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NOTICES TO CORRESPONDENTS, &c.

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

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

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

All communications of a literary nature intended for insertion should be addressed to the EDITOR, CHURCH OF ENGLAND RECORD, 172, PYTT-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, PYTT-STREET, SYDNEY.

THOMAS O'DELL: Received with thanks.

BIRTH.

READ.—On the 11th inst., at Holy Trinity Parsonage, Grenfell, the wife of the Rev. R. J. Read, of a daughter, still-born.

THE LICENSING ACT AND PROPOSED AMENDMENTS.

It seems that the new Government has on its programme of work for the short session, which is to be held, some amendments of the Licensing Act. We do not yet know what these amendments are to be; but we venture to say to it:—"Take care what you do. If you pursue a retrograde policy you will arouse a power which, though it may at present be dormant, will ere long make itself felt, and gather strength by the combination of elements, which will prove sufficient to demand back more than you have taken away."

Every good man in the community has an interest in the social order of the people. Every bad man cares only to see disorder, licentiousness, and sin. It is true that there are many who are not, in any striking sense, either actively good, or actively bad. But they are constantly gravitating one way or the other, so that for practical purposes we may class them on one of the two sides. Let us suppose then that such amendments (?) as are commonly spoken

of should be made in the Licensing Law; let the hours for indulging in drinking be extended to midnight; let Sunday closing be made to give way to Sunday opening; and all the evils which have been suppressed break out again; what will those who care for social order do?

We have been informed by those who have had to do for years past with the repression of disorder and crime in the city—that there was more drunkenness and disorder caused by what was sold between the hours of eleven and twelve than during the whole previous part of the evening. And also that the best results in this respect followed from the closing of the public houses at eleven. The streets were more orderly, there was much less drunkenness, and profligacy, and in streets which were before filled with base characters, till much past midnight, there were comparatively few.

If through a mistaken policy, the new Government should lay themselves out to please the publicans and those who have an interest in supporting their views, and bring back the former state of things, we shall certainly have nothing to thank them for. And every man who feels that he is in some measure responsible for the good order and social welfare of the people, will feel compelled to join with those who deprecate such measures, and do his utmost to oppose them. The question is one of common concern and the public good. And we earnestly hope that those who carried the Bill through until it became law will stand by it, and do their utmost to prevent its being tampered with, and some of its best provisions destroyed.

With regard to Sunday closing, we are surprised—no not surprised, for we did not believe they were quite sincere—but we observe with regret—that the publicans do not now advocate it. We recollect that it was said for them something more than a year ago that they desired it. And we thought they were prepared to regard it as a boon to themselves and their families. But it seems that they have changed their minds; and have come to the conclusion that it is a hardship and a restriction to which they consider they ought not to be subject.

We are nevertheless inclined to believe better things of the more respectable class amongst them. But they are overcome we think and weighed down by others who are more intent upon making as much gain as possible, and who find that those gains have been somewhat intertered with by the closing of their shops on the Lord's Day.

The Parliament of the country, and the Government for the time being, is bound to have for its first object the Public good, and not to truckle to any class of men so as to interfere with that good. And if any body of men choose to carry on a Trade which is more dangerous to the morals of the community than others, more provocative of evil, more intimately associated with the crimes which are committed against society, it is the duty of both the

Government and the Parliament to surround them with severer laws and more cogent restrictions than the trades which are not in like manner dangerous to morals.

THE SEASON OF LENT.

Might not this season be rendered more profitable to the members of our congregations than it has been? Might not the great principle which it is supposed to represent and enjoin be brought more prominently before our people, and urged and applied with greater force? Might they not be shown, in various ways, that the mortification of self—not so much by acts of fasting and abstinence from particular pleasures—but by renouncing self-will, self-pleasing, self-indulgence, and girding themselves up to serve the Lord Jesus with heart and soul, and then overcoming the temptations to which we are exposed, *as he did*—is the great lesson which we have to learn? Fasting and abstinence are vain bodily exercises, if they do not lead to this. We fear that many overlook the spirit, while they observe the form. But it is for those who are the appointed teachers of the flocks to shew them the better way, and with all boldness, fidelity, and love to point out the sins which so easily beset us in the day we live in, and the necessity of striving against them. There is need of sermons with more point, more discrimination, more illustration in them, sermons which speak to the heart and conscience, and make men feel that the preacher means to do a work for God among them. Such sermons will tell. And the hearers will go away, humbled perhaps and dissatisfied with themselves, but feeling that they have been under the hands of a skilful physician, who has not been trying to please them, but to save them from a fatal disease.

We are glad to find that there are to be two special courses of lectures in the Cathedral by select preachers on Wednesday and Friday evenings during the Lent season. The subjects are given below;—

ST. ANDREW'S CATHEDRAL.

The following courses of lectures have been fixed on for the Wednesdays and Fridays in Lent. The services will commence at 7.30 p.m.

WEDNESDAYS.

Christ healing souls by—

1. Instructing them. *e.g.* Nicodemus.
2. Convicting of sin. *e.g.* Woman of Samaria.
3. Calling. *e.g.* Zaccheus.
4. Correcting. *e.g.* Martha.
5. Speaking peace. *e.g.* Woman who was a sinner.
6. Assuring. *e.g.* Repentant Thief.

FRIDAYS.

1. Religious Indifference.
2. Doubters about Christ.
3. Doubters about the Bible.
4. Laodiceanism or lukewarmness.
5. Zeal for God.
6. Distinguishing features of the Gospel.

THE LATE MEETING OF SYNOD AND THE SYDNEY MORNING HERALD.

It is to be regretted that when our good friends of the *Herald* have a mind to be complimentary to the Church of England, they should exhibit more than an ordinary non-appreciation of the subject upon which they offer their favourable comments. In an article which appeared on the 13th of January the *Herald* informs its readers that the Church of England "has now advanced one step along the pathway to the appointment of a Bishop." This testimony is in itself pleasant, but the *Herald*, being what it is, the writer can hardly be credited with knowing anything about

this same "pathway" or the steps which may be made either advancing or otherwise along it. One is not therefore surprised that after this opening, the article proceeds to assert that by means of information which "leaked out" when in the former meeting of Synod the doors were closed, the public became convinced that "a lumbering and ineffective method of procedure had been adopted," and that "not a little unbrotherly warmth of feeling had been created by the friction of a close assembly." This assertion is of course based on imagination. The writer can know nothing about the matter; but assuming him to be *au fait* of the action of other ecclesiastical bodies we venture to assert that what he thus writes no more represents the view which he would have taken had he been present than the accounts of the proceedings of the Provincial Bishops, which a few weeks back appeared from time to time in the *Herald*, narrated the real doings of those right Reverend Prelates. Once admit that they who are to be ruled or presided over may claim a voice in the appointment of their ruler or President—then there was nothing more "lumbering and ineffective" in the mode adopted by the Synod to secure the object it had in view, than there is in the ordinary modes of carrying out a similar object in clubs, societies, and associations of a like character. And as to the "unbrotherly warmth of feeling" referred to, it was neither more nor less than the feeling, by whatever name called, which must be expected to be shown on occasions when an intense interest is felt on a matter which admits of wide difference of opinion. That this would be the writer's estimate of what occurred, had he been present, is apparent from the fact that he is found expressing pleasure at what he was able to see on the late occasion. If he had judged of what he did not see by what he did see, and had somewhat distrusted the "leaked out" information, he would have felt it far from becoming to write as he does about the discussion of "possible Bishops" and the making of "a profound impression in England as here that more than an error of judgment has been committed." Indeed all this sounds so strangely as coming from the quarter that it does, that it suggests an inspiration as little manly and generous in imagination as it is truthful and fair in fact. How we would ask can the writer find it objectionable to discuss the suitability of a clergyman to be a Bishop over a Diocese, when he would not object to discuss the qualifications of a minister to preside over a congregation? And can he not see that in a discussion as to possible Bishops (comparatively unknown men to the members of Synod) matters might be fairly introduced which would naturally have no place in a discussion as to possible members of a Committee (persons well known to every one present). The writer next discovers that there was a hitch because the meeting had been pleased to bind its hands "by the very curious device of voting by orders." This device seems to have completely puzzled the *Herald* writer; but a little inquiry might have relieved his mind of all difficulty. He might have easily learned that it is an object in all action by a Church Synod to provide that whatever is done shall if possible have the assent of the laity as a body or order, and also of the clergy as a body or order—and this being so, the principle was applied to the selection of the eight members of a Committee to which was to be entrusted jointly with the Bishops of Australia and Tasmania the responsible duty of selecting a Bishop of Sydney. Each member of the Synod

present had placed in his hands two printed lists one of the clergy and the other of the lay representatives. The President did all in his power to make it clear to every one that he might vote for any four clergymen and for any four laymen whom he pleased. This course was taken in order to prevent members from supposing that they must vote only for or against certain persons whose names had been mentioned to the Synod. As the papers were not to be signed the vote was in fact by ballot. The proceedings were exactly the same in effect as if every name on the two lists had been submitted and voted upon singly. The result was that only seven persons obtained a majority of each Order; and this entailed the necessity of repeating the voting so as to secure an eighth member of Committee. On this occasion however, a failure could hardly take place as the Clergy and Laity voted together, and not as separate bodies. It is satisfactory to observe that the *Herald* appreciates at its true value, as probably every one else has by this time done, the hair-splitting discussion which occupied the Synod for several hours, the point raised being that the election of the seven members must be cancelled because an eighth had not been secured at the same time. If then the writer in the *Herald* will only allow Churchmen to reckon Clergy and Laity as two bodies he will see good reason for "the very curious device" and that it has uses of no little importance in securing unanimity of action. We will now notice in conclusion a very remarkable statement indulged in by the *Herald* writer; the passage is as follows:—"However all is well that ends well. The entire episode will be another illustration of the difficulty if not of the folly of trying to elect high executive officers by popular voices. These should be called for as a rule, only on the election of representative men. We may say by ballot who shall represent us; but it is not always safe to put it to the popular vote to say who shall reign over us." This is indeed a wonderful paragraph! We always understood that the Rev. J. A. James had enunciated what those who are not of the Church of England hold with regard to Church Government when he states as "the great principle of dissent, the right of every Christian to choose his own spiritual instructor." In his admirable work on Christian Fellowship, he devotes several pages to the consideration of "the persons to whom belongs the right of voting in the election of a Minister," and "on the conduct to be observed by a Church in the election of a Pastor." Had the writer in the *Herald* studied the subject a little more carefully he must have seen that Episcopalians when engaged in the work of electing a Bishop are carrying out principles by which Independents and other non Church of England bodies profess to be guided. It is surely no more folly for Episcopalians to try to elect by popular voices a high executive officer whom they call a Bishop, than for Independents to elect by popular voices the high executive officer whom they call the Minister of a Congregation. The same practical difficulties attend the operation in the one case as in the other. We commend to the writer in the *Herald* and to some also among ourselves, the answer which Mr. J. A. James gives to those who assign the evils connected with the carrying out of the principle as a reason for abandoning the principle. "The benefit is essential, its evils are incidental. Good principles may be abused by the evil that is in men's hearts; let us endeavour to mend the men but not sacrifice the principles." We of the Church of England are in the matter in question, acting on a right system. The evils such as they are,

which attend our action are attributable to ourselves as individuals and not to the principle on which we act. What then we have to do is to stand by our church system, and to endeavour to avoid any line of conduct which may obscure its excellence and limit its benefits. We may thus secure, and even this will be something, an advance on the good graces of the *Sydney Morning Herald*.

E. Q.

✱ CHURCH NEWS. ✱

Diocesan Intelligence.

THE SYNOD.—The Synod met on Tuesday the 9th January for the purpose of taking steps to fill up the vacancy in the See. Divine Service was held in the Cathedral at 11 a.m., which was attended by a much smaller congregation than the importance of the occasion demanded. Many of the city and suburban clergy were conspicuous by their absence. The Prayers were intoned by Dr. Ellis. The First Lesson was read by Canon King, and the Second by Canon Gunther. The Dean was assisted at the celebration of the Holy Communion by Canons Stephen, King, and Gunther. Canon Moreton was also present. At 4 p.m. the Synod assembled at the Church Society's house in Phillip-street. There was the largest attendance of members ever known. The Rev. Alfred Yarnold and Mr. Joseph Cook were respectively elected Clerical and Lay Secretary *pro hac vice*. The Vicar-General, as President, delivered the following address:—"My dear brethren,—The summons which you received to attend this synodical meeting has already sufficiently explained the special object for which we are called together, which is to take fresh proceedings with reference to the appointment of a bishop to fill the vacant see of Sydney. This is the course prescribed by the ordinance which we passed last year, in case of a failure arising, from any cause whatever in filling up the vacancy. And inasmuch as the steps which were before taken have failed to bring about the desired result, it is necessary to repeat the proceedings from the beginning. But before we enter upon these proceedings it is only right and due to the synod that I should briefly state the course pursued, which has not been successful. The outcome of the last meeting, it will be remembered, was the nomination by the synod of three duly qualified persons to fill the see, those persons being the Rev. James Fleming, B.D., of St. Michael's, Chester Square, Canon of York Minster and Honorary Chaplain to the Queen; the Rev. Richard Appleton, M.A., Fellow of Trinity College, Cambridge, Examining Chaplain to the Bishop of Durham; and the Right Reverend Edward Parry, D.D., Bishop Suffragan of Dover. On the next day after that nomination I transmitted, as directed by the ordinance, to the bishops of the province of New South Wales the names of the three persons so nominated; and on the 5th October I received from the Lord Bishop of Goulburn a communication informing me that the Bishops of the Province had selected two persons for the office of metropolitan from the three nominated by the Diocese of Sydney, the first being the Right Rev. Edward Parry, Bishop of Dover, and the second the Rev. Richard Appleton. He further stated that he was on the day of his writing, which was the 4th of October, sending on those named to the Bishops of Australia and Tasmania for their selection of one of them for the primacy, in accordance with the determination of the General Synod Session, 1881. Some weeks then elapsed before the communication reached me, in which I was informed of the selection made by the Bishops of Australia and Tasmania. On the 11th November the Right Rev., the Lord Bishop of Brisbane, as Senior Bishop of the Bishops of Australia and Tasmania, forwarded a certificate that a majority of those bishops had elected the Right Reverend Edward Parry, D.D., in conformity with the provisions of the General Synod's determination. Immediately after the receipt of that communication I summoned a special meeting of the Standing Committee, and asked their advice and counsel as to the duty which then devolved upon me; and, in accordance with that advice, I forthwith despatched a cablegram to the Bishop of Dover informing him that he had been duly elected Bishop of Sydney, Metropolitan of New South Wales, and Primate of Australia and Tasmania, and that full particulars would be sent by the mail. His Lordship replied, on the day after the cablegram reached him, that he "heartily grieved," but could not possibly accept the office. At this juncture it would have been easy to have summoned a meeting of the Synod had not measures been previously taken for the election of a new one. The date fixed for the election was on or before the 12th December, and as it was necessary to allow a few days for the completion of the returns, it would have been highly inconvenient, and scarcely practicable, to have convened the synod at the close of the year, or in fact earlier than the present time. From all these circumstances there has arisen a much longer delay than was expected with regard to the appointment of a bishop, and so far a failure. But I do not think it is fair to say that all this is to be attributed to the course of action adopted by the synod in its former meeting. I am not going to enter upon a defence of that course, or to recommend it as that which is best under the circumstance. But I hold strongly that it is not to be blamed for that with which it is not justly chargeable. It ought not to be forgotten that it was the course, and the only course, which was proposed by the committee which framed the determination of the General Synod—a committee which included nearly all, if I rightly remember, of the bishops who were present at that synod; and at that the alternative course of a committee to confer with the bishops was only admitted as an amendment,

and not as superseding the former. Nor was it then regarded with very high favour. There is nothing that we, as English Christians, profess to prize more highly than fairness. And I think it is only fair to those who framed the determination of the General Synod, upon which our ordinance is founded, and to those especially who formed the House of Bishops in that synod to point out that in their opinion the principle of nomination was a good one; and I believe the expression of a right inherent in the synod as the representative of the diocese. For these reasons I am led to think they stamped it with their approval. On the other hand I am not so clear that the alternative scheme of a committee is so simple and so entirely free from all danger of friction and difficulty, as to ensure a speedy solution of the question. Whenever men of independent thought and honesty of purpose meet for action, especially if they have strong convictions, friction is inevitable. And in proportion to the estimate they form of the importance of their action, the danger of that friction is enhanced. I mention this, however, merely to prevent any undue expectations which may be entertained in the event of that principle being adopted. With reference to the discussions upon which we are about to enter, it is my earnest hope and prayer that they may be worthy of the solemn business which has brought us together. To me the occasion is one of peculiar solemnity and high responsibility. Nothing would be more unbecoming, nor less in accordance with the purpose of this assembly than the indulgence of such a spirit as too often enters into meetings of a purely secular character; and I would venture to express my earnest wish—may I entreat—that every one who may take part in the debates will endeavour to impart to them that high Christian tone which ought ever to be found in a synod of the Church, and more especially in one convened for the object now before us. Let us study to avoid every act and every word which may be calculated to provoke strife, to engender bitterness of feeling, to stir up anger or uncharitableness, to kindle animosity, or to promote divisions in the Church. Rather let us do what we can to increase and strengthen brotherly love and harmony, and so to build up the Church which we represent in godly unity and concord. May the Spirit of Truth and Love descend and preside over us, and in all things direct and rule our hearts! It may be well for me to state that, as this meeting is summoned for a special purpose under the provisions of a particular ordinance, no other business than that for which it has been summoned is contemplated; nor do I think any other than that which relates to the appointment of a Bishop can be introduced. It will be my duty at the conclusion of this address, in accordance with the 3rd section of the ordinance, to submit for your determination the proposition which is therein laid down. The question which you will have to determine is whether you will proceed to choose three persons who shall be duly qualified to be presented to the Bishops of the Province of New South Wales, out of whom they shall choose two, and the Bishops of Australia and Tasmania one, who shall become Bishop of Sydney, metropolitan, and primate; or, whether you will appoint a committee to act with the Bishops of the Province and with the Bishops of Australia and Tasmania in making this choice. I state this with less technicality than in the formal language of the proposition, for the benefit more especially of those who have not had a seat in the synod before, nor the benefit of the former discussions. You will deal with this proposition in such manner as you shall think fit. There may possibly be considerable discussion upon this proposition, or the synod may satisfy itself with little. But at the close of the debate each alternative of the proposition will be submitted to the vote, and the alternative which is then approved by a majority of both orders in the Synod will be the mode adopted for filling up the vacancy in the See. It is, however, possible that neither alternative may obtain that majority. And if this should happen, then each alternative must be again submitted to the vote, when the question will be determined by a majority of the synod voting collectively. My duty now is to submit the proposition in the terms laid down in the ordinance, which are as follows:—“Whether the See of Sydney having become vacant the synod will, in order to fill up such vacancy—1. Nominate three duly qualified persons to the Bishops of the Province of New South Wales, for the purposes in third section of Determination I., General Synod, 1881, in that behalf mentioned. Or, 2. Appoint a committee to act with the Bishops of the said Province and with the Bishops of the dioceses of Australia and Tasmania, or with committees of such Bishops appointed by them respectively, for the purposes in the said third section in that behalf mentioned.” After about an hour's discussion, the “committee alternative” was adopted by a very large majority, the following being the result of the voting:—*Clergy*—For Committee, 46. For nomination, 12. Majority, 34. *Lay*—For Committee, 102. For nomination, 24. Majority, 78.

The Synod adjourned at 6:30 p.m. to the following afternoon at 4, when it proceeded to the election of four clerical and four lay members, who, together with the president were to form the committee. The following names were submitted in a very fair and manly speech by Mr. A. Gordon. *Clerical*—Revs. Canons Günther and Hulton King, Revs. A. W. Pain and Alfred Yarnold. *Lay*—Messrs. W. J. Foster, Richard Jones, Shepherd Smith, and Alexander Gordon. This nomination was supported by Mr. T. A. Dibbs, Canon Stephen, Dr. Corlette, the Hon. Edward Knox, and Mr. Clarendon Stuart. It was hoped by many members of the Synod that Mr. Gordon's proposal would have been unanimously accepted, on account of its very fair and representative character. However, Mr. Richard Jones being of opinion that every member of the Synod should have the opportunity of recording his own preference for any others than the eight proposed, demanded that the committee be appointed by ballot. The demand was supported by the Rev. W. F. B. Uzzell and other gentlemen. The following gentlemen were appointed scrutineers—Canon Stephen, Rev. W. Hey Sharpe, Messrs. A. Gordon, and T. A. Dibbs, who, after an absence of two hours, returned to the Synod with the report that:—For the clerical representatives the number of

clergy voting was 65. The number of votes for Canon H. S. King was 46; for the Rev. A. W. Pain, 38; for Canon Günther, 35, which was a majority in each of those cases. The number of votes polled by the laity was 106. Canon King obtained 80, Rev. A. W. Pain 70, Canon Günther 57. No fourth member obtained a majority of both orders.

For the lay representatives the number of clergy voting was 65. Mr. Alexander Gordon obtained 61 votes, Mr. R. Jones 52, Mr. W. J. Foster 37, the Hon. G. H. Cox 34. Of the laity 105 voted, one vote being informal. The number of votes obtained by Mr. Gordon was 101, Mr. Jones 86, Mr. Foster 71, the Hon. G. H. Cox 55. Each of these gentlemen was therefore declared to have obtained a majority in both orders.

After the result of the ballot had been declared, Mr. Edmund Burton argued that inasmuch as a fourth clerical member had not been elected, in consequence of not having obtained a majority of the votes of both Orders, there had been in the language of the ordinance for the election of Bishops “a failure,” and that therefore, under the provisions of the ordinance, the election should be gone through again, and by the Synod voting, not by Orders, but collectively. After considerable discussion, in which Mr. Burton's point was supported by Mr. Walker (barrister) and Mr. T. Robertson, and opposed by Messrs. A. Gordon, T. A. Dibbs, W. J. Foster, and Mr. R. Jones, the President ruled that the election of the senior gentlemen, whose names had been returned by the scrutineers, was valid. It was then moved by Mr. Burton—“That the Synod dissent from the ruling of the President.” The debate on this motion was adjourned at a late hour to

Thursday, January the 11th, when it was continued for several hours, with the result that the Dean's ruling was supported by 88 votes to 43. After some discussion in a thin house as to the course to be adopted in the election of the fourth clerical member of the committee, which lasted almost to midnight, the Rev. J. D. Langley was elected by the collective votes of both orders.

The President then formally declared that four clerical and four lay representatives had been duly elected to form, together with the President, a committee for the choice of a bishop.

On the motion of Mr. Alexander Gordon the following resolution was passed:—“That, so soon as the committee shall declare to the President that any person has been elected bishop, the President is hereby directed to take, with the advice and concurrence of the provisional or standing committee, all necessary steps to give effect to such resolution.”

The minutes of the meeting were read and confirmed, and the President closed the proceedings by pronouncing the benediction.

THE LATE NOMINATION.—We are able to state on good authority that even if the Revd. R. Appleton had been offered the Bishopric of Sydney he would not have been able to accept it. The fact is that the University of Cambridge is passing through such an important crisis in her religious history under the changes made by the new Statutes that she could ill afford to spare a man of Mr. Appleton's abilities and earnestness. We notice by the bye that Mr. Appleton has begun an important series of papers in the Church of England Sunday School Magazine, entitled “God in Nature.”

CHURCH SOCIETY.—The January meeting of the Church Society was held on the 8th instant, 26 members being present.

Mr. Knox, on behalf of the Finance Committee, desired to postpone the usual yearly statement of accounts until next meeting. The sudden loss of the lay secretary's services rendered such postponement necessary. He would further suggest that until the committee were in possession of an exact account of the year's income and expenditure all motions involving expenditure should be postponed.

Mr. Knox's proposal was agreed to. The President reported that in consequence of very serious illness the lay secretary, Mr. J. G. Ewer, had placed his resignation in his hands.

The Archdeacon of Cumberland moved a resolution—which, having been seconded by Canon H. S. King, was unanimously carried—to the following effect:—“That the committee have heard with much regret that the state of health of the lay secretary, Mr. J. G. Ewer, has made it necessary for him to retire from the position he has held for the last twenty-five years: The committee desire to place on record their sense of the unwearied attention which Mr. Ewer has always paid to the work of his office, and the advantages which the Society has derived from his services, and to express their deep sympathy with him under his present circumstances.”

Canon Günther gave notice of his intention to move—“That the practice of publishing the lists of contributions to stipend funds in the *Australian Churchman and Record* should be discontinued.”

It was resolved that the Finance and Auxiliaries' Committee be requested to bring up a report on the subject of the appointment of a lay secretary at the next monthly meeting.

The Rev. Canon Günther moved the appointment of a sub-committee—consisting of Messrs. A. Gordon, Thos. Robertson, the Revs. Canon H. S. King, A. Yarnold, and the mover—to bring up a report on the enactment of by-laws for the committee, such committee to report next month.

Canon Günther asked that a deputation on behalf of the Society might be sent to Parramatta at the end of the present or the beginning of next month.—*Churchman.*

MOORE COLLEGE.—The following gentlemen have passed the Entrance Examination—Mr. R. J. E. Hayman of the Diocese of Ballarat and Mr. W. F. James of the Diocese of Newcastle.

EPISCOPAL STAFF.—A very handsome Episcopal Staff which Mr. Alexander Gordon intended to present to the late Bishop, has been handed over by that gentleman to the custody of the Dean and Chapter for the use of the future occupier of the See.

OUR CHURCH SCHOOLS.—Whilst many of these schools, in consequence of the withdrawal of state aid at the close of last year, have been either closed, or leased to the Government for Public Schools, we are glad to report that efforts have been made, with the prospect of considerable success, to maintain the Church Schools in the following Parishes—St. Philip's, Christ Church and St. Paul's, Sydney. St. John's Darlinghurst, St. Mark's Darling Point, St. John's Glebe, All Saints' Petersham, St. Thomas' North Shore, and St. Michael's Wollongong. Arrangements are being made to carry on St. Andrew's School in the Cathedral District. We hear that at St. Mark's, Darlinghurst, the attendance the first week was 240; at St. John's, Darlinghurst, 260; at St. Paul's, 400; at Petersham, 150. St. John's School, Darlinghurst, was publicly opened on the 25th of January by the Vicar-General in the presence of the Local Board and of several ladies and gentlemen resident in the district. The following is the report of the very interesting proceedings given in the *Herald*:—

Prayers were offered by the Rev. S. S. Tovey. The Vicar-General then said:—Ladies and gentlemen, and my dear children,—I have great pleasure in being present to formally open this school, and am delighted to see so many bright and cheerful faces, and that cleanliness and happiness are evident amongst the scholars. A little delay has occurred in opening the school, but this is more than counterbalanced in having so large an attendance. I am glad the committee have determined to carry on this school as a Church of England school. It is a hopeful sign when we see parents are willing to pay double the fees charged at the Public schools—that they prefer to send their little ones to our school where they will be taught religious truths, and be trained up as good citizens. In my own parish arrangements have not yet been perfected to continue the Parochial school similar to this, as we have not yet succeeded in obtaining suitable teachers. A school like this is a blessing to the parish, for it will have the effect of imparting and inculcating morality founded on religious principles. Such cannot be obtained without religion. I trust the example of the committee of St. John's will stimulate others to follow in their steps. St. Philip's, Christ Church, St. Paul's, St. Mark's, St. John's, Bishopsthorpe, are to be continued as parochial schools. I shall look with great interest on these trials, which I am sure will have a leavening influence on the community. If we can multiply these schools in corresponding benefit will be apparent we must train our children in the knowledge of God, Christ our Saviour, and His Holy Word, to fortify them in the battle of life, not merely for selfish expediency but from moral obligations. I hope never to see the day when we shall fall down to so low a standard as exists in Victoria, where religion is not allowed to be taught in the State schools, but I hope to see our Church of England ministry availing themselves of the opportunity afforded by the Public schools of using the modicum of time granted for religious instruction. I have not changed my opinion respecting Denominational schools as a vehicle for affording the opportunity of teaching religion, truth, and righteousness. Sunday schools are in themselves most excellent for imparting religious knowledge, but each day's work should be preceded and closed with prayer. I know that scholars (and I am speaking of an experience of fifty years) have been trained in our Church of England schools who have turned out first-rate citizens, and are now occupying honourable positions in the various grades of society creditably to themselves and those who instructed them. And you, my dear children, will, I hope, make up your minds to learn to be good, to grow up good men and women, for your parents have determined to make some sacrifice in sending you here, because they are now paying double the fee demanded at the Public schools. Begin well and persevere in progress. A great painter's motto was “Little by little.” Each day but a small portion of colour was placed on the canvas, but the end was a work of beauty. So should it be with you. Always endeavour to do better day by day, and you must succeed. King George III. by perseverance became such an accomplished geographer—only by close study—that he was first in his kingdom in this useful branch of knowledge. In conclusion, my desire is that this school may succeed, as the best evidence of the labour of the committee, and that you may grow up true Christians as good members of the Church, and, therefore, good members of society. I know that Mr. M. H. Stephen has a great interest in our schools. I therefore ask him to address you. Mr. Stephen said: I did not expect to be asked to speak, and am one of those who do not like to stand up unless I have thought over what I have to say. As one of those who desired this school to be kept on under the auspices of the Church, I am delighted to hear from the head master, Mr. Hardy, that he opened the school with 100 more than he expected. Gratifying is this, and a credit to the school. Ours is an experiment, and we hope without Government aid to continue as a Church of England school. I trust when the Public school is open in the neighbourhood you will still continue to come here. I am not saying anything against the Public schools. But who is there amongst you, if you went to the State school, would not miss the hymns and prayers which are daily rendered to God. Therefore, let your aim be to serve Him. Thus doing, you will grow up good men and women. Before closing, one thought wells up in my heart which I cannot withhold from mentioning—that he, who for so many years took such an active part in the training of children in this school—I allude to the Rev. T. Haydon, who has been called away to his final rest—so strongly felt the necessity of instructing children in the knowledge of God and reliance on the Saviour, with whom we trust he is now reaping that reward awaiting all those who trust in Him. Mr. Tovey then said: It is gratifying to know that parents value more the knowledge which is in Christ than a mere worldly wisdom. Don't forget your duty to your parents for the sacrifice they make in so willingly paying higher fees than you may have this better knowledge. I have to thank you, Mr. Dean, for your kindness in opening the school. We shall endeavour to keep up its character. Mr. Hardy (head master) said he commenced with 290 children on the roll, the attendance that day being 260: this augured well for the

opening, because he had not anticipated to have so large a number now that the fees were double those charged in Public schools. When he informed the committee he thought he should have 180 he was considered over sanguine, but the result proved him not so. He could not take all the credit to himself, for he believed the ladies of the Sunday school had so won the affections of the children and their parents, whom they neglected not to visit, he felt sure if Public schools were opened all around them it would not diminish the attendance at St. John's. He thanked the parents for their large attendance. A vote of thanks to the Vicar-General, three times three by acclamation for the visitors, and success of the school, followed by the benediction, closed the proceedings, but not before the Dean asked for a half holiday for the little ones.

THE GIRLS' FRIENDLY SOCIETY IN NEW SOUTH WALES.—The usual monthly central meeting of Associates was held on January 3rd. Present—Mrs. Alfred Stephen, Mrs. Holdsworth, Mrs. Chapman, Mrs. A. Cook, Miss Allwood, Miss A. Adams, Miss Cottingham, Miss M. Cook, and the Central Hon. Treas., Mrs. Hay Sharp, Central Hon. Sec., Mrs. Alex. Gordon. The meeting was begun by the Associates' prayer, and the minutes of the last meeting having been read the Secretary stated that Mrs. Debenham having resigned the office of Head of the “Literature Department,” owing to her intended departure from the colony, Mrs. Stanley Mitchell had consented to take charge of this department, and that therefore in future all communications relative to the “Literature Department” must be addressed to Mrs. Stanley Mitchell, St. Mary's Vicarage, Waverley. It was further stated that several copies of G.F.S. publications, “Stories for our Girls,” “Thoughts for the Sick,” “Thoughts on Confirmation,” &c., &c., had been received for the G.F.S. Depot during the last month from England, and were now for sale at the Church of England Book Depot in Pitt-street. An Associate requested a grant from “the Home of Rest Fund” for one of the members of her branch, who had been ill and required change of air. A grant of £1 was made from the fund, and some of the Associates gave donations to help in this object. The case of another member suffering from chronic disease was brought forward, but it was resolved that in such a case help could not be granted from this fund, though private help was given, and any such aid would be thankfully received for her assistance. Mrs. Alfred Stephen, head of “the Home of Rest Fund” mentioned that the sale of work in aid of this fund was proposed to be held during Easter week, and she requested those present to make this known to the members of their different branches. The saving fund for members, which had been under consideration for some time, was formally set on foot, and according to Rule II. of the Saving Fund Mrs. Holdsworth was chosen Hon. Treasurer and Mrs. Alex. Gordon and Miss Allwood trustees. The books for both branches of the Fund—I. General Saving Fund; II. Sick Saving Fund—being ready for use all applications for the same by any Associate wishing to start the Fund in her branch or any information relative to the “Saving Fund Department” must be made to Mrs. Holdsworth, 27 Ingham-street, Surry Hills. A letter was read from the Rev. Thomas Symonds, St. John's, Balmain, stating that a branch of the Society had just been started in that parish, and that the Associates were Mrs. Symonds, Mrs. Adams, Mrs. J. T. Ford; also from Mr. Holmes, Leichardt, saying that in consequence of the division of the parishes of Petersham and Leichardt, the branch Petersham and Leichardt would now be divided and Leichardt be formed into a separate branch. An extract was also read from a Newcastle paper, giving an account of the formation of the “Branch Association” there, the first instance in this colony of the carrying out of this further organisation of the Society. The third annual report of the G.F.S. in South Australia was laid on the table, from which it appeared that there were at the present time in that Colony 68 Associates, 15 Honorary Associates, 186 members, 6 hon. members belonging to the Society.

“FIFTY YEARS AGO.”—[From the *Dubbo Home Words*.]—Although the centenary of Australia will be celebrated five years hence, it may truly be said that our national life is comprised within the last fifty years. Statistics must convince us that almost any ten years of the last half century can show more done in the way of settlement—more material progress made—than in the whole first forty-five of our Colonial existence. And the last decade exhibits the most marvellous advancement of all.

To the Christian it must be a matter for rejoicing and devout thanksgiving to know that Church Work has kept pace with the colonies' material prosperity. Taking up the “New South Wales Calendar for 1883,” what do we find with regard to our Church organisation exactly 50 years ago? We have there an interesting “Historical Sketch of the Colony,” contributed by the Rev. C. P. N. Wilton, M.A., then Chaplain of Newcastle. We learn that the whole continent of Australia—as well as the adjoining island of Tasmania—at that time formed part of the “extensive Diocese of CALCUTTA!” There was no Bishop then resident in the whole of the Australias, and the sole spiritual charge and oversight of the Church of England population was committed to “Fourteen Chaplains and Four Catechists.” Remember, this was the state of things only “fifty years ago,” and at the end of the first forty-five years of our colonial existence. What do we learn from statistics now?

That in Australia and Tasmania (we are not in possession of New Zealand statistics, therefore they are not included) we have 12 bishops, 519 clergymen, 58 catechists, 529 churches, and 368 school churches and other buildings used for Divine worship. It must be remembered that this list does not include the Diocese of North Queensland, the statistics of which are not obtainable, nor the number of Churches in the Dioceses of Newcastle, Grafton and Armidale, Brisbane, Adelaide, and Ballarat. We may safely therefore add 300 more buildings devoted to religious purposes, to the numbers given above.

The number of Bishops alone in the Australian colonies is greater now than that of all grades of Church of England clergymen 50 years ago.

It may be of interest to our readers, especially to our clerical friends, if we furnish the roll call of pioneers who bore the burden and heat of the day, in the colonies, fifty years ago. Our list is dated January, 1833:—

Bishop—Right Rev. Daniel Wilson, resident at Calcutta.
 Archdeacon—Venerable William Grant Broughton, M.A., Sydney.
 Senior Chaplain—Rev. Samuel Marsden, Parramatta.
 Chaplain—Rev. William Cowper, Liverpool.
 " Robert Cartwright, Liverpool.
 " Henry Fulton, Castleknagh.
 " Richard Hill, Sydney.
 " John Cross, Port Macquarie.
 " Thomas Reddall, Campbell Town.
 " Frederick Wilkinson, M.A.
 " Thomas Hassall, Cooke.
 " M. D. Meares, M.A., Pitt Town.
 " John Espie Keane, M.A., Bathurst.
 " C. E. N. Wilton, M.A., Newcastle.
 " John Vincent, Goulburn Plains.
 " Joseph Docker, Windsor.
 " Charles Dickenson, Lane Cove.
 " Thomas Sharpe, Lower Hawkesbury.
 Catechist—Mr. John Langton, Sutton Forest.
 " Mr. William Hall, Blacktown.

Parochial Intelligence.

ST. PAUL'S, EMU PLAINS.—A valedictory address, magnificently illuminated, with a purse of 72 sovereigns, was presented to the Rev. George Middleton on the occasion of his leaving this district to take charge of St. Simon's and St. Jude's, Sydney. Mrs. Middleton received a gold bracelet from the teachers and pupils in token of their appreciation of her valuable services in connection with the Sunday School.

MARRICKVILLE.—The foundation stone of a School-Church, to be called "St. Clement's" was laid with the usual formalities by the Hon. Charles Campbell, on Saturday afternoon, the 13th January. In consequence of the inclemency of the weather, the attendance was very small. The clergy present were—the Rev. W. F. B. Uzzell, of St. Peter's, Cook's River, and the Rev. J. W. Johnstone, of Enmore. Subscriptions to the amount of £25 15s. 6d. were laid on the stone. As many persons interested in the erection of this little Church School, were unable to attend for the wet, it was resolved to give them the opportunity of doing so on the occasion of the placing of the toptone a few weeks hence.

ST. MARK'S CHURCH, GRANVILLE.—We take the following account of the opening services of this church from the columns of a contemporary:—"On Saturday 13th January the opening service was conducted. Owing to the inclement nature of the weather, the congregation was not large, but the leading residents of the district were present. Several useful and valuable articles were presented to the church. The children of the district by subscriptions raised sufficient to purchase an ornamental font, which they presented, while the parishioners, among other gifts, contributed a window, a communion service, an altar cloth, and offertory plates. The service, which was conducted by the Rev. Canon Günther, Rev. J. R. Bloomfield, and Rev. W. A. Phillips, was preceded by the incumbent (Rev. Canon Günther) reading the license of the church. The Very Rev. Dean Cowper, M.A. (Vicar-General), preached the sermon, taking for his text 16th verse of the 23rd chapter of Isaiah:—"Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste." After a most impressive and interesting dealing with his text, the Dean referred to the erection of the church. He congratulated all who had been engaged in the work on so successful a consummation, and he particularly thanked the Rev. Canon Günther, the Rev. W. A. Phillips, and the committee. The church would stand as another witness to God in the land, and as a building in which the doctrines of their Reformed church would be taught. There he prayed the Gospel would ever be preached. There might the sad and troubled souls be cleansed and relieved with the waters of life. There might the young be taught and trained to lead exemplary lives. There might those who had begun the descent into the vale of declining years be instructed to overcome the last temptations of the arch enemy. There might they all receive the spiritual blessing. He exhorted the congregation to induce more to visit that house of God. He had no doubt but that considerable efforts would be employed to bring to completion that work which had been so nobly and well begun. The church was complete in internal arrangements, very neat in construction, and well fitted throughout for the accommodation of the people; but more was required to bring it to an exact state of completion. He trusted they would be liberal in their donations that day, and expressed a regret that the congregation was not so large as it would undoubtedly have been had the weather been favourable. The collection, which was then taken up, realized £153 14s. 6d. Service was conducted in the church on the following day (Sunday), morning and afternoon by the Rev. Canon Stephen. The offertories amounted to £28 10s. 6d. and £4 10s. 1d. respectively. The evening service was conducted by the Rev. Canon King, when £12 4s. 1d. were collected. Each service was well attended, particularly in the evening. On Sunday the 21st the opening services were still continued, the Rev. W. Spicer being the morning, and the Rev. T. Kemmis the evening preacher. Over £100 worth of gifts have been presented to the new church. The foundation stone of the building was laid by the Very Rev. the Dean of Sydney on 3rd May last in the presence of the clergy of the district and many

of the public. The church occupies a conspicuous position at the junction of Jamieson and Mary streets, and is built in what is known as the ornamental Gothic style—i.e. with carved caps and bosses. The building at present consists only of a nave and temporary chancel, but when completed in accordance with the original designs, it will have sitting accommodation for upwards of 450 persons. The nave is built of white sandstone, and the chancel of weatherboard, lined with pine. At the main entrance is a fine porch, 13ft. 6in. by 8ft. and 20ft. in height, which is reached by four handsome stone steps. Immediately inside will be placed a stone font—the place for which is already prepared, but which has not yet been received from Rookwood. The interior of the church is of most pleasing appearance, the proportions being of exceptional beauty. The walls present a neat aspect and show the excellencies of the sandstone used in their construction and the superiority of the staple produced by the quarry leased by the contractor. The light is admitted through large and handsome Gothic windows—one being four on the southern side and three on the northern, with one of large and striking dimensions in the back wall of the church. The windows are of the ordinary apaque glass, divided into diamond panes and fringed with coloured borders. The walls rise to the height of about 15 feet where they meet what is technically known as a "principal" roof—one supported by four "principals" which slope in graceful curves from one side of the church to the other. The perpendicular of the roof (which is of prime Oregon pine) is about 20 feet. The seats of the church are of Kauri pine, French polished, and are arranged on each side of the building, numbering about 40 in all. A window in the eastern wooden extension further adds to the general satisfactory appearance, while a door at the extreme end leads into a vestry of hardwood (14 x 12) for the convenience of the officiating minister. The outer roof is covered with oak shingles that present a striking appearance from a distance, and piping is laid all round the roof, a down-pipe connecting with an underground drain-pipe to carry off the rain, and storm waters. The walls at the eastern end of the building are "toothed" so as to allow of the extensions that it is hoped may soon be proceeded with. The portion of the building that has been completed will seat 250 persons, and the cost has been about £2000. About half of this sum has been raised, so that there is a balance of £1000 due on the building. The builders were Messrs. Thackray and Son, and the architects Messrs. Blacket and Sons. St. Mark's is the fifth church that has been opened in connection with the parish of St. John's during the incumbency of Rev. Canon Günther.

BOURAL.—A sale for St. Jude's Parsonage, December 30th, was a very fair success, considering the weather. Hitherto the sales have been held in the School of Arts building; but this time the ladies determined to try the experiment of a sort of garden party, or public picnic, round Mr. Howard Reed's house. This involved serious work in the way of erecting a large booth, &c.; but the gentlemen worked right heartily, and the whole thing was well got up. There was no raffling, no lucky-bag, or any of these devices; and every endeavour was made to avoid any method that might be labelled as doubtful. The sale of goods and refreshments cleared £50. Boural now has its own clergyman, being, we imagine, the smallest country parish in the colony. There were 35 communicants at the early service on New Year's Day.

MITTAGONG.—The event of the month has been the welcoming our new pastor, the Rev. F. C. Williams. Service was held in the Church on Saturday, 13th January, when the retiring incumbent preached. A hearty meeting was held afterwards in the school, with tea provided. Mr. Williams has been long and favorably known as an earnest worker in the diocese of Bathurst.

The fifth anniversary meeting of St. Simon and St. Jude's Church was held in the Temperance Hall on Tuesday evening to welcome the Rev. George Middleton. The hall was beautifully decorated, and a large screen erected with motto nicely worked in wool. ("The Lord bless thee and keep thee.") The attendance was large, comprising about 400. Owing to the unavoidable absence of Hon. J. Watson, Mr. W. E. Toose was chosen to preside at the meeting. Apologies were read from the Revs. J. D. Langley, Tress, Fox, Hargrave, and Dr. Duncan. The chairman announced the business of the meeting, and said he felt pleased that the long-looked-for time had arrived for the anniversary and the welcoming of their minister. Owing to the absence of the Rev. J. Hargrave (incumbent), the very pleasing duty had fallen to him of welcoming the Rev. Mr. and Mrs. Middleton, and he hoped that God's richest blessing would rest upon their work. His (the chairman's) long experience in the parish entitled him to say that Mr. Middleton would have all the help he needed in carrying out the work, for there was a strong and willing band of workers. The Sunday School, Temperance Society, and Mutual Improvement Society were in a very healthy condition. The debt last year was £1200, and notwithstanding the difficulties they had had in being without a minister for seven months, without pew rents (the Church being free), and paying all other expenses, they had reduced the debt by £100. The parishioners were looking forward to June next when they hoped to be separated from St. David's. The Rev. George Middleton thanked the chairman and the people for the very kind way in which they had welcomed him. He was surprised to see such a large number, and hoped their good will and wishes would be lasting. It was with very great pleasure he had taken up the work, and he hoped with God's blessing and hard work to have success. He also thanked them on behalf of Mrs. Middleton. Addresses were delivered by Revs. W. F. B. Uzzell, R. McKewen, E. D. Madgwick and several other clergymen. The choir rendered several musical selections effectively. The usual vote of thanks to the ladies for their assistance in getting up the tea; choir for their service, and chairman brought the very pleasant meeting to a close with the benediction.

Inter-Diocesan News.

NEWCASTLE.

The old church at Scone has been pulled down to make room for a new edifice.

GOULBURN.

The foundation stone of St. Luke's parsonage, June, was laid on January 26th by Mrs. T. W. Hammond, in the presence of a large assemblage. Archdeacon Pownall presided on the occasion. The Rev. J. Studds read the financial statement. The amount laid on the stone, with what was previously promised, amounted to £726.—*Herald.*

BATHURST.

CHURCH CONFERENCE.—The Bishop of Bathurst proposes holding a Diocesan Conference (somewhat on the lines of that recently held in Melbourne) in Bathurst on the 6th of February and two following days. On each day two definite subjects will be discussed—one in the forenoon, and one in the afternoon. The subjects will be varied in character, and of the most important nature. Each will be opened by the reading of a paper, which will be followed by general discussion. The readers who have undertaken, up to the present time to prepare papers to open up the various questions are—His Lordship the Bishop of Bathurst, the Very Rev. Dean Marriott, Canon Blacket, Rev. J. H. Price, and Canon Wilson.

From Bathurst we learn that the Rev. G. S. Oakes, of Coonamble, is about to take charge of Berrarrina, in succession to Rev. J. Aldis, who is going to Armac, Queensland.

On the 26th Nov. a public picnic was held in Mr. J. B. Jenner's paddock, Grenfell, on the Cowra road, about four miles from Grenfell, in aid of a new bell for Holy Trinity Church. Some time ago Mrs. J. B. Wood, of Brundah, very kindly undertook to raise funds towards the purpose by making fancy work and selling it amongst her friends. In this way she realised over £20. The picnic was got up by Mr. and Mrs. Wood, Mr. and Mrs. Newman, and Mr. and Mrs. Larcombe. Neither pains nor expense were spared by these ladies and gentlemen to make the affair a success. This they certainly accomplished, for all enjoyed themselves very much indeed. The returns amounted to £25, thus making in all £45 in hand. The Parochial Council purpose getting a bell from England, to cost about £50. The tower of the church is built for a peal of bells, but one large one will suffice for the present. Mrs. Reid and Miss Strafford presided over a stall of fancy articles, on the ground, in aid of the church debt, and a good business in that way was done during the day. The day's proceedings were brought to a close by a vote of thanks, proposed by the Rev. R. J. Read, and three hearty cheers to those who had so kindly and generously got up the picnic.

MELBOURNE.

The Rev. H. M. Beecher of St. James', Melbourne, one of the oldest clergymen in that diocese, and well known in Sydney some 27 years ago, as Travelling Agent for the British and Foreign Bible Society, has recently died after a protracted illness of phtisis.

A MODEL CHURCHMAN.—The Melbourne Church of England Messenger says—"By the death of Mr. Grice the Church has lost her most liberal benefactor and one of her most valuable sons. We have no means of ascertaining the extent of his generosity, and can only notice certain of his acts of which we have been informed by those who happened to know of them. In 1855, when the present Dean was, in consequence of the late Bishop's absence in England, left in charge of the diocese, he conceived it necessary, as it was impossible to supply the bush and goldfields with regular ministrations, to send out a missionary to carry the gospel message from place to place, and he wrote to different members of the Church, asking them to contribute towards raising £400 for this purpose. Mr. Grice sent £20 in response to this request; and some time after, meeting the Dean accidentally, he asked if the amount had been made up, and being told that £140 was still wanted, he desired the Dean to send out the missionary at once, as he would give the balance. Thus the whole Church collectively gave to this object £240, and he gave £160. Not very long after this he met the Dean coming out of a meeting in St. Peter's schoolroom, and put a cheque into his hands. The Dean asked what he was to do with it, and the answer was—"Anything you like. I only ask that it should be spent within the year, and that none of it shall be given to building." The cheque was for £1000. At this moment there are forty-three readers, ministering on an average to three congregations each, and fifty-six clergymen, labouring in their respective districts, the result of the missionary effort stimulated by this unsolicited gift. In 1858 the late Bishop made an appeal to the Church in the colony for help to home missions, and Mr. Grice sent his Lordship £500, which he increased in the following year to £1000, and from that time to 1870 he gave yearly a similar sum, which was reduced from 1871 to £500 a year. At the very time he was giving £1000 a year to the general wants of the Church he gave an equal sum to St. Mark's, which had been built at an enormous cost, and the same to St. Peter's, in which parish he resided. We have not been able to ascertain how long this annual gift was continued—probably for six years—but that to St. Mark's continued for thirteen, till the whole debt was paid. His whole gifts to the Church cannot have been much under £40,000. Mr. Grice very rarely attended public meetings or sat on committees, but though he was not a member of the Council of the Diocese, for many years that Council would have had little to do in the way of free grants if it had not been for his liberality; for the subscriptions from the whole remainder of the Church often were little above £1500. Of his private life we can only say that he was a blameless man. In all the controversies and reprimands which attach not only to our public but to our commercial, pastoral, and ecclesiastical life, no stone was ever

cast at him. It has been said of some that they "Do good by stealth and blush to find it fame," but he had no occasion to blush, for he never was famous. Isolated individuals, drawn from various parts of the British Islands, form the Anglican Church in Victoria, and perhaps the most striking evidence of the want of cohesion among its members is the fact that this universal benefactor was rarely talked about, and was to many actually unknown by name. No doubt his sober-minded modesty greatly contributed to this. Had he withheld his name curiosity would have been excited to find out the unknown donor, but the simplicity with which he acted stimulated no earthly passion, and gratitude for gifts having merely a religious character was not—perhaps is not—a very high principle within us. His mode of giving to St. Mark's is illustrative of the simplicity of his unostentatious character. He was treasurer, and all the committee knew was that each year the debt was one thousand pounds less than it had been the year before."

BRISBANE.

A branch of the Church of England Sunday School Institute has been established at Brisbane. The Bishop of North Queensland assisted at the formation of the branch.

On the 31st December the Bishop of Brisbane, assisted by Bishop Stanton, held an ordination service in Trinity Church Valley. Mr. Southey, who was admitted to deacon's orders, has been labouring for some time in the parish of Lutwyche. The candidate was presented to the Bishop by Archdeacon Glennie. The Rev. H. Guinness, the rector, read the Litany; Bishop Stanton read the Ante-communion. The Archdeacon read the Epistle, and the examination and laying on of hands was performed by Bishop Hale. The Gospel was read by Mr. Southey, and the Nicene Creed by Bishop Stanton. Bishop Hale then ascended the pulpit, and delivered a most impressive sermon from Revelation xxii., 4; after which there was a celebration of Holy Communion, a large number remaining to communicate.

TASMANIA.

It is said that the appointment of Canon Sandford to the Bishopric of Tasmania is premature, the late Bishop, who seems to have arranged the matter, having had no authority to do so. Bishop Pearson of Newcastle has been invited to visit Tasmania for the purpose of holding Confirmations after Easter. The Synod has voted £50 towards the expenses of any Australian Bishop who might visit the Diocese for any such duty.

→* THE MONTH *←

WE are glad to know that the "Nurse's Home" is now "an fait accompli." The matter was taken up some time ago by several prominent and energetic ladies, who realised the great necessity which existed in Sydney for such an institution. They placed themselves in communication with some members of the medical profession, with the committees of the Sydney Hospitals, with the local Branch of the British Medical Association, and also with the Medical Section of the Royal Society. From all these sources they received great encouragement and promises of support. They proceeded also to collect the funds necessary to carry out their project, and in this they have been very successful, their appeals having been generously responded to. A suitable house has been secured in Philip Street, and the "Home" is now ready for occupation and use. The advantages of the institution are to be made as wide as possible. Lectures and lessons on sick cookery will be periodically given, to which we understand amateur as well as professional nurses will be admitted.

THE new Synod has met in special session. We recognised a great many of the old members, but we missed some who have been for years past in the counsels of the Church. There were a great many new faces. This is a good sign; for in the expanding demands upon the Church's energy and strength, we need the friction which is produced by the introduction of new members. The Synod was a very large one, as in the prospect of the important duty of electing a Bishop, many of the parishes were stimulated to secure the election of three representatives. We hope that the zeal and interest which has been displayed will not cease when the important duty which has been referred to is fulfilled.

THE "COMMITTEE" was a foregone conclusion with the late session of Synod. It was felt by nearly all that nomination had proved a failure. As the alternative of a committee was provided by the ordinance it was felt to be only right that that method for the settlement of the difficult question should be attempted. Hence, many who voted for nomination previously, supported the proposal of a committee. We hope that the plan adopted will prove as simple and as satisfactory as some seem to regard it, and that soon concurrent majorities of the bodies involved in the selection of a bishop may decide upon a man suitable for the important position which the Bishop of Sydney, Metropolitan of New South Wales and Primate of Australia, will occupy and willing to accept it.

WE sympathise much with the Minister of Public Instruction in his desire to educate the larrikins. Much may be done by education to allay the roughness of the nation and to alter the mode of their life. But the evil of the exclusion of religious teaching from our schools is manifest in dealing with this class. The great want with them is the inculcation of morality and instruction in the truth of God. Without this we have very little hope of any permanent

reform in the arabs of the city. If the teachers of such schools as are contemplated by the Government were empowered and qualified to give religious instruction, and could exercise a moral influence over their pupils, we should expect the new departure to be one of real benefit to the persons immediately concerned, and to the community generally.

THE weekly conference on Saturday afternoons at 3 p.m. at the Temperance Hall, Pitt-street, is increasingly attended. The numbers who have been added to it have necessitated a removal from the upper to the lower room of the hall. There were, if we remember rightly, nearly one hundred requests for prayer handed in to the President on Saturday, January 20th. It has now been made a rule "that all requests for prayer must be handed in to the Chairman properly written out. This will save the time at present expended in writing down the requests as they are called out from different persons in the hall.

MR. Thornton does not seem to wish to be considered negligent of the aborigines, of whom he is at any rate nominally the Protector. It would appear, however, from Rev. J. B. Gribble's letter published in the *Sydney Morning Herald* that Mr. Thornton has allowed the aborigines at Warangoda to live in a state not far removed from destitution for several months.

THE Young Women's Christian Association is likely to prove a useful institution. It has not been established very long, but it has from the beginning been pursuing a useful though quiet career. Many advantages of a domestic character are offered to young women who may not have homes in or near the city. Within the walls of Loma House they may find comfortable lodging, or if this be not needed they can always find shelter and rest and agreeable companionship. We are glad to see that steps are being taken to provide lectures for the benefit of members and others. The first of a course on "Health" was delivered by a lady on Tuesday the 23rd ultimo.

THE Young Men's Christian Association has passed successfully through another year. On the 23rd of January last the annual meeting of members took place in the rooms of the association. A comprehensive and interesting report was presented and adopted, which gave a review of useful work accomplished during the year. We are thankful that each year seems to establish this institution more firmly in the hearts of the people, and to open up fresh opportunities of usefulness. The blessing of God has evidently rested upon it from the beginning. We are not surprised at this, for it stands upon the basis of divine truth and in its varied operations it runs upon the lines of God's Word. We trust that it will command increasing sympathy and support from Christian people.

THOSE who promote the opening of the Art Gallery on Sunday seem to imagine that their conduct is quite justified by the numbers who attend and their behaviour when there. But nothing justifies the infringement of the plain letter of God's law, and no external benefit to the individual or the community can compensate for the spiritual and moral injury which accompanies the wilful violation of the divine law. The logical result of such policy may not be seen by us, but our children may live to lament the introduction of principles which must in the end operate disastrously upon the community.

WE are afraid that there is disorganisation in the Temperance ranks. Certainly our temperance people have been wanting of late. It is time, however, now to rally, for there is no doubt that a very determined effort will be made to alter the Licensing Law in a way those who advocate temperance and morality will not like. We have had plain warning. Let us be prepared. The League lately formed should give their whole attention to this matter.

(FROM OUR OWN CORRESPONDENT.)

LONDON, December 16th 1882.

Parliament was prorogued on the 2nd inst. until February 15. So far as it was possible for Mr. Gladstone to fulfil his promise that the autumn session should be confined to the debates on the New Rules of procedure he did so. Although a few amendments were conceded by the government, the whole of the twelve Resolutions were carried without any serious opposition: in fact, it was apparent throughout the proceedings that the Conservative party were conscious of leading a forlorn hope. It is devoutly to be wished that when the House shall re-assemble, talk will give place to work. There is good augury for the belief that such will be the case, for, before honourable members dispersed, they had a foretaste, on sundry occasions, of the practical value of the *Clôture*. Mr. Parnell asked leave to move the adjournment of the House, with a view to raising a discussion on the working of the Land Act of last year, under the pretence that it was a "matter of urgent public importance;" but when the Speaker asked of the House the question "Is it or is it not your pleasure that Mr. Parnell be now heard?" only

thirty-seven members rose in their places instead of the requisite forty; whereupon, the Speaker declared "the honourable member cannot proceed." Here, at any rate, the second rule of Procedure worked no harm.

It is so rare a circumstance for the Queen's Speech to contain anything worth quoting that I am induced to place on record one paragraph from the last. It is as follows:—"The growth of the revenue, however, is sensibly retarded by a cause which must in itself be contemplated with satisfaction. I refer to the diminution in the receipts of the exchequer from the duties on intoxicating liquors." We hear a good deal, at times, about the ephemeral character of the wide-spread results achieved by total abstinence workers; but all interested in this great and important movement may take heart, after this, and be of good courage, if they never could before.

There are quiet rumours of impending changes in the Cabinet. Mr. Childers, it is thought, will retire from his position as War Minister; in this event he will be succeeded by Lord Hartington, who, in his turn, will be followed at the Indian Office by the Earl of Derby. The Chancellorship of the Duchy of Lancaster resigned by Mr. Bright—an office which at one time seemed likely to be vacant—will probably be offered to Sir Charles Dilke. At present the name of Sir Charles' successor as Foreign Under-Secretary has not been mentioned, but Mr. Gladstone has plenty of good material to fall back upon. The Premier's capture of Lord Derby is a haul of no common value. This able nobleman, whose political creed may be regarded as having been inherited with his patrimony, forsakes, through honest conviction, the exclusive dogmas of his fathers, and is about to enter a cabinet which will have one member at least who may be regarded as a representative red republican. It is true that the dignity of office has toned down Sir Charles Dilke's redundant radicalism somewhat, and that his approaching advance up the governmental ladder may act still further as an emollient; but the very thought of such association is almost enough to make the bronze statue of the late earl, just outside the houses of parliament, turn pale with mingled astonishment and anger. Even the members of its government, in their reconstructed form, must be conscious of their striking resemblance to Barnum's "happy family," where the lion and the dove, the bear and the leopard, the tiger and hyena, are caged together in monotonous contentment.

If it were possible for Irish affairs to be in a worse state than they have been for the last two years, they are culminating now; indeed, they seem to be always culminating. The decrease in crime, of which we have heard from the Irish Secretary, refers only to threatening letters and offences of a very secondary character, but it is absurd to suppose there is any diminution whatever in outrages of a serious kind. The murder fiend is let loose. In Dublin, late on the night of Saturday, the 25th ult., six detectives observed a party of five men whose movements excited their suspicion. Perceiving that they were being watched, one of them raised the cry "shoot him!" when instantly several shots were fired in rapid succession. One of the detectives was shot dead; another of them shot one of the murderers seriously, though not fatally. A soldier, whose name deserves to be mentioned—Sergeant Thomas Danvers—happened to be passing, and at great peril, rendered the police most efficient aid; in the result, three of the criminals were arrested at the time, and a fourth two days afterwards. About the same time (on Monday, the 27th), a Mr. Field—who was foreman of the jury which tried and convicted a murderer on a recent occasion—after having left his business for the day, and when only a few steps from his own house, was attacked by two men with sword-sticks, who stabbed him in a fearful manner, inflicting wounds which at one time seemed to render his recovery impossible. Even now he is not considered to be out of danger. If this is to be the penalty jurymen must pay for doing their duty, it will be well to lay aside this form of procedure, and resort to the "drum head" at once. No arrests have been made in connection with this crime, although the Lord-Lieutenant has offered a reward of £5000. Dublin was speedily proclaimed under the Curfew clause of the Prevention of Crime Act. It is fervently hoped that some practical good will result from this step. All this, be it observed—and more—is in Dublin only; but throughout Ireland, except in the northern countries (where Protestant-

ism is the dominant religion) crimes of a similar character are of the most daring and frequent occurrence.

My last letter announced that two of the prisoners concerned in the Maamtrasna massacre had been found guilty and had been sentenced to death. Since that time the remaining five have been convicted with a like result. Three were executed at Galway this morning, and in the other five cases the Lord Lieutenant has commuted the death sentence to penal servitude for life. Of the twelve persons known to have been implicated in this awful crime, eight have now been visited with the reward of their misdeeds; two turned Queen's evidence, and two—believed to have been principals in the deadly business—are still at large.

Three prisoners were recently arrested for what is known as the Lough Mask murders, committed about a year ago. One Huddy (Lord Ardillan's bailiff) and his grandson were about to serve notices of ejectment on sundry tenants when both were murdered. The bodies were missed for some time, but were subsequently discovered in Lough Mask, the younger deceased being found in a sack. One Kerrigan was arrested soon afterwards, on suspicion, but after being in custody a few months, was discharged. He has recently turned informer and, acting on his statements, the authorities arrested three persons. The first of these was put on his trial last week. Kerrigan, his wife and two children gave evidence of the most conclusive character; yet, notwithstanding, the jury was discharged in default of unanimity. Eleven are said to have been in favour of a conviction, but the twelfth, having the fear of Mr. Field's fate before his eyes, refused to be convinced. The prisoner was placed on his trial before a fresh jury on Monday last, and on Wednesday was convicted and sentenced to be hanged on January 15. The second of this trio is now in the dock and, considering that the jury expressed the opinion—in which the judge concurred—that the prisoner then convicted was the least guilty of the three, the prospect for the remaining two is encouraging for honest people who wish to see the law righteously administered. Some of the details of the evidence given by the Kerrigans was of the most abhorrent kind; they not only saw the crime committed, but young Kerrigan swore to having been compelled to carry on his back the body of the boy Huddy which had been placed in a basket for the purpose. One interesting feature in Kerrigan's evidence was that during the nine months he was in prison he received £1 per week from the Ladies' Land League.

Messrs. Healey, M.P. and Davitt are in some little trouble for intemperate speechmaking. Their case, at Davitt's request, has been postponed for a few days; but as an intimation has been given that they will be required to enter into bonds for their good behaviour for a certain period, they will probably be committed to prison in default, as they say they would scorn being so mean as to give sureties. Healey deserves the little success he has thus far achieved in the matter of publicity; he has made many bids for imprisonment, but has, hitherto, lacked the ability which would justify his being singled out for the distinction. Mr. W. Redmond is likely to be rather more severely dealt with for a like cause.

The trial of Arabi Pasha—I use the word "trial" so as to be in accord with the current phrase—has ended in a sentence of death being passed upon him for the crime of rebellion, to which he pleaded guilty, the charge of complicity in the Alexandria massacre and burning of the city, not being proceeded with. The Khedive, in the exercise of his prerogative, cancelled the capital sentence, and substituted for it one of banishment for life from Egypt and its dependencies. Arabi is, of course, profuse in his thanks to the Khedive, to the British Government, to his counsel, and to all who have taken part in securing this pleasant *dénouement*; he shakes hands all round, and, before the curtain falls on this poorly-played travesty, declares his one aim in life is now a cheerful departure to any asylum the British Government may permit him, and there end his days in religious retirement. I forbear comment, having no desire to mar the effect this excellent resolution may impart to the mind of the reader.

The death of Dr. Tait, Archbishop of Canterbury, Primate of all England and Metropolitan, which occurred on Advent Sunday, is an event of serious importance to the Church of England, and has excited the profound regret

of the nation at large. His decease could not be a matter of surprise, for he had been seriously ill for the last few months, and, although he seemed to rally somewhat some weeks since, the improvement in his condition was, unfortunately, only apparent. He had exceeded the allotted term of three score years and ten, but the lamentable inroads which, through a long series of years, had been made on his constitution by frequent grievous domestic bereavements, must have contributed in no small degree to render him physically unable to combat the malady which ended his career. In August last he went to Osborne to confirm the Prince of Wales' sons, and, on his return to London, took cold from which he never recovered. The fact of his having lost five children by scarlet fever, almost at one fell swoop, about twenty-five years ago, when Dean of Carlisle, had, very naturally, a most serious effect upon him. His only son died four and a half years since, and his wife six months later—her decease, like his own, being on Advent Sunday. Well might he have exclaimed with the Psalmist, "All thy waves and thy billows have gone over me." Dr. Tait was a man of excellent spirit, of amiable disposition, and of deep spirituality. To whatever shade of religious opinion he may have belonged, he was unquestionably evangelical—a broad churchman in the truest and best sense; for, while his loyalty to the Church of England was unimpeachable, his heart was large enough to recognise good from whatever source it proceeded. Perhaps one of the best evidences of this fact was his expressed sympathy with the Salvation Army; not in what some may consider its eccentricities, but as the work in which it is engaged, and the good it has accomplished. No one felt more keenly than he the importance of some legislative enactment which would tend to repress, if not to eradicate, ritualistic practices from the Church of England; hence his introduction of the Public Worship Regulation Bill into Parliament. He lived to see this Act bear fruit in connection with several erring clergymen whose names have become unenviably notorious in this particular. The Dean of Westminster offered the family of the deceased prelate space for the remains to be interred in the Abbey, but they were buried on Friday last at Addington, near Croydon—where he died—in conformity with his desire that the grave of his wife and son should be his also. It is sincerely to be hoped that whoever may be appointed to succeed Dr. Tait in the Primacy may, in all respects, emulate the example of this most excellent Christian gentleman.

Mr. Anthony Trollope, the novelist, died last week. If not one of the greatest writers, he was certainly one of the most industrious, as his numerous works testify.

There have been some serious fires in London of late. A few weeks since a portion of Mr. Whiteley's extensive premises in Westbourne Grove, W., was burned down, about £100,000 worth of property being destroyed. The Alhambra theatre in Leicester Square was entirely consumed ten days ago. Last week some wholesale warehouses in Wood Street, Cheapside, were burned; this was a most destructive fire, the damage to buildings and goods being variously estimated at from two to three millions sterling. Yesterday a part of Hampton Court Palace took fire, and although, unfortunately, there was one fatality in connection with it, this magnificent and historic property was not seriously affected.

PENTALPHA F.S.A.

We are thankful to hear that Miss M. L. Whately's interesting educational work in Egypt has only been temporarily interrupted by the war, and the schools at Cairo have indeed already been reopened, while Miss Whately, who thought it her duty to come to England at the beginning of the late troubles, is now on the way back to the scene of her twenty years' labours. For a considerable time past Miss Whately has had a daily attendance of two hundred boys and three hundred girls in the schools, of whom two-thirds are Mohammedans, the rest being Coptic Christians, and it is pleasant to find that no objection is raised by the parents of the Mohammedans to their instruction in the Holy Scriptures. Miss Whately's boys learn French and English, as well as to read and write their native language; and it is not surprising that they readily find employment in the railway and telegraph services and other places of trust. Three years ago it was calculated that more than six hundred who had passed through the schools were thus engaged. These lads will form the best nucleus for the Egyptian "National" party, of which we so often hear. It need hardly be added that after the recent trying circumstances in which her work has been placed Miss Whately will need more than ever any assistance which friends in England can afford. —Rock.

THE MISSION FIELD.

THE JEWS IN LONDON.

(From the London City Mission Magazine, November, 1882.)

One mission writes, himself a Jew:—"The difficulties of house-to-house visitation have considerably decreased, and my large acquaintance with Jews has increased my labours, for I cannot walk in any part of London without being accosted by them.

DISTRIBUTION OF TRACTS.

"The distribution of tracts has been more numerous than in any previous year. I have distributed 13,000 as follows:—Hebrew tracts and books, 1,300; German, 1,400; English, 6,800; Dutch, 1,200; Judea Polish, 2,300. Total, 13,000. And who can say what these silent messengers may not do in the hearts of those who have received them? I will just give a brief account of a special effort I made on the last 'Feast of Weeks.' It had been laid on my heart to make some special effort on the day when the Holy Ghost first bore testimony to the power of the Gospel. I arranged accordingly with several of my believing brethren to meet on the first day of the 'Feast' at my Mission Hall, where we commended ourselves, and the effort we were about to make, to the care and keeping of the Lord. Then we went out by two's into the streets occupied by Jews, and we distributed in that day alone 1,200 little books, called 'Scripture Compared with Scripture.' Of course Satan did his best to oppose us, but the Holy Spirit gave us that day such victory that when we met again at the close of the day our hearts were cheered as we heard how the Lord had stood by each of us, and had defended us from the power of the enemy, and had caused His Word to triumph. I have in many cases found that the little book was not only read by those who had received them, but had also changed hands from one to another.

MISSION HALL SERVICES.

"My Mission Hall has become the centre of all my work among the Jews, for in it I meet Jews at all times, and as the Hall is situated in their midst they come to me, not only as inquirers, but even in matters of daily dispute. I have had them at the Hall in their leisure time searching the Scriptures with me for hours together. The most important meeting is that on Saturday, when we have from forty to fifty present. Though the meetings are not always to my liking, several Jews wishing to speak at one and the same time, I am pleased to say that the Word of God is always read in Hebrew, German, and English, and prayer offered in German, and a Gospel address given. Many times the Jews present have been pricked to the heart. A Dutch Jew has given me a great deal of trouble; in fact, he threatened to kill me if I did not cease to talk in exalted terms of Jesus Christ. He became a subject of terror as well as of prayer. Now, I am happy to say, through the power of God, he has become my best friend. Several others that came with no other motive than to oppose us, even taking to the study of the New Testament for this purpose, have, after a time, come to acknowledge that Jesus is none other than the Messiah, the Son of God. The Rev. T. Myers told me of a young Jew whom he had baptized, who became so deeply impressed at the Saturday afternoon meetings that he at once began to direct his prayers through the all-prevailing name of Jesus. He told that gentleman that when he saw how angry the Jews looked, and how calm the missionary stood in the midst of it all, he felt persuaded that the missionary was right, and that the Jews were all wrong.

"Only a few Saturdays ago a well-educated Jew came in and listened attentively. He afterwards asked to be allowed to make an observation on the subject we had under consideration that afternoon. He tried his utmost to speak against the words he had heard. On the following Saturday he came again, and at the close was asked to speak. He stood up and said, 'Friends, I must admit that Jesus was the greatest man this world ever knew, and,' he added, 'I should like to say more, but I must not at present.'

"I am glad here to say that eight persons have been received into the Church of Christ by the various missions in London, who have received their first impressions at the Mission Hall.

DIFFICULTIES AND SUCCESS.

Another Jewish missionary, who has been a convert to Christianity three years, and a missionary one year, writes:—

"Every house almost requires a different language, and, thank God, I am glad to say I am able so make myself understood in most of these languages, and am never met by any insuperable difficulty, as I have a very good interpreter, which enables me to preach Christ to every Jew, whatever language he may speak. The Hebrew Bible is often my medium of communication, as the Hebrew Bible is understood by the majority of the Oriental and Russian Jews.

"When I entered the Mission I had to struggle against great difficulties of another kind. The Jews regarded a missionary as mean and despicable, and constantly contradict him, in spite of

the clear evidences and scriptural proofs which the missionary is able to bring forward for the truth of his assertions. When I look back to-day I have reason to thank God that His presence has been with me, and that, in spite of all prejudices, and my inefficiency and shortcomings, the Lord has enabled me to report good news at the end of my first year.

"The Lord, by His grace, removed many obstacles, and enabled me to gain more and more ground, and to have profitable intercourse with a steadily growing number of Jews. Those who cursed and heaped the bitterest imprecations upon me now receive me into their houses. Yes, I am not disappointed. Would they receive the messenger if they did not care to listen to the message? There is a shaking amongst the dry bones. The eager and inquiring spirit which the Jews exhibit proves their longing after something better, and God has pity upon the troubled soul, and, in His mercy, leads such to the great Light which shineth in the darkness."

PEACE IN THE LIONS' DEN.

"G—'s Place, which is inhabited by the most fanatical and superstitious Jews, was in an uproar when I made my appearance. Dozens of men and women and children surrounded me, cursing me, and one in her excitement took hold of my coat. 'Hands off! my friends; I come to bring you something good, and you treat me thus. I challenge you to enter with me into conversation, and if you prove me to be wrong in my belief, I submit to you at once; on the other hand, if you can't, I give you plenty of time to accept what I offer you, after due consideration.' The challenge was accepted by a learned Jew, and as many as could find a place in the room were present. I asked God to be with me, and give me wisdom. My prayer was heard. With visible excitement in their features, and the greatest eagerness, passage by passage was argued, word by word translated, and analyzed letter by letter; but who can stand against God? The 53rd chapter of Isaiah was the conqueror. My friends, after detaining me for three hours, invited me to call again, and appointed a day. I went there with Mr. B—. We were there for two hours, and had hot debates.

"I am now respected in every house there. They listen to me with pleasure, and, instead of curses, good wishes accompany my parting. Recently I was enabled to give a shoemaker, who had repeatedly asked me for a Bible, a copy in Hebrew, and another who shut the door in my face sees me gladly and receives Hebrew tracts. One day a Jew living in this place asked me what I thought about the passage in Isaiah where it is said the lion shall eat straw, &c. 'Well,' I replied, laughing, 'it is partly fulfilled in this place. Do you not remember when I first came, you sprang upon me like lions, even your children instinctively hated me, and now all doors are open?' He laughed, and said, 'I don't know how it came that you worked your way, they used to throw all kinds of foul things upon a missionary.' 'It is not I, it is God who inclines your heart, because He is gracious and willeth not that a sinner should die, but that he should repent and live.'

NOTICES OF BOOKS.

OTHER BIBLES AND OTHER BELIEFS. Eight Lectures, by Rev. J. Jefferis, LL.B.

This pamphlet, for it is nothing more, has been sent to us since we called attention in our last number to Mr. Jefferis' later pamphlet "Our Bible and Our Belief." But of the two the series dealing with "Other Bibles and Other Beliefs" is far the more interesting. It is an admirable book to give to anyone who wishes to know something about each of the great religions of the world. Of course the chief question is, Is Mr. Jefferis' account of each trustworthy? To answer this with authority is impossible for anyone who has not made a special study of each. The only one, however, which we have studied a little—the "over-Bible" of the Jews, the Talmud—seems to be very fairly estimated. The religions described in the lectures are Hinduism, Buddhism, Parseeism, Mohamedanism, Judaism, Roman Catholicism, and lastly the religion of the Greek Church.

A. L. W.

We noticed recently the Oxford University Press Edition of the *Parallel New Testament, Greek and English*. Those who are meditating as to the purchase of one of these indispensable helps will do well to suspend their decision till they have considered

the claims of the "parallel" volume published by the Cambridge University Press, and edited by Dr. Scrivener. We have received a copy from Messrs. C. J. Clay and Son, University Press Warehouse, 17 Paternoster-row. In several respects the volumes are identical. On the left-hand page are the Authorised and Revised versions, as in the volume published by the Sister University; but on the right-hand page is given the Greek Text followed in the Authorised Version, together with the variations adopted in the Revised Version, as edited for the Syndics of the Cambridge University Press, by Dr. Scrivener. Many of our readers are doubtless familiar with Dr. Scrivener's very convenient and well-printed little Greek Testament, with its thick type display of all variations, and its concise critical foot-notes. In the *Cambridge Parallel Greek and English Testament*, the plan is adopted of displaying in thick type in the body of the text all the words from which the Revisers' text differs, so that the amount of variation between the two texts is apparent at a glance. Dr. Scrivener has moreover given in an appendix all variations between Beza's text of 1598 and that underlying the Authorized Version, together with the authorities on which they respectively rest. A valuable feature of this Parallel Greek and English Testament is that not the Revisers' Text as a whole, but only its variations from the basis of the Authorized Version, are presented to the eye; and that a good deal of critical material is supplied. —*London Record*.

THE EARLY DAYS OF CHRISTIANITY. Two Vols. By Frederic W. Farrar, D.D., F.R.S., Canon of Westminster, Author of "The Life of Christ," "The Life and Work of St. Paul," &c. Cassell, Petter, Galpin, and Co.

This work of Canon Farrar's almost defies criticism: not that it is invulnerable, but it offers so many openings to censure that it is difficult within brief compass to present anything like an adequate account of it. It would perhaps be going too far to say that it is one of the most unsatisfactory accounts of Holy Scripture that we have come across from anyone professing to be a champion of the truth, but it is hardly an exaggeration to say so. Not that Canon Farrar is intentionally irreverent or conspicuously unsound. Upon some points his sentiments are just, and when disentangled from the verbosity and grandiloquence in which they are obscured, will approve themselves to thoughtful minds. From some fashionable errors and follies he is free, although he is by no means exempt from others. But throughout the whole work there is a most unpleasant tone of self-sufficiency, and what, for want of a better word, we would term infallibility. We forget who it was that said of Lord Macaulay, the most unpleasant thing about him was that he was so "cock sure" of everything. This sort of assurance largely pervades Dr. Farrar's volumes. He argues after his own fashion, selecting just what suits his purpose, and comes to his own conclusions, which are constantly put forward as irrefragable. This peculiarity makes his book not very pleasant reading, especially to the very many who will probably think that the too dogmatical author has by no means said the last word that can be said on this subject. Again, though Canon Farrar is too distinguished a scholar to make any empty parade of learning for mere purposes of show, he has contrived so to stuff his pages with ill-digested references, allusions, and quotations, that the result is perfectly confusing, although he has so far condescended to human infirmity that his Greek words are written in Roman characters. Even, however, in this guise they will still be a puzzle to those to whom Greek written in any character is a

mystery. When we add that the whole book is written in a florid style abounding in sesquipedalian words, and with purple patches of fine writing perpetually occurring, it can readily be surmised that the general result is somewhat oppressive. It is like being in the midst of a perpetual glare of fireworks, very brilliant, but when long continued very wearisome.

But we must pass from the style to the matter. The volumes open with a highly wrought description of Rome in the time of Nero. This is elaborated clearly in order to prepare and influence the reader to accept Canon Farrar's theory about the Apocalypse. Nero is described as the monster that he was, and Seneca, his apologist, comes in for his due share of reprobation. As Nero is to figure as the "Man of Sin" and the Wild Beast of the Abyss, Canon Farrar exhausts his power of word painting upon him. As regards Seneca, it will interest those who have the opportunity, to compare the account of Seneca in "Seekers after God" with the description in the present volumes. We certainly thought when we read that volume that "Stoicism had been exalted at the expense of Christianity." In his present work Canon Farrar most certainly has delivered himself from the imputation. He now describes Seneca as the worthless braggart that he was. His Second Book deals with the epistles of St. Peter and St. Jude. In discussing these, as might be anticipated, he dwells with satisfaction on his favourite notion that "the moment of death does not necessarily involve a final and hopeless torment for every sinful soul." This was not the opinion of Archbishop Leighton in his Commentary on St. Peter, of which Coleridge said, "If ever a work not in the sacred Canon might suggest a belief in inspiration of something more than human—this it is." The Archbishop speaks of "the chains of everlasting darkness wherein those hopeless prisoners are kept to the judgment of that great day." The Archbishop and the Canon are clearly not at one. From St. Peter and St. Jude Canon Farrar passes on to the Epistle to the Hebrews. After a vast flourish of trumpets in the way of miscellaneous learning, this Epistle is assigned to Apollon. It is curious to notice how modern criticism is constantly assigning to one of whom so little is known as Apollon any treatise which, in their judgment, needs, or is supposed to need, an author. Dean Plumptre, it seems, thinks that the Book of Wisdom was written by Apollon. We must pass over the lucubration about St. James. Upon the great question of the Apocalypse, Canon Farrar ranks himself in the Præterist School. He discovers the final fulfilment of it all in the days of Nero, and in the subsequent fall of Jerusalem; in this last work he discovers the Second Advent of the Son of Man. It will be obvious that to controvert all these crotchets and fancies, maintained by a vast quantity of misapplied learning, would require a treatise and not a review in a newspaper. And after all, *Cui bono?* Canon Farrar may have convinced himself, but we doubt his carrying conviction to other people. There are some painful things in the book savouring of gross, but doubtless not intentional irreverence, which may best be passed over in silence. We imagine that Canon Farrar is unconscious how his reckless utterances jar on some minds accustomed to old-fashioned notions of reverence for holy persons and things. We are constrained to say that we see no utility to the Church of God in these volumes, nor, on the other hand, do we anticipate much permanent harm from such random speculations as they contain. —*London Record*.

BRIEF NOTES—WE ARE GOD'S FELLOW WORKERS.

By the Rev. J. W. Debenham, M.A. Printed for the Church of England Sunday School Institute by Joseph Cook & Co., Sydney, 1883.

This New Year's address to the Sunday School teachers of Australia originated in a suggestion of the Bishop of Northern Queensland. The Sydney branch of the Sunday School Institute has done well in acting on the Bishop's advice. This first paper sets out the privilege and responsibility of Sunday School teachers as Co-workers with God, and is likely to be helpful to those for whom it has been written.

DUBBO HOME WORDS. A Parish Magazine and Monthly Record of Church Work in the Diocese of Bathurst, January 1883. Printed by Dowse and Macdougall, Bathurst, 1883.

This magazine is made up of eight pages of colonial matter, twenty-two pages of English preparation, and a wrapper. It is really the English Home Words localised, and Canon F. S. Wilson seems to have overlooked this fact when he puts his own name to the cover as the editor; for we do not suppose that he claims to be "the editor" of whom we read in pp. 3 and 17 of the middle portion of the book. The price, 5s. a year, seems to us rather high. We should fancy also that the local title is scarcely likely to commend itself to rival towns. In other respects we think it should command the support of those persons for whom it has been specially prepared, for it gives local information which is not likely to be obtained from any other source.

LITTLE RUTH'S DREAM—(A Real Incident.) By Eirene. Is a Story in Verse, after the manner of Mother's Last Words. Printed by — Hood, Liverpool-street, Hobart, 1880.

The profits of the sale are devoted, we understand, to the mission work carried on in the villages of Punjab by Miss Clay, of the Church of England Zenana Missionary Society. Its popularity is shown by the fact that, although a colonial publication, it has reached a third edition. It may be obtained of Mr. Geo. Robertson, 361 George-street, Sydney, at 3d. per copy, or 2s. 6d. per dozen.

* STRAY NOTES. *

By ARMOUR BEARER.

It has lately been said that the churches do nothing for the education of "Gutter children." The writer must have forgotten the Ragged Schools. They originated with and have been almost wholly supported by professing Christians. A good work has been done, and the schools are still being carried on successfully. Christian men have liberally given to support them, and reasonable persons will say all honour to them for so doing. The State with its large education vote could probably do much more. Mr. Reid, however, I hope will remember that in this branch of work for many reasons there can be scarcely any success unless Christian teaching occupies the leading position in the curriculum.

The Rev. Robert Taylor has lately published the accounts of the *Town and Country Journal* sermon fund. The balance of subscriptions in hand, after paying the expense of £2 a week, appears to be £17 0s. 6d. For this result Mr. Taylor and all Christian persons should be thankful. The work has been now carried on for seven years, and no personal application has been made to anyone for money beyond the notice in the paper. The *Town and Country Journal* has, I am told, a circulation of 25,000 a week, and therefore probably has over 100,000 readers. Mr. Taylor, therefore, sends out every week 25,000 copies of the best and most attractive sermons by great preachers. The paper is chiefly read in the country, and reaches homes where perhaps ministers of religion are seldom or never seen. The shepherds on the back blocks often have no other religious reading except Mr. Taylor's sermons. It is one way of reaching many Roman Catholics with the Gospel. No tract distribution could be managed on so useful and large a scale. The magnitude and

importance of this work commends itself to the prayerful and practical support of all who desire the extension of the Redeemer's kingdom.

The new Local Option League is wise in making Local Option the main point in its objects. The defence of beneficial clauses of the Licensing Act and the advocacy of useful amendments are no doubt good objects, but not so important as giving the residents of a neighbourhood direct control over the traffic. The Local Option agreed to by a resolution in the House of Commons allows persons to vote on renewals of public house licenses, and not upon new licenses only. Experience shows that when a license is once granted the law is easily and constantly evaded no matter how an act be framed, so after all in very many cases the real question should be, shall a license be renewed or not? Let the people decide. They know their own wants best. Voting on renewals will throw some interest into the voting. Now there is none as the publican and Good Templar can walk arm in arm to the poll, as both are interested from different motives in preventing any increase.

The great work of the League, however, should be in binding together the forces throughout the colony. Now, the abstainers are disunited. There are at least eight sections:—1. Church of England Temperance Society. 2. Good Templars. 3. Sons of Temperance. 4. Rechabites. 5. The American order of Good Templars. 6. Abstainers in connection with the N. S. W. Alliance. 7. The Blue Ribbon Army. 8. The Salvation Army. 9. Separate societies in connection with different Protestant churches. There are also a great number of abstainers who belong to no society. In addition there are many thousands who are not teetotalers who yet sympathise warmly with their political views. The League will have nothing to do with total abstinence, but will direct its efforts to the stated political objects. If it can unite the scattered forces under one flag, and this it aims to do, its success is certain. No organisation in the colony will have such great power, and with wise and energetic management it must be victorious.

The appeal of the "Lord's Day Observance Society" not to use Sunday trains or trams in going to church is well worthy of attention. Is it not strange that persons to worship God will break His 4th commandment? They set a bad example to hundreds. Christian people should be the first to honour the Sunday. I cannot, however, but think that the number of travellers to church is exaggerated by those over the Works' department who speak of such travellers as a sort of justification for their wrong doing in multiplying trains and trams on Sundays. How foolish it is of any Christian to give men the chance of using such an argument? It is the clear duty of all to go to their own parish church, and not to break the fourth commandment by travelling many miles perhaps only to hear some favorite preacher.

AN AUSTRALIAN PARSON ON FURLOUGH.

[FROM OUR SPECIAL CORRESPONDENT.]

IX.—THE ENGLISH LAKE COUNTRY.

Chester is one of the most ancient, as it is one of the most interesting, cities in the kingdom. Apart from its leading position on the capacious estuary of the Dee, the convergence of several Roman walls undoubtedly raised it to an importance of the highest rank. It had also its compensating dangers. As the key to the principality of Wales it was stoutly held by the early English kings and strongly fortified against the hostility of the Welsh chieftains. The discovery of a fine Basilica with seven Corinthian pillars in pulling down an old house in East Street, sufficiently proves that its claims to antiquity are not unfounded. I believe it is the only city in England which possesses its walls complete through the entire circuit of two miles. Considering that it was involved in nearly all the Civil wars that in turn distracted the country, British, Saxon, Danish or English, this is the more remarkable. Formerly in the diocese of Lichfield and Coventry, Chester was raised by Henry VIII. into an independent see. From the Church of St. John outside the walls, the Cathedral was transferred to the Benedictine Abbey of St. Werburgh, within them, and richly endowed. American travellers usually make straight from Liverpool to Chester, on account of its attractiveness, the chief attraction to them being the contrast between the quaint streets and old-world buildings and the glaring newness of the more modern towns in the States.

After an interval of twenty-five years, I find the Cathedral wonderfully altered, in fact, hardly recognizable. The cloisters and a portion of the south transept alone remain unchanged and I suppose these will not long escape the clutches of the restorer. Like Worcester it will need the softening touch of years to give it back the old charm. At the deanery I had the pleasure of meeting Mr. Butler, once Dean of Shanghai, now English Chaplain in Cairo,

who was able to relate to us some most graphic descriptions of the earlier scenes of the war. Probably the rapid settlement of the Egyptian difficulty will have opened the way before this, for his return to the arduous sphere of his labours. I gleaned from his conversation that Arabi is not the scoundrel that he is sometimes represented to be, but that as far as the fickle disposition of the native mind will allow, he is at the head of a genuine national movement. Dean Howson whose name is too well known in literary circles to need further reference, was much interested in the affairs of the Church in Australia, much pleased too, to hear of the success of our diocesan synods and other Church organizations. Leaving Chester about 2 o'clock in the afternoon I speed past the smoke laden towns of southern Lancashire and through the meadows and pastures beyond, till I reach the picturesque country town of Lancaster, perched on a lofty eminence. The Castle, with its enormously strong keep, frowns upon us as intruders, though happily not in the terrific way in which it had been wont to receive the unwelcome incursions of the ancient Picts and Scots. Sharing its dangerous acclivity is the parish church, of which the tower has been in more recent years restored. The shaft of a large cross bearing a Runic inscription still stands in the churchyard. Indeed, from the frequent discovery of relics, coupled with the familiar termination of its name, we very safely affirm its undoubted Roman origin.

I hurry on the same evening to Grasmere, remarking by the way the continued unfrequency of arable fields. Peat mosses are common in which I am told are found the limbs and trunks of great trees, evidently the remains of extensive forests of the olden time. A sharp turn to the westward brings into view the little township of Kendal lying gracefully in a cup of the hills, the country gradually increasing in beauty as we go. There is little to note respecting it except that by some strange means a tiny colony of Flemings settled down in this peaceful retreat in the reign of Edward III., and established a flourishing woollen manufacture. So successful indeed were the ingenious foreigners that quite an army of pack horses were needed at one time to carry their stuffs across the rugged steeps to market. Neither must the church of the Holy Trinity be forgotten, a building of rather poor workmanship in the late perpendicular style, but remarkable for its extreme width, 110 feet by 140 feet in length. The nave has four aisles, terminating in a chancel, and four chapels. Patterningham parish church, in North Staffordshire, has nave and three aisles, giving one the idea of a Cathedral in miniature set down in an insignificant country village.

Windermere is reached before six o'clock, the glint of the lake in approaching meeting the eye in earnest of the splendours hidden in the mountain recesses behind it. At this point we exchange the iron horse for the quieter and pleasanter stage. The coach roads are excellent, owing doubtless to the absence of railways and canals in Northumberland. Rounding the bend of the lake on nearing Ambleside, we came upon a charming scene. The village itself consists chiefly of a hilly street, narrow and winding, and bordered by picturesque stone houses, of which scarcely any two are alike either in size or form. The sharp outline of Langdale, Pikes and Bowfell cut the horizon in the distance. In many respects the scenery to our left reminds me of some parts of Middle Harbour.

Passing Rydal Water the coach is driven under the spreading limbs of a magnificent belt of trees, firs, spruce and beech. Very possibly these very giants are the remains of one of those vast plantations of oak, ash, elm, beech, sycamore, Scotch fir and larch which history credits to a famous Bishop of Llandaff. The small size of the English lakes contributes materially to their variegated landscape as well as of the graceful and bold outlines of their banks. The indentations of their shores are simply charming at times rising sheer into precipitous crags at others curving at the foot of a gentle slope grassed to the water's edge—even the larger of the lakes, such as Ullswater, are saved from becoming monotonous by frequent windings. Our steeds pull up at Grasmere in time for me to sup with the Rector, in whom I am delighted to recognize an old friend and patron. And scarcely less pleased to find myself free of the Rectory study once the bedroom of the poet Wordsworth.

St. Oswald's, Grasmere, upon the irregular massive tower of which I look out is of nondescript architecture, a central whitewashed wall supporting a double arcade of arches in order to carry the roof in one span. From certain marks left on the tower wall I should suppose the change to have been made from a former double roof because of the heavy lodgment of snow. There are frequent services and an excellent congregation. On the north side opposite the pulpit is a tablet erected to the poet's memory, with an inscription by the Rev. John Keble:—

"To the memory of William Wordsworth,
A true philosopher and poet,
Who by the special gift and calling of Almighty God
Whether he discoursed in robe or nature,
Failed not to lift up the heart to holy things
Tired not of maintaining the cause of the poor and simple,
And so in perilous times was raised
Up to be a chief minister
Not only of noblest poetry
But of high and sacred truth.

This memorial is placed here by his friends and neighbours in testimony of respect, affection, and gratitude. Anno 1851."

In a sequestered corner of the churchyard shadowed by yews, planted by himself are the graves which no tourist thinks of leaving unvisited. They are enclosed within a simple railing a plain statement bearing the words "William Wordsworth, 1850," while another by its side is similarly inscribed "Mary Wordsworth, 1859." The grave of Hartley Coleridge is close by, and the rippling Rothay clear as crystal throws a protecting elbow round the whole.

Over the Fells by Raisebeck into Borrowdale is the programme for the following day, "that is if you are able for the walk," suggests mine host the Rector, who is himself a king among pedestrians. I maintain that I am quite prepared, so we two set off to catch up the rest of the party. I find it to be a large party of thirty, including two or three members of the Dean of Westminster's family—two sons and a nephew of Archdeacon Norris, of Bristol, at whose marriage twenty-five years ago I helped to strew flowers—Miss Maud Tennyson, niece of the Poet Laureate, the wife and daughters of Mr. Gorst, M.P., one of the intractable fourth party in the House of Commons, and a number of others whose names would have no interest for the reader. It was a glorious walk spite of breathlessness and blisters. Descending from Farlynsdale the pinnacle of Seard Fell rises in jagged outline to the left—Eagle Crag looms frowningly over our heads. Through many marshy treacherous pools of ooze we go, between crags and precipices, and along winding lanes, hedged in by walls of slaty stone. Tiny flocks of black mountain sheep dot the hill sides, cropping the scant herbage. But a few of the hills have a short green clothing, such as I had seen at Honolulu, though not so deeply scarred by volcanic action. Thoroughly tired out I am right glad to spy the Ladore Hotel in the distance, promising rest and refreshment. A row on Derwentwater succeeded, then a lovely circuit home by coach by way of Keswick and Thirlmere.

Next day being persistently wet I stayed indoors, nothing loth if the truth be told, for I was stiff from yesterday's climb and none the better in my rheumatic knees for sitting so long with wet feet. But the day following again broke in sunshiny promise. It was the morning of my reluctant departure. I had determined in the rather risky attempt to walk by Grisdale Peak to Patterdale or Ullswater, taking boat thence to Penrith, or as near it as I could get by water. Laying hands upon a small boy who happened not to be at school, I begged him as guide, and to share the burden of my travelling bag. Our frequent rests to recover breath gave me the opportunity of enjoying some of the grandest views I have ever seen. The placid lake lay below, while in the rear rose the clear cut hills tier behind tier, Alp upon Alp. Such a scene is one never to be forgotten. Nothing approaching it for grandeur is to be had on the favourite circular trips through Lochs Lomond and Katrine and the Trossachs in Scotland.

Once over the ridges, about half way as far as I could judge, I dismiss my assistant, and manfully shoulder my bag knapsack fashion for the descent. Grisdale tarn ruffles its dark waters under a smart wind. Beyond, a tourist road zigzags towards but Helvellyn. By a brawling stream I pace on in solitude, developing the rheumatics

in my knee splendidly, crossing and recrossing the rivulet according to the exigencies of the road. A party approaching in the opposite direction wish to know how far it is to Grasmere. I tell them,--in time, about 25 miles, in distance, 6 or 8, in beauty, not to be measured. At length my Sydney shoes give in entirely, collapse as utterly as Arabi's army in Egypt, as reported in the morning's papers. So that I am not at all sorry to throw myself on an upper deck seat of the Ullswater steamer, with just half-an-hour to spare. Three hours and a half stiff walking over rocks and bogs, up hill and down dale, is no trifle to a townsman. The crest of the ridge at Grisdale Brow is I find, 998 feet above sea level.

Our steamer is small but comfortable, just a pleasure boat, taking 45 minutes for the trip to Pooley Bridge. Stray peeps on the banks recall sundry reaches of the Derwent in Tasmania, above Bridgewater. It is a beautiful day after the rain of yesterday. Soon the bold rocky elevation of the South end of the lake gives place to clumps of firs and larches--opening out again into cultivated and fertile fields as we exchange the steamer for the coach at Pooley Bridge. On to Penrith, the harvest is in full operation, taking advantage of the fine autumn weather. Most of the crops were apparently plentiful. From Scotland and the East this would be the natural gateway to the Lake District and a richly framed entrance it is to a marvellously beautiful country.

With the exception of our tramp through Borrowdale to Keswick, and hence by Thirlmere, I have been all this time within the borders of Westmoreland. Cumberland has also its lakes and hills, its crags and its tarns. But I have not the leisure to make closer acquaintance with them. Of Westmoreland it may be summed up that it is wholly mountainous devoid of railways or canal--save one which flows through a tunnel of a third of a mile in length near Kendal. In density of population it stands lowest on the list of English counties. The windings of the valleys are often abrupt and intricate, interspersed here and there with sloping meadows and rich dark woods. Until improved by recent contact with the outer world implements of husbandry were of the rudest character. A large section of the available land was in pasture, rich on the bottom levels, moderate on the hill sides, and poor on the heights. The introduction of turnips and clover for winter feed has greatly improved the chances of successful stock growing. A farmer on the coach with me is returning after four years in London, and is in good hopes of securing fair returns from the pasture land about Grasmere, at a rental of from two and sixpence per acre upwards.

✻ TEMPERANCE. ✻

CHURCH OF ENGLAND TEMPERANCE SOCIETY.

Committee met in Diocesan Registry, Thursday, 4th January, 1883. Present--E. M. Stephen, Esq., in the chair, Messrs. Lake, Toose, E. R. Deas-Thomson, Dr. Hansard, and clerical secretary.

The meeting was opened with prayer. Minutes of previous meeting were read and signed. The treasurer reported having received £15 5s. 6d.; paid missionary's salary for December £12 10s.; balance in hand, £29 19s. 5d.

A letter was read from Rev. F. B. Boyce, commending to the members of the C. E. T. S. the League about to be formed "to defend the beneficial clauses of the Licensing Act, to advocate desirable amendments, and the advance of local option on the lines of Sir Wilfred Lawson's resolution as passed in the House of Commons."

The Committee whilst earnestly desiring the maintenance of the Licensing Act with some necessary amendments, felt that the support or otherwise of the league must be left to the discretion of individual members of the C. E. T. S.

Correspondence was reported concerning a Parochial Branch at the Kangaroo Valley.

On the motion of Dr. Hansard, seconded by Mr. Toose, it was resolved that every Diocesan branch should be entitled to send four representatives (2 clerical and 2 lay) to this central committee of the N. S. W. Branch.

It was, after discussion, determined to hold a conference of members of the society on or about the 5th February next, for the purpose of electing officers and committee for the current year, and also for considering how the work of the Society may best be sustained, and still further promoted in this and neighbouring dioceses.

Mr. E. R. Deas-Thomson tendered his resignation of the office of lay secretary on account of his non-residence in Sydney. This was accepted with regret, in view of Mr. Deas-Thomson's past successful work in connection with the Society. Mr. E. M. Stephen consented to act as secretary pro tem.

The names of the following gentlemen were suggested as desirable members of committee for the present year:--The Revs. Canon Stephen,

M.A., A. W. Pain, B.A., J. Barnier, J. D. Langley, F. B. Boyce, S. H. Child, B.A., T. B. Trease, E. J. Sturdee, and M. Archdall, with Messrs. E. M. Stephen, Thos. Moore, E. J. H. Knapp, Jos. Bennett, and --Trebeck junr. Hon. clerical secretary ---; hon. treasurer, Dr. Hansard.

The Rev. William Hough placed his resignation of the office of hon. clerical secretary before the committee, regretting his inability to devote that time to the work which the interests of the Society demanded. It was unwillingly accepted.

The meeting was closed with the Benediction.

OUR MISSIONARY.

Mr. Roberts pursues his work diligently, his report shows that up to 31st December last there were--

Temperance tracts distributed	6,472
"Drinks" at the police office spoken to	1,188
Pledges administered	70
Conversational visits to cab stands	106
Conversational visits to dray stands	44
Conversational visits to boarding houses	140
Conversational visits to wharves	46
Attended police courts; Central, 99, Water	180
Special cases attended to	47
Addresses, &c., at Parochial Branches	36

There is urgent need for help to keep up this good work. Let the friends of temperance remember it, and churchmen especially ought to help the Society in carrying on these efforts to reclaim the fallen by a good man working on church lines. Will our friends send in contributions to the treasurer, or any member of the committee, or through Mr. Roberts, himself, as he is empowered by the Central committee to receive money on behalf of the C. E. T. Society.

St. MARY'S, BALMAIN.--On the 18th December, a lantern reading on the overland route was given, and views of Switzerland were shown by Mr. Roberts to this branch. The entertainment was well received and furnished £2 6s. to the funds of the C. E. T. S.

PLYMOUTH.--The monthly meeting was held on the first Tuesday in December. The attendance was good, and a pleasant evening was passed. Several friends assisted the Society by giving recitations and songs. A meeting for members only, which will be held in future on the last Tuesday in every quarter, took place on the 15th December. Matters relating to the welfare of the Society were discussed.

Magic Lantern Entertainment.--Mr. W. C. Roberts treated the Sunday School and its friends to an exhibition with his excellent lantern on Tuesday, 13th December. Owing to the great heat, the attendance was not very large. A hearty vote of thanks was passed to Mr. Roberts.

BATHURST.

On the 8th ultimo at Coonabarran the usual Monthly Meeting of the Band of Hope was held under favorable circumstances. There was a very large attendance. The Rev. T. Hefferman presided. Dr. Souter delivered a forcible speech in which he complimented the chairman on his zeal and energy, and dwelt upon the medical and other aspects of intemperance. In the course of his address he said, "I had nearly said this is not a religious question, but that would not be true, for it is a question whose settlement lies at the root of all religion. It is a question not of dogma and orthodoxy, but it is a fight with the greatest enemy of Christianity, and is to be fought by Catholic and Protestant alike. Men and women of every religious opinion can join issue without a quarrel."

ENGLAND.

The fifty anniversary meeting of the General Post-office Total Abstinence Society was held on Tuesday evening at the Ward Schools, 181, Aldersgate-street. Mr. Stevenson A. Blackwood, who presided, said an over-zealous official had told one of the postmen the other day that he must not wear the blue ribbon on his uniform, but with the sanction of the Postmaster-General he had reversed that decision. They might wear all the colours of the rainbow, Mr. Fawcett said, if it would keep them from drink. He had himself put on the blue ribbon, for he felt that as the permanent head of 50,000 Post-office employees it was his duty to set the example of wearing the badge of the temperance movement. Mr. Caine, M.P., also addressed the meeting, quoting the fact that Lord Granville, Sir Charles Dilke, Mr. Childers, Sir W. Harcourt, and Sir Garnet Wolseley were total abstainers, as a proof that brain work was best done on temperance principles.--*London Record*.

THE CHURCH MISSIONARY SOCIETY.

The Committee of New South Wales Auxiliary met in the Church Society's House on 23rd ultimo. The Vicar-General presided. There were present--the Ven. Archdeacon King, Revs. Canon King, R. Taylor, W. Spear, Messrs. H. E. A. Allan, V. W. Giblin (Treasurer), --Walsh, and the clerical secretary, the Rev. F. B. Boyce.

The treasurer reported that in 1882 £170 had been remitted to London, and that the balance in hand was £52 5s. 10d., and that £36 was expected from Balmain. It was resolved that the whole be sent to London.

The Rev. R. Taylor announced that a parcel of publications giving accounts of the work of the Society might soon be expected.

It transpired that about £640 had been contributed to the work of the Society in 1882. The chief part had been taken away by Bishop Sergeant and others for special objects.

It was resolved that the next meeting of the committee should be held in April, when arrangements would be made for the annual public meeting.

✻ ENGLISH + MAIL. ✻

The Bishop of Meath (Lord Plunket) has been introducing Signor Cabrera, Bishop elect of Madrid, to Irish Churchmen in Dublin, Belfast, and Cork. Lord Plunket takes a warm interest in the Reformed Churches of Spain and Mexico, and publishes at his own expense a monthly magazine, entitled *Light and Truth*, giving interesting accounts of the work of reformation in these respective countries. His Lordship is anxious that the bishops of our Church, following the example of the American Episcopal Church in the case of Bishop Riley of Mexico, should consecrate Signor Cabrera for the Church of Spain. The Irish bishops, however, are not unanimous on the advisability of taking this important step. It is no secret that the venerated Primate is opposed to it. The question will, however, we understand, be brought before the House of Bishops and the General Synod, and it is confidently expected that Signor Cabrera will be sent forth an accredited minister of Christ to the Spanish people, even as many missionaries of old were sent from Erin to evangelize the countries of the Continent of Europe.--*Rock*.

The Rev. Talbot Greaves delivered a lecture at the Victoria Rooms, Clifton, yesterday week, on "The Protestant and Ritualistic Standards of Faith." He said the Ritualists and Romanists shrank from the standard of Holy Scripture. They set up their own standard of faith, and therefore it became needful to calmly and dispassionately examine what those standards were to them, what they were really worth. He would direct attention to the three great Romish and Ritualistic standards of faith. First of all, "tradition." Oral tradition presupposed perfect memory and perfect honesty in every link of the chain reaching back to the times of the apostles. He believed the doctrine of tradition to be the oldest form of heresy. The second Romish standard of faith was the authority of the Church. They were incessantly told to hear the Church. But what was the Church, and where was the Church? They were told the Catholic, the orthodox Church. But what was catholicity or orthodoxy? They were told the voice of the universal church, speaking by her bishops. But then the bishops contradicted one another. Then they were thrown back upon another fallacy. They were told that it was the voice of the general councils. But there again they found the utmost discord, and discord upon points of vital moment. Then, therefore, how utterly unsafe and unreliable were the Romish and Ritualistic standards of faith. On what fragile and baseless ground they raised their whole superstructure. They might as well be left to human reason, or to gather truth as best they could from the blotted pages of history. If they were to grope their way to the haven of truth and rest by their darkened candles, they should indeed grope in the darkness and stumble as men who could not find the written revelation. He had given them a fixed, invariable standard of truth, to which they did well that took heed. The doctrine of the Church of England was that the Scriptures alone set up the standard of faith, and that was the standard which was held up by the old fathers. It was not a new standard. There was an idea in the minds of many people--and he wanted to shake it out of their minds, if possible--that the Reformation brought in something new, that Protestantism was a new thing. Nothing of the kind. He maintained that the oldest standard of faith was the written Scriptures. Once let a Church cease to steer by the chart which God himself had given to guide her across the waves of this troublesome world to the haven of truth and eternal rest, and so have no safeguard against the rocks and quicksands, meteors of the night would be mistaken for stars of heavenly light, and she would be at sea, upon the ever-shifting ocean of human sentiment, without a helm, without a pilot. Would to God men would lay it to heart, for alas, there was a fearful going back to notions which they thought belonged to past times, past never to return. (Applause.)--*London Record*.

THE REFORM OF CONVOCATION.

The Association for Promoting the Reform of Convocation has prepared the following petition to the Queen:--
To Her Most Gracious Majesty Victoria, by the Grace of God, Queen of Great Britain and Ireland, Defender of the Faith, &c.

May it please your Majesty--

We, the undersigned clergymen and laymen of the Church of England, being convinced that it is highly desirable that the Bishops, clergy, and laity of the English Church should meet together, in some manner recognised by law, to discuss the best means of promoting the wellbeing and increasing the efficiency of the Church of England, without detriment to the Royal Prerogative, or danger to the union of Church and State, humbly approach your Majesty with the earnest prayer that you will be graciously pleased to issue a Royal Commission, which shall inquire and report upon the best method of creating a body of lay members of the English Church, which may, in conjunction with the Convocations of Canterbury and York (duly reformed, and for that purpose combined), prepare and submit to Parliament from time to time such measures as they may deem best calculated to effect those objects.

And your petitioners will ever pray, &c.
(Signed) F. Exon; J. C. Liverpool; J. Manchester; H. Worcester; E. Dover; W. Walsham Bedford; John Mitchinson (Rt. Rev.); Ashton Oxenden (Bishop) &c., &c., &c.

It is very much the habit of some persons when talking of Ireland to ignore the existence of nearly a million and a half of Protestants out of the five millions composing the population, whose patriotism and loyalty have shone out brightly through the gloom which has brooded for the past few years over that country. Dr. Manning is

one of those wilfully-blind class of people; and in putting, as he says, "even one stone into the wall of the Church at Cahergiven, by the birth-place of Daniel O'Connell," he gives expression to his opinion of what Irish patriotism is. "An Irishman," he observes, "loves Ireland not only with the natural love of a son to a mother; the sorrows, wrongs, afflictions, the patience, dignity and martyrdom of Ireland for the faith, all mingle with his patriotism to purify and elevate it to the supernatural order." Fine words these; but the "patriotism" here referred to is that of slavish devotion to Rome, which no true lover of his country could feel, and which has been the real source of Ireland's greatest miseries. However, Dr. Manning proceeds to say concerning these words of his: "They are to my mind a true description of Daniel O'Connell, who, in the Cathedral of Canterbury, knelt down and kissed the stone where our greatest martyr, St. Thomas, received his crown, declaring him to be the greatest patriot that England ever knew." If this be the Romish test of patriotism, the fewer "patriots" of that class there are in England the better for its freedom, happiness and prosperity. Meanwhile Protestant patriotism is manifested by love of country allied with love of truth, and its fruits are good order, industry, loyalty, and freedom; but these of course are nothing in comparison with subjection to Rome.--*Rock*.

The *Weekly Times* has an article on "The Jesuit Invasion," in the course of which it says:--"The rapidity with which the new invaders have established themselves all over the country is only equalled by the stealthiness accompanying it. England is so honey-combed by the various religious orders expelled from the Continent, that we must be prepared for the usual results invariably following a similar state of things elsewhere. The Jesuits may profit by their severe lessons in Germany and France, and refrain from interference with internal politics, but experience forbids the hope. If their tactics are found intolerable in Catholic States, it is not likely their intriguing spirit will abate in a land whose faith is in absolute antagonism to their own. It would be foolish to ignore the dangers which a revival of monastic institutions on a large scale would bring about. Far easier to nip the growing evil than wait till priestcraft has once more struck root in our social system. There has been so far no general desire to impose restrictions or supervision over monasteries and nunneries, chiefly because they were few in number and incapable of mischief; but at the rate these communities are now settling down in all directions, Parliamentary control and inspection becomes a necessity, which the longer delayed will be the more difficult to impose and carry out."

MESSRS. MOODY AND SANKEY AT CAMBRIDGE.

(From the Special Correspondent of the *London Record*.)

The University of Cambridge has just had a new experience. Probably since the days of Charles Simcoe no such stir has been felt here amongst all ranks concerning the all-important question, "Dost thou believe on the Son of God?" Cambridge has been the mother of many a great preacher, and many a great preacher has visited her from near and far; but never before, through her long life, has she sat at the feet of teachers at once from a distant land and unacquainted with human learning. Messrs. Moody and Sankey began their mission in the University on Sunday, the 5th of November. Let us cast a glance across their eight days' work, and review briefly its effects as at present seen. Have they laboured in vain? Has their teaching been sound? Has the result of their mission been only excitement?

That they have gained a vast influence over the junior members of the University is evident from the following facts:--Their first meeting, held in the Corn Exchange, was disturbed by the unruly and irreverent conduct of a section of undergraduates, who cheered and laughed and even hooted at the most solemn passages in Mr. Moody's address and in Mr. Sankey's hymns. During the evenings of the week meetings were held in the Gymnasium, a hall capable of holding perhaps 600 men. The first of these were poorly attended. There were, at first, some signs of latent irreverence; but these disappeared as the strong, sober, heart-searching address (on the necessity of the New Birth) went on. The next meeting was better attended; and each successive gathering showed the growing interest with which "the things concerning the kingdom" were viewed, and the increased respect for a teacher who spoke straight to the point, telling plain truths plainly, and with an unmistakable sympathy glowing through all plainness and even roughness of speech. Sunday came again; and at 8.30 p.m. the Corn Exchange presented a grand sight. It was as full as on the night of disturbance and failure; about 1,500 undergraduates, or rather more than the half of all the junior members of the University, were within its walls. Earnest and reverent attention reigned supreme. Many of those (I speak of precise facts) who but a short week before had laughed and scoffed, were now praying; the singing arose from one man; each prayer was answered by a deep and hearty "Amen." And when Mr. Sankey sang those truly thrilling hymns, "Nothing but leaves," and "O, the clanging bells of Time!" the silence was perfect. Mr. Moody rose, and it is not too much to say that every face was turned to him with a deep solemnity of attention, many showing, by an unmistakable look, their desire to learn more of "the way of peace." His words, absolutely un hindered, rang through the building, and every heart seemed stirred to its depths; then they fell like oil on troubled waters, telling of "that peace which the world cannot give," but which springs from personal trust in a risen Saviour. His address was a masterpiece of truth, put in what may be called with reverence a commonsense way. At its close, after a prayer had been offered, all who felt they had received a blessing during the week, or who wished to learn more of "the way of salvation," were asked to go into the inquiry room (a large annexe, holding quite 300 men), that they might there be spoken to individually, if possible.

It was indeed a soul-moving sight to watch the crowds who flocked in. The room was filled to the corners. Many more were there than had on the previous Sunday tried to upset the meeting. In fact, amongst the "inquirers" were seen some of those very men.

It is indeed a grand sight anywhere to see any man take a stand for the right and for the Saviour; but how singularly so to see so many young men conquer the "fear of man" and step boldly out on the Lord's side, saying by their action, "We long to be followers of the crucified;" young men, too, who in their generation will find almost innumerable opportunities of influencing others for the truth. On all sides of us the effect of this work is manifest. Amongst others, that which may well head the list is the marked increase in the attendance at the "Daily Prayer-meeting." A higher tone of spiritual life is noticeable in many men—greater prayerfulness; and let it be specially observed as a very practical proof of blessing, greater diligence in daily study; many who knew not the Lord now gladly but humbly call Him their Saviour; and many who laughed at all religion are now anxiously asking, "What must we do to be saved?" Is there no excitement in all this? People often accuse mission preachers of working up undue excitement. But what real Christian would not rather see a man excited at the conviction of his guilt before God than calmly dreaming away his life in that apathy which leads through the very middle of the "broad road" to ruin? There certainly has been no "undue excitement" in these meetings at Cambridge. The hearers have preserved the quiet and intelligent demeanour of men trying seriously to gauge the worth of the words they heard, and the Evangelist has spoken calmly, where calmness was needed; energetically, where energy was needed; earnestly, lovingly, and truthfully at all times; and if ever he showed any excitement it was never the least of the balance.

But what does Mr. Moody preach? Many were saying before his arrival that his teaching was seriously in error, but few bear witness against him now. He is emphatically a preacher of "the Word," drawing all his teachings from it, and absolutely refusing to support anything that is not provable thereby. Who can find fault with one who preaches "the Gospel"? And if any man does so it is Mr. Moody, for he tells us just the old Pauline truth that Jesus Christ died for our sins, and rose again for our justification; that those who believe in Him have life through his name, and that therefore we must "follow his steps," since we are not our own, but are bought with a price. If it is wrong to teach this, to the end of the world, let every man be silent, for we shall never originate a better Gospel than this good news, be our philosophy or our Church theory what it will. In the nineteenth century, no more than in the first, do men gather grapes of thorns or figs of thistles. Is it not evident, then, that the sweet grapes just gathered in Cambridge are the fruit of "the true Vine," whose husbandman is God the Father?—*London Record.*

We learn with much satisfaction that a princely gift has been made to the Bishop of Liverpool for the benefit of his diocese. Mr. Charles Groves, of Liverpool, has intimated to the Bishop that he is prepared to place the sum of £10,000 at his disposal for building new churches. We understand that the only conditions Mr. Groves annexes to his gift are, that any church or churches built shall be placed under the patronage of the Simeon Trustees, or of the Church Patronage Trust, and that the present Bishop shall have the first appointment. Mr. Groves has stated his intention to adhere rigidly to these conditions.—*London Record.*

Mr. W. H. Smith, M.P., has given £500 towards the enlargement of the parish church at Portsea. It is the church in which Charles Dickens and Isambard Brunel were christened. In the churchyard were interred the bodies of many of the men drowned by the capsizing of the Royal George at Spithead.

Church Bells says:—On Saturday, 4th November, an application for the release of Mr. Green was made by the Bishop of Manchester before Lord Penzance, who expressed his surprise that such an application had not been made before. After a long recital of the facts of the case, the learned Judge said:—"The Court, having exacted obedience to its decree, is well satisfied to be able, by a reasonable interpretation of the statute, to put an end to an imprisonment which Mr. Green appears so little anxious to put an end to himself. So long as Mr. Green was Vicar of Miles Platting it was necessary to detain him in prison to prevent his open disobedience to and defiance of the Order which the Court had made, that he should forbear from all performance of Divine service in his parish. When he ceased to be Vicar of Miles Platting the necessity for his imprisonment ceased also. Anything like an attempt to obtain from him a recognition, however tardy, of the duty which he owes to his Sovereign and to his country, in rendering a willing compliance to the laws under which he lives and under which he held his preferment, would involve a struggle with him entirely beneath the dignity of the Court. I, therefore, pronounce Mr. Green to have satisfied his contempt, and I direct the Registrar to affix the seal of this Chancery Court of York to a writ of deliverance in the form prescribed by the Statute." The condition of things at Miles Platting would seem to be melancholy in the extreme. The Rev. Henry Cowgill, formerly curate to Mr. Green, has been appointed to the vacancy.

A "Constant Reader" of the *Christian World*, referring to Mr. Spurgeon's recent sarcastic utterances with regard to "printed prayers," says:—"Now, Sir, does any one believe that God requires a printed petition to be read? Is it not more fair to say that some of His children feel that they can come to Him better with a printed form than by the rambling utterances of one who has not given five minutes' thought to the subject of his petition? In principle I am in favour of free prayer, but I am bound to confess that half the free prayers I hear are less fitted to aid true devotion a thousand times

than any form of printed petition I have ever seen. So many of them appear to be speeches which are aimed at the people, on behalf of God, rather than petitions to God on behalf of the people. When many of our best Free Churches are beginning to find that a modified form of the Church of England Liturgy is more helpful to devotion than a service of unmixt free prayer, is it not too late in the day to uphold the cause of free prayer by any but real argument?"

The death of the Earl of Harrowby is a loss to many of the leading societies. The Christian Evidence Society has passed a resolution expressive of its deep sense of the value of his services.

A new wing in the Royal Kent Dispensary is to be erected as a memorial to the late Canon Miller, of Greenwich.

The Bishop of Worcester has given the patrons notice that, under the Public Worship Regulation Act, the benefice is vacant. It appears that the three years have expired from the date of the monition against the vicar, the Rev. R. W. Enraght, for ritualistic practices.

It must be reckoned a very distinct gain to the cause of Protestant truth that the Ritualists have at length given up the Prayer-book. The President of the English Church Union took this line distinctly at the Church Congress. In a paper called "Proposals for Liturgical Improvement" Mr. Wood deprecated the English Communion office as "meagre" and "open to grave objections." Of course it is, from Mr. Wood's point of view, and we are glad to see that he has the honesty and manliness to avow it, instead of trying, as the party have been vainly doing for so many years, to prove that the Prayer-book is on their side. What, however, is Mr. Wood's remedy for the "meagre" and "objectionable" service now by law established? Not its abolition; that is unattainable. Not its alteration; that is hardly more possible. No, says the president of the E.C.U., let us who object be free of it altogether. Let Protestants use it and enjoy it; but for us Catholics, give us leave to use at our pleasure the First Prayer-book of Edward VI, and we will be content. That is to say, legalise at once the "Mass" of the dark ages and the Holy Communion of Primitive and post-Reformation times in the same Church.—*Rock.*

The Pope is about to confer the somewhat shadowy honour of canonisation upon the once-famous Chancellor of England, Sir Thomas More, and also upon the less brilliant but equally determined opponent of the English Reformation, Bishop Fisher. Whatever may have been More's prejudices to reformed religion, he was as a man a noble character. The brutality of his Royal master did more to damage the cause of truth than anything which More may have ever attempted in the way of argumentative discussion. The execution of the English Chancellor has inflicted an indelible stain upon the memory of the King. The death of the Bishop of Rochester was equally abhorrent to all good men and true, but we must never forget where Henry VIII. received his lessons in faith and morals. A Protestant he never was except in name. He lived and died a Roman Catholic at heart, and as bad a specimen of his real creed as Sir Thomas More was a bright and shining one. It makes no matter what may have been the outward profession of More, his life proved that he possessed a manliness and a loving sweetness of character, in spite of Church and creed, that must always commend him to every upright and honourable mind. His character was a beautiful testimony that the grace of God is not confined to mechanical forms or boundaries of man's creation. The Pope could hardly have selected a better specimen of human goodness, though it may be doubtful what "the Devil's advocate" may have to allege against the proposed suggestion to place More among the company of the Romish saints.—*Rock.*

OXFORD, Nov. 15th, 1882.

The visit of Messrs. Moody and Sankey is now occupying the chief share of our thoughts, and is, we trust, the subject of many fervent prayers all through the country. It would be premature as yet to speak of results, though even if their work were to end to-night it would be far from fruitless. But next week will be a more convenient time for a full description of their visit. It is enough to say here that there can be few places in England where these evangelists have had to contend with more fierce prejudice. They have been denounced in sermons, organized attempts have been made to interrupt some of their meetings, and yet, according to their own testimony, there is no place in which they have been more encouraged, opening their campaign, nor have I any doubt their faith will be abundantly rewarded. It is certainly remarkable that in the week on which final examinations begin undergraduates to the number of two or three hundred a night have been induced to attend purely religious meetings.—From the *London Record* Correspondent.

UNITED STATES.

FIFTY YEARS A BISHOP.

Church Bells says, fifty years ago, when the Protestant Episcopal Church was a comparatively small organization in the United States, four of its clergy were consecrated bishops in old St. Paul's Church on Broadway. But one of these four bishops is now living, and on October 31, he presented himself at the church to receive the congratulations forwarded to him from all parts of the world. It was the fiftieth anniversary of the consecration of the Right Rev. Benjamin Bosworth Smith, and it was commemorated by a large gathering of clergymen and friends from different parts of the country. Precisely at eleven o'clock in the morning, Bishop Smith arrived at the church and was escorted to the chancel by a committee of clergymen who had been waiting to receive him. Inside the chancel, were Bishop Potter; Bishop Clarke, of Rhode Island; Bishop Howe, of Central

Pennsylvania; Bishop Dudley, of Kentucky; Bishop Gallaher, of Louisiana; Dr. Henry C. Potter, rector of Trinity parish; Dr. James Mulchahey, rector of St. Paul's; Dr. Watkins, and the Rev. William White Montgomery, who acted as Bishop Smith's chaplain.

When the aged Bishop had been seated and everything was in readiness, the services opened with a hymn. Prayers followed by the Right Rev. Bishop Potter, after which the choir sang an anthem. Dr. Morgan Dix then read an address from the Bishop of New York and a committee of clergymen of the diocese. The address was engrossed and beautifully illuminated, and after it had been read it was handed to Bishop Smith. The presentation of a chalice and paten, appropriately ornamented with reference to the occasion and with a neat inscription, followed, after which Dr. Potter read a paper signed by the House of Bishops of the American Church, of which Dr. Potter is the secretary. A letter of congratulation from the Right Rev. Christopher Wordsworth, Bishop of Lincoln, was next read, conveying to Bishop Smith salutations from all the bishops of the Church of England. Congratulations were also read from the bishops of the diocese in Kentucky by Bishop Dudley, who is Bishop Smith's assistant. The Rev. W. F. Watkins presented an address from the Church Temperance Society, announcing that Bishop Smith was its first president and offering hearty congratulations to the aged prelate.

But little surprise will be felt that the Rev. Henry Ward Beecher has finally severed his connection with the New York and Brooklyn Association of Congregational Churches. This decisive step was, it appears, taken last week. Mr. Beecher made a statement of his views, from which it was understood that he rejects the doctrine of the Atonement, as well as that of original sin. He has not, however, at present abandoned his belief in the Divinity of our Lord. The most painful feature connected with Mr. Beecher's withdrawal is the statement which is made that a general feeling prevailed at the meeting that his separation was not necessary. One speaker said Mr. Beecher was "as truly Evangelical as any other minister," and this remark is said to have been much applauded. It would therefore seem that, according to some American Congregationalists at any rate, it is not necessary to accept the Atonement in order to be "truly Evangelical." We can only look upon Mr. Ward Beecher as being more honest than many of his brethren.—*Rock.*

A Universalist paper says: "We do not like many things done by and in the name of the Episcopal Church. But when we learn that they propose to raise a million dollars, the interest of which shall go toward church building, we rise and avow our respect."

CANADA.

In June last the Bishop of Saskatchewan visited the C. M. S. Station at Stanley on the English River, of which John Sinclair, a Cree Indian, is now pastor. The Bishop confirmed ninety-four Christian Indians there and at Pelican Narrows.

The new Missionary Bishop of Algoma has entered on his work. The *Church Guardian* describes his visit to the Indians on the Nipigon River. After matins he baptized four children, using, to the delighted surprise of all, the Indian language; after evening prayer, he confirmed eight persons. On the morrow, a village feast was held: "all the Indians assembled near the mission-house." Their bakings-pans were stones, their spoons made of birch-bark, their cups old black camp-kettles, of knives there were two or three, of forks, plates, and dishes there were none. Before the feast the men performed a war-dance; after the feast the women, with sharp, sweet voices, sang a war-song. Almost all the Indian here can read their New Testament and Hymn-book.

THE LORD'S PRAYER.

In it we have—stripped of all secondary or adventitious elements—the concentrated spirit and essence of prayer, a brief epitome of all the topics that prayer should embrace, a condensed expression of all those desires of the heart that should go up to God in prayer. It is not a prayer for any one period of life—for any one country—for any one age. The child may lip its simple sentences as soon as it knows how to pray; it comes with no less fitness from the wrinkled lips of age. The penitent in the first hour of his return to God, the struggler in the thick of the spiritual conflict, the believer in the highest sorrows of his faith and love, may take up and alike use this prayer. The

youngest, the oldest, the simplest, the wisest, the most sin-stained, the most saintly, can find nothing here unsuitable, unseasonable. It gathers up into one all that they can and should unite in saying as they bend in supplication before God.

HELPERS OF GOD.

The Bishop of Meath, writing in the *Church Sunday School* for October last says:—"I remember speaking not long ago to a well-known English clergyman, whose work has been signally blessed of late by God. 'Ah!' he said, it was not until I began to feel that I was being used by God, that I began to find myself really useful. Once I did my work, conscientiously, no doubt, but after a perfunctory fashion. Crowds flocked to hear me preach, and yet I neither expected nor did I see much fruit as the result. But since I have come to believe that I am an instrument in God's hand, I have also come to see what, through so unworthy an agency, God is able to effect." And from the day when it was first published on the mount, as our Lord's own directory for prayer, down through all these eighteen centuries, it has been the one single golden link running through the ages that has bound together in one the whole vast company of the prayerful. Is there a single Christian now living upon the earth—is there one among the multitude of the redeemed now praising God in heaven who never prayed this prayer? I believe not one."

The REV. DR. HANNAH.

The Committee of the Bible Society in Sydney propose having annually a Children's Sunday, in which the work of the society can be brought before the Sunday Schools. The idea is a good one, and should prove very useful in teaching the children the importance of helping the work.

SUBSCRIPTIONS RECEIVED.

The MANAGER acknowledges with thanks the following subscriptions, received from 30th December to 29th January:—

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[In January issue, for "Mr. W. Dune 5s.," read, "Mr. W. Druce 5s."]

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St. Paul's, Burwood	...	15 1 2
Narellan	...	1 17 10
Cobbitty	...	2 7 9
Cabrarnatta	...	0 10 6
Milton	...	2 17 1
St. Saviour's, Redfern	...	3 17 6
Nowra	...	2 13 7
Terrara	...	1 2 3
Balmain West	...	8 14 4
Trinity Sydney (Christmas day)	...	3 8 9
Penrith & South Creek	...	6 2 7
Castle Hill	...	6 12 11
Prospect and Seven Hills	...	6 17 11
Ashfield	...	4 14 3
Kiama	...	1 7 0
Berrima	...	5 0 9
Hartley	...	1 0 0
Randwick	...	11 1 7
St. David's, Surry Hills	...	27 12 10
S.S. Simon and Jude	...	4 6 3
St. Michael's, Surry Hills	...	9 11 11

£80 5 5

COLLECTIONS FOR INFIRMARY CHAPLAIN.

Trinity, Sydney	...	12 10 0
Burwood, St. Luke's	...	6 3 4
Darlinghurst	...	18 0 0
St. Michael's, Surry Hills	...	22 2 0
Cathedral	...	20 12 0

£59 7 4

COLLECTIONS AFTER CONFIRMATION.

Berrima	...	5 0 6
Liverpool	...	2 0 0
Kiama	...	2 3 7
Terrara	...	1 5 0

£10 9 1

SUBSCRIPTIONS.

The Very Rev. the Dean	...	10 0 0
Mr. W. H. Dunster	...	4 0 0
Exors. of late Mrs. C. Allen	...	1 0 0
William Fryer, junr.	...	0 12 0
Bishop of Sydney to 31st Decem- ber 1882	...	50 0 0
Mr. W. Russell	...	1 1 0
Mr. J. Sandy	...	1 1 0

£67 14 0

SPECIAL COLLECTIONS.

Macdonaldtown	...	7 0 0
All Saints, Woollahra, thanks- giving for rain	...	17 6 3

£24 6 3

AUXILIARIES.

Bowral	...	6 12 6
Newtown	...	35 10 0
Kiama	...	24 0 6
Ermington	...	11 2 1
Paddington	...	11 15 6
St. David's, Surry Hills	...	47 7 2
Cathedral	...	100 0 0
Penrith	...	17 6 0
St. Barnabas, Sydney	...	20 0 0

£516 7 0

Randwick.

Collected by Mrs. Alfred Cook.

Mrs. Hogg	...	1 1 0
Mrs. See	...	1 0 0
Mrs. J. Tait	...	0 10 0
Miss Tait	...	0 10 0
Mrs. Benjamin	...	0 12 0
Madame Dutruac	...	0 6 0

3 19 0

Kangaroo Valley.

Childs Card, Collected by Miss Osborne.

Miss Osborne	...	0 2 0
" L. Osborne	...	0 2 0
" M. Osborne	...	0 2 0
" Deany	...	0 2 0
" W. Bowman	...	0 2 0
" L. Cox	...	0 1 0
" L. Chronbadger	...	0 1 0
" A. Chronbadger	...	0 1 0
" L. Morgan	...	0 1 0
" A. Morgan	...	0 1 0
" E. Morgan	...	0 1 0

Collected by Miss Hughes.

Mr. and Mrs. Alick	...	5 0 0
Osborne	...	0 8 0
Mrs. Chronbadger	...	0 8 0
" Morgan	...	0 5 0
" Cox	...	1 0 0
Rev. G. H. Murry	...	0 12 0
C. T. Osborne	...	0 2 0
W. Bates	...	0 2 0

8 11 0

Shoalhaven.

Collected by Miss Hall.

Mrs. Edwards	...	0 9 0
Mrs. Elder	...	1 0 0
Miss Elyard	...	1 0 0
Mr. Hall	...	1 0 0
Mr. W. Wells	...	0 12 0
Mrs. Scott	...	0 10 0
Mrs. E. E. De Mestre	...	0 5 0
Mrs. Best	...	0 12 0

5 8 0

Castle Hill.

Collected by Mrs. Jermer

E. A. Thorne	...	0 12 0
E. G. Thorne	...	0 12 0
M. J. Thorne	...	0 12 0
E. E. Thorne	...	0 12 0
A. E. Thorne	...	0 4 0
E. Cox	...	0 6 0
Mary Allsopp	...	0 12 0
Emily N. Thorne	...	0 12 0
Box at Darcy Hey	...	1 5 3

8 7 3

St. Mark's.

The Hon. Sir John Hay	...	5 0 0
The Hon. Henry Mort	...	10 0 0
Lady Innes	...	3 3 0
The Hon. W. A. Brod- rib	...	5 5 0
Mrs. T. S. Mort	...	10 0 0
The Hon. John Marks	...	5 0 0
Messrs John Gray	...	2 0 0
W. E. Trickett	...	2 2 0
Mr. Christopher Newton	...	10 10 0
" John Newton	...	5 0 0
Hon. Edward Knox	...	100 0 0
Mr. E. W. Knox	...	5 0 0
" John Sledge and Family	...	2 12 0
" J. S. Sledge	...	1 1 0

166 18 0

St. John's, Darlinghurst, 3rd List.

Mr. J. F. Holle	...	5 5 0
" W. G. W. Freeman	...	1 1 0
" A. Stanger Leathes	...	3 3 0
Mrs. Broadhurst	...	2 0 0
Miss Broadhurst	...	0 12 0
Mrs. Sea	...	0 12 0
Mrs. R. Thorne	...	5 0 0
Mrs. Kyngdon	...	1 1 0
Miss Kyngdon	...	1 1 0
Mr. W. Spear	...	2 2 0
Mrs. Wingate	...	20 0 0
Captain Eldred	...	1 1 0
Mrs. Eldred	...	1 1 0
Mr. W. Buchanan	...	5 0 0
" J. R. Scroggie	...	1 1 0
" M. H. Stephen	...	10 0 0

60 0 0

H. EDWARD A. ALLAN,
Hon. Sec. and Treasurer.

Interest on Loan to Cathedral
Deanery Building Committee... 3 0 0
STIPENDS1314 17 1
CATECHISTS' SALARIES26 19 1
Interest on Deposit for Cobbitty... 4 0 0

Receipts for the Month ending
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AND DEATH,
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Cooper Scholar, 1882; Lithgow Scholar,
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1880. George Edward Rich, Esq., Sydney
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Law or Matriculation Examinations in March
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THE

Church of England Record.

PUBLISHED MONTHLY.

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SYDNEY, THURSDAY, MARCH 1st, 1883.

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NOTICES TO CORRESPONDENTS, &c.

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

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

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

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

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

RECEIVED FOR CHINESE MISSION.—MR. C. A. Sherwin, 10s.

THE BUTCHERS' SUNDAY.

We are glad to see that the Butchers are again
trying to bring about the general closing of their
shops on Sunday. Movements of this kind have
been made and with good intentions on several
previous occasions. So far as our memories serve
the first attempt was made at the Glebe and the
south end of the city in 1857. It promised to be
successful as all the butchers except two or three
undertook to close from 12 p.m. on Saturday till
6 a.m. on Monday morning. There were a few
however who stood out and refused to act with the
rest. And the effort failed through want of unanim-
ity. We remember another movement some 16
or 17 years ago in the city. But it failed from
other causes. One was the refusal of the customers
to accept the meat which they ordered on Saturday
night. We know an instance where it was sent
back by several customers with a peremptory
refusal to have it until Sunday morning. In
consequence of this the butcher was compelled to
serve them as they demanded, or lose many of his
most valuable customers. Glad would he have been
of the day of rest, but they would not let him. We
think that more recently still a third effort was
tried, and failed. What is wanted is a firm and

unflinching determination on the part of the Trade
to shut up their business. And let them not wait
for all. Let the principal shops set the example,
and not be deterred by a few greedy people who
will pander to the idle and thriftless habits of the
improvidents and dissolute who will not look a few
hours ahead and make provision for the morrow.
We have heard something about legislation being
necessary. We say to those who want the Sabbath,
Legislate for yourself. Boldly and bravely, like
men, resolve that you will act as the law of God
commands, and you will require no earthly legisla-
tion. Your customers must accept your decision.
And they will soon begin to feel that it is a right
thing that you demand, right and good for your-
selves, your families and the country at large.
Why should you toil for seven days when six
suffice?

It is now forty-seven years since we, who write
this, began to keep house. And we have never,
during that time, found it necessary to make use of
a butcher's shop, nor have we ever but once, and
then through a terrific storm which prevented the
butcher from reaching our house on Saturday
evening, permitted any meat to be brought to us
on Sunday. And we have never found any incon-
venience in such an arrangement, though we have
had at times a good many mouths to feed. All
that is required is a little careful foresight and pro-
vision. And this is one of the ways in which we
can show what our principles are, and that we have
no wish or desire to oppress our fellow men for our
own selfish indulgence.

DRUNKENNESS IN PARLIAMENT.

The Herald says: "Lately we have noticed with
deep regret hon. members in conditions that seemed
to supply ample evidence of the need of amendment
in the laws under which intoxicating liquors are
dispensed." It is possible, from this, that reporters
have seen more than they dared publish. Is it not intol-
erable that representatives of the people should so far
forget themselves as to be the worse for liquor within
the precincts of our Halls of Legislature? How can they
with clear heads be making laws, or discussing public
questions if they "put an enemy into their mouths to
steal away their brains?" These men are in some
manner shielded. If they were working men the
police might arrest them and they would be punished
at the court. There appears to be one law for members
of Parliament and another for the poor. We earnestly
hope that some patriotic member, when the next case
occurs, will openly call the speakers attention and
name the offender; the matter would then appear in
Hansard and the newspapers. As it is the names are
withheld from the public, and all is hushed up. If
the names were published constituencies would know
of the doings of their representatives and at the next
election could take effectual measures to prevent being
again similarly disgraced.