire mortified by this passage, that he publicly complained, in one of his writings, of the expression that Jesus had 'died like a God.' He speaks of its author as a writer of 'extravagant ideas and contradictory paradoxes.' 'Has he seen God's die?' he asks. 'Do they die? I do not believe that the author of so much trash has ever written anything so absurd.' (*Dien et les Hommes*, chap. xxxv. *Oeuvres* de Voltaire; Geneva edition, vol. xx. p. 110.) But Rousseau could not thus be put down, any more than the confessor that Jesus was the 'Son of God' coming involuntarily from lips constrained by His presence could be repressed by murmurs of others that resented the exclamation."

The less said about Voltaire's death the better for the self-esteem of his admirers. The true account of it is given on pp. 142 and 143 of Dr. Cairn's work.

## TWO DEACONESSES.

Elizabeth Hall and Charlotte S. Ransford, were officially appointed by the Bishop of Salisbury, at the Palace Chapel, on St. Michael's Day.

## MR. GLADSTONE

received the telegram, announcing that the instructions of his own Cabinet for Mr. Parnell's arrest had been carried into effect just before the commencement of his speech in the Guildhall, London.

"It was noticed," says the London correspondent of the *Standard Daily News*, "that whilst the Town Clerk was reading the address presented by the Corporation, a Treasury messenger handed a note to the listening Premier. He read it, and handed it to Earl Spencer, who quietly nodded, but no words or other sign passed. The hall was densely crowded by a throng eager to see the illustrious guest of the city, but, as far as his speech went, expecting nothing more exciting than a possible indication of policy with respect to Corporation Reform. Mr. Gladstone acknowledged the compliment done him with his accustomed grace of diction and courtesy of manner. He, in a leisurely way, touched on the House of Commons, and the necessity of reforming its rules. Then he came to Ireland, and the deepening gravity of his voice and the solemn slowness of his speech first began to spread the suspicion that there was something coming. The vast audience grew in excitement, as the Premier recapitulated the passage in his speech at Leeds, where he had indicated the determination of the Government to vindicate law and order in Ireland. There was a deep silence, broken now and then by cheers, by sharp eager cheers, and this before the words were out of the Premier's mouth—long before he had finished the sentence they guessed what had been done. With one accord, as if upheaved by an earthquake, the multitude rose, and for a space that appeared fully five minutes long there was a storm of cheering, the men waving hats, the ladies handkerchiefs. Mr. Gladstone stood silent meanwhile, with pale face, and that look of stern indignation which he has sometimes turned upon Mr. Parnell in the House of Commons. When this uproar had ceased, he picked up his sentence at the very word where the crowd had broken in upon it, and slowly finished it as well as possible amid the excited bursts of cheering that constantly interrupted. It was curious that he did not mention Mr. Parnell by name. He had only got as far as 'the man' when the audience seized upon the truth. They felt he could be speaking only about Mr. Parnell, and Mr. Gladstone felt there was no need to name him."

Such a scene as this has probably not been equalled since the impeachment of Warren Hastings by Edmund Burke, and then it was of a less unambiguous nature.

## MR. PARNELL AND MR. DILLON

have not had the freedom of the City of Dublin conferred upon them. The motion for it was, however, only lost by the casting vote of the Mayor; who was subsequently unable to go through the streets without an escort. This fact is the more significant, as the citizenship had been conferred on Mr. Gladstone not long before. Mr. E. D. Gray has retired from the Dublin Corporation in consequence of the loss of his motion.

## THE REV. DR. GEIKIE

on his resigning the incumbency of Christ Church, Neuilly, Paris, was presented with an illuminated address and a purse of gold from the congregation and personal friends.

## MESSRS. MOODY AND SANKEY

commenced their second Christian campaign in Great Britain on Sunday, October 8th, at Newcastle, where the Church Congress had just concluded its sittings. It will be remembered that Newcastle was the first place where their work really stirred the hearts of the people on the occasion of their last visit to England.

## SUNDAY MORNING TRADING

is being suppressed in East-street, and East-lane, Walworth, and the adjoining thoroughfares. The costermongers had been allowed to carry on their business up to noon for some years. The streets were so densely crowded as to be almost impassable. The police effected a complete clearance of all obstruction to the traffic in a short time. There was a good deal of grumbling, but no organised resistance.

## THE YEAR 1881

has been remarkable in England, if not elsewhere, for all kinds of meteorological phenomena. One of these has been a cyclone. It advanced upon the south of Scotland, and in the centre of it the barometer fell as low as 28.4 in. This was on Friday morning, October 14th. Between 1 and 2 p.m. the velocity of the wind at the Oxford Observatory was as great as sixty-five miles per hour. At Greenwich the pressure of wind on the square foot at 8.30 p.m. was 53 lb.; at the Bidston Observatory, Birkenhead, it attained the alarming figure of 77 lb. In London and its neighbourhood there were many severe calamities. At first sight, on reading a long list of accidents, we find 30 cases of people wounded and nine killed by the gale blowing trees or chimney-stacks or walls upon them. The water of the Thames seems, to a great extent to have been literally blown out to sea. The tiers of barges, usually half-way out in the stream, even at low water, were left high and dry. People walked along the usual bed of the river, and large ocean-going steamers, moored off Rotherhithe and Bermondsey, grounded. *E.g. y. the vessels*, chiefly British, were lost off the shores of the United Kingdom during the gale; although during the early part of the week only twenty were wrecked in different parts of the world.

ON THE APPLICATION OF ELECTRICITY TO THE LOCALISATION OF A BULLET IN A WOUND.—"An electric current can be made an invisible and immaterial probe localising the position of a bullet in the human body without touching or giving the slightest sensation of pain. The conception of using electricity alone as the tool occurred to Prof. Graham Bell in Washington, who at once telegraphed to the author to consult him in reference to the use of Hughes' induction balance. In order to apply this apparatus to the localisation of a bullet in a wound, Prof. Hughes recommended that a pair of exploring

coils should be made movable and portable, in order that they might be moved over the body of the wounded man. If the coils were brought within three inches of the bullet, its presence could be detected, the direction in which the bullet was situated could be determined by observing the position of maximum sound, for in that position the bullet would be in a line with the axis of the coil. In order to ascertain the depth of the bullet, a similar bullet is moved along in the direction of the axis of the other coil until neutrality is obtained; the depth of the trial bullet then will be equal to the depth of the buried one."

We are indebted to *Nature* for the publication of this interesting discovery, which we commend to Sydney doctors. The manner in which it was utilised in the late President Garfield's case is thus described by a London paper:—

"A bullet like that with which the President was shot, before it was flattened, will, when placed within two and a half inches of the most sensitive point on the pair of coils, cause a faint protest against the disturbance to arise in the telephone."

"With these facts in view, the experiments to locate the position of the bullet in the President's body were begun. The patient was bolstered up in bed, and he watched the proceedings with mute interest. His physicians stood around. Professor Bell stood with his back toward the President, holding the telephone to his ear, while Mr. Taintor, Professor Bell's assistant, moved the coils over that portion of the abdomen where the leaden ball was thought to be imbedded. When the sensitive centre of the instrument was immediately over the black-and-blue spot that appeared shortly after the President was wounded, Professor Bell said,

"Stop! there it is."

"The experiment was repeated several times—once with Mrs. Garfield listening at the telephone; and she told the President when the coils had been brought to the spot where the presence of the bullet had previously caused the delicate instrument to give forth a singing sound. From these tests it was inferred that in any event the bullet was less than five inches from the surface, and that if it was only slightly flattened, or if its edge was turned obliquely toward the surface, it might be much nearer to the skin. The conclusion reached was that if it should become necessary to remove the bullet at any time, this might be speedily accomplished by two quick cuts with the surgeon's lancet."

Later information has shown us that the position in which the bullet had lodged made it impossible to extract it without hastening the death of the patient. It would seem, however, that the conclusion arrived at by the aid of this delicate instrument was not afterwards verified by the *post mortem* examination. A Paris correspondent to the *Times* vindicates its accuracy, nevertheless, and writes as follows:—

"Mr. Elisha Gray, of America, whose name is so well known in connection with the telephone and the harmonic telegraph, was a disbeliever in the utility of the induction balance as a surgical appliance. He said to Professor Hughes, 'Thirty years ago, when working at some metal-work, a filing of iron entered my finger; and the more I tried to extract it, the deeper it went in. I believe it is still there; and if your instrument is of any value, you ought to be able to tell me in which finger it is.' Professor Hughes tested Mr. Gray's fingers; none of them gave any sound until he came to the forefinger of the right hand, when the balance of the coils was quite destroyed and a noise was given out. This was the very finger in which the filing was buried thirty years ago."

## THE FATHER OF CRIME.

A certain German village had—like our English villages—one great authority upon all questions, who had always an opinion ready, advice at his fingers' ends, and prophecies of future good or evil ever dropping from his lips.

In this case it was Hans Schmidt, the tailor, who though his hands were busy, could find plenty of work for his tongue. Look at him now talking to Fritz Gelden, the lazy do-nothing lad who is a shame to every one belonging to him, whom wiser youths avoid, and whom parents hold up before their own sons as a warning.

"Idleness is the father of crime," said Hans, raising his finger solemnly. "Get to work, or you will surely come to ruin."

A month later it was generally known that Fritz was in prison on a charge of theft, and thus the old tailor's prediction, was fulfilled. But this was not surprising, for long, long ago one wiser than he has told us: "The way of the slothful man is an hedge of thorns."

## "I CAN'T AFFORD TO SWEAR."

A shoeblack boy was standing patiently at a quiet corner of the street waiting for a job, when two young men, dressed in extreme fashion, and puffing away at cigars, stopped before him. "Here, Boots," said one of them, in a tone of lofty superiority, "let me see if you are master of your trade!" placing his foot on the boy's box as he spoke. The shoeblack plied his brush with skill, and the boot soon brightened under his ready touch. While he was busy the young men amused themselves by swearing at him to make more haste. The little fellow stood it as long as he could, when, having finished one boot, he suddenly put his brushes in his box. "What now?" asked the dandy. "I would rather not black that boot, sir," answered the boy. "Not black it!" exclaimed the young man with an oath; "then you won't see the colour of my money." "I don't want your money," said the boy, "and I will not stay here and listen to your swearing." Let the boy alone," said the other young man, "and let him finish his job." "It's a rare joke that a shoeblack should be afraid of swearing," said the first speaker. The shoeblack, as he bent down to pick up his box, quietly observed, "I can't afford to swear," giving a significant glance upward to the dandy. "Can't afford!" Do you mean that it would cost you anything to swear?" asked the young man, in astonishment. "Yes," replied the shoeblack, earnestly, "it will cost me my soul!"

## REST IN WORK.

A prominent business man, who gives much time to the service of his church, was asked how his physical frame could bear it. He replied that his Christian work was a recreation which he enjoyed. It was a complete change from the worry of business. Rest is not obtained by doing nothing. Change of thought is needed. And when this takes the direction of Jesus healing and saving mission, it must become blessed by Him to the soul of his co-worker.

## SABBATH AT ALL TIMES.

By different nations every day in the week is set apart for public worship; Sunday by the Christians, Monday by the Greeks, Tuesday by the Persians, Wednesday by the Assyrians, Thursday by the Egyptians, Friday by the Turks, and Saturday by the Jews.

Add to this the fact of the diurnal revolution of the earth, giving every variation of longitude a different hour, and it becomes apparent that every moment is Sabbath somewhere.

## SIGNS OF THE TIMES WHICH "THE WICKED SHALL NOT UNDERSTAND."

## RESTORATION OF SOLOMON'S TEMPLE ON MOUNT MORIAH.

It is reported that the Sultan has given orders for the remains of Solomon's Temple to be restored, and the surrounding place to be cleared of all rubbish. On that place stands the Mosque of Omar, the revenue of which is said to amount to 150,000*l.* a year. Hitherto this sum has always been forwarded to Constantinople, but for the future it is to be appropriated for the above-mentioned purpose. This act of the Sultan is believed to be a result of the visit of the Crown Prince of Austria to Jerusalem.—*Times Correspondence.*

## FIRST STEP IN THE RESTORATION OF THE JEWS.

According to a contemporary, it would appear as though the first definite step has been taken in the restoration of the Jews. It is asserted upon excellent authority that the present Sultan has issued imperative orders to the Turkish governor at Jerusalem to commence at once the rebuilding of Solomon's Temple, desecrated for so many centuries by the Moslem religion. This is stated to be a direct result of the representations made by the reigning Imperial Austrian family. Not the least extraordinary portion of this intelligence lies in the singular fact that the money hitherto accruing to the Turkish Treasury by the alms of the pilgrim faithful is in future to be applied to the clearing of the ground upon Mount Moriah, and this may be taken as an indication of the earnest intentions of the Sublime Porte in the matter. This circumstance, when taken in connexion with the marvellous exodus of Jews into Spain and other places adjacent to the Great Sea, notably that of Turkey, where upwards of 60,000 Israelites recently found refuge from the serious persecutions and liabilities to Russian conscription, may not without solid grounds be accepted by all students of prophecy as an evidence that the "time to favour Zion, yea, the set time is come." Events march with a rapidity now which would have been deemed impossible half a century since, and the tension of the *Eastern crisis* would seem to be extending more and more in the direction of the *Italy City*. In the presence of the Tunisian difficulty, augmenting in seriousness daily, the statement of the *Unita Catholica* of Turin will doubtless be received with interest. It is to the effect that Signor Mancini is endeavouring to bring about the nomination of Prince Jerome Napoleon (famously known by the nickname of "Pon-Pon") to the viceroyalty of Egypt. If such efforts were, in the near future, to succeed, it needs no prophetic eye to foresee how at any moment events would be precipitated in "turning away the captivity of Jacob," since the erection of the Temple upon a more magnificent basis than heretofore, as predicted in Hagai, would result in the kindled fervid enthusiasm of the scattered sons of Jacob, the political advantages of which are not likely to be lost sight of by so astute a diplomatist as Prince Jerome.—*English Paper*, Oct. 21.

## DANIEL'S PROPHECY OF THE SEVENTY WEEKS.

On which Sir Isaac Newton is reported to have said the foundation of the Christian religion rested.

"The difficulty which has always attended commentators of this portion of Daniel's prophecies has been relying on the Ptolemaic canon for the commencement of Artaxerxes' reign, which makes it answer to B.C. 464, and consequently his seventh year, as your article states, would be A.C. 457. But as Archbishop Usher, two centuries ago, and Whiston, a distinguished writer on prophecy of the eighteenth century, suspected that the contemporary authority of Thucydides must outweigh the authority of the Ptolemaic canon, this has now been confirmed by a recent discovery in Egypt proving that the commencement of Artaxerxes' reign must be dated about ten years earlier than the canon of Ptolemy allows, *i.e.*, A.C. 474, in place of the commonly accepted date of A.C. 464. Hence his twentieth year would be reckoned from A.C. 455, when he granted permission to Nehemiah "in the month Nisan" (*i.e.*, the Passover month) to rebuild Jerusalem. Now from the Passover of A.C. 455 to the Passover of A.C. 29 are exactly 426 years. And by a remarkable coincidence the Passover in both those years took place on the same day, answering to our 17th of March according to the astronomical tables—the Jews regulating their New Year's Day, and consequently the Passover, on the 14th day of the first month according to the command of God.

Now it is far too large a question to enter upon here, but I can confidently speak from the study of the question for many years, that the evidence from Scripture, prophecy, history, astronomy, and Egyptology is overwhelming that the Messiah was "cut off" at the Passover of A.C. 29, thus fulfilling the letter in the year, month, day, and hour the Saviour's death as Daniel, inspired by the Spirit of God, had fore-



told many centuries before that it would be. Permit me to quote one small portion of this evidence, which I venture to term conclusive. Tertullian, who flourished in the second century, and when the *Acta Pilati* were in existence, says distinctly—and on this point the early Christian writers are in complete accord: "In the fifteenth year of Tiberius Christ suffered, whose sufferings were completed within the seventy weeks, Rubellius Geminus and Rufus Geminus being consuls, in the month of March at the time of the Passover" (Advers. Jud. c. 8). Clinton's *Festi Hellenici* shows that the Gemini were consuls in the year A.D. 29, and the singular fact of twins having held the office of consuls simultaneously in a certain year must have been as well known to Tertullian as that the Battle of Waterloo was fought in June, 1815, is to us.

B. W. SAVILE, Rector of Shillingford."

Will any of our readers, who are students of prophecy, inform us whether they regard the seventieth week of seven years as yet to come?

#### SUBSCRIPTIONS RECEIVED.

The MANAGER acknowledges with thanks the receipt of the following subscriptions from 29th March to 30th December:—Mr. Fells 5s.; Mr. A. Chandler 5s.; Mr. T. Dixon 5s.; Mr. Corthorn 8s. 6d.; Mr. B. Lomdale 1s.; Mr. M. A. E. Turner 2s. 6d.; Mr. W. L. Dorker 5s.; Mr. H. Finch 5s.; Mr. J. Ree 5s.; Mr. T. C. Battle 5s.; Mr. J. Stewart 5s.; Mr. T. Walker 5s.; Mr. R. J. Pernet 5s.; Mr. G. Cummings 5s.; Mr. J. Chant 7s. 6d.; Mr. W. Bridgewater 5s.; Mr. W. Kendall 5s.; Mr. W. Wilson 5s.; Mr. H. M. Bohl 5s.; Palmer Bros. 3s. 8d.; Rev. D. M. Sinclair 5s.; Rev. J. H. Price 5s.; Mr. F. Ash 5s.; Mr. J. Stevens, sen. 2s. 6d.; Mr. John Knox 5s.; Rev. H. Guinness 5s.; Mrs. McMahon 5s. 6d.; Mr. H. Rucker 5s. 6d.; Mr. G. Hall 5s.; Rev. R. Eva 5s.; Mr. W. Dixon 5s.; Rev. T. J. Schleicher 5s.; Mr. C. W. Garling 5s.; Mr. J. G. Ewer 5s.; Dr. Duncan 5s.; Mr. T. M. Dunn 5s.; Mrs. Holdsworth 5s.; Mr. D. Pollock 5s.; Mr. W. Drewett 5s.; Mr. B. J. Kelly 5s.; Mrs. Doyle 5s.; Mr. Onus 5s.; Rev. E. Curford 5s.; Mr. H. Dickor 5s.; Rev. L. Taylor 10s.

"We have received from Messrs. Gibbs, Shallard & Co., a number of Christmas Cards, the invention of Australian artists, the production of Australian labour, and bearing, in warm and vivid tints, the fair presentations of some of our most beautiful Australian flowers. These Cards, Chromo-Lithographs, the result of twelve distinct impressions, are from their first inception to the last completing touch, the product of Messrs. Gibbs, Shallard, & Co.'s prolific office, are at least equal in point of merit to the average English article, and may be justly commended as very creditable to the establishment."—*Echo*.—ADVT.

HOLLOWAY'S GENTLE.—Unless the blood be kept in a pure state, the constitution must be weakened and disease supervene. These wonderful Pills possess the power of neutralising and removing all contaminations of the blood and system generally. They quietly but certainly overcome all obstructions tending to produce ill-health, and institute regular actions in organs that are faulty from derangement or debility. The dyspeptic, weak, and nervous may rely on these Pills as their best friends and comforters. They improve the appetite and thoroughly invigorate the digestive apparatus. Holloway's Pills have long been known to be the surest preventives of liver complaints, dreadful droop, spasms, colic, constipation, and many other diseases always hovering round the feeble and infirm.—ADVT.

Ten per cent. Discount for CASH.  
Weekly 2/6 Weekly  
NO ADDITION TO THE PRICE.



Chief Depot for New South Wales:  
No. 1, DARLING STORES,  
Harbour-street, Sydney.

#### Harborneville, Parramatta Heights.

#### MRS. O'REILLY

Widow of the late Canon O'Reilly, intends to open a Boarding School for Young Boys to prepare them for the higher schools.

She will endeavour to have them grounded thoroughly in English, Latin, French and Arithmetic. Music and Drawing if required.

Mrs. O'Reilly will give her personal attention to the Religious and Moral training of the boys.

Terms on application.

The School will be under the immediate supervision and examination of Dr. Badham of the Sydney University.

References kindly permitted to the Very Rev. The Dean of Sydney; Dr. Badham; A. B. Weigall, Esq., Sydney Grammar School; The Venerable the Archdeacon of Cumberland; Rev. Canon Günther; Alexander Gordon, Esq.

A WEEK or so ago two hundred gentlemen connected with the Melbourne tea trade met and passed resolutions indignantly protesting against the unscrupulous *taches* of the Calcutta Tea Association in trying to prejudice the public mind against China Tea, and stating that their assertions that pure China Tea was difficult to obtain were scandalous misrepresentations. It was also carried that, in order to allay public anxiety, it was desirable that a Bill to regulate the importation of tea be passed as soon as possible. None who have noticed the many attempts to prejudice Australians against the use of Chinese Tea will be surprised at this result. Indian Tea is sufficiently good to stand on its own merits, without seeking to injure the reputation of the Chinese article; and the policy of the Melbourne representatives of the Indian Tea interest reminds us of the advice given by the old lawyer to his junior—"When you have no case, abuse your opponent." As a matter of fact, the rivalry occasioned by the successful importation of Indian Teas, has led to the Chinese merchants devoting increased attention to their Australian business, and at the present time some of the finest teas ever produced find their way to this colony. An illustration of this is afforded at the extensive warehouses of MESSRS. CLIFFORD, LOVE AND CO., Sydney, who have fitted up Testing Rooms upon a scale hitherto never attempted in the Australian colonies. The various Descriptions of Tea are Tested with such scrupulous care that, so far as are MESSRS. CLIFFORD, LOVE AND CO. are concerned, no inferior article can find its way into the market. Their policy is to import nothing but the Higher Class "First Crop" Teas, specially intended for the English market, where, it is now well known, no adulterated Teas are allowed to land. They thus give their constituents—and through them the general public—all the advantages of getting the Pure Teas that during the past have been monopolised by the English buyers.—ADVT.

#### JOHN PHILLIPS & Co., COAL and WOOD MERCHANTS,

CONTRACTORS AND SHIPOWNERS,  
**Steam Saw Mills,**  
AND  
WEIGH-BRIDGE WEIGHING FIVE TONS,  
**BATHURST STREET, WEST,**  
Near Corner of Sussex Street.

Best Newcastle, Smith, Nut, or Western Coals,  
Billet Wood, (Oak or Ironbark), Cut or Uncut,  
Breeze, Coke, or Charcoal.

Wood Cut to any Length, always on hand,  
and of Superior Quality.

ORDERS PER POST RECEIVE IMMEDIATE  
ATTENTION.

#### COLLEGIATE SCHOOL

CROYDON, SYDNEY.

Rev. W. S. Newton, M.A. Camb.

PRINCIPAL.

#### CHURCH SOCIETY.

The monthly meeting will be held on Wednesday next the 4th January, at 4 o'clock.

HULTON S. KING, } Secretaries.  
J. G. EWER. }

#### RECEIPTS FROM 28TH NOVEMBER.

SUBSCRIPTIONS.		£	s.	d.
Mr. John Roberts	...	8	0	0
Mr. Thomas Bray	...	2	2	0
The Misses Cumming, England	...	2	2	0
Mrs. G. H. Wooley	...	2	2	0
Mr. V. S. Woods	...	1	0	0
Rev. Wm. Hey Sharp	...	2	2	0
Miss Elyard donation	...	1	0	0

#### SPECIAL DONATION.

Mr. H. Edward A. Allan	...	2	14	0
------------------------	-----	---	----	---

#### COLLECTIONS.—ADVENT SUNDAY.

St. Thomas', Balmain	...	9	15	11
North Richmond	...	1	0	0
St. John's, Ashfield	...	5	0	0
St. Peter's, Richmond	...	6	10	0
Wallerawang	...	1	2	0
Wollongong	...	6	11	9
Sutton Forest	...	5	6	3
Enfield	...	16	15	0
St. Andrew's Cathedral	...	3	2	0
St. Paul's, Burwood Heights	...	42	9	10
Castle Hill	...	7	14	0
Rouse Hill	...	3	11	0
Dural	...	2	5	9
Baulkham Hills	...	0	14	0

St. John's Parramatta	...	18	5	0
Smithfield	...	1	4	6
Bookwood	...	1	0	2
Guildford	...	0	8	6
Granville	...	1	1	7
Tent Work	...	0	14	6

	<u>4</u>	<u>9</u>	<u>3</u>
Less Expenses	0	7	6

St. Barnabas'	...	22	6	9
Milton	...	13	15	5
Manly	...	2	1	3
Campbelltown	...	4	4	4
Hartley	...	3	14	1
Michaelmas	...	0	17	9

Prospect	...	1	12	3
Seven Hills	...	3	9	4
Blacktown	...	0	12	0

St. Stephen's, Kurrangong	...	1	0	0
The Heights	...	0	18	0

Pitt Town	...	1	12	0
Wilberforce	...	0	18	0
Sackville Reach	...	2	10	0

Appin	...	1	1	9
Wilton	...	0	12	0
Jas. Badham	...	2	0	0

Appin and Wilton	...	3	13	7
Hornby	...	3	13	9
St. Paul's	...	1	0	0

St. Stephen's, Penrith	...	16	5	5
St. Stephen's, South Creek	...	3	18	3
St. Mary's, South Creek	...	1	17	2

Lithgow	...	5	15	5
St. Michael's, Surry Hills	...	2	12	6
	...	9	8	0

Berrima, £1 12s. 6d. and £3,	
Mrs. McCabe per Churchwardens	£4 12 6
All Saints, Hunters Hill	7 18 4
All Saints, Woollahra	12 11 4
Cobbitty District	9 15 2
Randwick	13 7 0
Lords Forest	1 10 0
St. Thomas', Willoughby	18 13 9
All Saints, Parramatta	8 0 0
Christ Church	8 5 6

Shoalhaven—	
Noura	2 2 0
Yecorara	1 3 3
Falls	0 8 0
Bamorang	6 7 3

Bowral	6 3 1
Holy Trinity	6 11 8

AUXILIARY FOR STIPEND.	
Paddington	6 7 6
Wollongong	6 19 0
Baulkham Hills, collected by Miss Jenner	4 0 0

St. John's, Darlinghurst, 3rd Hat—	
Mrs. Chavrel	2 0 0
Mrs. J. P. Mackenzie	10 0 0
Mrs. Wyngate	20 0 0
	32 0 0

H. Edwd. A. ALLAN,	
Hony. Sec. and Treasurer.	
Christ Church, St.	
Leonards	21 8 3
per Rev. E.	
Symonds	16 19 3

38	7	6
----	---	---

Pitt Town, collected by Mrs. Wood—	
Revd. W. Wood	1 0 0
Miss E. Ainsell	1 0 0
Ann Brown	0 12 0
Mr. James Dunstan	0 12 0
W. C. Bootle	0 12 0
Joseph Dawson	0 12 0
George Weaver	0 12 0
Edward Brown	0 12 0
E. Huxley	0 12 0

Redfern	6 4 0
	37 0 0

Randwick Miss Nappers Card—	
Mrs. Richards	2 0 0
Mrs. Woodburn	0 18 0
Mrs. Lowe	0 12 0
Mr. S. H. Pearce	1 1 0
Sums under 12s.	1 11 0

6	2	0
---	---	---

Castle Hill Collected by Miss E. N. Thorne.	
L. Teplin	0 12 0
E. E. Thorne	0 12 0
M. J. Thorne	0 12 0
E. N. Thorne	0 12 0
Box at Dacey Hey	1 2 2
J. G. Thorne	0 5 0
E. A. Thorne	0 5 0
A. E. Thorne	0 7 0

4	7	9
---	---	---

Christ Church St.	
Leonards	16 19 3

AUXILIARY FOR STIPEND.	
Waverley	29 3 4
St. Barnabas', Catechist	15 3 0
Enmore	25 0 0
Kiama	58 6 8
St. Luke's, Burwood	33 6 8
Newtown	33 6 8
Curate	12 10 0
St. Michael's	7 1 8
Darlinghurst	33 6 8
Sutton Forest	62 10 0
Enfield	16 13 4
St. Simon and St. Jude's	8 6 8
Kangaroo Valley, Catechist	4 16 0
Campbelltown	20 13 4
Lithgow, Catechist	2 10 0
Dapto	26 2 0
St. Saviour's, Redfern	16 13 4
Five Dock	16 13 4
Lithgow	10 0 0
Ashfield	29 3 4

Trinity, for Infirmary	£12 10 0
St. David's	25 0 0
St. Thomas', Willoughby	31 6 8
Hunters Hill	41 13 4
Prospect	26 0 0
Blacktown	13 0 0
Waverley	39 0 0
Bowral	29 3 4
Mulgoa (Hon. G. H. Cox)	31 0 0
	25 0 0

St. John's DARLINGHURST, AUXILIARY	
4th. List.	
Mr. Henry Prince	10 10 0
Mr. A. J. Cape	2 2 0
Mr. G. C. Westgarth	1 1 0
Mr. R. Holdsworth	1 1 0
Mr. E. B. Holt	1 1 0
Dr. Kyngdon	2 0 0
Mrs. Kyngdon	1 0 0
Miss Kyngdon	1 0 0
Mrs. Manderville Barker	1 0 0
Mr. H. C. Dangar	5 5 0
Mr. Sidney Douglas	1 1 0
Mrs. Sidney Douglas	1 1 0
Mr. and Mrs. Percy Douglas	1 1 0
Mr. Herbert Douglas	1 1 0
	30 4 0

#### CALEDONIAN HOUSE, REGENT STREET,

OPPOSITE

RAILWAY GATES, CHIFFENDALE.

#### D. JOHNSTON

Begs to announce that he is opening Novelties in—

MILLINERY, STAYS, HOSIERY, TIES,  
GLOVES, RIBBONS, PARACHUTES,  
SATEENS and DRESS MATERIALS for  
the Coming Season, as well as Every Other  
Article in GENERAL DRAPERY.

GENTLEMEN'S WHITE SHIRTS in all  
sizes, also TIES, COLLARS, BRACES and  
SOCKS in Great Variety.

#### OGALLALA LINIMENT

was introduced into London  
two years ago, where the thousands of cases  
were cured—and one year in Sydney; and  
some of the worst cases of Rheumatism have  
been cured in a short time by using it.  
Old Pains of any kind of long standing it  
will cure. Acute Head, Tooth, and Ear Aches  
it will cure in a few minutes. Several cases  
of Deafness cured by a few applications.

#### MANZANITA FRUIT PILLS.

—TRY THEM—

The best medicines ever introduced for Liver  
complaints. Thousands of people in Sydney  
have used them, and have been cured of Bil-  
iousness, Indigestion, Costiveness, Sick Head-  
aches, and all complaints arising from deranged  
digestive organs.

Head Office: 89, Waterloo Road, London  
And 107, Castlereagh-street, Sydney.

S. GAMBLE, Proprietor,  
ELLIOTT BROS., WHOLESALE AGENTS,  
PITT STREET, SYDNEY.

#### BLACKMANN & PARKES,

ARCHITECTS,

267 GEORGE STREET, SYDNEY.

JOHN B. STORMER, Advertising Agent, "Church of  
England Record" Office, 172, Pitt-street, Sydney.



# REMEMBER

## BEGGIE'S CHRISTMAS AND NEW YEAR CARD SHOW,

IS UNEQUALLED AND ALSO STRICTLY MOD

Depot, PITT ST. 2 DOORS FROM  
OPPOSITE UNION BA

**HOP BITTERS. HOP BITTERS. HOP BITTERS.**

Are the Purest and most Popular Medicine ever made.

### THEY ARE COMPOUNDED FROM

HOPS, BUCHU, MANDRAKE AND DANDELION.

The Oldest, Best, most Renowned, and Valuable Medicines in the World, and in addition contain all the best and most effective curative properties of all other Bitters, being the greatest Liver Regulator, Blood Purifier, and Life and Health Restoring Agent on Earth.

### ASK YOUR DRUGGIST OR PHYSICIAN.

Do not suffer yourself or let your friends suffer, but use and urge them to use HOP BITTERS.

Remember HOP BITTERS is no vile, drugged, drunken nostrum; but the Purest and Best Medicine ever made, and no person or family should be without it.

### Valuable Truths.

If you are suffering from poor health, or languishing on a bed of sickness, take cheer, for

HOP BITTERS WILL CURE YOU.

If you are simply ailing, if you feel Weak and Dispirited, without clearly knowing why,

HOP BITTERS WILL BEVIE YOU.

If you are a Minister, and have overtaxed yourself with your pastoral duties; or a Mother, worn out with care and work,

HOP BITTERS WILL RESTORE YOU.

If you are a man of business, or labourer weakened by the strain of your every-day duties, or a man of letters, toiling over your midnight work,

### HOP BITTERS WILL STRENGTHEN YOU.

If you are suffering from over-eating or drinking, any indiscretion or dissipation, or are young and growing too fast, as is often the case,

HOP BITTERS WILL BELIEVE YOU.

If you are in the workshop, on the farm, at the desk, anywhere, and feel that your system needs Cleansing, Toning, or Stimulating, without intoxicating

HOP BITTERS IS WHAT YOU NEED.

If you are old, and your blood thin and impure, pulse feeble, your nerves unsteady, and your faculties waning,

HOP BITTERS WILL GIVE YOU NEW LIFE AND VIGOUR.

HOP BITTERS is an elegant, healthy, and refreshing savouring for sick-room drinks, impure water, &c., rendering them harmless, and sweetening the mouth, and cleansing the stomach.

Cleanse, Purify, and Enrich the Blood with HOP BITTERS, and you will have no Sickness or Suffering.

**MONTEFIORE, STUART & CO.,**

65 PITT STREET, SYDNEY.

General Agents for all the Colonies of Australia.

## Leaving the Neighbourhood.

THE WHOLE OF THIS  
Large and Valuable Stock

NOW ON SALE AT

REDUCED PRICES



Ready-Made Clothing, &c., &c.

GENERAL DRAPERY,  
MILLINERY, WOOLLENS,

THAT MUST ASTONISH EVERYONE RECOGNIZING

N.B.—These Premises will be TO LET separately or conjointly, with all Fixtures and Shop Furniture, &c., &c.

**ROBERT INGALL,**

105 & 107, George-street, West,  
LATE PARRAMATTA STREET.

J. GRAHAM NIXON, INSURANCE AND GENERAL AGENT,  
17, BRIDGE STREET, SYDNEY.

### Academy of Music.

**MR. T. SHARP, M.C.O.L.,**  
PROFESSOR OF MUSIC.

ORGANIST OF ALL SAINTS' WOOLLAHRA.

Visits or receives Pupils for Organ, Harmonium, Piano-forte, Violin, Singing, &c.

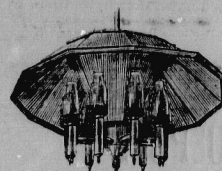
The principal Suburbs visited.

Referees kindly permitted to the Right Rev. the Bishop, the Very Rev. the Dean, and to most of the City and Suburban Clergy, &c.

Circulars forwarded on application.

**Cleveland Street, Redfern,**  
Opposite Exhibition.

### PATENT SUNLIGHT REFLECTORS with KEROSENE LAMPS.



"SPECIAL CERTIFICATE OF EXCELLENCE"  
from the Exhibition Commissioners, 1870 and First Prize from Exhibition in 1873, also Medal and Certificate from International Exhibition 1873.—Light nearly equal to Gas.—Churches lighted with them at small cost.

Improved Patent Self-acting WATER-CLOSETS 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.

**ALBERT B. BOWE,**  
**MONUMENTAL MASON,**  
ROOKWOOD,  
And LENNOX ST., LATE CHARLES ST.,  
NEWTOWN.

Orders Executed for any of the Suburban Cemeteries.  
A Variety of Designs for Inspection.  
MONUMENTS RE-PAINTED, INSCRIPTIONS CUT AND RE-LETTERED  
N.B.—Country & Shipping Orders promptly attended to.

**MR. J. LUGG**  
**DENTIST,**  
**43 BLIGH STREET,**  
One door from Hunter-street.

**J. S. ABRAHAM'S PILLS,**  
(DANDELION.)

**The Great Liver Remedy,**  
AND successful substitute for Calomel or Mercury, Podophyllum and all Noxious Drugs. Famous as a Restorative to Health. Famous as an Invigorator of the System. Famous for the Cure of all Disorders of the Liver and Stomach. Most famous as the only Tonic Aperient that never gives cold. And the most delicate of either sex, in all conditions, can take them.

Be careful not to get Imitations.  
IN BOXES, ONE SHILLING.  
Invented and Prepared only by

**J. S. ABRAHAM,**  
AT THE LABORATORY,  
434, GEORGE-ST., SYDNEY.

**Monuments and Headstones.**  
IN Marble, Granite, and Stone; Tomb Railing, Church Tablets, Fountains, &c. Designs forwarded at request.

**J. CUNNINGHAM,**  
Margaret St., Wynyard Square, Sydney.

### W. H. Ariells' Special Agencies.

Swallow and Ariells' prize Biscuits, Cakes, Plum Pudding, Treacle, Golden Syrup, Self-raising Flour, and Beef Biscuits.

Excelsior Mills (late G. Benerath and Co.)

Outmeal.

Dillon and Burrows' Assorted Confectionery.

Hunt and Co.'s Prize Baking Powder.

J. Kitchen and Son's Prize Soaps.

S. Capper and Co.'s Blacking, Blue, Vinegar and other specialities.

Kent Street, near King Street.

**JOSEPH COOK & CO.,**  
Printers & Book-binders,  
354, GEORGE STREET, SYDNEY.  
ORDERS EXECUTED IN GREEK AND HEBREW.

### Civil Service Building Society.

SHARES £25 each, payable by monthly subscription of 2s. 6d. per share.

—ENTRANCE FEE, 1s. per share.—

**BOARD OF MANAGEMENT:**  
President: Sir Alfred Stephen, C.B., K.C.M.G.  
Trustees (ex-officio Directors):—  
John Williams, Esq.  
Hon. Robert Wisdom, Esq., M.P.

**DIRECTORS:—**  
Archibald C. Fraser, Esq.  
Charles A. Goodchap, Esq.  
James Barnett, Esq.  
Judge Wilkinson.  
John Young, Esq.

Office—275, George-street, opposite Hunter-st.

**SOLICITORS:—**  
Spain and Salway, 6, and 8, Exchange.

**SURVEYOR:—**  
William Elphinstone, Esq.

**THE SOCIETY IS OPEN ON EQUAL TERMS TO THE GENERAL PUBLIC.**

The following advantages are offered

**TO INVESTORS.**  
A sound and profitable investment.

Compound interest at  $4\frac{1}{2}$  per cent. & profits.

**TO BORROWERS.**  
Low rate of interest charged only on amount actually owing at end of each year.

Advances repayable by monthly instalments extending over any period most convenient to the borrowers; and borrowers share in profits.

**JOHN PURKIS, Secretary.**

**H. J. O. WATT,**  
WHOLESALE AND RETAIL  
**Basket & Perambulator**  
**MANUFACTURER,**

COUCH AND CHAIR CANER,  
699 George-st., Brickfield Hill,

Fancy Goods and Stationery of every description.  
Torn and Country Orders punctually attended to.  
Repairs Neatly Done.

**T. W. D. JOHNSTONE,**  
**UPHOLSTERER AND CARPET PLANNER,**  
BEDDING MANUFACTORY,  
STANMORE CARPET BEATING GROUNDS,  
HARRINGTON STREET, STANMORE ROAD, NEWTOWN.

Drawing-Room and Dining-Room Furniture re-upholstered from the newest design books.

Carpets, Matting, Floor-cloth, &c. Window and Venetian Blinds, &c.

Piano-forte Fronts re-futed, and Ladies' needlework mounted.

**The Burragong Argus,**  
A Journal devoted to the interest of all sections of the public.

ESTABLISHED 1864.  
Is published at Young on Wednesdays and Saturdays, and circulates largely in the districts of Young, Murrumbidgee, Marengo, Wombat, Grenfell, Bland, Burrowa.

DESIRABLE PAPER FOR ADVERTISING.  
Advertisements received through Mr. J. B. Storrer, Church of England Record, Sydney, will be attended to.

B. J. BENNETT, Proprietor.

**T. WORMALD,**  
The Cheapest and Best Manufacturer of  
**VENETIAN BLIND,**  
(WHOLESALE AND RETAIL)  
IN THE COLONY  
112, Oxford-st., Sydney.

Old Blinds renovated equal to new.  
Country Orders Punctually Attended to.



**Loyal Orange Institution of N. S. W.**

**Grand Lodge.**

**MEETS every SECOND TUESDAY** in the month at the Protestant Hall, Castlereagh-street.  
The Executive Committee meets on the FRIDAY before the Grand Lodge, and the Secretaries of Subordinate Lodges are reminded that all correspondence should be in the hands of the Grand Secretary by that day.

N.B.—The Secretaries will be in attendance at the Grand Lodge Office every Tuesday and Friday evenings from 7.30 to 9.30. All communications to be addressed to the Grand Secretary, Box 150, G.P.O.  
H. HICKS, B.W.G.M.; A. J. S. GILCHRIST, G. Sec.

**W. E. TOOSE, Jeweller, &c.,** of 655, George Street,  
HAS REMOVED TO  
418, GEORGE STREET, OPPOSITE NO. 1 COFFEE PALACE,  
And is selling his large and well assorted Stock at a great Reduction.



## THE CHURCH OF ENGLAND BOOK & TRACT DEPOT,

And Diocesan Branch of the Society for Promoting Christian Knowledge,  
No. 172, PITT STREET, NEXT HORDERN'S DRAPERY ESTABLISHMENT.

A Large and Varied stock of Books is constantly kept on Sale, and retailed in nearly every case at **English Published Prices**, comprising—bound Volumes of the principal Periodicals and Magazines for children and family reading, the various Publications of the Society for Promoting Christian Knowledge, the Religious Tract Society, the Church of England Sunday School Institute, the Church of England Temperance Society, and other well-known English Publishers.

Bibles of all Sizes and descriptions, from the **Smallest in the World**, to **Large Illustrated Family Bibles**, and ranging in Prices from a few pence to several pounds—including **Bagster's** Celebrated Bibles, the **Oxford Teacher's** Bibles, Collins Brothers and Co.'s, those issued by the S.P.C.K., and others. **Church Services and Prayer Books**, at all Prices, Sizes, and Bindings. Hymn Books, consisting of **Bickersteth's Hymnal Companion**; **Hymns, Ancient and Modern**; **Mercer's Church Psalter and Hymn Book**. **Church Hymns**: the S.P.C.K. Psalms & Hymns, **Saukey & Bliss**, & various Editions of **Sunday School Temperance Hymn Books**, &c., &c.

English Periodicals ordered and supplied to Subscribers in Weekly Numbers, Monthly Parts, or Bound Volumes.

A LIBERAL DISCOUNT ALLOWED TO SCHOOLS, upon Cash Purchases for Prizes, Libraries, &c., &c.

## RELIGIOUS BOOK AND TRACT DEPOT.

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 UNION, 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, Pupil Texts, Tracts of Books, Class Registers, Roll Books, Library Registers, Teachers' Guides, Outlines of Lessons, Teachers' Bibles (containing Concordance), &c. FRANCIS RIDLEY HAYESGALL'S POPULAR PORTFOLIO and PICTURE WORKS. ALL THE DIFFERENT CHURCH OF ENGLAND HYMN BOOKS used in the Colony are kept in Stock. CHURCH SERVICES and PRAYER BOOKS, all sizes, in 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.

RELIGIOUS BOOK & TRACT DEPOT 385-7, GEORGE-ST.  
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 MERCERY & TAILORING ESTABLISHMENT,

346, GEORGE STREET, SYDNEY. 346.

THE attention of our Friends is called to the following leading lines for the present Season, goods which are being sold at CHEAPER RATES THAN IN LONDON.

MEN'S SAC SUITS OF GOOD TWEEDS, 25s. SUIT.

MEN'S SAC SUITS, ALL WOOL TWEED, 27s. 6d. SUIT.

MEN'S PAGET COATS, BLACK OR BLUE WORSTED, 21s.

MEN'S PAGET COATS, BLACK OR BLUE WORSTED, 25s.

MEN'S PAGET COATS, BLACK OR BLUE WORSTED, 27s. 6d.

MEN'S PAGET COATS, BLACK OR BLUE WORSTED, 35s.

MEN'S DUCK VESTS, PLAIN COLOURS, 3 FOR 9s.

Several Cases of Boy's Clothing equally cheap.

## BULLARD, TAILOR, 346, GEORGE ST.

## PURE INDIAN TEAS.

PALAMPORE, KANGRA VALLEY.

Extracts from a few of the many letters received by the Proprietor on last year's Teas.

1st. The Indian Tea Gazette in its issue of 3rd June says—"The Tea (unassorted) is a superior little overwilted black leaf, with moderate percentage of Orange tips. The flavour is very agreeable, soft, but with mild pungency, and deep liquor and good aroma."

2nd. From Secretary, Great Eastern Hotel, Wine and General Purveying Co., Ltd. "Calcutta, dated 18th August.—"Your Pekoe is simply superb, and we will be glad to have a few half chests of it at a time. Upon receipt you might send us six half chests."

We are in receipt of regular shipments of the above Teas, direct from the estate, consisting of Orange Pekoe, Pekoe, unassorted, Pekoe Souchong, Souchong, and Congou.

S. BENNETT & CO.,  
Grocers, Tea Dealers, Wine and Spirit Merchants,  
476, GEORGE STREET, SYDNEY.

NOBLE & WELLS, Practical Tailors, 66, Pitt-st., Redfern.

MONUMENTS AND TOMBSTONES,  
Marble, Granite, or Stone. 300 in stock to choose from. Photos. with price, at request. Tomb Railings, Church Tablets.

J. HANSON,  
Near Crown Lands Office,  
SYDNEY.

ROBERT LEE,  
PLUMBER & GASFITTER,  
Galvanized Iron & Zinc Worker,  
53 WILLIAM STREET,  
WOOLLOOMOOLOO.

Hot and Cold Water Baths and Cisterns fitted up. All kinds of Pumps and Patent Water Closets connected.

SIPPEL BROS.,  
TOBACCO WAREHOUSE,  
520 GEORGE STREET,  
— SYDNEY. —  
The Trade supplied.

PIANOFORTE, ORGAN AND MUSIC  
WAREHOUSE,  
10, Park Street, Sydney.

J. MASSEY & SON  
BEG to inform their friends and the general public that they have commenced business at 10, PARK STREET.

J. MASSEY & SON  
are now offering for CASH or on TIME-PAYMENTS,  
Pianofortes by ERARD, AUCHER, BORD,  
MULLER, SIMPSON & Co., (New York).  
American Organs by the first Makers.  
Music by every Mail.

J. NEWTON,  
Manufacturing & Furnishing  
Cabinetmaker and Upholsterer,

HAS always on hand a well-assorted stock of RELIABLE FURNITURE, IRON BEDSTEADS, MATTRESSES, PALLI-ASSES, &c., at moderate prices.

Warehouse & Factory,  
253 & 255 GEORGE STREET,  
OPPOSITE BRIDGE STREET,  
Near Bank of Australasia.  
SYDNEY.

TO SQUATTERS AND COUNTRY FAMILIES.

MRS. MEAD  
GOVERNESS'S AGENT,  
47, Castlereagh-st., Sydney.

BEGS to inform the public that they can always obtain Governesses and Tutors, (Protestant and Catholic), of first intelligences and unquestionable testimonials and references, many having diplomas and certificates of merit. Ladies Companions, Housekeepers, Needlewomen, Business and Station Managers, by applying at her office,

74 Castlereagh-st. late 126 Phillip-st.

DYEING! DYEING!!

SYDNEY DYE WORKS.  
Established 1858.

C. W. ROGERS  
Dyer, Scourer and Hot Presser,  
183, Oxford Street.

Gentlemen's Clothes Cleaned or Dyed.—Pressed equal to new.

Ladies' Dresses Dyed Whole any Colour.

SHAWLS, all kinds, Cleaned and Dyed.

TABLE-COVERS Cleaned or Dyed, all Colours.

DAMASK and REP CURTAINS Cleaned or Dyed.

FEATHERS  
Cleaned, Dyed and Curled, equal to new.

GOODS SENT FOR AND RETURNED.

N.B.—183, OXFORD STREET.

HENRY'S COLONIAL OINTMENT,  
(Protected by Act of Parliament.)

The result of the Inventor's 50 years Medical and Chemical experience in the Colonies.

WAS the first and is the only article of the kind invented, prepared, and offered to the Colonial public by an Australian Chemist

In Lid Pots 1s. each.

HENRY'S AUSTRALIAN WORM POWDERS.  
A never-failing remedy for Worms in children and Adults. Price 6d. each; or, in packets of three powders, for any age, 1s. per packet. And HENRY'S VEGETABLE (TASTELESS) ANTIBILIOUS PILLS,

1s. per Box. Also,

HENRY'S ANISED BALM, FOR COUGHS,

1s. per Bottle.

Which are the best articles of the kind to be found in the Australian Colonies.

Sold by all Chemists, Storekeepers and Wholesale Houses; also by the Inventor and Proprietor.

J. HENRY, Chemist,

750, George-st. South,

(Fourth door from Commercial Bank Corner)

HAY MARKET, SYDNEY.

25 Pure Drugs and Chemicals imported regularly for Retail, Wholesale, and Dispensing purposes.

THE AUSTRALIAN  
"HOME" SHUTTLE  
AMERICAN  
LOCKSTITCH SEWING MACHINE.



To effectually stop the deception that has been practised, every Machine now sent to Australia and specially made for that climate, bears A COPY OF THE ABOVE DESIGN on the workplate. Purchasers must look carefully to this, and if Machines are forced upon them under false pretences, without the above design, we will not be responsible for their failure to work.

30,000 Now in use in Australia.

No 1 Hand Machine 44

No 2 Machine for treadle use only 48

No 3 Machine as above, with polished cover to lock and protect Machine 47

Where the genuine Australian "Home" Shuttle

Machines, marked as above, are not procurable, we will send them direct to purchasers on receipt of remittance or reference. Cases and packing FREE.

Sole Agents for Australia—

M. MOSS AND CO.,

WYNARD LANE, SYDNEY.

33 LOOK FOR THE NAME.

E. S. WILKINSON,  
FAMILY GROCER, &C.,  
Corner Pitt & Redfern-sts.  
Redfern.

NOTED for Finest Teas, Coffees, Spices, &c. Ceylon Coffee, pure or mixed, roasted and ground on the premises.

Pure Black and White Pepper.

Champion's Mustard and Vinegar (Bottled or draught).

Half-chests and Boxes of Tea, very low prices

Pearl and Flake Tapioca.

Best Brands Butter and Boddala Cheese.

HOLLOWARE, BRUSHWARE, LAMPS, &c.

Goods Delivered in Town & Suburbs.

FRIEND OF ALL!

Holloway's Pills.

This Great Household Remedy ranks among the leading necessities of life.

THESE famous Pills Purify the Blood, and act most powerfully, yet soothingly, on the LIVER, STOMACH, KIDNEYS, and BOWELS, giving tone, energy, and vigour to these great Main-springs of Life. They are confidently recommended as a never-failing remedy in all cases where the constitution, from whatever cause, has become impaired or weakened. It is so wonderfully efficacious in all ailments incidental to Females of all ages; AND AS A GENERAL FAMILY MEDICINE are unsurpassed.

Holloway's Ointment.

Its searching and healing properties are known throughout the world. For the cure of bad Legs, bad Breasts, old Wounds, Sores & Ulcers.

It is an infallible remedy. It effectually rubbed on the neck and chest, as salt into meat, it cures Sore Throat, Diphtheria, Bronchitis, Coughs, Colds, and even Asthma. For Glandular Swellings, Abscesses, Piles, Fistulas, Gout, Rheumatism, and every kind of Skin Disease, it has never been known to fail.

The Pills and Ointment are manufactured only at 533, Oxford Street, London, and are sold by all Vendors of Medicines throughout the civilized world, with directions for use in almost every language.

\* Purchasers should look to the Labels on the Pots and Boxes. If the address is not 533, Oxford-street, London, they are spurious.

WANTED KNOWN.

Fashionable Portraits

TAKEN BY THE

NEW LIGHTNING PROCESS

In the highest style of the Art and at HALF CITY RATES by

G. H. NICHOLAS, late A. Hatton,

The American Studio,

65, Oxford-street.

Old Cards copied and enlarged to Life size.

J. C. LUDOWICI,

TANNER and CURRIER,

Manufacturer of every description of Leather Belting and Leather Goods used for Machine and Engineering Purposes.

BEST AND CHEAPEST MADE ANYWHERE.

FACTORY: Swan-st. off George-st. South, between Liverpool and Goulburn-streets, Sydney, N. S. W.

TANNERY: Burns' Bay, Lane Cove River.

NOBLE & WELLS' for Fashionable Tweeds & Coatings, Broad Clothes, &c. Best Geelong Tweeds on hand.



## HOGG'S EMPRESS BAKING POWDER

HAS NO EQUAL FOR MAKING  
Light and Wholesome Bread.

## Empress of India Prize Medal CURRY POWDER.

The material is imported in its natural state reduced to powder and blended in the Colony, its delicious flavour is unequalled. It has the Patronage of the GOVERNORS OF NEW SOUTH WALES AND VICTORIA.

SOLD BY ALL GROCERS.

## PURE OCEYLON PLANTATION COFFEE

Also mixed with CHICORY.

## CELERY OR FLAVOURING SALT.

Black and White Pepper.

MIXED SPICES, &c.

## P. S. HOGG & CO., 111, SUSSEX STREET.

## THOS. J. BOWN & CO., Importers of

Chandeliers, Brackets, Hall Lamps,  
Gas Globes,  
Saucers and Opal Reflectors,  
Gas Boiling and Heating Stoves.

PLUMBERS, GAS FITTERS,

BRASS-FINISHERS,  
107 Bathurst-street, Sydney.

## J. ROSEBY, SCULPTOR. RAILWAY STONE AND MARBLE WORKS, 833, GEORGE ST. SOUTH, SYDNEY. MONUMENTAL WORK in all its branches promptly executed in the first style of art. Designs and prices forwarded on application to all parts of the Colony.

## Australian Mutual Fire Society, ESTABLISHED 1872.

Capital—£100,000,  
With power to increase to £1,000,000.  
BONUSES—20 per cent., paid annually for  
the last eight years.

### DIRECTORS:

Hon. John Sutherland, M.P., Chairman.  
Messrs. F. Josephson, Esq., William Day, Esq.,  
John Wetherill, Esq., William Haelett, Esq., M.P.

First Fire Society established in the Colony  
on the Mutual Principle, giving policy-holders  
back part of their premiums as a cash bonus  
out of profits every year.

Policy-holders are perfectly free by law  
from all liability.

Fifteen days grace allowed for payment of  
renewal premiums.

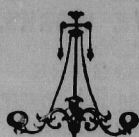
Damage by Lightning and Explosions by gas  
paid.

Prompt and liberal settlement for fires.  
Fire Insurance at lowest rates.

WALTER CHURCH, Manager.

Head Office—144, Pitt-street, next door but  
one north of "Evening News."

## CHANDELIERS FOR CHURCHES, HALLS, &c.



## F. LASSETTER & Co., LIMITED.

GEORGE STREET, SYDNEY.

Have a large Stock of CHANDELIERS, from 2 to 12 lights, for  
Kerosene or Gas, Vestibule Lights, Pulpit Lamps, &c., &c., suitable for  
Churches or Halls of Assembly.

Photographs and full particulars sent on application.

## HEATING STOVES FOR WOOD OR COAL.

## F. LASSETTER & CO., LIMITED, GEORGE STREET, SYDNEY.

ESTABLISHED, 1861.

## D. JAMES, TAILOR & OUTFITTER, 41, OXFORD STREET.

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 all Orders executed on the Shortest Notice.

Special attention given to Clerical  
Outfits.

MELBOURNE EXHIBITION.  
THREE FIRST AWARDS TO  
J. HUBERT NEWMAN,  
FOR PHOTOGRAPHS.

PHOTOGRAPHER TO HIS EXCELLENCY THE  
GOVERNOR.

ALL THE LATEST STYLES OF PORTRAITURE: Parisian Enamelled,  
Enameled, Ombre, Souffle, and above all,  
PAINTED PORTRAITS GUARANTEED NOT TO  
FADE! Specimens on view at the Rooms.

12, OXFORD STREET,  
SYDNEY.

FIRST PRIZE 1881.

## DAVID SCOTT, Artistic Photographer.

96, PITT STREET, SYDNEY.

All the latest and improved processes prac-  
tised daily, viz.:  
PARISIAN ENAMELLED PHOTOS.  
Autotype, or Permanent Photography.  
Also,

Permanent Portraits upon Opal,  
for which we have received the  
FIRST PRIZE  
at the  
AGRICULTURAL SHOW, SYDNEY, 1881.

CHILDREN'S PORTRAITS  
by the  
NEW INSTANTANEOUS PROCESS.  
Private Dressing Rooms for Ladies and  
Families.

FIRST PRIZE, 1881.

## W. H. PALING, 352, George Street.

Importer of  
PIANOFORTES,  
AMERICAN ORGANS,  
and  
HARMONIUMS.

A SPLENDID STOCK FROM THE BEST FACTORIES  
OF ENGLAND, FRANCE, AND AMERICA.

The Celebrated French Model  
PALING AND COMPANY PIANOFORTE,  
which  
GAINED ANOTHER PRIZE  
at the late  
SYDNEY  
INTERNATIONAL EXHIBITION.

AMERICAN ORGANS  
by the celebrated makers, W. BELL and Co.,  
which  
GAINED FIRST AND SPECIAL PRIZE  
OVER ALL OTHERS  
at the late  
INTERNATIONAL EXHIBITION.

W. H. PALING, Agent for Erard's, Pleyel's,  
Souffle's, Schiedmayer's, Kirkman's Hundt  
and Son's, Maud's, and Aucher's Pianofortes.  
Bell and Co.'s, Water's, Clough and Warren's,  
Schoninger's, and Smith and Co.'s Organ's.

## W. H. PALING, GEORGE 352 STREET, SYDNEY.

—WHOLESALE—

## Venetian Blind Manufactory, 11, NEWTOWN ROAD, OPPOSITE THE UNIVERSITY, SYDNEY.

BLINDS of every description made on a NEW  
and PATENTED PRINCIPLE.

Old Blinds Altered & Renovated equal to new.  
Country Orders carefully packed, and for-  
warded with dispatch.

Letter Orders punctually attended to.

## J. PEASE,

PROPRIETOR, PATENTEE AND IMPORTER.

Printed for the Proprietors, by JOSEPH  
COOK & CO., 354, George-street, Sydney; and  
published by J. B. STORMER, Manager, 57,  
Pitt-street, Redfern.

THE

# Church of England Record.

PUBLISHED MONTHLY.

VOL. II.—No. 20. SYDNEY, WEDNESDAY, FEBRUARY 1st, 1882.

6d. PER COPY or  
5s. per annum in advance.

## CONTENTS.

1. LEADING ARTICLES—	PAGE.
Mistakes Corrected...	177
Apostasy ...	178
The New Licensing Act, and the Ratepayers ...	179
Church-Goers and Preaching ...	192
2. The Bishop of Sydney...	179
3. Notes of the Month ...	179
4. Church News ...	180
5. Notices of Books ...	185
6. Correspondence ...	186
7. Notes of Travel by Canon Moreton ...	188
8. Temperance ...	189
9. English Mail ...	191

## NOTICES TO CORRESPONDENTS, &c.

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

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

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

Notices of Births, Deaths, and Marriages inserted at 2s. each.  
All communications of a literary nature intended for insertion  
should be addressed to the EDITOR, CHURCH OF ENGLAND RECORD,  
172, PITT-STREET. No correspondence will be published which does  
not furnish the Editor with the name and address of the writer, not  
necessarily for publication. The Editor cannot undertake to return  
manuscript in any case.

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

## MISTAKES CORRECTED.

We have been informed that on a recent occasion  
a preacher in the Cathedral indulged in various  
statements as to what he would do if he had the  
management of affairs in the Church of England,  
and as to what things were calling for immediate  
action in the Church in this Colony. If what has  
reached our ears be correct, it is a pity that he did  
not inform himself better upon some points before  
he ventured to speak of them.

Taking up the question of imparting Religious  
Instruction in the Public Schools, he told the con-  
gregation that something ought to be done in the  
matter systematically and without delay, whereas  
nothing was being done at present. He referred  
to the action of the Legislature in withdrawing  
help from our Church Schools: and hinted that  
probably some plan would be brought forward  
shortly for doing what is required.

When we heard of this, we could not help asking,  
where this preacher has been living, or what he has  
been doing, during the last year. Has he never  
heard of the report upon the subject presented to

the Synod last June by the Committee on Religious  
Instruction in Public Schools? Did he ever inquire  
what is done at Fort Street by certain Clergymen,  
at Sussex Street, William Street, Crown Street,  
Cleveland Street, Pyrmont and other places in and  
around the city? Did he take care to inform himself  
about the matter, as regards the Public Schools in  
the country? If he had he would have found that  
many of the Clergy are doing as much in giving  
Religious Instruction in the Public Schools, as they  
did in the Denominational. And he might have  
learnt that the Religious Instruction Committee  
has three Catechists at work—far too few we admit  
for the work to be done—aiding the Clergy in  
certain districts.

We hope to see much more effected during the  
present year, but the work is going on, and is open  
to review every year in the Session of Synod, so  
that it is likely to be kept alive.

Another topic upon which the preacher waxed  
rather warm was Moore College, and the Clergy  
trained there. We believe it is not the first time  
that that Institution has been the subject of the  
same preacher's denunciations. But upon this  
occasion he led his hearers to believe, so we are  
told, that men were sent there for six months and  
then ordained and sent to teach congregations with  
the slender knowledge they have acquired in that  
short interval. Here again the preacher displayed  
his ignorance, and created a false impression in the  
minds of his hearers. We happen to have by us a  
Calendar of the College for the year 1879. And  
we turned to it for information upon the course of  
study. It is there stated that "the course of study  
extends over two years and embraces the following  
subjects: we (omit particulars.)

Hebrew, according to the ability of the Students.  
Old Testament.

New Latin Testament.

Homilies and Pastoral theology.

Secular subjects—Political Economy, European  
History, Logic, a play of Shakespeare."

"The choice of particular books is guided by those  
set for the Cambridge preliminary Examination of  
Candidates for Holy Orders."

We find further that there are two examinations  
which all students are required to pass: the first at  
the end of a student's first year, comprising the  
following subjects: "One Old Testament subject,  
the Canon of Scripture, Textual criticism, a book  
of the New Testament, Greek Grammar, Church  
History Cent. I.—VI., the secular subjects for the  
first term." Voluntary papers upon Latin and  
Hebrew are also set. This examination must be  
passed before the student can enter upon the second  
and final. This comprises the following subjects:  
"An Old Testament subject, Paley's Horæ Paulinae,  
a book of the New Testament, the XXXIX Articles,  
History of the Prayer Book, Christian Dogmatics,  
Butler's Analogy, and the secular subject for the  
Student's third term."

## NOBLE & WELLS, Practical Tailors, 66 Pitt-st., Redfern.