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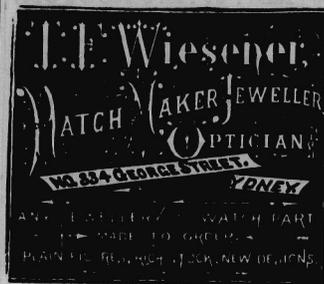


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NOTICES TO CORRESPONDENTS, &c.

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

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

Subscriptions for the current year are now due.

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

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

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

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

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

INQUIRER ASKS—(1) Can you give the real signification of the
Eastward Position? (2) In the event of the Chancel being in the
western portion of the Church, would a Clergyman adopting that
position turn his back to the "Lord's Table"?

The above inquiries have often suggested themselves to us. As a
matter of fact, it will be found that it is the position of the chancel
and not the point of the compass that regulates the direction towards
which our eastward-turning friends face.

SCRUTATOR—Anonymous contributions unnoticed.

PUBLIC NOTICE.

Mr. J. B. Stormer late of the *Redfern Times* and *Dubbo Express*
has been appointed Business Manager of this paper.

THE PROGRESS OF THE DIOCESE.

THE Report of the Standing Committee upon the
progress of the Diocese during the last twenty-five
years has been laid before the Synod. We regret
that we have not room for it in our present issue.
It was asked for by a motion in the last Session, in
consequence, we believe, of disparaging remarks
which were made in some quarters relating to that
progress.

The report enters into a variety of particulars
which shew the extent, as well as the directions, in
which that progress has been made. And there is
undoubtedly much cause for congratulation. A
much more complete report might have been pro-
duced, if the Committee had had access to further
records. But in many cases the work done was not
capable of documentary proof; in others, those who
might have supplied it have passed away; and the
illness and absence of the Bishop are a third cause
why the evidence is not fuller, as his Lordship
would have been able to supply much information.
But notwithstanding these drawbacks, the Report
as it is, must be regarded as highly satisfactory.

Our readers will bear in mind that when the pre-
sent Bishop arrived in the Colony, in May, 1855, the
Diocese of Sydney embraced all the territory which
is now comprised in the Diocese of Goulburn and
Bathurst, as well as that which now forms the
Diocese of Sydney. Seven years after he took
measures for the division of the Diocese, by
separating all the Southern portion within certain
limits into a new See. For the growing wants of
that portion required it. Seven years later a similar
course was pursued with reference to the Western
and South Western parts. And the Diocese of
Bathurst was the result. These are two important
factors in the Church's progress.

But turning to the facts stated in the Report, in
evidence of the progress made, we find an increase
in Churches and Church Buildings in which Divine
Service is held to the extent of 185, accommodation
being provided in them for over 30,000 persons.
Fifty-one of these are substantial, and some of them
fine ecclesiastical edifices. The Cathedral was in
1855 roofless, nor were the walls ready to receive
the roof. Upon that alone upwards of £42,000 have
been expended, within the period referred to; and
upon the other Churches probably not less than
£100,000. There have been 30 new Parsonages
built, making the total of 52: of School-houses 30,
at a cost of about £24,000. The number of the
Clergy has risen from 54 to 105, while 30 were
transferred under the Diocesan arrangements
attending the formation of the new Sees to Goul-
burn and Bathurst. In this church extension the
Church Society has been an important agent. It
has been the means of raising £70,000 (in round
numbers) for its General Fund, while it has dis-
tributed £132,000, contributed by the Parishes and
Districts for Stipends to the Clergy and Catechists
employed in the Diocese. Both St. Paul's and
Moore College have been founded, and no less than
138 Clergymen have been supplied to the Dioceses
of Australia by means of the latter. St. Catherine's
Clergy Daughters' School, which was founded by
the Bishop and Mrs. Barker, in 1856, has furnished
130 daughters of Clergymen with such an education
as they could not otherwise have secured for them,
at a small cost. And the Institution has been en-
dowed to the extent of £5617. Synodical action has

been introduced, and the organization of the Church thereby improved, and placed upon a surer basis. The present Income of the Diocese, according to the Statistical return in last year's Synod Report at £55,000; only about £500 being received from State or Public Funds. Surely all these facts without dwelling upon the others which are given in the Report are evidences of important external progress.

It may be said—But what of the spiritual? We do not know that this could be made the subject of a Report to the Synod. It might be practicable to give the average number of attendants at Church, the average number of Communicants, the number of Sunday School Teachers and other persons engaged in work of a spiritual nature. But such returns would fail to convey any proper and accurate estimate of the spiritual results. There are elements which only the light of a brighter world can display.

The members of the Church in this Diocese may well look back upon the past quarter of a century with thankfulness for what has been effected. We have had a Bishop whose advent was signalized by very zealous efforts to supply the necessities of his people, and who strove hard and thought much of the best way of doing it. He began by making himself acquainted with them, by personal visitation of all parts of his Diocese, and where he could not go himself by sending his Chaplain, the Revd. Edward Syngé, to ascertain the true state of things. With the aid of some of the more zealous of the Clergy and Laity, he established the Church Society, which has ever since been the handmaid of the Church in providing the means of her extension. And soon Churches and School Churches began to rise, and Clergymen from England to take charge of new Districts. There was a new life infused by these means, and the Divine Blessing upon them, into our Church operations, and when the Bishop left for England after seven years labour, he was enabled to state in his charge that 84 new Churches and Places for Divine Worship had been opened since his arrival. A like vigour and anxiety to supply the spiritual wants of the Diocese has marked his Episcopate all through; and was never more evident than during the last year.

We echo however, notwithstanding this progress, the remarks of the President of the Synod, at the opening of the Session, that the demands for further extension are strong and urgent; and that if our Church is to keep pace with the wants which exist, and which are growing upon us continually in a new country like ours, there must be much greater liberality on the part of the Laity, and more systematic giving by all classes. It is only so that we shall be able to keep pace with the times, and provide for the growth of the Church with the growth of the population. We do trust that his remarks also upon the responsibilities of the Church of England in this land will not be lost sight of.

THE SMALL-POX SCARE.

OUR city has just had a scare. Signs of the invasion of a deadly foe to human life have appeared. And human life is such a precious thing that the smallest prospect of any sweeping attack upon it is enough to throw nine-tenths of the population into a feverish uneasiness. "What will the friends of Chinese immigration say now?" is often asked. The "almond-eyed Celestials" seem to carry their vegetables about with a look of pitiable anxiety upon their yellow faces. And the lot of poor "John" becomes harder still if he dare to muffle up

his face from the westerly wind. He is at once reported to a police-officer. He may think himself peculiarly fortunate if he is not instantly thrown into an obsolete omnibus and carried thence in a superannuated boat to quarantine, both omnibus and boat being afterwards burnt. The men who row him down the harbour will not be very pleasant companions during the term of quarantine banishment from society which their enforced proximity to the invalid's person will entail upon them. The poor doctor who has felt the pulse and examined the tongue of one of the objects of national suspicion has been incarcerated in the same house, his bed and bedding being flung after him by a hastily retreating constable. Well, all this seems to indicate a remarkable vigilance on the part of Government. At any rate, the *Sydney Morning Herald* thinks so. A few irrepressible people have indeed been wondering why the Government or the Municipal authorities have allowed such offences against sanitary laws as "Little Canton" and many other similar English disease dens to continue and increase amongst us. It is not very pleasant to think that, after all the fuss that has been made over one or two discovered cases, there may yet be in many an ill-drained unwashed tenement the malignant germs of some such epidemic as seized upon London some years ago. It is a well attested fact, which we would commend to the impartial scrutiny of the Sydney public, that Godlessness suddenly became of very little account during that sifting season. It is astonishing how little attention is paid to a Free-thought lecturer when there is small-pox in the house. But it is, after all, only a supposition that he would be in the house. Now that we come to think of it, the disciple of Bradlaugh, or Voltaire, or Tom Paine, has generally been conspicuous by his absence from any cases of infectious sickness that have come under our notice—and that, too, when the sufferer has been a believer in the gospel of Atheism, or has at any rate liked the attacks that it makes upon the ministers and followers of Christ. But when small-pox comes in at the door, "Free-thought" flies out at the window. The gospel of "Freethought platform" has told man that Jesus Christ was only a man, although a very good one. But as for trusting in His crucifixion as the only but all-sufficient ground on which God is reconciled to man, and man accepted by God, this, the "Free-thought" preacher tells his pupils, is the miserable fabrication of interested parties. Be it so. Then, how is it that the simple scripture-reader, to say nothing of the clergy themselves, was found at bedside after bedside throughout the densely-populated slums of London, in houses where small-pox was carrying off its human victims with awful rapidity? We remember asking a scripture-reader in a large London parish whether he was not afraid of catching the small-pox himself. "No, sir," he said, with a cheerful laugh, "there's nothing to be afraid of." And this man was visiting houses in most of which eight or nine families lived, and in all of which human science pronounced it folly for a man who valued his life to intrude. "He that loseth his life for My sake shall find it." This man was a simple Christian. He knew nothing about "Freethought," except from hearing some of those he visited talking in a wild way about the Bible. But he "knew in Whom he had believed, and he was persuaded that Jesus was able to keep that which he had entrusted to Him against that day."

"THE LIBERAL ASSOCIATION of New South Wales" has decided to be governed by rules. These rules have been adopted and published. It

rests upon a tenfold basis. The first is "the universal brotherhood of man." Then is claimed the "right to hold, practice, and proclaim any opinions on all subjects whatsoever which conscientious conviction may demand." The "duty of every individual to conserve and maintain this liberty" is then declared. "Fidelity to knowledge," or "the supreme authority of demonstrated fact," is the next resting place of their Association.

After knowledge comes "morality." Members of the Liberal Association are to aspire after the highest morality. Then follows "worth." "Respect for known worth" is to be inculcated. Truth, too, has a place on this foundation. Its sanctity is recognised, and will, we hope, be observed by those who represent this Association in public. The next is rather puzzling, but is, we suppose, introduced in order to catch the sympathy and support of the gentler sex. It is "the emancipation of woman." We wait for light upon this point, and shall expect to hear soon from the Boards of the Theatre Royal an exposure of "woman's wrongs." We confess also to be somewhat misty as to the bearing of basis number nine, which is given as "the right of everyone to the product of his own labour." Number ten is clear enough—the "complete secularization of the State."

From first to last God is ignored. His name is never mentioned. His authority is not recognised. How absurd it is to talk of the "brotherhood of man" and ignore the Fatherhood of God. What can the convictions of a darkened conscience be worth? What can the slaves of sin know of true liberty? How can they who reject Him who is "the truth" know anything of truth? What kind of morality is to be expected of those who recognise no governing principle but that of self-love.

The efforts of Sydney "Freethinkers" may and will work harm in drawing away many from the influence of religion, but such an Association as the one which is just launched must eventually come to naught, and bring down upon it the Divine judgment, "Whosoever shall fall upon this stone shall be broken, but upon whomsoever it shall fall it will grind him to powder."

WHAT benefits has Infidelity ever conferred upon the world? Where are its records of charity and philanthropy? Where are the noble deeds and self-denying efforts of those who have abjured the Christian religion? They are not to be found.

A history it has, but it is a dark and dreary one, a history which contains only "mourning, lamentation, and woe." The governing principle of the sceptic is self-love. His struggle is for license—falsely called liberty. In the manifesto of the "New South Wales Liberal Association" we find the objects of that Association very fully declared. They are manifold, and are uniformly directed to the promotion of the personal gratification of those who are connected with it. There is not one word about the moral or physical evils which abound in our midst. It would seem to be no part of its programme to aid in remedying the thousand ills which prevail amongst us. Its influence is to be quite in the contrary direction, for under the sacred name of Freedom it would open the door to practices which would aggravate the evil.

The honor of self-denying effort for the good of man has been reserved for the followers of Christ. Jesus came not to be "ministered unto but to minister." Disciples of Christ have been animated by the same spirit, and to it we owe the exertions which have made provision for the poor and needy

of our race. Under the benign influence of Christianity charity has shed forth its blessings; philanthropy has gone forth on its errand of pity and love; and man has learnt that he is his "brother's keeper."

DEVOTIONAL READING.

A SERMON PREACHED IN ST. ANDREW'S CATHEDRAL ON TRINITY SUNDAY, 1881; AT THE ORDINATION, BY THE VERY REV. THE DEAN OF SYDNEY.

And he said unto them, "Follow me, and I will make you fishers of men."
St. Matthew iv. 19.

If we carefully study the way in which our Lord proceeded in forming and training an Order of Ministers in his Church, we shall find that he did these three things: First, he led them to believe in Him as the Christ; secondly, he called them to become his constant companions for a considerable period; and, thirdly, after that period of probation, instruction, and training, he solemnly set them apart with authority to go forth in His name, to teach and do His will.

There was order and method in what he did, and a regard to the fitness of the men whom he employed. They were not raw and untried recruits, but men of fixed principles, decided faith, and educated by Him to teach the truths which He designed them to impart to mankind.

You will observe that He attached great importance to their being associated with Him as His constant disciples, and that it was not until they had been under His influence and teaching in this way for probably two years that He ordained them to minister in the Kingdom He was about to found, and after that, also, He required that they should be with Him. "He ordained twelve," says St. Mark, "that they should be with Him."

There was a great purpose in that companionship. It was thus they were to learn and to understand His will, to become acquainted with His mind, to be influenced by His spirit, and to acquire those qualities which were necessary to their success. In other words, it was His design in this way to imbue them with His spirit and to mould them to a fitness for their work.

So we find Him saying to Simon and Andrew in my text, "Follow Me, and I will make you fishers of men." So He said to James and John very soon after. Mark how the two things are joined—following Christ, and being made fishers of men. Surely it teaches that the latter is to grow out of the former, and cannot be got without it. And it points to Christ as not only the Teacher, but the model of the Ministers of Christ; the model which He gave them to copy and imitate, if they desire success, and would prove themselves faithful to Him. He says in effect to every one whom He calls to minister for Him in His Church, "Follow thou Me, and I will make thee a catcher of men for Me."

Now there are three particulars in which Christ is the model for the Christian Minister. First, in the object of His Ministry; secondly, in the motives which govern Him; and, thirdly, in the method He employs.

I. In the object which He has in view. Now, what was the object of Christ's Ministry? "The Son of Man," He said, "is come to seek and to save that which was lost"—a lost world, a race which had rebelled against its God, and incurred the condemnation threatened. "In the day that thou sinnest, thou shalt surely die."—Gen. ii. 17. It was His purpose in coming down from Heaven, and clothing Himself in our nature, to reconcile man to God, and to restore him to that life which he had lost.

Christ was not a Reformer, but a Saviour; not a Teacher merely, but a Redeemer; and the end of His coming could only be accomplished by the recovery of the lost. For this He toiled; for this He thirsted; for this He died; for this He still pleads in Heaven; for this He will again come and gather His elect from the four winds, for the one end of Heaven to the other.

This was the one predominating and absorbing idea of His mind and heart during His ministry on earth. "I have a baptism to be baptised with, and how am I straitened till it be accomplished!"

And in this the Minister should take Christ for his model. The work which he is sent to do is to bring men to salvation. Nothing short of this can satisfy or fulfil the design of our Ministry. And we must never imagine that we are doing our work faithfully if we stop short of this.

It is not enough to teach, to instruct, to educate our people; to gather them in orderly assemblies for worship, and to instruct them

by our discourses; to make them regular communicants and observers of religious ordinances. These are things which we should undoubtedly aim at; but we fall lamentably short, if we stop there. There is a goal beyond, to which all these should lead. Fallen man needs salvation. And we must not rest satisfied without showing him where it is to be found, without bringing him to rest in Christ personally by a living faith, penitent for sin, and trusting only in His atonement to take it away. This we should strive for both in our public and our private ministrations, with the sick and the whole, with the young and the old, with the poor and the rich: for all need it alike; and without it they will continue among the lost.

Yes; dear brethren. Taking Christ for our model; we can be contented with nothing less than your everlasting salvation.

II. But Christ should be the model of Ministers in their motives of action.

Let us enquire, then, what were His motives?

There were two grand motives which actuated Him, both in coming down from Heaven and then in the work which He carried on here. One was zeal for the glory of God; the other, love to man. His zeal for the glory of God was like a flame of fire burning within His soul. "The zeal of Thine house," He said, "hath eaten Me up." "My meat and My drink is to do the work of Him that sent Me, and to finish His work." He saw the image of God defaced in the creatures whom He had formed in His own likeness; and Satan triumphing in the ruin he had wrought. He saw in the world, which was formed to display God's glory, every kind of sin developed, and developing more and more as mankind spread throughout the earth; and neither remedy nor hope of change. And His holy zeal was kindled at the spectacle.

Should God be thus dishonoured, when, by the sacrificing of Himself, the world might be redeemed? Should Satan triumph, when He could overcome him and destroy his works by humbling Himself unto death upon the cross? No; it shall not be. And, burning with holy zeal, He says, "Lo, I come; I delight to do Thy work, O God; yea, Thy law is within My heart."—Ps. xl. 7, 8.

And so His love to man was displayed at the same time in compassion for the lost. His loving heart yearned over them with tender pity, and eager desires for their salvation.

Here, then, we see the two grand motives which should actuate the Ministers of Christ—zeal and love; the highest of all motives, zeal for God; the pure and tender motive of compassionate love to man.

We see them both displayed throughout the Ministry of Christ; they were the two great governing principles in the Ministry of St. Paul. And what wonderful effects did they produce! What is it that shines most conspicuous in our Lord in the temptation? In all He does and in all He suffers He is determined to uphold His Father's honour. What is it that moves Him when twice he purges the Temple and drives out those who profaned it? It is zeal for His Father's honour. And what is it that carries him through all the bitter scenes of Gethsemane and Golgotha, but the desire that God may be glorified in him?

And was it not the combination of these two motives which made the Apostle Paul so mighty and so constant in his labours? Do we not hear him saying, "To me to live in Christ and to die is gain?"—Philip i. 21. "Do I now seek to please men? for if I yet pleased men, I should not be the servant of Christ."—Gal. ii. 10. "We labour that whether present or absent we may be accepted by God."—2 Cor. v. 9. And, again, showing the depth of his love to men, "Now then we are ambassadors for Christ, although God did beseech you by us: we pray you in Christ's stead, be ye reconciled unto God."—2 Cor. v. 20.

If, then, we take these two motives as guiding principles into our Ministry, we shall become like the Master whom we serve. We shall possess a singleness of eye and a devotedness of heart which will raise us above the world, and will make us to live in it as men of a higher mould. We shall be kept free from the attractive and ensnaring temptations with which it abounds; and from many of the clogs and hindrances to our spiritual progress which we meet with daily. Living in a higher and purer atmosphere, we shall gain strength and power for work. And we shall breathe a nobler spirit far than they can do who dwell among the vapours and fogs of earth and its manifold pollutions.

Oh, beloved brethren, you who are this day to be set apart for the work of the Ministry or to a higher office in it: let me press this point upon your attention with all the earnestness I can command, to take Christ as your pattern in the motives upon which you act, and especially these two: zeal for the Divine glory, and deep and compassionate love for souls. Oh, think of those perishing souls, whom God loves, for whom Christ died, with whom the Spirit strives. They will be around you, the objects of your care, the subjects of your teaching and of your Ministry, whosoever your lot may be cast.

Pity, them, pray for them, let them see that you love them and are concerned for their salvation, and that you regard it as the one great end of your Ministry to win them back to God.

III. The third point in which we should take Christ as our model is the method he pursued in working.

But this is a large subject, and we can only touch it lightly. This, however, I observe in the Gospels.

a. That he worked upon a plan. There was nothing desultory or uncertain in what he did. It was the result of forethought and consideration. His journeys from one place to another, his stay, the time of his departure, the work to be done there—all these were planned and prepared that he might accomplish the task given him to do.

b. But then he often met with interruptions and hindrances. How did he act then? He looked upon these as a part of the work given him to do. He met them all as calls from His Heavenly Father, without murmuring or complaining.

c. Adaptation of Himself to those whom He sought to teach or influence was another feature in His method. You see this in His manner of acting, in His style of speaking, in the illustrations He used, and in the way in which He applied the truth to their consciences and hearts.

d. But I notice this also: that He often retired for prayer and special devotion. We find Him rising up very early in the morning and withdrawing into a solitary place for prayer. These are only specimens, but they serve to show what His practice was. Prayer was the habit of His life, the daily and hourly spirit that He breathed. And yet He seems to need something more—special seasons and times for communion with God.

e. Another point I notice in His method of teaching was the use that He made of the Word and the Works of God. They were the great storehouses from which He drew the lessons He taught. In regard to things which had been revealed or commanded he turned to the oracles of God. "It is written," "Have ye not read?" "Moses taught," or David, or some other of the Prophets. And if He wanted illustrations, He found them all around Him—in the earth and in the Heaven, or in the sea, or in the events of human life.

In all these particulars then, we, who are the Ministers of Christ, shall do well to follow His example and imitate Him daily. Otherwise, we shall not become fishers of men. The Christian Minister must be a man wholly given to his work—the great work of saving souls. To this he should bend all his energies. This he should keep in view by day and by night. But he will always find in the field which lies before him such a variety of work that he must choose that which is most important, most necessary, and most urgent. He should not attempt everything, but lay himself out for those which have the greatest claims and seem most likely to effect his purpose. He will, if he is wise, work methodically, adapting himself to the position and people amongst whom he labours with patient continuance in will doing. Occasional calls and interruption he will meet as special calls of usefulness. He will find that he needs, and therefore he will choose, seasons of retirement, and that communion with God in secret is as necessary for him as his daily bread. For there is spiritual strength as well as bodily and mental required to do the work to which we are called. "Be strong in the Lord," says the Apostle to Timothy, "and in the power of his might." He will try to qualify himself for his work by study, and while he holds fast the Word of God, and teaches as it teaches him, and allows no human authority to set aside its doctrines or to mutilate and dilute them to meet the taste and fashions of the age. He will and must be a student of that Word in its fulness. He will labour more and more to grasp more fully its mighty truths, its divine wisdom, its unfathomable riches of grace and love. He will seek all knowledge which may help him to understand and explain its use clearly and to enforce its teaching with greater power. "Till I come," said Paul to Timothy, "give attention to reading, as well as to exhortation and doctrine."—1 Tim. iv. 15.

But I must not enlarge further. I recall the points upon which we have been dwelling—Christ, the model of the Christian Minister, in his object, in his motives, and in his method of working.

Let me press them upon you again, my beloved brethren, you who are now about to hear his voice saying, more especially to you, "Follow Me, and I will make you fishers of men." He calls you to become like Him. He calls you to follow in His steps. He calls you to acquire His spirit, His mind, His temper, His whole attitude towards the world and God.

Try, then, to realise your position, and day by day to maintain it, steadfastly, fearlessly, and in the strength which He will give you, if you seek it from Him in the way He has commanded. Go forth in His name with a single eye to His glory, and fully purposed to do all you can to execute the commission you receive. Look to Him con-

tinually for wisdom, for strength, for holiness, for peace. And He will give them. Be ready to endure hardness as good soldiers of Jesus Christ. Be not discouraged by difficulties, by trials, by temptations to turn aside. You will be able to do all things through Christ which strengtheneth you. "Be faithful unto death, and He will give thee the crown of life."

And now, one word in conclusion to you, my brethren, who are here as worshippers and witnesses of this ordination. We want you to feel and to take a deeper interest in the work of the Ministry: to hold up our hands, to encourage us in our work, and to show by your sympathy, your prayers, and your other efforts that you are one with us in striving to build up the Church of Christ. Oh, how much more might be done than is done, if the mind of Christ and the love of Christ were more fully realized by us? In every Parish there would be no lack of workers, striving in some way to save souls, Teachers in our Sunday School, Visitors in our districts, Helpers in the Temperance cause, Collectors for our Church Society, our Missionary Associations, and other similar objects would not be wanting. And in many other ways we should find in our Parishes and congregations those who were ready to every good work.

Let that mind then be in you which was in Jesus Christ. And as you are this morning asked to contribute to the Church Society of the Diocese, for the furtherance of His work, prove how much you love Him by the offerings you present for the extension of His Kingdom. The work of that Society has grown beyond its means; and it is for those who love Him to imitate the woman in the Gospel, who did what she could, giving, not the trifling dole which satisfies so many, but that which had cost her much, to honour her beloved Lord.

THE MONTH.

POPE LEO laments the condition of the Church in the present day. He sees hostility to Religion increasing in every direction. Enemies are becoming daily more bold in their attacks upon sacred things. Doubtless his judgment is right—"Evil men and seducers are waxing worse and worse." But we venture to assert that the remedy is not to be found in the Church represented by the Roman Pontiff. The day is coming when this modern Babylon shall fall. Then "the kingdoms of this world shall become the kingdom of our Lord and of His Christ, and He shall reign for ever and ever."

OUR WORTHY MAYOR is in difficulties. He finds that money is scarce in the Municipal Coffers. He has been compelled to issue instructions that no further works of any magnitude be undertaken until some satisfactory provision be made by the Council for their completion. This is rather discouraging to those who are longing for the improvement of our City. It may be well that there is some check upon our vanity and aspirations, but it is at the same time strange that with our prosperity we cannot manage to keep our City Fathers in funds.

DR. QUAIFF has done good service in bringing into public notice the minute sub-division of land and the absence of sanitary arrangements in the Suburbs of Sydney. He has also referred to the narrowness of Suburban Streets. We trust that the Royal Society will prosecute this matter further and agitate until the Government take steps to stop an evil which must ultimately prove most disastrous to the health and happiness of the people. The most beautiful suburbs are being spoilt by cutting up land into the minutest possible allotments and the building thereupon of small houses, which are a mistake whether regarded from the stand-point of beauty, health, or comfort.

WE MADE brief reference last month to the Warangesda Mission. We are now in a position to state that the Mission has been grafted on to the Church of England, and will, probably be taken up by the Board of Missions. The Rev. J. Gribble, who as a Congregational Minister founded the Mission, has joined the Church of England. He is at present a Candidate for Holy Orders and holds a Catechist's license from the Bishop of Goulburn. We do hope that the Members of the Church will recognize the claim which the Aborigines have upon them, and will contribute liberally to the Mission, so that the wretchedness, misery, and ignorance of these poor people may be alleviated to a very large extent. They have proved themselves capable of instruction and desirous of improvement. Let us see that the means are afforded for these things.

WE rejoice greatly in the noble efforts which are being put forth by the Church of England Temperance Society in this Colony. We have long known of its success in England, and we are pleased that its principles are likely to take such deep root in the Colonial Church. We appreciate fully the work of those

Associations which have carried on their operations upon a secular basis. No tongue could tell the story of blessing which those Societies have been instrumental in conferring upon many fallen ones. But we are convinced that Temperance is a work which belongs to the Church of God, and no branch of that Church can be blameless which neglects it. Temperance Societies should be part of the Church's recognised machinery. The Church of England Temperance Society regards Intemperance not only as a misfortune, but as a Sin; and it works upon the belief that it is to be remedied, as all other sins may be remedied, by the grace of God in the Gospel of His Son. This we believe to be the secret of its success. It is this feature of the work which gives us confidence for the future. We must use all lawful means, but we must not forget that the work is God's from first to last. We are glad to notice that the C. E. T. S. contemplates union for special prayer for the Divine blessing upon the Temperance movement. We venture to suggest that as soon as possible, a day or two, be set apart for conference and prayer in connection with the C. E. T. S., and with this a call to humiliation before God on account of this great National Sin. Will the Secretaries take this up?

THE Grafton people are greatly agitated because in the Railway proposals of the Government Grafton was left out. Various methods have been adopted for the purpose of showing the great claims of the district to a Railway. Telegraphic communications have, one upon the other, announced the resources of the district, Ministers have been interviewed by Members of Parliament and others. But this was not enough, Ministers must see for themselves—a pressing invitation was sent and accepted—the most elaborate arrangements were made for their reception, and attentions of every kind have been showered upon those who went to the North as representatives of the Government. Of course Sir John Robertson is greatly pleased with the district and with the people. How could he be otherwise? But it has yet to be seen whether post-prandial humour will wear sufficiently well to influence the railway policy of the Colony in favor of the Graftonians. There is an exhilaration in the Dining Hall and its surroundings which produces sentiments that are often considerably modified by the dulness of the Executive Council Chamber. A Minister at the festive board is one thing—and a Minister in Council is another. Our friends at Grafton must not be too sanguine.

AN Australasian Biological Association is in contemplation. The object of this Association will be to promote Biological research in the Colonies. This will be done by forming Biological Stations in the different Colonies of Australia, and also in Tasmania and New Zealand. Assistance will also be given to individual effort in this direction. A meeting was held in the rooms of the Royal Society on the 15th of June, when it was decided to form such an Association, and several members were enrolled. A Biological Laboratory is to be established at once at Watson's Bay. Baron MacLay who has taken a deep interest in the matter and has been elected director, considers that Australia presents a vast field for Biological investigation, and one which has hitherto been almost unoccupied. Considerable pecuniary support has already been received not only in the Colony but also from other Colonies and from England.

MISSION WORK has for some time past been carried on in New Guinea. But we cannot boast as yet of much success. An unhealthy climate and a ferocious people have been the principal drawbacks to the work. The island is a great and valuable one and the importance of opening it up to Christianity and Civilization is very great. Some changes have recently been made in connection with Missionary operations there, which, we think, will tend to improvement. Murray Island has been set apart as the educational centre of the Mission, and an institution has been formed there for the purpose of training native evangelists and pastors. The Rev. Mr. McFarlane is at present in England and has succeeded in eliciting support for the Mission in various ways. One friend provided means for the establishment of an educational institution on Murray Island and also £100 a year towards its expenses. Another friend has supplied a Mission Schooner which will shortly be in Sydney. Two Missionaries have been secured for the work. One is a Medical Missionary who will accompany Mr. McFarlane. The other has gone to Murray Island and is in charge of the Station there.

M R. CLARENDON STUART has again distinguished himself. He has been a very earnest advocate for "Comprehensiveness." The columns of the *Australasian Churchman* have lately teemed with expressions of desire for a more enlightened and comprehensive Church Policy in this Diocese. The late Synod has afforded us an idea of the comprehensiveness which Mr. Stuart would wish to see prevailing. He would not allow a Minister of the Church of England to have anything to do with "Dissenters." They should not in any way countenance that "purely dissenting" Society known as the "British and Foreign Bible Society." They should not be allowed to listen to any one who might preach or lecture in the city if he happened to belong to

any branch of the Christian Church except the Church of England. He must not buy books at any "Dissenting Establishment." We are rather surprised that this enlightened gentleman did not go a little further and ask the Synod to deny a Minister of the Church of England the right of dealing with a Dissenting Butcher or Baker, or of wearing clothes which might perhaps have passed through the hands of a Non-Conforming tailor. However the Synod was not prepared to adopt such a bold policy, only eight members were enlightened enough to support it.

A CORRESPONDENT to the *Sydney Morning Herald* complained a few days ago of the violation of the Sabbath by teamsters who, contrary to law, travel frequently on the Lord's Day. But what shall we say of Ministers of the Crown who in their country wanderings made the Sabbath a day of travel and entertainment. Time may be very precious to them, but surely nothing can excuse such breaches of law and order.

THE report of the "Corresponding Committee of the Board of Missions," produced a discussion which we hope will have an effect on the public mind. The treatment to which the Chinese in this city are subjected was very strongly commented upon by two or three speakers. It would seem that the Mission of Soo Hoo Ten, the Chinese Catechist, has been seriously interfered with by reason of the brutal behaviour of Sydney Mobocracy. The clamour which has been raised against the Chinese is most discreditable, while the treatment which they have received by many of our citizens is a disgrace to us, and should bring the blush to the cheek of every true Man, not to say Christian. We pass no opinion about the policy of restriction upon Chinese immigration, but we maintain that when these people are in our land, they should be treated as human beings, and should have every protection which the law affords. They should moreover, we consider, be entitled to the privileges which every well-behaved person expects to enjoy in a land of liberty, and not be expelled from Railways, Trams, Omnibuses and Steamers. What must these people think of English civilization, liberty and Christianity?

CHURCH NEWS.

Diocesan Intelligence.

THE SYNOD.—The second session of the fifth Synod of the Diocese of Sydney met on Tuesday, the 21st of June, under the presidency of the Vicar-General. As an abstract of the proceedings will be found in another page it is not necessary to enter into particulars here. We would only remark that the attendance was very large; and that the President's address was unusually interesting and very able; and that, whilst several matters were discussed of importance to the welfare of the Church, others took up a considerable share of the Synod's time and attention which had far better not have been introduced. The service at the Cathedral was worthy of the occasion. The anthem, in which was a solo, most effectively sung by the Precentor, was very creditably rendered, and gave the Clergy and Lay Representatives from the country a very pleasing proof of the marked improvement which has taken place in the musical arrangements of the Cathedral. We were sorry to observe that the attendance of the clergy at this service and at the Holy Communion, which ought, on such an occasion, to be regarded as obligatory, was smaller than usual.

ORDINATION.—On Trinity Sunday an Ordination was held by the Bishop of Bathurst, acting for the Metropolitan, when the Revs. L. Parr, J. Madgwick, E. Colvin, and J. Best were ordained priests, and Mr. Alexander O'Reilly and Mr. Thomas Heffernan were admitted to the office of deacons. Mr. O'Reilly is a graduate of Cambridge, and has been licensed by the Vicar-General to the curacy of Burwood under Dr. Marriott, for duty at Five Dock. Mr. Heffernan is from Moore College, where his career was a very successful one, as he won the College prize four times. He has been licensed to the temporary curacy of Dabbo by the Bishop of Bathurst. At the special request of the candidates, the Dean's sermon, preached at this Ordination, is published in this number of the *Record*.

THE GIRLS' FRIENDLY SOCIETY.—On Tuesday, the 14th June, the first annual festival of the New South Wales branch of the Girls' Friendly Society was held in St. Andrew's school-room, Pitt-street. This society, though as yet little known among us, has met with great success in the mother country, where it numbers at present 30,000 members and 10,000 associates. Her Majesty the Queen is its patron. During the five years of its existence it has spread to Scotland, Ireland, Canada, and South Australia, and now it has extended its beneficial influence to us in this colony. Above 200 members in town and country and 60 or 70 associates and hon. associates have joined the Society during the last year. The room was very prettily decorated with palms and evergreens. The Society's own motto "Bear ye one another's burdens," in green leaves on a white ground, was conspicuous; 120 members and 20 associates sat down to tea, at seven o'clock, pale blue favors distinguishing the members, and crimson the associates. On each plate a tiny bouquet was placed. Grace having been sung, the good things on the table rapidly disappeared, amidst much talking and merriment. After tea the Hon. Secretary gave a short account of what the working of the Society was, both in England and here. Mrs. Alfred Stephen then

spoke about the desirability of a Home of Rest in the country for members who had been sick or over-worked, and begged the members to think over the matter, as the Home could be self-supporting, or in part aided by voluntary gifts. After this a very good oxy-hydrogen magic lantern was kindly shown; views of the Tower of London and pictures of Landseer's were amidst the slides. This was by no means the least pleasure of the evening. Thanks having been offered by all present to the kind owner, who himself had taken the trouble of showing the lantern, Mrs. O'Reilly said a few words of loving counsel, the hymn composed for the Society was sung, and the Girls' Friendly Society prayer was joined in by all before parting. We are requested to say that any information about this Friendly Society will gladly be given by the Hon. Secretary, Glen-Head, Woollahra.

CLERICAL.—The Rev. H. Dicker has been appointed to the cure of Appin. The Rev. Charles Withey, late of Bulli, is about to proceed to the Diocese of Newcastle, on appointment to the curacy of Morpeth on the nomination of Archdeacon Child. The Rev. Thomas Harrison, late of Mount Victoria, will assist Canon O'Reilly at St. Philip's.

CHURCH SOCIETY.—The monthly meeting was held on Monday, 6th June, the Very Rev. The Dean presiding, 30 other members being present. Prayers were read by the Clerical Secretary and the minutes of last meeting confirmed and signed. The Finance Report stated the receipts at £639 9s. 6d. and a warrant for £579 7s. 7d. was presented for payment. There was a supplementary vote for £68 11s. 9d. On the applications referred £12 was granted for 6 months' interest on the loan of £400 to Kogarah Parsonage, and £65 for the passage of the Rev. Mr. Shearman and family from New Zealand. The other applications the committee were not at present prepared to deal with. The Rev. Canon Gunther having stated the object of his postponed motion last month, it was resolved, "That all applicants for grants towards the stipend of incumbents, curates, and catechists be furnished with copies of accompanying circular with a request that the information required be supplied as accurately as possible:—1st—The number of churches or places where divine service is held. 2nd—What is the adult church population of the parish? 3rd—What services are held weekly? Are any additional services contemplated? 4th—What is the financial position of the parish? 5th—What is the income of the incumbent, curate, or catechist? 6th—Are any paid officers employed in the parish? 7th—What number of public schools are there? 8th—What assistance is rendered by the Church Society? 9th—Any special information." The motion which Mr. Gordon had given notice of was, after consideration agreed to. Letters were read from the Bishop of Goulburn and Archdeacon Pownall, asking if the society would assist the Aboriginal Mission, at Darling Point, on the Murrumbidgee. The Secretary was desired to bring the application before the Board of Missions. An application from the Rev. P. R. S. Bailey, Jamberoo, for grant of £8 to pay the parish quota to the Superannuation Fund, was referred for report. A letter was read from the Lord Bishop, from Aden, thanking the committee for their minute of 3rd January.

CLERICAL MEETINGS.—The usual Monthly Clerical Meeting was held at the Deanery on the 13th June, the Vicar-General in the chair, when a portion of the fourth chapter of the First Epistle to Timothy was discussed, and Canon Stephen's Paper on Parochial Organization read at the last meeting, was further considered; and that portion of it which relates to the formation and conducting of Bible and Communicants' Classes was fixed as the subject for the July Meeting. The County and Suburban Clerical Meeting met on the 28th June, at the Rev. H. Wallace Mort's, Woollahra. The Holy Communion was celebrated at All Saints' at half-past 10 a.m., after which the members present repaired to the Parsonage, where Acts XVI. was read and considered. After dinner a short Paper was read by Canon Stephen on "Our Church Choirs—how can we render them more efficient?"

Parochial Intelligence.

ST. ANDREW'S, SYDNEY.—The annual tea meeting of the adult branch of the C.E.T.S. in this parish was held in the schoolroom, which had been decorated with mottoes, flags, and evergreens, on Friday evening, the 17th June. About 230 persons, consisting of members and their friends, sat down to the tea. After the removal of tables and the arrangement of seats a general meeting was held, presided over by the Very Rev. the Vicar-General, President of the branch. After an interesting address from the Chairman the Hon. Sec., Mr. F. G. Pearson, read the report of the past year's proceedings which showed that the Branch had made progress during that period. The finances were stated to be in a flourishing condition, there being a balance of £2 11s. 6d. in hand. After the adoption of the report the Rev. H. A. Barker, one of the Hon. Secretaries of the New South Wales Branch of the C.E.T.S., moved, and Mr. Brierly seconded, that the following members be elected office bearers for the ensuing year—President, the Very Rev. the Vicar-General; Vice-President, the Rev. Joseph Best; Committee, Messrs. A. Greenwood, T. M. Hall, W. H. Griffiths, G. D. Irvin, Mottershead, Mrs. Best, Mrs. Hall, Misses French, Reilly, Holman, and Griffiths; Treasurer and Secretary, Mr. F. G. Pearson. The rev. gentleman, in moving the resolution, very ably stated the progress which the C.E.T.S. has made in the Colony, and pointed out the opposition and difficulties with which it has had to contend. In the course of his address he explained admirably the double basis of the Society; showing that it admitted all who were willing to pledge themselves to help the suppression of intemperance, whether non-abstainers or total abstainers. Mr. J. S. Shearson, the Church of England missionary among the seamen, also addressed the meeting. He showed the great good which this noble Society is accomplishing wherever its influences are being extended, and although approving of the non-abstaining pledge, yet he warmly advocated total abstinence.

During the evening the anthems "The Lord descended from above" and "Behold how good and joyful" were very creditably rendered by the temperance choir, assisted by a few friends; Mr. Massey presiding in a very efficient manner at the organ. A vote of thanks having been proposed to those ladies and gentlemen who had assisted, the meeting was closed with the Benediction, and all dispersed, having spent a very pleasant evening. We would take this opportunity of earnestly inviting any of our parishioners to join our ranks in the battle against the awful curse of intemperance.—*Communicated.*

ST. STEPHEN'S, NEWTOWN.—A lecture was delivered by the Rev. Canon Stephen, on Friday, June 17th, in aid of the funds of the Young Men's Institute. "The Hindoos" formed the subject for the lecture, which was given in an eloquent and entertaining manner. The audience testified their appreciation of the rev. gentleman's efforts by a very cordial vote of thanks at the close. A collection was made at the close, in aid of the funds. On Thursday, June 23rd, the Annual Meeting of the Newtown Auxiliary of the Church Society, was held in the Schoolroom. The Rev. R. Taylor presided. The Secretary (Mr. W. J. Jordan) read the Annual Report, which was, with the Treasurer's Statement adopted, and ordered to be printed for circulation. During the year nearly £170 has been transmitted to the Parent Society of this sum the usual two-thirds were reclaimed for the Church Building Committee. The following officers were elected for the ensuing year.—Treasurer, Mr. F. L. Barker; Secretary, Mr. W. J. Jordan; Representatives, Messrs. F. L. Barker and C. H. Wansbrough; Committee, Messrs. J. Davidson, E. W. Moleworth, R. Moss, C. H. Wansbrough, W. Wyatt, W. Wilson, Rev. H. Martin, F. Bowley; Ladies' Committee, Lady Collectors. A vote of thanks was passed to the Lady Collectors for their services during the year. It was resolved that the usual two-thirds of the subscriptions be applied for until the new parsonage is freed from liability, unless the subscribers, at the time of paying their subscriptions, object. On Tuesday, June 28th, the Industrial Exhibition, in connection with the Young Men's Institute, was opened, and will be continued every evening, until July 1st. There are a large number of exhibits, both of the handwork, and of articles in the possession of members. Entertainments of a varied nature, were given in each evening, and on the 30th an exhibition of dissolving views were also given.

MARRICKVILLE YOUNG MEN'S IMPROVEMENT ASSOCIATION.—The wet weather of last week had the effect of preventing a large attendance at the Council Hall, on Friday evening, June 10th, when Mr. David Scott, jun., delivered a lecture on "Hot Springs, their chemical properties and uses." Mr. Scott must be congratulated for the excellent manner in which he had prepared his subject, and it is a matter for regret that those for whose benefit it was intended were deprived of the privilege of attending by the exceedingly wet night. The lecturer was prepared with magic lantern and other apparatus to illustrate his subject, which, owing to the limited attendance, was only partly used. Mr. Scott first gave a general description of the Island of Iceland, its mountains, volcanoes, geysers, and the hot springs of America and New Zealand. Then he illustrated with chemical experiments the components of the matter emitted from them. This portion was exceedingly interesting and highly appreciated by the score or two of persons present. Mr. J. H. Walker occupied the chair, and complimented Mr. Scott on the style in which the entertaining lecture was got up, and the audience, at the conclusion, accorded him a hearty vote of thanks. Syllabus for July:—Friday, 7th, Lectures, "Redations, &c.," by Members. Friday, 7th, Lectures, "Hugh Miller, the Stonemason and Geologist," by Rev. R. Collier. Friday, 14th, "The Press, its uses and abuses." Friday, July 22, Lecture, "The truth of the 1st chapter of Genesis, Geologically proved," by C. H. Bartles, Esq. Friday, July 29, Chess, Draughts, &c.

RYDE.—A Confirmation was held in St. Anne's Church on the 15th of June, at 11 a.m., by the Bishop of Bathurst, acting for the Bishop of Sydney. Morning Prayer was said by the Incumbent, the Rev. H. H. Britten, and the Proper Lesson by Canon Stephen. Just before the Confirmation service commenced, and after a short address from the Bishop, explanatory of the nature of the Rite, and the Scriptural authority for its use, the Congregation were requested to engage in prayer for the Divine blessing on the candidates—an edifying practise now very usual in England, but which is novel in this diocese. His Lordship's Sermon, founded on Joshua's Exhortation to Israel, was marked by a simplicity and a homeliness which rendered the very valuable counsels given by the preacher most plain and intelligible to even the youngest and the least informed of his hearers. In the evening the catechumens again attended Divine Service, when a sermon was preached by Canon Stephen, with special reference to the Rite which had been administered to them in the morning, on the words, "What think ye of Christ?"

RICHMOND PAROCHIAL ASSOCIATION.—The following are the names of officers and committeemen for the ensuing year.—President, the Incumbent of the Parish; treasurer, Mr. William Tomkinson; secretary, Mr. T. H. Griffin; committee, Messrs. A. R. Adams, R. Allen, S. Broughton, C. S. Guest, M. Hughes, Capt. Norris, J. P., and Messrs. Onus, C. J. Pitt, A. Town, J. P., H. Turner, and M. Lackey. Report.—"Although, during the last year, the general subscriptions to the Church Society in this diocese have not decreased, your Committee are sorry to remark that, owing to the extension of the Society's labours, and a liability incurred in the preceding year, there has been some financial difficulty. In consequence of this circumstance, the General Committee have proposed to reduce, to the extent of 20 per cent., the grants now made in supplementing certain clerical stipends. It is to be hoped that this measure may be only temporary, and that the parishes generally, following the example of St. Paul's and St. Barnabas, will make up the deficiency. This parish, since its separation from the Kurrajong (which was formerly a portion of it), has not received any aid from the Church Society, but, on the contrary, has contributed

annually to its funds. Last year your Committee transmitted £28 14s. and for the year ending March 31st, 1881, the following sums have been forwarded for the general purposes of the society, amounting in all to £48 6s. 6d., viz.:—Collection at annual meeting, £5; ditto on Trinity Sunday, £7; ditto on Advent Sunday, £6; collected by Miss Long, £30 6s. 6d. Your Committee are happy to notice this increase, and they trust a similar assistance may be afforded to the parent society during the present year. According to the numbers enrolled in the registers, the attendance at the Sunday School has increased, and in October last the sum of £16 4s. was collected by Miss C. Long, for the purpose of giving rewards to the children. As this lady has now left the district, it may not be deemed out of place to record the high sense which the Committee entertain of her valuable services rendered to the Sunday School for many years. Whilst attending to the requirements of the parish, and also to the wants of the Church Society, your Committee may add that Miss C. A. Richards and Miss Buckton have kept alive the spirit of missionary feeling by collecting £7 9s. 3d. for the Melanesian Mission. Associated with this mission is with the venerated names of Selwyn and Patteson, it seems to claim the sympathies of all those who respect the memory of unselfish labour and Christian heroism for the extension of the Gospel. Since the publication of the last Report, some portions of the fences connected with the Church property in this parish have been renewed (the expenses of which, viz., £26 10s. appear in the Churchwardens' Account), and whenever the funds will permit, it is proposed to complete the work. Your Committee are pleased to notice that, during the past year, the clergyman's income has been supplemented with £200 from the offertory, thereby raising it to the average income of the country clergy, and accomplishing an object which has been a desideratum since the withdrawal of State aid in 1873. So far, therefore, as regards the monetary affairs of the parish, your Committee are enabled to report favourable progress; and they hope, that by the blessing of God, the spiritual interests of the same have been satisfactory."

GRANVILLE.—An appeal has been made on behalf of the proposed new Church at this place, formerly known as the Parramatta Junction. It is about eighteen months since the project was first started of erecting in Granville, in connection with the Church of England, a building suitable for the worship of Almighty God. The time has now arrived when it is believed the Building Committee might fairly put before the public a statement of what they have done, and what they propose to do. Up to the present date a sum of £380 has been received, and a further sum of £150 has been promised, making a total of £530. Of this amount £220 have been expended in the purchase of a central and commanding site, and in the preliminary expenses incidental thereto, leaving a balance which will be available of £310. In the present state of the Church Society's Funds it is unlikely that any assistance can be obtained from that source. An application will, however, be made to the Loan Fund, for the customary advance of one-fourth of the subscriptions. It is considered advisable that the actual amount in hand before the laying of the foundation stone should be not less than £500. Many friends in Sydney and elsewhere have shown a warm interest in the project, but they not unnaturally ask—"What are the residents themselves doing towards it?" This enquiry can, it is believed, be met very satisfactorily. Though the large majority of the people are possessed of but limited means, they have themselves raised some £230 by means of regular weekly subscriptions, entertainments, a working party, etc., and these efforts are still being diligently carried on. Through the removal to Granville of very extensive manufacturing works, a large addition will be made to the inhabitants at the close of this year. For them Church accommodation will have to be provided. At present, however, provision is only sought to be made for the actual Church of the place, with some margin for the expected influx of population. Under these circumstances, the Building Committee appeal for help to the liberality of the Christian public, and they very earnestly ask them to assist in this effort to erect a building not unworthy of being dedicated to the worship of God. Subscriptions may be forwarded to either of the Treasurers, Mr. S. J. Peterson, Manager Commercial Bank, Parramatta, or Mr. L. J. Olson, 355 George-street, Sydney.

Inter-Diocesan News.

BATHURST.

CARGO.—On Sunday last, the 15th May, Bishop Marsden paid us a visit for the first time, and held a Confirmation Service. The candidates, twelve in number, had been prepared by the Rev. F. G. Nield, and were presented by the Rev. J. Young, of Cowra. His Lordship preached an impressive and appropriate sermon, which was listened to with much interest by a large congregation. Upon the conclusion of the Service his Lordship started for Cowra, where he was due for service in the evening. On Tuesday and Wednesday a bazaar was held in aid of the Church debt. There were two stalls filled with pretty and useful articles, one provided by Mrs. and the Misses Sherwin, and the other by Mrs. J. G. Church and Mrs. Quick. Mrs. S. E. Marsden, of Bishopscourt, Bathurst, kindly sent a very acceptable contribution of goods. A refreshment stall provided by several of the Cargo ladies seemed well patronised. Owing to the efforts of the ladies in charge of the tables, ably assisted by their helpers, the affair was a perfect success. It is expected after paying all expenses that over £30 will be realised by it. This will bring the debt down to about £30, but a good deal still requires to be done in the interior of the church. The township has been placed by the Lord Bishop of Bathurst in the charge of the Rev. F. G. Nield, of Cudal. Previously it was in the parish of Cowra, but in consequence of the distance it was situated from that town, and the probability of a new parish being formed at Cudal, it has been transferred to the latter district.—*Molong Express.*

ALL SAINTS, CONDOBOLIN.—The annual distribution of prizes took place on Wednesday evening, May 25th, when about fifty-two prizes (selected by Mr. W. A. Hutchinson, of Balmain) were awarded to the Sunday School children by the Incumbent (Rev. H. T. Holliday) in the absence of the Bishop, who was prevented from being present. Much credit is due to the children for their energy and perseverance, and many thanks to the parents for their co-operation with the teachers. Judging from the manner in which the children have already set to work, we predict great results from the next annual examination. The highest prize was awarded to Ada Mulhull, of the first class of girls, and to William Robinson, of the first class of boys. Since the establishment of the Sunday School the roll has increased from 25 to 70, and we now have an average attendance of 55 children. We have lately had an addition to our staff of teachers in Mr. G. Handcock and Mr. and Mrs. L. Johnson. More teachers are still required. An appeal was made in a sermon preached on Whit Sunday, which we hope will be responded to, as "The harvest truly is great, but the labourers are few." Parochial matters are being brought into a workable state, but owing to the scattered nature of the parish some time must elapse before it becomes perfect. A suitable house has been rented for a parsonage, but it is to be hoped that the parishioners will see the need of building one for themselves, especially as money is now plentiful and obtainable at a low rate of interest. Through the kindness of Dr. Bundie, of Hillston, a suitable site for church and parsonage has been obtained at Lake Cudjalgie, and we hope ere long to see the long talked of church erected in this rising township. Temperance.—The usual monthly meeting of the juvenile branch of the C.E.T.S. was held on Monday evening, May 30th, when a pleasant evening was spent. After hymn and prayer, a portion of Scripture (Dan. iii.) was read and a temperance address given by the Incumbent. Several readings and recitations were given by the members of the Society. Fresh names were enrolled, making a total of 46. It is proposed to hold a meeting for the purpose of forming a branch for adults. Many have signified their intention of joining.—*Communicated.*

WELLINGTON.—A meeting of the congregation was held in St. John's Church on Monday, June 13th, for the purpose of taking farewell of the Rev. J. C. Bravery and Mrs. Bravery, who were leaving the parish for Melbourne, on account of Mr. Bravery's ill health, and presenting the rev. gentleman with an address, a gold pencil case, and a purse of 51 sovs. with a gold watch to Mrs. Bravery. On the motion of Mr. W. T. Caswell, P.M., Mr. H. J. Lambert, J.P., was voted to the chair, and briefly explained the object of the meeting, after which Mr. Bayly, one of the churchwardens, read the address and presented the articles named. The Rev. Mr. Bravery, in reply, expressed his regret at being unable to speak at length all he would like to say about the kindly sympathy he had received from the people of Wellington, and the valuable presents which had been handed to him, especially for the kind thoughtfulness shown to his wife, who, although in delicate health, had rendered him great assistance in carrying out his parochial duties. He felt the parting very much, as he was leaving such kind friends to go among strangers. He trusted that the Almighty would bless them all, so that they would be able to work even more zealously in His service, and after a short prayer the meeting dispersed. A crowd of friends assembled at the railway platform to wish them God speed, as they took their departure by the mail train that evening. The Rev. J. C. Bravery came to Wellington five years ago, and during that time has worked most effectually and zealously for his parish. At that time preparations were being made to enlarge the church, which had not sufficient accommodation for the congregation. This has been effected by adding a transept and chancel, which, with the fittings, seats, chandeliers, &c., cost \$250, of which all but \$90 has been raised by subscriptions, bazaars, tea meetings, &c., in which Mrs. Bravery, having no family ties, has rendered great help. By the influence of the rev. gentleman several valuable presents have been given. One of the chandeliers, the bronze railing for the Communion, the Communion Service and books, and the floorcloth for the chancel have all been presented, as well as two handsome stained glass windows for the transept. The church land, half an acre, has been fenced in on two sides, with a very pretty palisade, the palisades being a present. When the Rev. Mr. Bravery came to Wellington there was a debt of \$200 on the parsonage, bearing interest at eight per cent. This has all been paid off, and the building is now free from debt. The Sunday School has largely increased in numbers, and the outlying district, which is of large extent, has been visited, and services held at Maryvale, where preparations have been made towards erecting a church. Mitchell's Creek, Cornobella, Newra, Ironbarks, Burrendony Redhill, and Cudumbule. Some of these places being twenty-five miles distant from Wellington, where a service is held every Sunday morning and evening, no one could do this work single handed, and Mr. Bravery engaged the services of a catechist, the Diocesan Society of Bathurst assisting to the extent of \$25 per annum. Much regret is felt that the Rev. Mr. Bravery's health is such as to need perfect rest and retirement for some time, as such an able and energetic clergyman is very hard to replace.

TASMANIA.

THE BISHOP.—It is announced in our ("Tasmanian") telegraphic columns that Bishop Bromby and his family purpose leaving England on their return voyage to Tasmania early in August next. The Bishop has been acting as *locum tenens* for the rector of Scarborough since the end of October last, and both he and the Dean appear to have won the hearts of the parishioners. It is intended, says an English paper, that the Bishop and Dean shall not be allowed to take their departure without some token of the goodwill of the people, and it was therefore arranged that a conversation should be held on Easter Monday, at which the Bishop would be presented with an album containing the autographs of those amongst whom he has laboured.

With sincere sorrow we announce the decease of William Mallison Bromby, third son of the Lord Bishop of the Diocese. Very many throughout the colony will sincerely sympathize with the Bishop and his family in the heavy trial which has befallen them.

BRISBANE.

The following proposed notice of motion, and accompanying explanatory letter, is being circulated by Mr. Chubb, Representative for Ipswich in the Diocesan Synod:—

NOTICE OF MOTION PROPOSED TO BE MADE BY MR. CHUBB, SEN., IN NEXT SITTING OF SYNOD.

"That, in the opinion of this Synod, it is desirable that some alteration in the tenure of the cures held by the Clergy in the Diocese of Brisbane should be made, by which they might be assimilated to the organisation of some of the Nonconformist Churches, viz. the triennial rotation to other cures in the Diocese, the providing for the regular monthly payments of Stipends from a central fund, the providing furnished Parsonages for every Minister, and the expenses incurred by the removals from one parish to another.

"Ipswich, 1st June, 1881.

DEAR SIR,

"The above proposition containing as it does, a radical change in our Church organization, I have deemed it proper to submit the same to Members of Synod in order that due consideration may be given to it previous to our annual assembly. The following are my reasons for the proposition:—1. The branch of the Church of England in the colonies, so termed, is a mere name, and derives no substantial support from the parent tree. 2. Such establishment here is only a Denominational Church, and its support depends on the same sources as Nonconforming Churches, viz.—voluntary contributions from its members. 3. Under such a constitution, the organization of several of the Nonconforming bodies appear to me to be superior to ours, and to accomplish their desires more satisfactorily on all sides. 4. Their Ministers are more regularly and better paid, they and those depending on them are better provided for in old age, sickness, and widowhood, respectively. 5. There seems to exist between their Ministry and the congregations a continual harmony we seldom see broken. 6. The contributions by the members of these bodies towards all objects connected with the ministrations are cheerfully given by all their members, in accordance with their means. 7. Their funds are always forthcoming when required, and are given for the ministrations of the doctrines they profess, irrespective of persons who are to be recipients. 8. The extension of their fields of active work and the facility with which they erect new places of worship as the population increases is a marvel of combination and zeal. 9. The circuit system by which their members periodically change their sphere of action appears to me to have the following advantages:—It affords to the Minister, in the varied temperate of this colony, change of climate most conducive to the preservation of health. It affords him more opportunities of placing out his family in the world if, as is often the case, he has a large family to provide for. It enlarges his mind and extends his views by not confining him for years to the same limited community; and it must be consulting to him to know that he is not tied for life to one sphere. It is an advantage to the congregation to have new thought, fresh ideas, and the same old subjects presented to them in a different dress. It is an advantage to the Minister to know that in a new sphere the same style to which his late congregation have been accustomed will assume a freshness appreciated by both himself and his new flock. It will be a means of terminating the little differences and misunderstandings which often arise in parishes, and obviate the necessity of "starving out" an unpopular Minister, and it will prevent such differences arising, for forbearance will be manifested, knowing that a little time will erase the difficulty. 10. To our Church it will have this advantage—That of bringing the minds of its members to a proper appreciation of the responsibility attached to them as Church of England members, that it is their duty to provide for the Church, that they subscribe to the preaching and not to the preacher, that their donations are not in the ratio of their personal predilections, and that they have no right to withhold the same on any personal plea whatever. 11. To the Minister it will have this advantage—That he is not dependent on the Pews, or his own popularity, for his Stipend; that he will be independent of any such considerations in regard to the regular reward for his services, and his feeling of independence will give him the tranquillity of mind a Clergyman ought to possess as to his means of existence. 12. And lastly—To both Church and Minister, it will have this advantage. It will effectually put an end to extremes either way in regard to ritual, and give an opportunity where they have been introduced to abrogate them on the next tenure of office without collision and sacrifice of feeling. It will also tend to induce the best class of the clergy to come out to the colony when the present unsatisfactory system of guarantee is succeeded by the certainty of fixed stipends, and it may also increase the tendency of many of the Wesleyan body to return to the Church of which their founder was an ordained Minister.

I am, Dear Sir,

Yours truly,

CHAS. F. CHUBB,

Synodman for Ipswich, and Member of Diocesan Council."

ADELAIDE.

RETIREMENT OF BISHOP SHORT.—With the session just ended of the Church of England Synod the prominent public career of the first Anglican Bishop of Adelaide has practically closed. The See will not actually be declared vacant until his Lordship, upon his contemplated retirement to England towards the close of the current year, himself places his resignation in the hands of the Archbishop of Canterbury, but Dr. Short's health is so precarious that he has, it appears, delegated the entire business management of the diocese to his Vicar-General—the Dean of Adelaide—and only proposes on one more occasion to discharge an episcopal function, namely, the ordination,

in September next, of two candidates for holy orders. The brief pastoral read by the Dean in the Cathedral at the opening of the late Synod bears upon its face evidence that its author does not purpose again to deliver a fatherly charge to his clergy and laity, for his Lordship, probably under the influence of deep feeling, wrote—"After thirty-three years of labour, mental and bodily, as well as of anxiety, lest, by the adoption of false principles and faulty arrangements, or by mistakes in personal conduct, the great and responsible work of settling in order from its beginning a diocese of the Church of England might be marred, I may well be content to say in the language of the prophet "It is enough." The venerable prelate who thus declared his life's work done has filled something more than a high ecclesiastical post amongst us. Consecrated in 1847, it could scarcely have been possible for the Bishop to pass thirty-three years in a young colony without in a greater or less degree making an impression upon its outside, and beyond the domain of religion. But in truth Dr. Short has never shown any disposition to altogether sink the colonist in the ecclesiastical. Often has he been seen to the fore in movements affecting the social life of the community, nor has he scrupled to lend the dignity of his support to efforts made to promote a healthy tone in the recreations of the people, while in matters bearing upon the stability and future welfare of the province he has taken a leading place so far as he felt he could without trenching upon the for him, dangerous ground of party politics. Indeed so varied and lengthened a career cannot easily be focussed or rightly estimated. But our present intent is not that of the elaborate reviewer, but rather—as we venture to think we fairly may do—in our public capacity to offer to the venerable Bishop as he retires from his conspicuous and distinguished position an expression of kindly sympathy, sincere respect, and warm appreciation. Nevertheless, there are one or two of the more prominent phases of Dr. Short's colonial life which may appropriately be referred to at this time. It does not fall within the sphere of the secular Press to comment upon much of the Bishop's distinctive labours as head of the Anglican communion in this colony, yet there are aspects of even that episcopal work which may be said to have had a public interest. By building up his diocese to its present sound financial position, as revealed by the various reports submitted to the recent Synod, Dr. Short has practically vindicated the determination of the founders of our constitution not to apply the public funds to purely religious uses. And for this the Bishop deserves the greater praise, because to him it must have been a task of peculiar difficulty. Inheriting all the traditions of a State Church, he came to an infant colony, and had to form upon a voluntary basis an organised church of individuals who like himself had been trained to look to the Government for the maintenance of their religious system. The judicial declaration by the Privy Council that letters patent from the English Crown to colonial prelates were *ultra vires* must have further deepened in his mind a sense of self-dependence, and the energy and ability which he brought to bear upon the grave task of uniting himself, his clergy, and the laity by a valid consensual compact furnish a fair index to his Lordship's character and capabilities. Of actual physical toil, too, Dr. Short even up to recent times, has had a more than ordinary share, while in the early days his labours were often those of the pure missionary, as he journeyed throughout his extensive and thinly populated diocese. In a jubilee sermon, preached in Trinity Church, Adelaide, in 1876, when he had completed his fiftieth year in the Christian ministry, the Bishop is reported to have thus referred to the first years of his episcopal life:—"Many a solitary ride, many a lonely drive, beset with the peril of unknown ways, creeks scarcely passable, and roads in a state of nature, has been accomplished. . . . Scarcely a Sabbath has passed whereon, on deck or in the cabin, in the church or schoolroom, the squatter's dwelling or the shepherd's hut, the shearing shed or the men's kitchen, the Gospel has not been preached." This truly tells a different tale from the popular *adum cum dignitate* theory of the episcopate. It is rather a record of downright hard work, and as such, apart from all other considerations, commands respect and admiration. But it is in the cause of education that Dr. Short has probably done most as a colonist. Very soon after his arrival in South Australia, he sought, by establishing St. Peter's Collegiate School, to foster broad and comprehensive lines, a taste for culture and the higher educational attainments; and in the formation of our local University His Lordship's experience as a tutor and examiner of Oxford must have proved most valuable. Our young Alma Mater was fortunate in having at hand in the Bishop one so well fitted in every respect to occupy the dignified post of Chancellor, and his resignation of the position may well be regretted as a loss not easily replaced. In the enforced withdrawal from public life in consequence of failing health of one who has for so long been a foremost figure in our history the colony at large may fairly be expected to feel strong sympathy with the aged prelate, and a real regret that this general war. When presenting the Bishop some three years ago with a handsome gift of plate, the late Mr. Justice Stow summarised His Lordship's character as combining "the qualities of the devoted priest and Christian minister, the learned divine, the devout and dignified and right reverend prelate, the ripe and cultured scholar, the able, energetic, and highly useful administrator, citizen, and public man, the kindly and polished, manly, and thorough English gentleman." Making all allowance for the warmth of eulogy inspired by the occasion, it will, we believe, be admitted that the late Judge's estimate of Dr. Short was as true to fact as it was eloquent in diction. In days gone by there have been occasions and subjects on which the Bishop has been at issue with a large proportion, and sometimes the majority of his fellow-colonists, but his sincerity and earnestness have ever been respected; and should the diocese of Adelaide secure a chief minister of like parts to the first occupant of its episcopal chair, it will be a matter for congratulation beyond the limits of the religious body directly concerned.—*Chronicle.*

The adjourned Synod met on Tuesday, June 7, when there was a very fair attendance. The committee which had been appointed to confer with the Bishop as to the adoption of a Trust Deed in reference to the See properties, presented His Lordship's suggestions, and the different clauses were discussed with a tender regard for the Bishop's wishes, which must have gladdened the heart of every Churchman who heard the debates. It is very satisfactory to read that the present income of the See, even in these depressed times, may be calculated (as a minimum) at £1300 per annum; that competent valuers have estimated Bishopscourt, the residence of the Bishop, at £14,000; and that there is £10,000 locked up in valuable city and country lands, which is only bringing in a fractional per centage. All this should make our episcopate a goal which only the best men can hope to reach, when it is put before the Church at home. It is all nonsense to say that the income has nothing to do with a man's acceptance of so elevated a sphere of Church work, for if a prominent clergyman in England, who really felt a call to the work, found on inquiry that the income was such as would not enable him to keep up the dignity of the position, he would be absolutely wrong in accepting the office. It is impossible to underrate the importance of every care being taken in the selection of a new Bishop. It is a matter of life or death to the Church in this colony. The general feeling appears to be that the election should rest with a committee at home.—*Correspondent of Australian Churchman.*

BALLARAT.

CONSECRATION OF CHRIST CHURCH.—On Sunday, 1st May (the sixth anniversary of the erection of Western Victoria into the Diocese of Ballarat by the consecration of the first Bishop), the ceremony of consecrating the principal Church of this city was solemnised. Though it is not customary to consecrate Anglican Churches while there is a debt, yet under certain circumstances a departure from the rule can be arranged for. The weather being delightfully fine, a crowded congregation assembled for worship. The Rev. J. H. L. Zillmann, from Hamilton, was announced to deliver the Sermon. Shortly after eleven o'clock the Choir entered the Church and took their places, followed soon after by the Bishop, with his Chaplains, who were received at the western entrance by the Chancellor (Mr. Rogers), the Registrar (Rev. E. S. Radcliff), the Acting Incumbent (Rev. Julius Lewis), and the Trustees of the Church. The Bishop having been conducted to the front of the Communion Table, the Rev. Julius Lewis presented to him the petition praying him to consecrate the Church. This petition the Bishop delivered to the Registrar, requesting him to read it aloud. This done, the Bishop, followed by the Clergy and the Choir, walked from the Chancel down the south aisle to the western entrance, through the porch, and back to the Chancel by the north aisle, the verses of the 24th Psalm being repeated alternately by the Bishop and Congregation while the procession was in motion. Prayers appropriate to the occasion here followed, after which the Bishop being seated, the Chancellor read aloud the sentence of consecration, which the Bishop signed, ordering it, together with the petition and deeds, to be registered in his Registry. The usual morning service was then proceeded with, there being proper psalms, lessons, epistle, and gospel appointed for the occasion, the Bishop offering special prayers, after the collect for the day, the general thanksgiving, and also before the epistle. The service was conducted by the Rev. Julius Lewis, the Revs. A. Allnutt, and E. S. Radcliff reading the lessons. The Choir sang Tallis' responses, Bridgewater's Service, and the Anthem, "The Lord is King." Prior to the delivery of the Sermon, Mr. Zillmann, at the request of the Bishop, informed the Congregation that twelve members of the Church had, within the past three days, contributed about £150 to the liquidation of the debt, and the speaker earnestly hoped the example thus set would be promptly followed by others. The reverend gentleman then preached an admirable sermon from the 4th verse of the 27th Psalm—"One thing have I desired of the Lord that I will seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in His temple"—from which he urged upon his hearers the cultivation of the devotional spirit. The preacher is the possessor of a magnificent voice, full of music and power, and his delivery is earnest and impassioned. Without the aid of manuscript his flow of eloquence ran smoothly on, and his discourse was listened to with rapt attention by the large assemblage. We understand that the morning collection amounted to over £22. An afternoon service was held for children, which was largely attended, and in the evening the Sermon was preached by the Bishop, when the offertory amounted to £163 7s. The total collection for the day was £190 17s.

MELANESIA.

NORFOLK ISLAND.—The local correspondent of the "S. M. Herald" reports:—"The Southern Cross arrived at Auckland on the 9th May, after a smart run of three days, rather sooner than was expected, as the Bishop had made arrangements to stay over Easter. The ship is in the pink of condition, and the new engines are said to be exceeding simple, and work well. I saw his Lordship, one day I was on board in the engine room, in shirt sleeves, making practical acquaintance with all the details. Easter Sunday morning, 7 o'clock, there was an ordination service in the Memorial Chapel, when Mr. Arthur Brittain, a graduate of St. Augustine's College and a volunteer for the Melanesian Mission, was ordained deacon. In the afternoon of the same day the Bishop preached to a large congregation in the town church. In the sermon, although not dwelling on the parting that was to take place on the morrow, the thought was patent to his hearers, and his words were strangely affecting. Many a quiet tear was shed and many a prayer expressed for this singular Bishop, who by his blunt, manly deportment, and tender solicitude for their welfare, has endeared himself to all. The Southern Cross left next day on her first cruise, taking the Bishop, the Revs. Bic, Comins, and Ruddock, Mr. Kaye, and the usual number of boys. The vessel is expected to be absent about twelve weeks.

Rough Notes of a Visit to England.

No. III.

REMAINDER OF VOYAGE—FIRST THREE WEEKS IN ENGLAND.

MALTA.

We reached here on the morning of Sunday, April 3rd, and left on the same day at 1 p.m. We went ashore for a few hours. How unlike a Sunday—the greater part of the shops were open, and yet many of the people were seen going to mass. I looked into the cathedral and two of the churches, where all appeared only one remove from heathenism. Worshippers were walking in and out as these twice was going on; those sitting or kneeling there seeming to take no interest in it, and the priests gave one the idea of actors rather than the ministers of God. We could not attend the service of the English church as we had to be on board before one o'clock.

In the afternoon we steamed along the S.W. coast of the island where we obtained a good view of "St. Paul's Bay." The place answers well to Acts xxvii., 39. There is an opening and "a shore," into which it would be natural to run the ship under the circumstances in which the captain was placed. How refreshing it was to reflect on the life and labours of St. Paul, and how marked the contrast with the miserable shams we had seen carried on in the name of Christianity, at Malta. If he were to land at "Malta" now would he not feel that his people are farther from Christ than were the "barbarous people who showed him no little kindness!" A nation, like a soul, may possess and yet reject the light until that light becomes darkness.

After a fine run of four days we reached Gibraltar, where we remained only a few hours. Here Lady Napier, the wife of Lord Napier, of Magdala, became one of our passengers. On the afternoon of Sunday, 10th, her ladyship and her sister, Miss Scott, did good service in playing and singing hymns in the saloon. This drew many other passengers round the piano, and tended to make this part of the Lord's Day pass in a more profitable manner. We had service as usual morning and evening.

On Monday, April 11th, at about 3 p.m., we entered the Solent, and soon after landed at Southampton. What a voyage of mercies—no storms, no unpleasantness on board—on the other hand, time for reading, conversation, and rest, and the opportunity of seeing countries and scenes which were new to me. May I not forget from whom all these mercies come, and endeavour in the short future to live more for Him. Nor would I forget the dear friends who have, through their liberality, made this journey possible.

Now that my homeward voyage is ended my communications must consist of short notes of places visited, and passing events as they come before my notice.

SYDENHAM.

This is a rising suburb of London partly owing to the Crystal Palace. The church accommodation appears to keep pace with the population, and I have been informed that the churches are all well filled. The two I have attended had large congregations. The preaching in each was evangelical, but the ritual of an advanced nature.

Good Friday afternoon. The Vicar of Holy Trinity Church announced in the morning that there would be an afternoon service, consisting of meditations, hymns, and short seasons for silent prayer. I attended and found myself in company with about one hundred persons. At three o'clock the Vicar entered the church attired in surplice only, walked into the pulpit, and after a few minutes of silent prayer, offered up aloud the three collects for the day. Then he repeated the text, "Father forgive them," and gave a short address on it, invited a few minutes of silent prayer, and then gave out a hymn. In this manner he took up the seven expressions of our Lord on the Cross. The service is called that of "The Seven Words."

On the afternoon of Easter Day, in the same church, there was, instead of a service for children, a service of Sacred Song, on the Death, Burial, Resurrection, and Ascension of our Lord. My time has been too short in England to enable me to form any correct opinion of the present state of the Church of England, still I cannot help already feeling that a change either for good or evil is passing over it.

"THE EARL OF SHAFESBURY ON MUSEUMS OPENED ON SUNDAYS."

Such is the heading in the London morning papers of an address delivered this week (April 21st) by that great and good man in the Assembly Hall Mile-end-Road. If our colonial politicians knew a little more of the real wants of this age, and were less ambitious to see their names made public as the promoters of this and that measure they would never have pressed the opening of our Museum and Public Library on the Lord's Day.

I wish every working man in our colonies could read, and would ponder over the following few lines which I quote from the address of the noble Earl on gospel missions to the working classes in London:—"Again these missions helped to preserve the sanctity of the Sabbath. There was nowadays a great deal of talk about the opening of museums, picture galleries, and the like on Sundays. That sounded to be a matter of great simplicity, but it involved a most important issue. Once take from the day its moral sanctity, once take away its legal sanctions, once make it a day of work, as it would inevitably become, and he maintained that both the spiritual and temporal interest of the people would be placed in the greatest jeopardy. If once museums and galleries were opened on Sunday, theatres and places of resort of that kind would also be opened. And if it was to be a day of amusement it would also become a day of toil. London would be brought to the condition of Paris and Vienna. If any of his hearers had been there, and had the slightest feeling of reverence for God's name, or of zeal for the comfort and honour of the human race, they must have

been out to the very quick to see the working men in their everyday clothes, begrimed with smut and dirt, with weights upon backs, ascending and descending ladders, doing their work just as if it were an ordinary day. The wealthier people rolled past in their carriages, seeking enjoyment in the resorts of pleasure which were open, but the working classes were brought down to the position that they had to do seven days' work for six days' wages. The working people of this country must look to that. Those who were their friends in Parliament would help them as far as they could. He was successful, by God's blessing, in throwing the motion out of the House of Lords this year—(cheers)—but was able to do so only by a small majority. He could not answer for another year; nor could any one answer for the House of Commons. But he would tell how they could influence Parliament. Let the great masses of the middle and working classes keep up a perpetual outcry, let them never be silent, let them hold meetings and send representatives to their members in the House of Commons, let them create and continue an agitation, and he would venture to say that the blessing of God would rest upon their efforts, and the Lord's Day would be as secure as any institution on earth could be that depended for many of its external sanctions upon the laws of the realm. He was certain he was speaking the language of wisdom and experience."

THE MAY MEETINGS.

These, as our readers know, are associated with Exeter Hall. The name of this well-known Hall, in the Strand, has passed into a synonym for evangelical religion, from the fact that the Great Evangelical Societies are accustomed to hold their annual meetings there. A few months ago friends feared and enemies hoped that the building would pass into other hands and become devoted to irreligious purposes, and that the societies would have to seek for less suitable premises, which would record the efforts made to advance the Redeemer's kingdom. Prophets went so far as to predict that the Hall and evangelical religion would alike soon be heard of for the last time! The Young Men's Christian Association of London have obtained possession of the premises, and intend to devote them entirely, in one way and another, to the glory of God. This surely is cause for thankfulness, and may well lead one to pray that as the Christian young men of London have shown this zeal and determination their own institution may be increasingly blessed.

We are now in the thick of "the May Meetings" (May 5th). I have attended four this week, viz., the Colonial and Continental, the Church Missionary, the Bible Society, and one at the Mansion House for the Charity Organisation Society. At this last, H.R.H. Prince Leopold, delivered, or rather read, a well-thought-out address. The Colonial and Continental Society reports some decrease in the years' income. The Society is doing a good work on the Continent, and in some parts of the Colonies, chiefly, it would appear, in those of Canada. Among the speakers were the Bishop of Sodor and Man, and the Rev. Henry Pahtahqualong Chase, Hereditary Chief of the Ojibway Tribe of Red Indians, and now a missionary of the Society. The C.M.S. Meeting was a very large gathering. The spacious building, including the Great Hall, the platform, the side and western galleries, was packed with people. The Earl of Chichester presided, and the chief speakers were the Earl of Shaftesbury, just past his 80th birthday, which was celebrated in the Guild Hall, London, the Bishops of Norwich, Ossory, and of Moosonee, North America, and Rev. E. H. Bickersteth, of Hampstead, who had just returned from a tour of mission inspection in India and Palestine. The report showed an increase in the years' income, and recorded many signs of progress in the great work of the Society. The chief speakers at the Bible Society's Meeting were Earl Cairns and the Bishop of Rochester. That of the former was remarkable for the force of language, elegance, and ease in the delivery, and the deep tone of reverence for the Word of God. One felt thoughtful that England can number such men among her peers. What material for thought to gaze on Lord Shaftesbury and Cairns, sitting side by side! And not far from them sat five Bishops, Ryle (Liverpool), Thorold (Rochester), Eliott (Gloucester and Bristol), and Perry (late, Melbourne); and I might almost add,—well, Dr. Bishop, Dr. Moffit (late of South Africa). What an amount of sanctified learning, talent, and zeal.

ST. PAUL'S.

I have attended this noble Cathedral twice this week. On Monday evening the service was in connection with the Church of England Temperance Society. All the seats in the vast nave were full. The preacher was the Bishop of Bedford, or more correctly designated, the Suffragan Bishop of East London. His sermon was a very able one from Rom. xiv. 10, and delivered with much power. The preacher told us that he is a total abstaining member of the Society. It was pleasing also to see so many of the London clergy present as members. On the afternoon of the following day I again formed one of another large congregation in the Cathedral to attend a service and listen to a sermon preached by the Bishop of Liverpool. There was nothing new in the sermon. The substance of it may be seen in his tract or paper, "How Readest Thou?" And yet it was all new. His manner and voice gave a marvellous force to his words. I could have wished that all the enemies of the Bible had been present and heard this master in Israel. If the one idea of the preacher, as it appeared to me, could be included in a short sentence, it would be something as follows:—"The Bible in all its parts is the only revelation of the Eternal God; if you believe it so much the better for you, but if not, no word of it will fail to accomplish all His designs of love and mercy to a lost world."

G. H. M.

MR. DARWIN AIDING THE PREACHING OF THE GOSPEL.

Mr. Charles Darwin, the originator of the well-known theory connected with his name, has given Mr. Fegan, of the Deptford Home for Boys, the use of a large hall for Evangelistic purposes. This action speaks louder than his writings.

NOTICES OF BOOKS.

THE OLD TESTAMENT A LIVING BOOK FOR ALL AGES. By Austin Phelps, D.D., Professor at Andover Theological Seminary, pp. 333.—Hodder and Stoughton, London.

A collection of expository papers on Old Testament subjects, mostly biographical. Dr. Phelps has shown that the principles of God's moral government change not with lapse of time, that the lives of men like Cain and Daniel and Sennacherib have their counterparts in modern times, so that the Old Testament which records the past, becomes a "Living Book for all Ages." It is refreshing to notice the utter absence from this work of anything like apology for old fashioned truths. Dr. Phelps has no sympathy with that school of modern theology which tones down the inspiration of the Scriptures, the Divinity of our Lord, the Eternity of Punishment until they mean anything or nothing. These and kindred truths are boldly advanced and as ably proved. Young Christians will rise from the reading of this book strengthened and encouraged. We especially recommend it to teachers of Bible classes and senior Sunday scholars. They will find it to be a storehouse of useful anecdote and illustration, which, coming from an American source, will for the most part, be new to the ordinary British reader.

A. R. B.

THE SUNDAY SCHOOL CENTENARY BIBLE, or the Holy Bible containing the Old and New Testaments, translated out of the original tongues, and with the former translations diligently compared and revised by His Majesty's special command. With various readings and renderings from the best authorities, edited by Rev. T. K. Cheyne, M.A., Fellow of Balliol College; Rev. R. L. Clarke, M.A., Fellow of Queen's College; S. R. Driver, M.A., Fellow of New College; Alfred Goodwin, M.A., Fellow of Balliol College; and Rev. W. Sanday, D.D., Principal of Bishop Hatfield's Hall, with which is incorporated the Aids to the Student of the Holy Bible.—George Edward Eyre and William Spottiswode, London, 1880.

Not the least valuable result which the Sunday School Centenary, has left behind it is "The Variozum Teachers Bible," the longer title of which appears at the head of the present notice. The first portion of the volume consists of the present authorised version with marginal readings and foot notes. Of these foot notes the chief object is to place the reader in possession of the main facts relative to the text of the authorised version by exhibiting to him a conspectus of the really tenable opinions upon difficult or imperfectly translated passages in the authorised version, whether due to the incorrectness of the Hebrew or Greek text used, or to inaccurate translation of a text correct in itself. The notes range themselves under two heads Variations of Rendering, and Variations of Reading. The nature of the variation in each case is marked in the text by the reference to the former class of notes being indicated by figures. These figures are placed after the last, as well as before the first, of the words affected, the reference to the latter by the earlier letters of the Greek Alphabet. When a proposed correction has not in its favour the general verdict of scholars, the authorities by which it is supported are stated. In the case of the New Testament the principal manuscript

authorities are stated. The Editors have reprinted the address by "The Translators to the Reader" of the present authorised version. By this step they have placed before students the principles which guided the translators, as well as the results of their labours.

The second portion of "The Variozum Teacher's Bible" consists of the Queen's Printers Aids to the Student of the Holy Bible. These "Aids" are in the form of concise or exhaustive articles on Biblical subjects from the pens of some of the most eminent scholars. Several of them appeared originally in the appendix to the "Sunday School Teacher's Bible," published by Messrs. Eyre and Spottiswode, in November, 1877. These articles are arranged under the following heads:—Materials for Bible Lessons, Plants of the Bible, Animal Creation of the Bible, Poetry of the Bible, Music of the Bible, Money and Weights of the Bible, Ethnology of the Bible, The Bible and the Monuments, Chronology, History, Symbolical Language of Scripture. To these articles are added a Glossary of Bible Words, a Dictionary of Proper names with their Meanings, and a Revised Pronunciation, an Index to the Persons, Places, and Subjects occurring in the Holy Scriptures, a Concordance of Bible Words with their Context, containing above 40,000 references, and an Index Atlas, containing 34 maps, one of Assyria, Armenia, Syria, and the Adjacent Lands, illustrating the Patriarchal Period, and the later Historical Book of the Old Testament, one of Egypt, the Sinai Peninsula, and the Promised Land, illustrating the Patriarchal Period, the Exodus, and the entrance into Canaan, one of Canaan as divided between the Tribes, one of Palestine in the time of our Saviour, one of Jerusalem (from the Ordnance Survey), and one of the Eastern Mediterranean and the Adjacent lands, illustrating the Missionary Journeys, and Last Voyage of St. Paul.

The contributors to these "Aids" are Rev. Dr. Stanley Leathes, Rev. T. Wodehouse, Rev. G. S. Gruggen, Mr. F. W. Madden, Rev. C. Hole, Sir J. D. Hooker, Rev. Canon Tristram, Dr. Stainer, Rev. A. H. Sayce, Rev. Dr. S. G. Green, Rev. Dr. E. Robinson, Rev. P. Thompson, Rev. Dr. Lumby, Rev. T. R. Cheyne.

The object of the editors has been "to summarise information, possessed by few, or only attainable by those who have access to a library and leisure for special studies." We conceive that two opinions cannot exist as to the success with which this object has been attained.

E. G. H.

TEMPERANCE.

CHURCH OF ENGLAND TEMPERANCE SOCIETY.

The committee met on the 16th inst., in the Church Society's House. Rev. Canon Stephen took the chair. Beside usual business the Secretary read the following reply from Alex. Stuart, Esq., to his communication forwarding the resolution moved by the Rev. J. Barnier, and passed unanimously at the previous meeting, respectfully requesting the Trustees of St. Philip's Glebe to introduce into all new leases a covenant prohibiting the lessees from opening houses for the sale of strong drink.

"My dear Sir,—I quite agree with the views expressed in yours of 30th May, received this day and it may be some satisfaction to you to know that at a meeting of the Trustees a month ago, I proposed and carried with the assent of all present, a similar proposal, and instructions were accordingly given to the solicitors to insert a clause in the form of a lease for which tenders were to be invited by which the lessees are prohibited from having any house on the land for the sale of intoxicating liquors."

The Treasurer stated that £14 7s. 11d. had been received from church collections on Sunday, 22nd May. Some returns were yet to come in. He had also received several subscriptions, and donation of £10 from Rev. R. H. Mayne.

Arrangements were entrusted to the Secretary for the Quarterly Meeting of the Society to be held in St. James's on 28th July.

MEETINGS OF THE C. E. T. S.

ST. JOHN'S, PARRAMATTA.—This branch had an excellent meeting 13th June. The attendance was very good. The Rev. William Hough gave an interesting address. The Society is doing a good work in Parramatta.

ST. JOHN'S, DARLINGHURST.—The monthly meeting was held on Tuesday, 31st May. Rev. S. S. Tovey in the chair. The meeting was addressed by Rev. Canon King. The large audience heard his speech with interest and enjoyed the songs and recitations by the choir.

ST. MARY'S, BALMAIN.—Some years ago a branch of the C. E. T. S. existed in this parish, but like the N.S.W. Association, it almost died out. Since the revival of the Parent Society there has been a desire on the part of those who feel the deep necessity of moving in the Temperance cause to have St. Mary's branch revived. This took place under favourable circumstances on Tuesday the 27th May. A Public Meeting was held in the school-room, Adolphus-street, which was fairly attended. The Rev. T. B. Tress presided and opened the meeting with prayer. Addresses were delivered by the Rev. E. D. Madgwick, of St. Thomas, Balmain, and Mr. John Shearston. At the close a large number of persons gave in their names as members of the Society. On Thursday, 2nd June, a special meeting was held for the purpose of formally initiating those who had previously signified their intention of joining. The service appointed in the manual was performed by the Rev. T. B. Tress, after which the members received their cards of membership.

A juvenile branch of the above was formed on Monday, 12th June. A large number of young persons, principally scholars of St. Mary's Sunday School, attended and expressed their wish to become members. They received consent papers to be filled up by their parents according to rule, after which the meeting was adjourned until the consent of the parents was duly obtained.

HOLY TRINITY, MACDONALD TOWN.—The second meeting in connection with the C.E.T.S. formed in this parish, was held on Tuesday, 6th June. The Rev. J. Dark presided, and after the usual opening service, addressed a few words to those present about the advantages of joining the society. There was an attendance of upwards of 80, the majority being children. Mr. J. Lusby read one of the Rev. P. B. Power's Temperance Tracts, which gave great pleasure to the audience. A vote of thanks was passed for his kindness, and after singing an hymn, the meeting closed with the benediction. A large number remained to take the pledge. The next meeting was announced to take place that night fortnight.

WAVERLEY.—The first regular meeting of the Waverley Branch was held on the 6th inst. Rev. H. A. Barker in the chair. After the usual opening the following resolutions were proposed and carried. (1.) By Mr. W. Thomas and Mr. J. Robbins, that the following be the committee and office bearers of this Branch, viz., President: Rev. H. A. Barker, B.A.; Vice-President: W. Drutt, Esq.; Committee: Messrs. W. M. Barker, J. Robbins, W. Short, W. Thomas, J. R. Wallis, and H. Wood, with power to add to their number; Hon. Treasurer: J. Wiley; Hon. Secretary: R. Hansard. (2.) By Mr. Short, and Mr. Hansard, that the subscription be fixed at 3d. per month, and that a Reading Room for the benefit of members and others be at once taken in hand by the Committee. The meeting having closed, a Committee Meeting was held in which the details of the room were discussed and decided upon and the next meeting fixed for July 18th. Five new members joined the Society, making a total of 28. On Tuesday, 21st, the Reading Room was opened with a good supply of periodicals, the daily papers, and a few books.

BLAYNEY.—The June Monthly Meeting of the above Society was held on the 30th May, in Christ Church, the Rev. T. R. C. Campbell, the President, in the chair. The minutes of the previous meeting were read and confirmed. After a motion had been carried that the meeting stand adjourned till the 13th June, on account of the weather and the, at first, very limited attendance, which, increasing while a desultory conversation ensued, the motion was withdrawn and the business then proceeded with. It was proposed by Mr. Woolley, seconded by Mr. Wardell, and carried, that the proposition to have bi-monthly, instead of monthly meetings, be discussed at the next meeting, so as to give members some little time to consider the matter. It was proposed by the Secretary, Mr. Palmer, seconded by Mr. Raymond, Catechist, and carried—"That considering it necessary for the proper working of this Society, that by-laws be framed and adopted, a committee be appointed to draw up rules for discussion and adoption at next meeting, such committee to consist of the Rev. the President, and Messrs. Richard Glasson and Kirkpatrick." The meeting was treated to some choice and interesting readings by Messrs. Raymond, Moves, Kirkpatrick, and Palmer, and to many tit bits from the chair, in Mr. Campbell's usual happy way. One member was enrolled in the Abstinence section, and the meeting was dismissed in the usual manner.

ST. PAUL'S.—The usual fortnightly meeting was held in the School-room on Tuesday, 7th June. There was a large attendance. The meeting was opened with prayer and praise. Many pleasing songs and recitations were given in the course of the evening. Dr. Hansard, Treasurer of the Society, read a paper on "Some of the medical aspects of the Temperance question." Rev. W. H. Taylor gave a short address, and also read an interesting account of a Temperance town in America. Two new members were enrolled, and the meeting closed with the benediction.

The Rev. H. A. Barker, Clerical Secretary, will leave Sydney on Tuesday, 28th inst., for a tour in the Southern District of the colony, in the course of which he expects to hold meetings at Albury, Coolamundra, Yass, Goulburn, Bungonia, and Tarrago, in the Diocese of Goulburn, and at Bowral. All enquiries will be answered by Mr. E. W. Eagar, Hon. Assistant Secretary. The next General Meeting will be held on Thursday, July 28th, in St. James's Schoolroom.

The total number of churches returned as having sermons on Rogation Sunday, was 51. There are still six desirous of having such sermons this year, while we are convinced that many who have made no return have yet complied with our request.

CHURCH OF ENGLAND TEMPERANCE SOCIETY, ENGLAND.

A festival service in connection with this Society was held on Monday evening in St. Paul's Cathedral, when the musical portion was rendered by the choir of the Association of Lay Helpers for the Diocese of London. The prayers were intoned by the Rev. W. Sparrow Simpson, D.D. The first lesson was read by the Rev. Canon Ellison, and the second by the Rev. J. H. Potter, clerical secretary of the Society. The Bishop of Bedford, who preached, took for his text Romans xiv. 13, "Let us not, therefore, judge one another any more; but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way." He said that this text seemed to embody exactly the principles of the Church of England Temperance Society, and he gladly advocated its claims, because it combined an earnest regard for the welfare of others with a loving and large-hearted charity. He warned his hearers against regarding those who were perhaps assailed by a temptation that did not strongly affect them with a Pharisaical superiority. He had been pained by the attacks made against the use of fermented wine in the Holy Sacrament.

The annual meeting was held on Tuesday at Lambeth Palace, when the Bishop of Dover, in the absence of the Archbishop of Canterbury, presided. The Secretary (Mr. Sargant) read the report, from which it appears that in every Diocese in England the three-fold object of the Society is practically carried into operation by the formation of parochial branches, adult and juvenile. Twelve clerical and nine lay secretaries are at work. 143 churches in London joined in simultaneous sermons; this year the number is 167, an increase of 24 churches. In Manchester 250 sermons have been preached; in Nottingham, 40; Newcastle, 60. Last year returns from 20 Dioceses showed 219,102 members. In 23 Dioceses there is a grand total of 301,601 members. In connection with the Irish Church, a society formed upon the basis of the Church of England Temperance Society has 378 branches, with 48,400 members, showing an increase of 55 branches and 10,724 members during the year. Last year, at 24 stations, 4,400 seamen in the merchant navy were enrolled as members of the Society in connection with its missions to seamen branch. This year, at 33 seaports, 4,839 have joined, showing an increase of 439 members, and what is of more importance, an increased number of nine centres of efforts. Our branches at Woolwich are doing useful service, and upwards of £4,000 has been raised for an Army Coffee Tavern and Club. The juvenile branches of the Society are multiplying rapidly; 13 Diocesan branches show a total membership of 19,469 abstainers. Colonial work has spread, and new branches have been established in South and Central Africa, New Zealand, West India, Canada, and other places. A business men's temperance society in New York, with a three-fold pledge, has enrolled upwards of 21,000 members, either as partial or total abstainers. The increased facilities recently given by the Postmaster-General are highly encouraging, as helpful to the promoters of provident habits among the people. In a letter from the Right Hon. H. Fawcett, M.P., the number of new savings bank accounts opened by means of the stamps are 263,000, and the money lodged by shilling savings, £29,330. In the Diocese of Oxford, where the Thrift Society is worked by the Diocesan Society, penny banks have been established in upwards of 240 parishes. Last year the total receipts of the parent Society from all sources were £6,854 1s. 11d., being a decrease of £2,000, consequent on the diminution of the Northern Provincial receipts. This year the Executive have received £7,311 18s. 4d., showing an increase of £457. The Chairman praised the Church of England Temperance Society for its comprehensive character. He hoped that the day was not far distant when their would be less indulgence in drink. The Society had a special claim for the support of all true Churchmen. He had been an abstainer for three years, and he did not feel the worse for it. The Bishop of Chichester moved the adoption of the report, which was seconded by Sir Richard Temple. A vote of thanks to the Chairman closed the proceedings.

THE DRINK TRAFFIC.—It is stated on the authority of Mr. Hoyle that the Drink Bill of the United Kingdom for 1880 amounted to upwards of £122,000,000 sterling; or £6,000,000 less than 1879. The total consumption in Ireland being set down as nearly £14,000,000.

The Missions to Seamen Society has a branch of the Church of England Temperance Society in active operation, which has enrolled during the past year, as total abstainers, 4,784 merchant seamen. Of these, 1,201 seamen took the pledge at Bristol Harbour, 768 on the Mersey, 520 in Cork Harbour, 385 in Swansea Docks, and 375 on the Tyne, whilst the others were enrolled in smaller numbers on board the ships anchoring in the other forty-one seaports occupied by this Society. In the previous year, 4,400 merchant seamen took the total abstinence pledge in connection with this branch of the Church of England Temperance Society.—*Church Bells*, April 9th.

IS BRADLAUGH TO SIT IN THE ENGLISH PARLIAMENT!
The common opinion in England now seems to be that Mr. Gladstone's government has blundered in not letting Mr. Bradlaugh fight alone. A protest against relaxing the oath to let him in is growing in importance. The atheist leader himself seems to be rather of Theodore Hook's way of thinking, when, on being asked whether he would subscribe to the 39 articles, said he "would sign 40 if he wished." Bradlaugh is willing now to take the oath, though he has himself told the House that the most solemn portion of it is to him a meaningless formula. But this sort of india-rubber conscience goes against the grain of the British House of Commons, when the question is whether its possessor is to become one of *their* body.

* ENGLISH MAIL *
LATEST DATE, MAY 20TH.

THE LATE LORD BEACONSFIELD'S CREED.

We extract the following letter from an English contemporary:—
SIR,—I noticed in last week's issue an expressed doubt whether our dear departed friend and patriot died a Christian or a Jew. I think Sir, the following extract from the twenty-fourth chapter of Mr. Disraeli's *Life of Lord George Bentinck*, which appeared in 1848, ought to set the matter at rest. "Christians may continue to persecute Jews, and Jews may persist in disbelieving Christians, but who can deny that Jesus of Nazareth, the Incarnate Son of the Most High God, is the eternal glory of the Jewish race!" I am quite sure a sense of fair play to the late Lord Beaconsfield will make you only too glad to reproduce the above extract.—I am, &c.
C. R. NUNEE LYNE.

ADMISSION OF ATHEISTS TO PARLIAMENT.

The Government having expressed an intention to introduce a measure for the alteration of the law with the view to enable an avowed atheist to sit as a member of the House of Commons, and so take part in the enactment of laws for the government of this Christian nation, the following form of petition has been issued by the Protestant Alliance:—

TO THE HONOURABLE THE COMMONS OF THE UNITED KINGDOM OF GREAT BRITAIN AND IRELAND IN PARLIAMENT ASSEMBLED.

The Humble Petition of

Showeth,—

That your petitioners have learned with feelings of the deepest sorrow and alarm that a Bill has been introduced into your Honourable House to alter the law with the view of enabling a professed atheist to sit as a member of the House of Commons.

That while recognizing to the fullest extent the legal right of admission to Parliament of all duly-elected representatives who profess a belief in Almighty God, your petitioners humbly submit that it is the duty of this nation to maintain unimpaired the principles on which the Constitution is founded and the greatness of this country has grown up, and that any legislation for the avowed purpose of admitting to Parliament persons who deny the existence of God, and the binding force of His moral law, and the controlling power of the Divine Lawgiver, is calculated to bring down God's righteous displeasure upon the kingdom.

Your petitioners therefore humbly pray that your Honourable House will refuse its assent to any such Bill.

And your petitioners will ever pray.
Copies may be obtained from the Secretary of the Protestant Alliance, 9, Strand.

THE PRICE OF A PICTURE.

The late Lord Beaconsfield sat three times for Mr. Millais to paint his picture. The picture was to be completed in six sittings. When Millais was coming the fourth time the deceased statesman was too ill to see him. "Tell Apelles," he said, "I cannot sit to him to-day." Mr. Millais has, however, completed the picture by the aid of memory. It was exhibited in the Royal Academy, and has been purchased by Mr. W. H. Smith, M.P., of railway book-stall celebrity. The price was £2,000.

THE CHURCH MISSIONARY SOCIETY'S INCOME.

The income of this world-wide Society has this year reached £207,508. More than £3,000 was sent in as a tribute to the memory of the late honorary secretary, the Rev. Henry Wright, who was drowned whilst bathing with his boys in Coulston Lake last autumn.

THE BIBLE SOCIETY AND THE NEW VERSION.

The Bible Society have adopted a resolution which will leave it optional to print and circulate either the authorised or the revised version of the New Testament.

MORMONISM IN EUROPE.

It is reported that fifty Mormon missionaries are going to preach Mormonism in Great Britain and on the Continent.

TUNIS AFFAIRS.

The Bey of Tunis has been forced to "stand and deliver." A telegram from Tunis to the *Daily News* says the French managed their coup with perfect address.

"Troops from Biserta arrived at Souda, avoiding all the disturbed districts, as if determined to aid the Bey. They halted for two or three days at seventeen miles from Tunis, their ostensible object being to go to Souk el Arba by train to reinforce General Logerot. On Thursday morning, May 12th, the Bey received a letter from M. Rouston, without the usual heading, 'I am instructed by M. St. Hilaire,' but simply stating that General Bréard requested an interview with the object of obtaining a solution of the difficulties of the situation, and would be glad to bring his troops with him. Within an hour of this letter being received, and before it was answered, General Bréard, with some two thousand infantry, four hundred cavalry, and twenty-one guns, had arrived close to the Bardo, having marched the seventeen miles. At four o'clock, the time appointed for the interview, General Bréard arrived at the palace with an escort of one hundred men of the 1st Hussars and a staff of about sixteen persons. A few cavalry were on patrol duty, and also a picket and videttes connecting the Palace with the camp. The French terms were placed before the

Bey to sign. He refused. More and more urgent arguments were used to induce him. At seven he yielded, and became a vassal of France."

Not long before signing, the Bey received the following telegram from the Sultan:—

"On no account sign any convention proposed to you by France referring to proposals. The Porte is actively negotiating a satisfactory arrangement, comprising the evacuation of your territory. Although it is unnecessary we shall send a special Commissioner to Tunis with two ships of war."

It would create a little stir if Russia took it upon herself to make the Governor of Sydney "ball up" in this fashion.

AN INCIDENT IN MRS. CROWTHER'S WORK.

The Rev. J. B. Whiting, speaking at the C. M. S. annual meeting at Exeter Hall referred especially to the aged African Bishop Crowther, now nearly eighty years old, and to the Bishop's son, Archdeacon Crowther, whose wife had gained the sincere esteem of all. Amongst other good things she taught the daughters of the chiefs how to cook. One day a number of them were eating a cake which they found a very great delicacy. They began wondering where it came from. One said, "It comes from Lagos," another suggested another place, and one said, "Mrs. Crowther made it." "No," said she, "It was made by your own daughter." The chief jumped up and gave his daughter a hearty smacking kiss. The next day another chief brought his daughter to learn how to make cakes.

REVISED EDITION OF NEW TESTAMENT.

The revised Translation of the New Testament was issued on the 17th of May, and laid by the Bishop of Gloucester and Bristol before Convocation.

THE AUTOCRATIC TENDENCIES OF THE PRESENT CZAR OF RUSSIA.

Alexander III. is supposed to have had popular sympathies, but the manifesto which, after the late Review, was issued in his name is, in tone, firmly if not obstinately autocratic. No doubt as to its real purpose, and the influences which have led to its composition and publication, can remain since the retirement from the Russian Ministry of Count Loris Melikoff and his friends and the appointment of General Ignatieff to the Ministry of the Interior.

WHAT ELECTRICITY CAN DO.

Not only is a great part of London lighted by electricity, but an electric railway is at work near Berlin, and the electric force, in a concentrated form, has been transmitted in a small wooden box from Paris to Glasgow. This wonderful box is now deposited in the laboratory of the Glasgow University, under the vigilant eye of its director, and being submitted to a series of tests and measurements, the results of some of which made Sir William Thomson exclaim, "Why, it's a little witch." With reference to this Sir William Thomson writes to us under date May 17:—"I had the marvellous box under trial for seventy-two hours before I left Glasgow yesterday, giving it successive charges, and discharging to various degrees, measuring approximately the whole quantity sent in during the charge, and taken out in the discharge. Thus I shall be able to calculate the amount of energy spent, and the amount recovered under various conditions. Mr. J. T. Bottomley continues the trials in my absence. A considerable time must pass before I have results to publish."

A TRAIN STOPPED BY CATERPILLARS.

We take the following from the *Colonies and India*:—"To say that a train had been stopped by caterpillars would sound like a Yankee yarn, yet such a thing (according to the *Rangitikei Advocate*) actually took place on the local railway a few days ago. In the neighbourhood of Turakina, New Zealand, an army of caterpillars, hundreds of thousands strong, was marching across the line, bound for a new field of oats, when the train came along. Thousands of the creeping vermin were crushed by the wheels of the engine, and suddenly the train came to a dead stop. On examination it was found that the wheels of the engine had become so greasy that they kept on revolving without advancing—they could not grip the rails. The guard and the engine-driver procured sand and strewed it on the rails, and the train made a fresh start, but it was found that during the stoppage caterpillars in thousands had crawled all over the engine, and over all the carriages inside and out."

THE FRENCH GOVERNMENT SHRINKING FROM FREE TRADE.

The *Guardian* says:—During his recent visit to Bradford, Mr. Forster addressed a portion of his constituents on a subject which touches the borough more closely than the question of Irish land. He did not disguise from the Council of the Chamber of Commerce the possibility, not to say the high probability, that the French Government contemplate changes in the commercial relations of the two countries which will be highly unfavourable to England. Some consolation is, perhaps, to be derived from the assurance given by M. Challemeil-Lacour to Earl Granville, that though it is the intention of the French Government to abolish *ad valorem* duties, they also desire and intend to replace them by the direct equivalent amount of specific rates of duty. But, if a slight change in the amount has to be made in some cases, there is little doubt on which side the turn of the scale will be; and, in international exchanges, the turn of the scale sometimes makes all the difference to manufacturer and merchant between success and ruin. The commercial position of England is becoming painfully isolated. She can find scarcely an independent Power or a colony, *New South Wales* excepted, to play with her at the now old-fashioned game of Free-trade.

PRECAUTIONS IN ISSUING THE REVISED EDITION.

The *Times* says:—"The production of the revised edition of the New Testament has been a severe strain on the University Presses of Oxford and Cambridge. While the work of translation was going on great precautions had to be taken to prevent any of the proof-sheets from falling into the hands of unauthorised persons. The translators had to be supplied with copies, but they were bound in honour not to disclose the emendations that were proposed by the various writers and finally adopted by the company. No copies are sold in sheets. Ships have been chartered several weeks ago to take copies to America and the Colonies, and it is confidently anticipated that the *American printers will not be able to produce an equally good and correct edition at less than what will be charged in the American market for the original edition.*" Brother Jonathan will consider this a very "insular notion."

HARD UP FOR WORDS.

In Salisbury Cathedral, on Sunday morning, May 15th, the officiating minister announced from his stall that owing to some misunderstanding between himself and the canon in residence as to which was to preach, neither had "brought a sermon with them," and he should therefore dismiss the congregation with the Benediction! The affair has caused much comment in the cathedral city, the more so that there happened to be four clergymen present in the choir, and not one of them able to address a word of exhortation to the assembled congregation.

ENGLISH LAND GOING DOWN IN VALUE.

The value of pasture land in the west of England is sinking to zero. Mr. George Nicholls sold twenty acres of pasture in Somersetshire a fortnight ago for £340, and we now hear that that gentleman, one of the most enterprising agriculturists in that part of the country, has taken an estate of nearly 15,000 acres in Wiltshire upon a term at 10s. an acre, the first year free. The estate is within five miles of a town—the town of Westbury—and, therefore, within easy reach of the Great Western Railway. There are thousands of acres in Wiltshire which cannot be let even upon these terms.—*Land.*

EASTER SERVICES IN ENGLAND.

The Easter services appear to have been everywhere marked with increasing solemnity. In a majority of churches more or less elaborate floral decorations were attempted. Excellent use was made of our native spring flowers, such as daffodils and primroses; but Covent-garden was busy on Saturday in supplying the demand for exotics, in the list of which even the *Times* includes the "Eucharist flower, meaning, apparently, *eucharis*. St. Paul's had magnificent bouquets on the altar; and St. Peter's, Notting-hill, St. Mark's, Hamilton-terrace, St. Paul's, Wilton-place, St. Peter's, Eaton-square, St. Matthew's, City-road, and St. Clement Danes, are also favourably spoken of. In many churches there were several celebrations of the Holy Communion, and there appears to have been no falling off in the numbers who received. At St. John the Divine, Kennington, there were 976 communicants, and at the neighbouring churches of St. Agnes, Kennington, and St. Mary's, Newington, the numbers were 540 and 507. At St. Clement Danes there were thrice as many as last year. At *Carlisle*, Lancashire, out of a population of 800, there were 148 communicants, of whom 91 received at the early celebration. At *St. Severus's, Eastbourne*, the communicants numbered 555. The afternoon preacher at *St. Paul's* was Canon Liddon, who selected for his text the words, "I have power to lay it down, and I have power to take it up again" (St. John x. 18). It is unnecessary to add that he founded upon this passage an eloquent and picturesque discourse. At *Westminster Abbey* the preacher was the Dean, and at *St. Matthew's, City-road*, the Bishop of Ely.—*Guardian*.

The Ornaments Rubric discussed at the Convocation of York the Bishop of Manchester's resolution in favour of substituting a new and distinct Ornaments Rubric for that in the Book of Common Prayer was carried unanimously in the Upper House, the Archbishop of York and the Bishops of Durham, Carlisle, Manchester, Sodor and Man voting for it. An analysis of the voting in the Lower House shows the following results:—

	Ayes.	Noes.
Deans	2	3
Archdeacons	3	4
Chapter Proctors	2	3
Clergy Proctors	13	18
	26	28

—*Guardian*, May 4.

THE QUEEN AT HUGHENDEN.

The Queen and Princess Beatrice visited the tomb of Lord Beaconsfield at Hughenden Church on Saturday afternoon. Her Majesty and the Princess, attended by the Lady-in-Waiting and Lord Charles Fitzroy, the latter of whom was mounted, left Windsor Castle at 20 minutes to 3 in an open carriage drawn by four grays. The Queen's destination was known only to those few intrusted with the arrangements, it being Her Majesty's desire that her visit should be made as privately as was possible under the circumstances. At the wish, too, of the Queen the route taken by the Royal visitors was that driven over by the late Earl of Beaconsfield on returning from Windsor Castle to Hughenden upon the occasion of his last visit to Her Majesty on the 10th of December last. Accordingly, on quitting the palace, they proceeded through Windsor, Eton College, and Dorney, to Cliveden, the seat of the Duke of Westminster. Here, at the Feathers Inn, the Royal equipage was met by one of Sir Philip

Rose's grooms, and piloted from Penn by way of Haslemere, Deadman Dane's Bottom, and Croyer's-hill to Hughenden, which was reached at half-past 4 o'clock, after a drive of nearly two hours.

Since the funeral of Lord Beaconsfield there have been many visitors to Hughenden, some of whom have journeyed long distances in order to make a pilgrimage to his tomb. On Saturday afternoon, notwithstanding the threatening aspect of the weather, dark clouds swirling across the sky before a strong south-westerly breeze, these were probably more numerous than on any day last week. From noon the otherwise quiet country road from the pleasant town of Wycombe was enlivened by groups of pedestrians bound for St. Michael's Church, while occasionally a carriage or woman's trap filled with visitors passed along the dusty highway to the lodge on the left of the Aylesbury-road, and thence up the hillside to the churchyard. By 3 o'clock there was an assemblage of some 200 people gathered on the greensward or walking about the paths of the burial-place, and gazing at the withered wreaths hanging upon the ornamental iron-work round the vault containing the remains. Evidently few of those present were aware that the Sovereign was expected till the churchyard was cleared by Captain Tyrwhitt Drake, the Chief Constable of the county, Mr. Superintendent Denon, and a small posse of the Bucks police, brought suddenly from Aylesbury without being informed of the duty they were to undertake, every precaution having, indeed, been observed by the authorities to prevent the fact of the intended Royal visit being known in the district. It was not, too, until the afternoon that the entrance to the vault at the lower end of the graded approach was opened by the bricklayers selected for this work, when through the small cemented archway the coffin of the late Earl, covered with the Royal and other wreaths, was revealed, many of the floral contributions being nearly as fresh as when deposited by the Prince of Wales and the rest of the mourners last Tuesday. At about 4 o'clock Lord Rowton and Sir Philip Rose reached the churchyard, and with the Rev. H. Blagden, M.A., vicar of Hughenden, completed the arrangements for the reception of Her Majesty, a storm of wind and rain interfering slightly with the preparations, and driving the spectators beneath the trees for shelter.

In choosing the route over the beautiful though hilly country from Cliveden the Royal party had contrived to avoid the town of Wycombe, in order that the privacy of their visit might not be disturbed by the assemblage of a crowd, and save to the few persons who chanced to be near the churchyard at the moment, the fact of Her Majesty's close proximity to the ancient borough was unknown to the majority of the residents. It was just over the half-hour when the Royal out-riders, led by Sir Philip Rose's servant, passed through the lodge gate of Hughenden Manor, from off the Aylesbury Road. Following rapidly up the slope came the Queen's carriage, occupied by Her Majesty, Princess Beatrice, and the Lady-in-Waiting, Lord Charles Fitzroy, the mounted Equerry, riding behind the equipage, which, proceeding to the wicket gate, paused immediately at the entrance to the churchyard. Here the Queen and Princess were received by Lord Rowton, with whom they walked to the south porch of the Church, where they were shown through the sacred building by the vicar and Mrs. Blagden, who had been desired to be in attendance for the purpose. Various objects of interest, including the seat formerly occupied by Lord Beaconsfield, were pointed out by Mr. and Mrs. Blagden, and then after a few minutes stay within the church, the Royal visitors walked across the greensward to the inclined excavation leading to the opening to the vault of Lord Beaconsfield. They were followed by Mr. Brown, the Queen's personal attendant, who carried a very beautiful wreath and cross formed of white camellias and other flowers, brought in the Royal carriage from Windsor Castle. For a few seconds Her Majesty stood upon the turf at the head of the incline, and looked down the sloping path at the open vault, and then, followed by Princess Beatrice, Lord Rowton, the Lady-in-Waiting, and Lord Charles Fitzroy, walked to the tomb and placed the wreath and cross upon the heap of floral offerings which completely obscured the lid of Lord Beaconsfield's coffin. When at last the sad visit was concluded, the Queen, Princess Beatrice and suite emerged slowly from the excavation, and walking to their carriage drove from the churchyard, some heavy drops of rain falling as the Royal party proceeded up the steep and winding roadway on the hillside to the small plateau on which the residence of the late Lord Beaconsfield is situated. Entering the private grounds of the Manor House, where the Queen's arrival was heralded by the startled cry of Lord Beaconsfield's favourite peacocks as they strutted about the Minister's lawn, Her Majesty and Princess Beatrice alighted at the glass sheltered piazza, the interior of which is adorned with statuary and foliage plants, and, passing into the mansion, took tea in the salon. Later on the Royal visitors inspected the Earl of Beaconsfield's favourite study and the other principal apartments, and after a short stay at the house left Hughenden on their return home. It was half-past five when Her Majesty and Princess Beatrice quitted the grounds, the royal carriage passing down the park slopes to Wycombe, and proceeding thence to Windsor Castle.—*Times*.

THE DRINK CURSE IN HOLLAND.

A Bill for repressing the abuse of alcoholic liquors has been brought forward in Holland, and has been adopted by the Second Chamber. The measure prohibits the sale of spirits in the public streets, or in those parts of towns inhabited exclusively by workmen, and provides that persons convicted of drunkenness in public places shall be punished by imprisonment. The maximum number of licensed houses in future is to be one for every 500 inhabitants in cities of over 50,000 population, one for every 400 persons in places of from 20,000 to 50,000 inhabitants, one for every 300 persons in places of between 10,000 and 20,000 inhabitants, and one for every 250 persons in all communities containing a population of less than 10,000.

THE ANNUAL INCOMES OF LEADING CHRISTIAN SOCIETIES.

These seem to show an increase in almost every case. Amongst the sums thus announced at the recent meetings are the Church Missionary Society, £207,500; the Religious Tract Society, £193,580; the British and Foreign Bible Society, £209,519; the Church Pastoral Aid Society, £48,519; the Colonial and Continental Church Society, £39,715; the Society for the Propagation of the Gospel, £138,288; Irish Church Missions, £19,625; the Church of England Sunday School Institute, £25,285; the Church of England Temperance Society, £7,811; the Church of England Zenana Missionary Society, £13,659; Missionary Leaves Association, £1,885; the Trinitarian Bible Society, £2973; the London Society for Promoting Christianity amongst the Jews, £81,237; the Protestant Reformation Society, £3601; the London City Mission, £50,857; Christian Vernacular Education Society for India, £10,826; the Ragged School Union, £7,691; and the Church of England Scripture Readers' Society, £10,775. The above facts form an agreeable refutation to an assertion made the other day, within our knowledge, that "in another twenty years every one would be a Freethinker." Meanwhile, will some one tell us what proportion of any of the above sums was contributed by New South Wales?

THE ANTI-RENT AGITATION IN IRELAND.

This agitation is bringing many Irish landed proprietors into sore straits. The following advertisement in an English paper is an illustration—"Needlework, ornamental and useful, the work of well-born, well-bred, and once well-to-do ladies in Ireland, but now suffering privations in consequence of non-payment of rents and annuities, may be had on reasonable terms, on application, by letter, to Miss Banks (or personally on Friday and Saturday, the 13th and 14th inst.), at No. 37, St. Mary's-terrace, Paddington, W."

A POSTAL IMPROVEMENT.

It is stated that the Post Office authorities are engaged in organizing an inland parcel post, which is to come into operation in October. At first the maximum weight will be 4lbs., and the minimum charge will be 6d., payment to be made by parcel stamps. The delivery will be by carts or special messengers in towns, and in rural districts by post-men. Could not this be carried out by our Government?

THE DOINGS OF THE SALVATION ARMY.

The following advertisement may interest some of our readers:—

SALVATION ARMY.

HOLINESS COUNCIL, EXETER HALL.

ALL DAY, FRIDAY, May 27th.

Morning, Eleven; Afternoon, Three; Evening, Half-past Six.

Admission by ticket only.

Reserved seats 1s. each meeting, or 2s. all three.

From Read-quarters, 272, White-chapel-road.

ARRESTS OF LAND LEAGUERS.

The Secretary of the local Land League at Ballymote, Sligo, has been arrested under the Protection Act. Several other arrests of active members of the Land League were made in Ireland on Saturday, May 13th. The total number of arrests made under the Protection Act is now upwards of 80.

IRISH ANARCHY.

The *Times* gives the following, amongst many other similar communications from Dublin:—

There was a scene of great excitement to-day (May 17) at Thurles, where ten sales of farms seized for rent were successfully carried out by the agents of the Property Defence Association. There was an immense crowd of people, and when Mr. Goddard and Mr. Newton, representing the association, arrived in the town they were hooted and insulted in every way short of actual violence by the mob. The authorities had brought into the town 200 police, 100 men of the 64th Regiment, 100 of the 48th Regiment, and 60 of the 20th Hussars. Two of the tenants settled matters before the auction by paying the whole rent and costs. In one case the payment amounted to £350. In other cases the farms were bought in by the tenants at the full rent and costs. Mr. Goddard bought five farms for £110, and the sheriff adjourned the sale of several others, including one in which the rent was £116. After the sale the Hussars and the men of the 48th were ordered away, and on leaving were stoned by the mob. The Hussars charged and drove back the rioters. Mr. Goddard and Mr. Newton were followed to the train by a hooting and menacing mob, who shivered stones upon them, but the soldiers of the 64th Regiment having surrounded them they proceeded in safety to the train, while a force of constabulary was drawn up across the road and, charging the mob with fixed bayonets, kept them out of the station.

THE OPINIONS OF THE SECRETARY OF THE IRISH LAND LEAGUE.

DUBLIN, MAY 16.

The arrests made in Maryborough on Saturday, so far from having a deterrent effect upon the local Land Leaguers, have infused a more bitter tone into their proceedings. A meeting was held yesterday in *Ballyroan* to denounce some landlords in the country who have refused to submit to the terms dictated to them, but have taken stirring measures to recover their rents. A company of the 20th Regiment was stationed in the village to insure the peace. The Rev. G. Byrne, C.C., presided. The Very Rev. Canon O'Keefe, P.P., proposed a resolution calling upon the Government to amend the Land Bill in Con-

mittee so that it may redress the growing evils of the suffering tenant farmers. He expressed satisfaction that the Bill took from the landlord the power of settling the rent, but thought the proper machinery had not been adopted for carrying out the principle of the Bill, and that the settlement of the rent could not possibly be put into force *lands than the County Court*. Unless that was changed he called upon their representative to scotch the Bill. The Very Rev. Canon Tom O'Shea, P.P., in seconding the resolution, said there was so much good in the Land Bill that he should be sorry to see it rejected. He asked what had the Irish done to deserve the treatment they had received for the last 700 years. In the name of friendship and common sense, he called upon the English Government to put a stop to these arrests or they would dig a gulf between the two countries that would make it impossible they could ever continue in friendship and unity. The Rev. Mr. Byrne moved a resolution calling upon the English Government to suspend evictions for non-payment of impossible rack-rents. He gave numerous instances in which the rents had been largely increased. Mr. Thomas Brennan, secretary of the Land League, seconded the resolution in a long speech, in which he said the most hopeful thing in connection with the present aspect of the movement was the determined stand the people had taken. The question they had to decide was, whether the men who produced all the world's wealth by their labour must be the slaves of the men who lived in idleness. They wanted to go further and find out by what merit, if God gave the land for the benefit of the people, had a few claimed the absolute ownership of the land. When they advocated compensation to Irish landlords, were they not placed in the wrong by admitting that the landlords had some right to hold the land, and that the change they asked for was a matter of expediency and not of justice? He told all the Irish landlords that events were moving rapidly in Ireland, and that before twelve months had passed every land reformer advocating compensating Irish landlords would be laughed off any platform in the country. (Cheers.) The anti-slavery movement in America commenced by an offer of compensation, but slavery there was washed away in blood, and he advised the Irish landlords not to slant their eyes to the history of the world. (Cheers.) They should not forget, too, that there was another question behind this social movement, the question of Irish self-government. He thought that in the cry that had been recently raised in some parts of Europe, in the cry of land and liberty, would be found the rallying cry of the Irish race the world over. A great deal too much had been said about the Government Land Bill, too much precious time had been lost discussing its details. They had still to make the country hotter. They must make it impossible for the landlords, assisted, as they were, by the soldiers and the police, to collect rents. (Hear, hear.) The time had come when from end to end of the land a general strike should be proclaimed against the payment of all rents until this question was settled in accordance with justice.

THE RESULTS OF GAMBLING AT MONTE-CARLO.

An international association has now been formed to suppress the gaming tables at Monte-Carlo. The Lord Mayor of London, the Earl of Aberdeen, and the Rev. C. H. Spurgeon are among the patrons. The need of the association may be inferred from the following extract from a recent number of *La Colonie Etrangère*, Nice:—"In the annals of gambling one does not find an evil that causes more horrible suicides than the gambling establishment at Monte-Carlo! The ruined gambler can scarcely avoid one of two ends—dishonour or death. Though the season has only just commenced, five ruined players have destroyed themselves already, and caused great scandal in the whole neighbourhood. Owing to many of these suicides being lushed up, especially those that are committed within the Principality, it is difficult to arrive at exact statistics on this point." They then mention twenty cases of suicide.

WESLEYAN MISSION WORK IN THE FIJI ISLANDS.

We are glad to find that an uncompromising testimony to the value of missions is borne by Mr. Gordon Cumming in his new book, "At Home in Fiji" (Blackwood and Sons), which is thus spoken of in the *Echo*:—"Considerable discredit was thrown upon missions in the Pacific a few years ago, by the publication of the travels of 'The Earl and the Doctor.' Mr. Gordon Cumming, whose letters show that he spent at least two years in these islands, has amply vindicated them. As he is in no way connected with the Wesleyans, his testimony to the marvellous success of the missionaries of that body may be taken as that of an impartial witness. Thirty years ago these islands were inhabited by a race of ferocious cannibals, whose practices were cruel almost beyond belief. Not content with eating the dead bodies of their fallen foes, they actually cut off the arms of their living victims, from which they sucked the warm blood, and then proceeded to cook and eat the limbs of the dying wretches in their presence. At the present time there are no less than nine hundred Wesleyan churches in these islands, each with crowded congregations, and who largely contribute to the support of their own teachers, and to whose honesty and general good conduct the author bears ample testimony. Some of the stories told of the courage and devotion of the missionaries and their wives are most romantic. Mr. Gordon Cumming gives a complete account of the voluntary cession of these islands to the British Crown, and has enriched his volumes with beautifully executed photographic views of scenes in Fiji.

A VICTIM OF ROMISH PRIESTHOOD, of a fearful scheme of wickedness and perfidy desires to meet with a Christian friend and adviser who would have time to spare for occasional interviews on the case. Address,

GOD'S FINGER,

care of Moss & Sox,
King-street, Newtown.

IT IS NOW AN ESTABLISHED FACT
that the
BEST TEAS & COFFEES
IN SYDNEY
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RAILWAY TEA MART.

One TRIAL
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GUARANTEE that they are
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will certainly place them in a foremost
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Thos. E. GEDDES, Railway Tea Mart, opp. Railway Station.

**J. C. LUDOWICI,
TANNER and CURRIER,**
Manufacturer of every description of Leather Belting
and Leather Goods used for Machine and Engineering
Purposes.
BEST AND CHEAPEST MADE ANYWHERE.
FACTORY: Swan-st., off George-st. South, between
Liverpool and Goulburn-streets, Sydney, N. S. W.
TANNERY: Burns' Bay, Lane Cove River.

INTERNATIONAL EXHIBITION, 1880.
SWALLOW & ARIELL were awarded
Two First Prize Medals for their Celebrated
Biscuits and Cakes.—Sole Agent,
W. H. ARIELL, 343, and 345, Kent Street.

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SWALLOW & ARIELL'S Superfine and
Refined TREAACLE & GOLDEN SYRUP
in Bottles, also in Tins, 2, 7, 14 and 23 lbs.,
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Venetian Blind Manufactory,
11, NEWTOWN ROAD,
OPPOSITE THE UNIVERSITY, SYDNEY.

BLINDS of every description made on a NEW
and PATENTED PRINCIPLE.
Old Blinds Altered & Renovated equal to new.
Country Orders carefully packed, and for-
warded with dispatch.

Letter Orders punctually attended to.
J. PEASE,
PROPRIETOR, PATENTEE AND IMPORTER.

LYON, COTTIER & CO.,
GLASS PAINTERS and DECORATORS,
179, LIVERPOOL STREET,
Hyde Park, Sydney.

REVISÉD EDITION OF THE NEW
TESTAMENT.

THE FIRST SUPPLY of the above having
been shipped in the Orient Steamer
Cusco, is expected to be landed and ready
for sale in the early part of next week,
additional supplies are also expected to arrive
at an early date by following steamers.
CHURCH OF ENGLAND BOOK DEPOT,
172, Pitt-street, (next to Horderns.)

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

JOSEPH COOK & CO.,
Printers & Book-binders,
384, GEORGE STREET, SYDNEY.

ORDERS EXECUTED IN ORDER AND DESPATCH.

**PIANOFORTE, ORGAN and MUSIC
WAREHOUSE,
10, Park Street, Sydney.**

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

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

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MACHINE
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For Mangies,
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Gas Stoves,
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Scroll Saw
and Lathes
&c. &c. &c.

Combined Mangle and Wringer, £4 10s.
HEBBLEWHITE & CO.,
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Guard against Explosion or Accidents by Fire,
BY USING NINER'S
PURE EXTRACT OF KEROSENE.



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The Queen. The Prince of
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Cleanliness and Brilliance. Economy & Safety.

TRADE MARK. REGISTERED.



"THE LIGHT OF THE UNIVERSE."
(COPY OF ANALYST'S REPORT.)
Technical College Laboratory,
School of Arts, Sydney.
4th April 1881.

"Messrs. Niner, Rogers and Co.—Gentlemen,—I have
examined the sample of illuminating oil marked 'Niner's
Pure Extract of Kerosene' and find that its flashing
and explosion point is 151 deg. F. or 41 deg. HIGHER
THAN IS REQUIRED BY ACT OF PARLIAMENT.
"Examined photometrically I find that in a small
lamp burning (0.0488 gallons per hour it gives a light
equal to five standard candles burning 120 grains of
sperm per hour; or, to put the same in another form—
one gallon of the Oil will give in burning as much light
as seventeen pounds of candles—I remain, yours truly,
"WILL. A. DIXON, F.T.C., F.C.S."
Sold by all Grocers and Storekeepers in 1 Quart, 4 Gallon,
1 Gallon, and 4 Gallon Tins, to suit the convenience of
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MASON BROTHERS, Sydney; Messrs. J. H. LOVE and
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Mr. D. D. HENDERSON, Parramatta.
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RECEIPTS FROM 30TH MAY.

SUBSCRIPTIONS.

Mr. J. H. Cardew	£1 10 0
Rev. H. Dicker	0 12 0
Mr. William Russell (2 years special)	6 6 0
1880 & 1881	6 6 0
Rev. R. S. Willis	1 0 0
Mr. George Thorne	3 0 0

DONATION.

Thank Offering per Rev. R. Taylor 2 10 0

COLLECTIONS TRINITY SUNDAY.

Ashfield	4 12 7
Berrima	3 2 6
Wollongong	8 6 1
Dapto and Macquarie River	1 2 9
Holy Trinity	6 18 5
Richmond	8 13 11
Macdonaldtown	3 5 0
Liverpool	3 0 0
Pitt Town	1 3 0
Wilberforce	1 1 3
Sackville Reach	1 1 6

Gordon	3 5 9
Manly	0 13 9
Prospect	3 5 0
Seven Hills	3 5 0
Blacktown	0 4 9
Campbelltown	4 14 6
Castle Hill	6 6 10
Rouse Hill	2 19 6
Dural	1 3 9
Baulkham Hills	0 12 3

Kiama	3 17 9
Cobbitty	3 2 3
Narellan	1 9 9
Cabrattata	0 15 6
Bowral	5 7 6
Penrith	3 13 1
St. Mary's	2 6 3
Appin	2 4 3
Mulgos	1 2 3
Greendale	3 2 0
Luddenham	0 15 9

St. James'	26 7 6
Lords Forest	1 16 6
North Richmond	1 0 0
Lithgow	2 4 11
Enfield	3 15 0
Milton	1 17 9

AUXILIARY FOR GENERAL FUND.

St. John's Darlinghurst First list.

Miss Ebsworth	1 0 0
Mr. Percy E. Williams	1 0 0
Mr. Walter C. Watt	1 0 0
Mr. P. N. Trebeck and family	2 10 0
Mr. and Mrs. Lowry of Napier N.Z. per Mr. Trebeck	2 2 0

Waverley	7 12 0
Paddington	2 4 6
Newtown (less 2/3rd to be returned)	3 15 0
Castle Hill, Collected by Miss Jenner	84 0 0
Kiama	2 10 0
Kiama	14 4 0

AUXILIARY FOR STIPEND.

St. Barnabas	19 7 6
Kangaloon West	1 2 6
Darlinghurst	33 6 8
St. Simon & St. Jude	8 6 8
St. Saviour's, Redfern	16 13 4
Emmore	25 0 0
Ashfield	29 3 4
Waverley	29 3 4

Kiama	£50 0 0
St. Michael's	9 19 4
Enfield	25 0 0
Newtown	33 6 8
Dapto Curate	12 10 0
Campbelltown	30 13 4
Lithgow	10 0 0
Catechist	2 10 0
Willoughby	33 6 8
Hunter's Hill	20 16 8
Cobbitty & Narellan (Additional)	3 15 0
Dural (Rev. R. Taylor)	1 5 0
St. David's	25 0 0
Kiama	16 13 4
Blacktown	13 0 0
Prospect	22 0 0
Waterloo	35 0 0
Waterloo	30 0 0

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FOR SALE, the whole Furniture of an
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Reading Desk, &c., made of Cedar; in sound
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BEGS to intimate to his friends, and the
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The purity of quality may be relied upon, and
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GENUINE SCREENED CHAFF, Best
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Lucerne HAY, in Trusses and Bales. PURE
BONE DUST and GRAIN, in any quantity.

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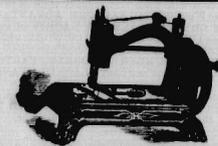
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ALL SIZED CASES, &c.

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2/- TEA,

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Extra fine quality, 42s. per dozen.			
RED WINES.	Quarts	Pints	12s. 6d.
Burgundy.....	30s. 6d.	17s. 6d.	12s. 6d.
No. 1 Coolalta Red.....	21 0	12 6	8 0
No. 2.....	16 0	9 6	6 0
Vin Ordinaire.....	12 0	7 6	4 0
Port.....	21 0	12 6	8 0
WHITE WINES.			
Muscad.....	30 0	17 6	12 6
No. 1 Coolalta.....	21 0	12 6	8 0
No. 2.....	16 0	9 6	6 0
Vin Ordinaire.....	12 0	7 6	4 0
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— SYDNEY —



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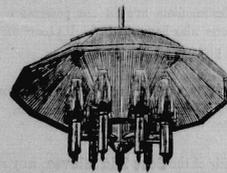
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Any repairs to above, also to Scientific or Professional Instruments, equal to new.

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GUARANTEED SATISFACTION.

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ERARD'S PARIS PIANOFORTES
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TWO FIRST PRIZES in the FRENCH COURT
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FIRST PRIZE 1881.

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Also,
Permanent Portraits upon Opal,
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NEW INSTANTANEOUS PROCESS.

Private Dressing Rooms for Ladies and Families.

FIRST PRIZE, 1881.

THE £5 DRAPERY BALES.

A HOUSEHOLD WORD.

**RILEY BROTHERS, 600, George-
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A Pair of the **Best Kid Gloves**, any size or colour, sent Post Free for 3s. 6d. in stamps.

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Printed and published, for the Proprietors,
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Sydney, opposite Bank of New South Wales.

SUPPLEMENT TO THE

Church of England Record.

SYDNEY, FRIDAY, JULY 1st, 1881.

Diocesan Synod of Sydney.

The Second Session of the Fifth Synod of the Diocese of Sydney was opened on 21st June. Divine service was held in St. Andrew's Cathedral at 11 a.m., when there was a large attendance of the clergy and representatives of the various parishes. The musical portion of the service was intoned by the Rev. Dr. Ellis, and the lessons were read by the Rev. Dr. Corlette and the Dean of Sydney. The Communion service was administered by the Dean of Sydney and Canon Stephen, assisted by Drs. Ellis and Corlette.

In the afternoon, at 4 o'clock, the Synod assembled in the Church Society's House, Phillip-street.

The commission appointing the Very Rev. the Dean to act as Commissary was read by the Archdeacon King (Archdeacon of Cumberland.) Prayers were read by the President (the Dean of Sydney); after which the list of clergy, who appeared in their gowns, was called over by the Archdeacon of Cumberland.

The list of representatives was next called over for the Chancellor by Canon Stephen.

PRESIDENT'S ADDRESS.

The President then delivered his address as follows:—
"My dear Brethren of the Clergy and of the Laity,—The commission which has just been read by the Chancellor, together with the provisions contained in our constitutions (vide const. 29) are the authority under which I have acted in summoning you to meet here to-day. The absence of our much esteemed and loved Bishop is a matter of unfeigned regret to us all, and the more so when the causes of that absence are considered. We shall miss in our deliberations and discussions the wise counsels to which we have been wont to listen. We shall miss the large experience, the comprehensive views, the ready tact, the discriminating judgment, and the calm and patient spirit which he ever brought to bear upon the business of this Synod, and the dignity with which he presided over us. But I trust that, feeling his absence thus, we shall endeavour, each, the more carefully to fulfil the duties devolving upon us with fidelity, candour, and brotherly love. It is gratifying to me to be able to inform you of his lordship's safe arrival in England, on the 2nd May, much improved in health, although the excessive heat between Galle and Aden had greatly tried him. His progress towards a perfect recovery thus far seems to justify the hope so feelingly expressed in his pastoral letter to the clergy before his departure, that he may be permitted to return to his diocese after a year of perfect rest.

ADVANTAGE OF SYNODICAL MEETING.

One of the advantages which we ought to derive from these annual synodical meetings, in which we discuss matters of common interest to all in the cultivation of a more corporate spirit. We are withdrawn for a time from contemplating our own local or congregational interests, and our attention is fixed upon subjects more Diocesan in character and aspect. The tendency of this must surely be, if we allow it to have its due operation, to enlarge our sympathies and expand our charity. There is no small danger in the circumstances which ordinarily surround us, of our horizon being limited by what is parochial or congregational, and of our studying merely what seems to be required by our own little plot in the vineyard, forgetting that there are duties which we owe to our brethren at large and to the Diocese as a whole; and not considering, as the Athenian orator Pericles told his countrymen, that in aiming at the general good we are most surely securing our own. I do not mean for a moment to imply that we are not to throw our zeal and energy into the well-being of our several parishes. We must do this if we are to achieve success. But while we do so we should ever keep in view the common good, and aim at promoting the spiritual prosperity of the whole body. The true Christian spirit, the Apostle told the Philippians, was that every man should look not on his own things, but every man also upon the things of others. It is my prayer that such a spirit may be promoted by this present Session.

CLERICAL CHANGES.

There have been a few clerical changes since we last met. One of our senior clergy, who also held the office of Rural Dean, has been taken from us, the Rev. Edward Rogers. His period of service in the colony had extended over forty-two years. And in the several spheres wherein he laboured he earned the reputation of being a diligent, painstaking, and kind-hearted pastor, and is gratefully remembered by those who were the subjects of his ministry. He was for many years the clerical secretary of the N.S.W. Auxiliary to the British and Foreign Bible Society. Three clergymen have left this for other dioceses, and one has returned to England; two are on sick leave, their health having been impaired by too incessant labour in their large parishes; another is on leave for private reasons. The additions

to our number are—by ordinations, 6; by arrivals from England and elsewhere, 4; total, 10. The number now licensed in the Diocese is 105. Shortly before the Bishop left for England he carried into effect an intention which he had for some time entertained of appointing the Rev. Robert Lethbridge King, B.A., to the Archdeaconry of Cumberland. The appointment was reported by me shortly after to the standing committee, and I now announce it to the Synod. It is an appointment which will be found in many ways advantageous to the Diocese. There have been some changes also, by death and otherwise, in the lay portion of our body, two by death, and two by resignation.

CHURCH AND SCHOOL LANDS.

Of the matters referred by the Synod in its last session to the Standing Committee to deal with, one of immediate importance was the bill relating to the Church and School lands. While that bill was before the Legislature the Committee took such steps as they thought advisable, with a view to prevent its becoming law. They appeared by counsel in both Houses, but without success. The bill passed. The next thing was to ask her Majesty's representative to withhold his assent, and refer it home. The Bishop then petitioned her Majesty to withhold her assent from the measure. No reply, so far as I know, has yet been received from the Secretary of State for the Colonies. Should the decision be adverse to our claims, and that which was originally given for the promotion of religion and education be appropriated to education only, and that education very different in its character from what was contemplated in the Trust, we cannot but regard it as a wrong done, and as manifesting an unwise and unrighteous policy, at variance with the best interests of the people. But while we so regard it, we must also take it as one of those events which point to the necessity for more strenuous and liberal action by the members of our Church individually. The annual loss can only be made up by larger private liberality.

TRUST PROPERTY ACT.

The Standing Committee has reported the passing of the Church of England Trust Property Incorporation Act. This Act was applied for in pursuance of a resolution adopted by this Synod in its last Session. (Vide proceedings June 23, p. 38.) The possession of such an Act will prove a great boon to the Church, and its value will be more fully realized as time goes on. Previous discussions, both in this Synod and in the Provincial, had shown the expediency of such a measure for the security of the various properties held by the Church. But what is its object? It is to provide, through the action of the Synod, a body of trustees having perpetual succession, in whom all the property of the Church may be vested, whether that which is now held by trustees, or which may from time to time be conveyed for the use of the Church. And how will these properties be dealt with? Should any be conveyed without specific trusts, it will devolve upon the trustees to deal with it, subject to the direction of the Synod. But if property be handed over with specific trusts attached to it, it is provided in the Act that it shall be held, managed, and dealt with in conformity with those trusts. In order to render the Act effective, the Synod will be asked to elect a body of trustees in this Session. A further question referred for the consideration of the Standing Committee was the practicability of some general scheme of insurance for all Church buildings throughout the Diocese. The Committee has not been able to make any recommendation upon the subject. But the expediency of insuring all our Church buildings in the several parishes ought not to be lost sight of. It must be the work of each parish to see to what its own wants are, and I take the opportunity of urging this particular want upon your attention. The Church Society has acted wisely in requiring that every new building aided by its funds shall be insured before the last payment is made. But it cannot secure the continuance of such insurance. It teaches the lesson where it has the power; but it is for those who have been taught to carry it into practice. I hope it will be taken up and practised universally.

MARRIAGE.

In consequence of the discussion which took place last Session upon the regulations laid down by the Bishop concerning the celebration of marriage, some modification of them have been made by his Lordship, with the advice of the Standing Committee. The changes effected have reference to two points—the affidavit which was required before the Surrogate issued a license, and the residence of the parties. A declaration of similar import to the affidavit has been substituted for it, and there is now no restriction as to parochial residence or attendance at a particular Church. I believe these changes have given general satisfaction. The rule with regard to marrying in private houses remains as it was. A special application to the Bishop for his sanction, stating the peculiar circumstances which render it expedient, is required from the clergyman who is asked so to marry; and if due order and discipline are to be maintained in the Church, and her character properly upheld, we ought to teach our people to

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conform themselves to her laws and practice. I make these observations because I have found recently what in the early days of my ministry was never thought of—a frequent desire and expectation to be married in private. I fear that the great solemnity and the holy purposes of matrimony are too commonly forgotten, and that it is very often contracted hurriedly, rashly, and foolishly. I know that very serious injury to morality and social order has arisen in past years from the special facilities which then existed for contracting such marriages, the speedy fruits of which were in very many instances abandonment, poverty, shame, and moral ruin. It ought ever to be remembered that marriage is a Divine institution, designed to be the foundation of social order and purity. And such it has ever proved itself to be, when duly regarded. If our people are trained to view it in this light, it will materially help them to bring up their families in the fear of God.

ST. JAMES'S SCHOOLS.

The resumption by the Government of the site of St. James's schools is a matter upon which I will offer one or two observations. That resumption was made under the authority of an Act of Parliament passed by the Legislature in its last session, which enables the Government to resume any land which it may deem requisite for public purposes, at a proper valuation. No notice is necessary of the intention of the Government. And, as a matter of fact, the first intimation which the Bishop, the sole trustee, received of the intention of the Government was the proclamation in the *Government Gazette*. Following the course prescribed by the law, the trustee submitted the property to the valuation of two competent and experienced valuers, who independently arrived at nearly the same conclusion. The resumption of this land is a serious inconvenience to the parishioners of St. James's, for it deprives them of the building which they have possessed for so many years for their day and Sunday schools, and for all their parochial meetings, which are essential to the proper working of the parochial machinery. And it may happen that they will not be able to procure a site on which to erect other buildings, in any suitable locality. Can it be right that the Government should, without very urgent necessity, so seriously disturb the arrangements of a religious body? The same course may be pursued in other parishes, and I therefore draw your special attention to it.

CHURCH PROGRESS.

The report upon the progress of the Diocese is laid before you. The committee has contented itself with a statement of such facts as it was able to verify, while many others are not given, for want of more accurate information. The report, however, shows that the progress of the church has been very marked, whether we consider the general work of the Church or its organization, and the secure basis which has been laid for its further progress and development. It appears from the report that accommodation has been provided in churches, and other church buildings in which Divine service is held, for 30,000 persons; that 57 substantial churches have been built, not a few of them structures of a costly and good architectural character; and that the total increase of buildings in which the worship of God is celebrated is 185. The increase in the number of the clergy is 73; and, although 30 were transferred to the Dioceses of Goulburn and Bathurst, at their respective formations, there are now in the Sydney Diocese 105. The completion of the Cathedral at a cost of over £42,000, the establishment of St. Paul's and Moore Colleges, the latter of which has supplied the Australian Dioceses with 138 of their clergy; the erection of 30 parsonages, in addition to the 22 previously existing, the work of the Church Society in raising directly, for the general fund, over £70,000, and indirectly, £162,000, for the support of clergymen and catechists—making £232,000 in all—besides stimulating local liberality to an extent which cannot now be ascertained, are also given as important marks of the Church's outward progress. It is gathered from the statistical returns that the annual income of the Diocese is about £55,000, the far greater portion of which is raised voluntarily, only £5630 being now received from the public funds and the Church and School Estates revenue. The introduction of Synodical action, and its results, are not to be overlooked in reviewing the history of the past; nor the creation of two new Bishoprics out of that which at first existed. But I will not longer dwell upon this topic; nor is it necessary, as you have the report before you. There is, undoubtedly, a necessity for much more general and vigorous action, if we are to keep pace with the growing wants of the Church. The late census has revealed two facts which we ought to ponder deeply. One is, that the population of Sydney itself has received an addition within the last ten years of 25,000 souls; while in the suburbs it has been nearly doubled. These two facts point clearly to the need which exists for further Church extension, and an increase of clergy to meet the growing wants of our people. Two years ago the Bishop spoke of the need of twelve new churches in the city and suburbs. In four of the places to which he referred churches have been built and clergymen are now labouring. But the other eight districts remain to be provided for; and if they are not shortly taken up by the members of our Church resident in them will be either destitute of any means of grace, or absorbed into other religious denominations. In the city itself we have almost enough church accommodation. There are, however, one or two localities which I think demand an increase. But we want, still more, living agents to work for the salvation of souls by personal exertion and unweary effort. We want some means of bringing the Gospel to bear upon the people which we have not yet tried, in order to reach the tens of thousands who are indifferent to its claims. We want mission rooms, in which we may gather those who will not enter our churches, and from their having been so long unaccustomed to our ordinary services, require something more simple to attract, and then train them to the habit of worshipping. But we want means for doing all this. Then as to our rapidly-growing suburbs, how are we to accomplish what is required in them? We ought to be able to say to those who are settled in any large number in any place, "we are prepared to help

you if you will only exert yourselves." The Church Society is our great agency for church extension; but at the beginning of the year its operations were found to be largely in advance of its income, although the general fund showed an increase of £423. The liberality of the members of our Church had not kept pace with the demands upon its resources, and the committee was compelled to adopt reductions in the grants for the year very reluctantly, but because it was necessary to endeavour to bring the expenditure within the probable income. A liberal offer of £100, upon the condition that nineteen other hundreds were contributed, did not meet with the success which was hoped for. And, unless the Church throughout the Diocese can be induced to give more liberally and more systematically to the common fund, as well as for local objects, I do not see how we can overtake the work which presses upon us by the urgency of its claims. For the erection of new churches and aiding the stipends of clergymen who ought to be set down in new spheres of labour, we require thousands of pounds. Will not those to whom God has given ample means, offer to Him more largely for these objects, and so under the hands which hinder the Church's action?

CHURCH BUILDINGS LOAN FUND.

The Church Buildings Loan Fund was originated with a view to assist parishes, as its title implies, in the erection of church buildings; and as far as its means have sufficed, it has rendered important and efficient service to several. But it will require very considerable enlargement if it is to meet the numerous applications which are likely to arise. It is to be hoped that that enlargement will be accomplished. Before the next session of Synod an effort should be made to increase it to £10,000. I hope that the discussion of its object and character which will take place when the Synod is invited to give its sanction to the rules, and to appoint a committee of management, will have the effect of awakening a more extensive interest on its behalf.

DENOMINATIONAL SCHOOLS.

The prospect of maintaining our still existing Denominational Schools in their present condition is not very bright. But in my opinion, every effort should be made to preserve them, under some conditions, so as to secure to as many as possible of our children the great blessing of a religious education. I cannot but regard the loss of these schools as a loss to the best interests of the community. Religion I believe to be an essential part of all true education. Without it I do not see how you can properly develop and mould the man. Man is essentially a moral and religious being, and if, while you educate his mental, you neglect his moral and religious nature, you will produce that which is in reality against nature. The faculties with which he is endowed are an evident proof that he is designed to act in harmony with God and in dependence upon him; but if you take all possible pains to sharpen his intellect and perfect his reason, while at the same time you leave his conscience, his veneration, and his highest aspirations to languish for want of training, what can you expect but a being without faith, without a proper sense of responsibility, and without any principle to guide him but that of self-interest? For these reasons I trust we shall strive to maintain the most important, at any rate, of our Primary Schools. And when so many of a private character are found to succeed—notwithstanding that they have to compete with the lavish expenditure of the State upon those which are under its fostering care—it is difficult to believe that Church schools cannot be maintained in the city and some of our larger towns, under proper arrangements. The Diocesan Educational Book Society has the subject, I believe, under consideration.

RELIGIOUS INSTRUCTION IN STATE SCHOOLS.

But whatever plans we may be able to form with regard to our own Denominational schools, it will be the duty of the Church and her clergy to make use of every opportunity which is afforded to supplement the secular instruction in the Public schools with that which is Christian. If we are not prepared to leave a large portion of the rising generation to become utterly ignorant of the facts and doctrines of Christianity, and therefore to follow them into the Public schools, and take advantage of the opportunity which the law secures to us. The committee appointed to deal with this question will present its report as to what has been accomplished; but the work has not yet received that public support which is necessary for its successful prosecution. The labours of the clergy are, of course, gratuitous, and there have been some instances of lay help as labours of love. But there are districts so large that it will be impossible to provide instruction in the numerous schools scattered through them, except by catechists appointed and paid for the purpose.

SUNDAY SCHOOL INSTITUTE.

In connection with this subject of religious instruction, I may briefly refer to what has resulted from the deliberations of the Sunday School Committee. One of those results has been the formation of a Sunday School Institute upon a voluntary basis—not under the control of the Synod, but working in harmony with its intentions. This Institute is affiliated to the Church of England Institute in England, and will thus, it is supposed, obtain some advantages as regards the very valuable course of instruction which it provides. It is hoped that not only will our teachers be aided in their work by the help they will receive from the Institute, but that the laity will be induced to take a greater interest in it. And this I would bespeak, and earnestly request from yourselves and the congregations which you represent. We should all labour to render our Sunday School teaching and system as effective as possible, remembering how little can be done during the week under the most favourable circumstances towards imparting the minds of the young with Christian principles. It is supposed that in every parish there are one or more Sunday Schools, and that they have the sympathy, encouragement, and support of the parishioners.

LARRIKINISM.

But there is one danger connected with Sunday Schools on the parents' side to which I may advert. It is that of their regarding them as a substitute for their own home-training of their children. There cannot be a greater mistake. Nothing can make amends for the neglect of parental training and home influences. To the want of this, in a very great degree, may be traced that compound of lawlessness, brute force, and unbridled passions which is commonly called larrikinism. No doubt it takes many things to make a larrikin. But the origin of the thing is to be found in the places and surroundings amidst which the young are reared. The way to put an end to it, and prevent its growth in future, is to introduce order and purity into the dwellings of those from whom it springs, and to lead parents to feel that they have moral and religious duties to their children of which it is not possible to divest themselves. Every parent, in whatever station of life, owes it to his children to train them from the very first in habits of obedience, truthfulness, honesty, and the fear of God, in a home where purity, cleanliness, and godliness reigns.

CHURCH OF ENGLAND TEMPERANCE SOCIETY.

But in connection with such training it is impossible not to feel how powerful are the impediments which arise from intemperance and its accompanying vices. An agency has been brought into existence in this colony, connected with our own Church, which is designed to combat this enormous evil—the Church of England Temperance Society. It is a branch of the great Society in England bearing the same name, which has begun to wield so powerful an influence there. Patronised by her Majesty the Queen, and numbering amongst its members both the Archbishops, and most of the Bishops of the English Church, many noblemen, and some thousands of the clergy, it has made itself felt in all parts of England and Wales; and, we trust, will do much to promote sobriety and check intemperance. The Society is formed upon the broad basis of including all persons who are desirous of advancing the cause of temperance, whether they be total abstainers from alcoholic beverages or not. It has also this strong recommendation, that it is based upon religion, and worked religiously. It aims at three things: to promote habits of temperance; to reclaim the intemperate; and to remove the causes which lead to intemperance. If a branch of this Society were formed in every parish of the Diocese, and worked vigorously, we might hope in the course of a few years to see a marked improvement in the habits of the people. We might look for an abolition of many of those evil customs which now prevail, and a removal of those hindrances which are now such an obstruction to the success of our Ministry. What ever legislation may take place with regard to public-houses, there will still be great need of persistent efforts on the part of the friends of sobriety and good, or this plague will never be stayed. As regards that legislation let us hope that there will be no further delay when Parliament re-assembles; and that the legislation will include the following, as well as other minor reforms.—First, the creation of boards for granting licenses, which shall be above suspicion; power of limiting the number of houses licensed; shorter hours of opening; Sunday closing; authority for police officers to enter at any time for purposes of inspection; and an uncompromising refusal to license persons with blemished characters. There are surely abundant reasons in the revelations which have been made of what is transacted sometimes in the places where liquor is sold under license from the Government for insisting upon these reforms. Morality, religion, and social order alike demand them. It is vain to build with one hand and to pull down with the other. And what will all our educational and religious efforts avail to elevate and purify the moral atmosphere, if we allow on every hand, at the corner of every street, and thickly distributed along the line, institutions where sights are beheld and scenes enacted which blunt the moral sensibilities and deaden the best feelings of the heart?

OUR RESPONSIBILITIES.

We, of the Church of England, should ponder well our responsibilities when we remember the position we occupy in this colony. The providence of God has placed us here in larger numbers than any other denomination of Christians. He has given to many of us wealth and influence and power to do good beyond others of our brethren and neighbours. He has given to us all the inheritance of a Church whose faith is built upon the pure Word of God, and divested of errors which had crept into the Church in darker times; whose worship is a practical exhibition of that faith, whose constitution is in agreement with the Word of God and the practice of the primitive Church; and whose teaching, in all that is of authority in her formularies and other writings, is calculated to build up a people, and bind them together in truth, purity, and peace. The greater her influence in the land, the better, we believe, it will be for those who dwell therein. Ought we not then to do much more than we have done hitherto, to preserve our inheritance, and make its blessings more widely felt? A great work lies before us; and we should regard it as our privilege and our honour to do, each one, the part which is committed to our care, or for which we have the ability.

SUPPLY OF CLERGY.

There is one thing which, looking forward to the future, ought, I think, to engage our attention—the supply of men for the ministry. For that supply we must look mainly to ourselves. The demand in England is always great, and the inducements to clergymen to remain there are such as to render it improbable that we in this colony can draw more than a few from thence. It will then be necessary for us to endeavour to train up a body of clergy from amongst ourselves, and a continually increasing body who shall be fitted in all respects to be the spiritual guides of the people, and qualified to take their position in such places as they shall be called to occupy, commanding the confidence and securing the affections of those to whom they minister. So far as the means of educating such a body, we have them in existence and operation. In St. Paul's and Moore Colleges we have what

may be made the means of imparting the necessary instruction in literature, science, and theology, and of training those who are the *alumni* in these institutions to become able ministers of the Gospel. But both these institutions need to be fostered with greater care and more largely supplied with the means of usefulness. What is wanted is that the Church should feel a greater interest in them, and that those who have the means should be ready to aid them therewith. There are two ways especially in which the work of providing for the supply of ministers may be promoted; one by parents giving their sons, the other by providing young men who have not the means of pursuing their studies at these colleges with the means of doing so. And, let me ask, why is it that so few of our youth who have enjoyed the benefit of a more liberal education at our University are found to offer themselves for the ministry? Is there anything in our colonial life which indisposes them? Is it that other professions seem to them to present greater attractions? Or is it the great divisions and distractions of religious thought which prevent them from arriving at such steadfastness in faith as might induce them to seek such an office? It may be that all these causes may combine to produce the fact, which is nevertheless to be deplored. By rendering pecuniary assistance to young men of Christian piety and good faith, who may be deemed worthy of such help by the Bishop, or others who have had the opportunity of judging, great service may be sometimes rendered to the Church. And I mention this in order that those who have the ability may remember it as one means of usefulness which, judiciously used, may bear fruit for many years to come.

MISSION WORK.

We ought not, however, to be satisfied as a Church with supplying our own wants; and having said so much about these, I must dwell for a moment upon one of the marks of vitality which will ever be found in a church and its members. I allude to Christian work amongst them that are without. The commission which our Lord gave the Apostles was to go into all the world and make disciples among all nations. And that commission was to extend to the end of time. Missions to the heathen are, therefore, as much a part of our duty and obligation as providing for our wants at home. The history of the early Church in the Acts of the Apostles shows that they acted upon this principle. But are we? I fear not. Very little is done among us for the spread of the Gospel in heathen lands. The Melanesian Mission seems to be the principal recipient of what is given for this purpose; but the amount is not more upon the average than £583. The Church Missionary Society, which carries its missions into almost every part of the globe, and which was the means of introducing the Gospel into New Zealand, and maintaining the mission there for many years, through this colony, does receive a small contribution of about £170 annually from Sydney. The Diocesan Board of Missions is supporting two missions to the Chinese—one in Sydney, the other at Brisbane—and makes a small grant of £50, formerly paid by the Church Society, to the Aboriginal Mission in Victoria. But to all these works I do not suppose that more than £1000 is annually devoted. And can this be considered satisfactory from such a diocese as ours? Can we not do much more in the future for the salvation of the heathen abroad?

CORRECTION OF MISTAKE OF LORD BISHOP OF ADELAIDE.

There is one other topic which I think it my duty to bring under your notice, and to which I ask your attention. A statement was made recently by the Lord Bishop of Adelaide in his Pastoral address to the Synod of his diocese that the Commissaries or the Vicar-General of the Bishop of Sydney had taken upon themselves to postpone the meeting of the General Synod due in October next. I feel sure that his lordship wrote this under some misapprehension, or misinformation which he had received. I am the sole Commissary of the Bishop of Sydney, and my only connection with this question of the General Synod is that which I am about to state to you. On the 2nd of May I received a letter from the Bishop of Brisbane, in which he informed me of a correspondence of an unofficial character which had been carried on between Canon Allwood and himself about the meeting of the General Synod. From this I gathered that the question had been raised whether it would be desirable that the General Synod, though meeting *pro forma* in compliance with the constitution, should then adjourn for actual business to some future time. I therefore deemed it my duty at once to communicate officially with the Bishop of Adelaide, with whom, as senior bishop and in the absence of the Primate, rested the duty of summoning the General Synod. The following is a copy of the letter which I addressed to him:—"Diocesan Registry, May 7, 1881. My dear Lord Bishop.—As Vicar-General representing the Bishop of Sydney, now absent from the diocese by reason of illness, I have the honour to address you on the subject of the meeting of the General Synod, which according to the constitution must be held this year. The 13th constitution provides that in case of the absence of the Primate the functions of such Primate shall be exercised by the senior Bishop of the dioceses of Australia and Tasmania before mentioned; and, as your lordship is the senior Bishop, I beg to inquire whether you propose to summon the General Synod, in order that I may render such assistance as to matters of form and otherwise as your lordship may desire to obtain. I also venture to suggest for your consideration, whether the Synod should meet for the transaction of business, or merely formally. I feel bound to draw attention to this, as the Primate before leaving expressed a strong wish that the meeting of the Synod for the transaction of business should be adjourned until after his return. I am advised that there would be no constitutional difficulty in the way of adjourning immediately after meeting, and that the only object of arranging the matter beforehand would be to avoid troubling the members to attend who may reside at great distances from the place of meeting. There would not, I apprehend, be much difficulty in each bishop's consulting the representatives of his diocese, and then for the summoning Bishop to be informed of the wish of the several dioceses through him. I have the honour to be, my dear Lord Bishop, your

faithful servant. (Signed) WILLIAM M. COWPER. The Right Rev. the Lord Bishop of Adelaide. "I have been informed that this letter, though received in Adelaide previous to the meeting of the Synod, did not reach his lordship, owing to the state of his health, until after his address was read by the Vice-General to the Synod. And as his lordship's address, which contained the statement I have referred to, was published in the papers on the following day, it went forth to all the Australian dioceses that we in Sydney, and I in particular, had been guilty of such an unwarrantable proceeding as to postpone the meeting of the General Synod—a thing which we had no power to do. My letter to the Bishop of Adelaide was, I am informed, read in the Synod on the next day; and to those who heard it, it would speak for itself. But the first statement having obtained a wide circulation, and having been believed by many to be correct, I have felt it to be due to myself, as the Bishop of Sydney's Commissary, and to this diocese to make this explanation, which I feel sure the Bishop of Adelaide himself would acknowledge to be just. It is with much regret that I add that the state of his lordship's health is such as to occasion great anxiety to all his friends. The General Synod will, I am informed, be summoned to meet in October. It is not yet settled where. But should our Adelaide friends come to Sydney, they will be received not less cordially than before.

CONCLUDING REMARKS.

There are other topics upon which I might have addressed you, such as the revision of the New Testament, which is now complete, and with the results of which we may hope to become acquainted in a few days; the prospects of Christianity in the world, and of our beloved Church of England, amidst the conflicts within and without. But I fear that I have almost wearied your patience already with what I have said. I will add, in conclusion, that we neither have, nor need have, any fears for Christianity. It can never be destroyed, for it is built upon the Rock of Ages. The world may be rocked to and fro with internal and external storms, the kingdoms of this world may be overturned and perish, as those which have gone before in ancient days. But the kingdom of Christ was cradled in storms, grew stronger in the midst of them, and is multiplied by their very raging. Neither should I have any fear for the Church of England if she will only hold fast the truth and the principles which she received at the Reformation, and for which her martyrs went to the stake. May she never be induced to recede from them, and then she will be safe. And may we, her children in this land of our birth or our adoption, do our utmost to hand down the glorious inheritance to succeeding generations."

SYNOD SUMMARY.

FIRST DAY, TUESDAY, JUNE 21ST.

The Second Session of the Fifth Synod opened under the Presidency of the Dean of Sydney, in the absence of the Bishop, the Members assembling in the Church Society's House at 4 o'clock in the Afternoon. There was a large attendance of Members, and a considerable number of Strangers were also present. The Commission appointing the Dean to act as Commissary having been read by the Archdeacon of Cumberland, Prayers were read by the President, and the Lists of Clergy and Laity were called over, 50 Clergymen and 83 Laymen answering to their names. The President then delivered his Address which will be found in another Column. Various Reports and Accounts having been laid on the table, Notices of Motion mostly of a formal business character were given. Among the latter was one by Mr. Alex. Gordon for bringing into operation the provisions of the Act passed in the last Session of the Legislature for vesting Church Property in a Corporate body of Trustees. Then followed Notices of Questions and Motions generally the result of which will be seen in the Report of the further proceedings of the Synod. By permission of the Synod the various Motions were allowed to be taken in their order in the Evening Sitting.

In the Evening the Archdeacon of Cumberland gave notice of moving an address of sympathy with the Bishop in his illness. Mr. A. Gordon then moved—"That it is desired that the property, real and personal, of the Church of England in this Diocese shall be vested in five persons as Trustees under the provisions of the Church of England Trust Property Incorporation Act, 1881." He explained the object and nature of the Act, pointing out that in order to bring it into operation the Synod had first to express its desire to make use of the Act, and then to elect a body of Trustees (five would be the most expedient number). The Corporation having been constituted it would be open to the majority of any body of Trustees holding Church property to hand such property over to the Corporation. If the property was held subject to specific trusts it would remain so subject in the hands of the Corporate Trustees; if held for general Church Purposes the Corporate Trustees would hold it precisely in the same way. As to specific trusts the Corporate Trustees would simply carry out those already existing; and as to general trusts the Synod would be able to direct the management and disposal of property in the hands of the Corporate Trustees just as it was able to do while it remained in the hands of the present Trustees. He mentioned that there were at present some 419 trusts which might be dealt with under the Act. In 136 cases the Bishop was sole Trustee; in 20 cases he was trustee with others; in 2 cases there was a sole Trustee other than the Bishop; in 226 cases there were bodies of Trustees (varying in number) the Bishop not being one of the body; and there were 35 cases of a miscellaneous character. He drew attention to the fact that a limitation was by the Act placed on the power of the Corporate Trustees to this extent that, except in those cases in which the existing Trustees could sell, the Corporate Trustees would only be able with regard to real estate to lease for terms of years not exceeding 99 years. This restriction, however, was of little practical moment, and would not affect more

than some twenty cases. The Act also provided that when the property taken over by the Corporate Trustees consisted of a Church vested in Trustees under the Church Act the Church should be treated for the purpose of having Churchwardens, &c. just as if it was a Church vested in the Bishop as sole Trustee. He further pointed out that the Act provided that property now vested in the Bishop should be held to vest in the Bishop for the time being of the Diocese though not appointed by Letters Patent. After some discussion carried on for the purpose of eliciting explanatory information, in which Mr. Alexander Stuart, Mr. Thomas Robertson, Mr. W. J. Foster, and other members took part, and in the course of which Mr. A. Gordon took the opportunity of mentioning the obligation which the Church was under to Mr. Alex. Stuart for his exertions in carrying the Bill through Parliament; the resolution was passed unanimously.

Mr. A. Gordon then moved (the Synod giving its sanction to the proposal at once of the names)—First, That Mr. Rollo Albert Cape, Canon Hulton S. King, Mr. G. Knox, Mr. Shepherd Smith, and Mr. Alex. Stuart be requested to accept the office of Trustees, and upon their consent in writing being obtained, be such Trustees accordingly. Second, That it be referred to the Standing Committee to take the necessary steps to complete the constitution of the Corporate body of Trustees under the Act, and to promote the vesting of the property of the Church in the Diocese in such Corporate body.

The remainder of the Evening was occupied in disposing of various matters, chiefly of a routine character. A rather lively discussion, however, took place upon a motion to sanction the erection of Bulli into a separate parish from Wollongong, it being in the opinion of some members desirable that the stipend of the clergyman should be previously guaranteed, while others considered that this was a matter to be dealt with by the Bishop, the functions of the Synod being merely to see that the proposed division did not take place against the wish of the respective districts interested in it. The sanction sought was ultimately given.

The Synod adjourned at half-past 10 o'clock.

SECOND DAY, WEDNESDAY, JUNE 22ND.

The President answered various questions, of which notice had been previously given. In answer to Mr. J. B. Durham, he stated that 23 parishes have, during the years 1880-1881, subscribed to the Superannuation Fund, and that 12 parishes are now in arrear. In answer to Mr. G. T. Collins, he stated that he had no knowledge of any intention of this Synod being called on to consider the question of appointing a Coadjutor or successor to the Bishop.

A letter was read from the Lord's Day Observance Society, asking the support of the Synod.

The Archdeacon of Cumberland then moved, and Mr. Alexander Gordon seconded—"1. That this Synod hereby expresses its deep regret at the circumstances which have deprived it of the presence of the Bishop of the diocese, and its sincere sympathy with his lordship in his illness, and its earnest desire for his speedy restoration to health. 2. And that the Vice-General be requested to communicate the foregoing resolution to the Lord Bishop of Sydney." The motion was unanimously agreed to.

Canon Stephen next moved, and the Archdeacon of Cumberland seconded the adoption of the Report of the Diocesan Corresponding Committee of the Board of Missions for the year ending June 21st, 1881. To this the Rev. A. Yarnold moved, and the Rev. A. Lukyn Williams seconded, by way of amendment—"That, in the opinion of this Synod, the Board of Missions, as constituted by the General Synod, does not fulfil the purpose for which it was formed." This led to rather an animated debate, which terminated in a division. The votes turned out to be equal, and as the President has no vote the whole matter was left undecided, the technical point at issue being whether the words for adopting the Report should stand part of the question. A Resolution was subsequently agreed to—"That the General Synod, at its next session, be requested to consider the desirability of amending its Determination No. 3 (which contains the constitution of the Board of Missions), with the view of making better provision for the furtherance of mission work throughout the dioceses of Australia and Tasmania."

The Synod adjourned at a quarter to 11 o'clock.

THIRD DAY, THURSDAY, JUNE 23RD.

After a number of Interrogatories had been disposed of by the President Canon King moved for and obtained leave to bring in a Rule for convening and holding Meetings of the Synod of the Diocese of Sydney. Three Resolutions moved by Canon King were then carried. By the first the Synod adopted the rules and regulations for the Church Building Loan Fund provisionally agreed upon by the Committee of the Church Society. [A Copy of these rules and regulations will be found in another column.] By the second it was referred to the Standing Committee to consider and report in what way more general and systematic aid may be given to the funds of the Church Society. By the third it was referred to the Standing Committee to take such steps as may be practicable to carry out the recommendations contained in a Report of a Sub-Committee of that body upon the duties and powers of the Bishop's Commissary presented to the Synod in the year 1872. The Synod then passed as a resolution, "That the Bishop be respectfully requested to make provision for the use of some form or Institution or appointment to Incumbencies in this Diocese."

Canon King then moved, "That this Synod resolves that no new Ecclesiastical Regulation, generally affecting the members of the Church in the Diocese ought to be set forth as of authority without the sanction of the Synod." The reverend mover urged in support of the resolution that the Synod had a right to be consulted in any ecclesiastical regula-

tion affecting the Diocese—that it was necessary to maintain this as a principle, inasmuch as to act on any other would sooner or later involve the Church in difficulty. He contended that the action recently taken by the Bishop with regard to the new marriage regulations and in the appointment of an Archdeacon indicated an intention to act outside of the Synod, and that the Synod should therefore indicate its determination once and for all not to abandon the principle upon which it was formed, namely, to direct and manage the affairs of the Church. The Canon discussed at some length as bearing upon his resolution the new marriage regulations. The Resolution was strongly opposed by the Rev. C. Garney, and a debate followed, in which several members took part. It ended in the resolution being negatived.

Mr. Alexander Stuart then proposed and carried a resolution authorizing the Standing Committee, if it shall seem desirable, to consent on behalf of the Synod to the leasing of St. Philip's Glebe, for a period exceeding 28 years and not exceeding 50 years.

The Synod adjourned at half-past 10 o'clock.

FOURTH DAY, FRIDAY, JUNE 24TH.

In answer to a question by Mr. Clarendon Stuart, the President stated that St. James' School Property which has been resumed by the Government has been assessed at £33,209, and that this amount has been accepted by the Government and will be paid to the Bishop as sole Trustee.

In answer to a question by Mr. T. B. Walcot the President stated that in a Parish where the Sittings in the Church are all free, every person having been for the space of one year and upwards a Contributor of not less than £1 annually towards the maintenance of the Church and being a Member of the Church of England is entitled to vote at every Vestry Meeting, but that a contribution to the Offertory will not confer the qualification—that neither a Minor nor a Married Woman can vote.

In answer to Mr. H. S. S. Bond the President stated that the Curtains now placed on the East Wall of the Cathedral are so placed by the authority of the Chapter, for the temporary purpose of hiding the disfigurement occasioned by the giving way of some portions of the Roof.

After answering other Interrogatories the President finally dealt with the following Question asked by Mr. Clarendon Stuart on the first day of the Session. Whether the President has read the answer given in the Legislative Assembly by the Hon. the Premier to a question asked by Mr. Buchanan, and which answer was to the effect—"That the official income of the Bishop of Sydney is £2000 a year, £500 of which is paid from the Bishopthorpe Estate, and £1500 from the revenue of the colony," and if such answer of the Premier be correct, then in what manner and under whose direction (the Government's or the Bishop's) is the large balance of the estate—supposed to be £1600 a year—disposed of?

The President answered as follows:—The answer quoted by Mr. Clarendon Stuart as having been given by the Premier to a question in Parliament contains some facts, but omits other most important facts, and consequently entirely fails to convey a correct idea of the relations existing between the Bishop's stipend and the public funds. It is true that the Bishop draws from the public funds the stipend alluded to in the answer quoted; but it is also true—although not therein stated—that the public fund receives back an annual amount from the Bishopthorpe Estate, which for the last four years has equalled the amount received from the public funds, so that the Bishop's stipend is chiefly, if not altogether, derived from the rents of Bishopthorpe, although it passes through the Treasury and public accounts. As there appears to be considerable misapprehension on this matter I deem it right to take this opportunity of placing the facts before the Synod. In 1856, the Governor in Council, acting upon a minute made by the Secretary of State for the Colonies, the Hon. W. E. Gladstone, entered into an arrangement by which the Bishop's stipend of £2000 was guaranteed from the public funds, until the income of Bishopthorpe (which had been given by the Home Government for the endowment of the See, but which at that time was inadequate for the purpose) should reach that amount, the revenue of Bishopthorpe being paid into the Treasury while such guaranteed stipend was being paid. Under this arrangement the Bishop has annually received the guaranteed stipend, and the revenue of Bishopthorpe has been annually paid to the Treasury. For the last four years the revenue of Bishopthorpe has reached, and indeed has slightly exceeded the sum of £2,000; and that sum (£2,000) has been annually paid to the Treasury by the Bishop's attornies, so that, had it not been for a further complication, which I will presently state, the position would have been simply this—1. The Bishop receives from the Treasury the guaranteed stipend of £2000. 2. The Treasury is annually recouped such £2000 from the Bishopthorpe Estate through the Bishop's attornies for that estate. The complication which I have alluded to is as follows:—In the minute of the Governor-in-Council which embodies the agreement as to the stipend there is a clause which provides that "any saving thus effected in the Church of England share of the Public Worship Fund will be appropriated from time to time as the yearly balances are now appropriated." *i.e.*, shall be appropriated by the Bishop for Church purposes, under the approval of the Governor-in-Council. Under this clause the Bishop, in the years 1857, 1858, and 1862, laid plans of appropriation before the Governor-in-Council, which were approved and have ever since been acted on, *viz.*, that out of the saving created by the Bishopthorpe revenue being paid to the Treasury there be paid the following stipends:—For 1857, *viz.*, Rev. H. S. King, St. Michael's, Wollongong, £200; 1858, Rev. T. C. Ewing, St. Michael's, Wollongong, £200; 1862, the Lord Bishop of Goulburn, £100; together, £500. Of these amounts, £300 is made by the Treasury a charge in the first instance on the Church and School Estates Fund, being £200 to Rev. Mr. Ewing and £100 to Rev. Canon King, but is subsequently annually recouped to that Fund from the revenue of Bishopthorpe. The other

£100 of Canon King's stipend and the Bishop of Goulburn's £100 are paid periodically by the Treasury from similar amounts first paid to the Treasury by the Bishop's attornies from the revenue of Bishopthorpe, and £500 of the Bishop's stipend is treated in a similar manner. Why these complications were introduced, or are maintained by the Treasury, it is not for me to state; but the results of the facts are—1. That the State pays the guaranteed stipend of the Bishop, £2,000; that the three stipends above alluded to (£500) £2,500; and 2. That the State receives as refund, from the Bishopthorpe Estate, £2,000. The balance of the Estate is not £1,600, as mentioned in the question of Mr. C. Stuart, to be generally supposed, but about £200. That balance remains invested in the names of the Bishop's attornies of this Estate, or has been appropriated by the Bishop to certain parishes for Church purposes, although by the terms of the minute of Mr. Gladstone, above alluded to, it is the personal property of the Bishop.

An Ordinance to amend the Superannuation Ordinance of 1876 by allowing the Trustees of the Fund to invest in first mortgages of freehold property anywhere in the colony was then, on the motion of Mr. James Vickery, read a second time, and subsequently passed through Committee.

Mr. Clarendon Stuart—after having, in deference to a statement made by the President, withdrawn a motion for the production of papers and correspondence relating to the refusal of a license to Rev. W. K. Brodribb—moved the following, namely:—"That in the opinion of this Synod it is both seemly and desirable, in true loyalty to the principles and doctrines of the Church of England, that her Ministers should take no part, directly or indirectly, by their presence or otherwise, at meetings of a religious character presided over by Dissenting Preachers, or called in Dissenters' interests."

This motion, which was seconded by Mr. W. A. Brodribb, gave rise to a warm discussion, in which Dr. Barry, Rev. A. Yarnold, Rev. J. Barnier, Rev. T. B. Tress, Rev. F. W. Stretton, Rev. C. F. Garney, Mr. Alex. Gordon, Rev. E. M. Sallinere, and Rev. J. F. Moran took part, almost every speaker expressing strong disapproval of the matter having been brought forward, but a few stating that they felt some difficulty in voting against the resolution, lest by so doing they should appear to express approval of the conduct referred to. This led to the Rev. F. W. Stretton moving the previous question, and the Rev. A. Yarnold asking the President whether a direct negative given by the Synod to the resolution would be an expression of opinion on the question involved.

The President, being thus appealed to, said that, before answering the question he desired to make a few general remarks. He very much regretted that this question had been brought before the Synod at all. He thought it was likely to do very serious harm to the Church and the Synod. It was calculated, in his opinion, to promote dissension among them, and in the very contrary direction to that which he, in his opening address, earnestly impressed upon the Synod, when he exhorted it to cultivate a spirit of charity and brotherly love. He hoped, however, that they would look on this question calmly and impartially, and endeavour to give such a vote upon it as in their consciences they felt they ought to give. For his own part, he had been very much pained by the speech with which the motion was introduced, because he felt there was a great deal in that speech which implied a condemnation of the Archbishops and Bishops of the Church in England, who had felt themselves perfectly justified in uniting with their dissenting brethren on various occasions. The mover of the resolution had referred to that grand and wonderful institution, the British and Foreign Bible Society, which though spoken against by him, had not only the patronage of her Majesty the Queen, but amongst its Vice-Presidents the two Archbishops. He was also given to understand a short time ago that almost all of the Australian bishops were now connected in some way with the branches of the Bible Society in these colonies. So that to pass such a resolution as that now before the Synod—"That the ministers of the Church of England should take no part, directly or indirectly, by their presence or otherwise, at meetings of a religious character presided over by dissenting preachers, or called in dissenters' interest"—interpreting the resolution by the language of the mover, would be passing a censure upon those whom they had no right to censure, and that they would bring upon themselves very grave reproach. What would the mover of this resolution say with regard to the committee formed for the revision of the New Testament? Was it not composed of dissenters as well as Churchmen? Were there not brought together the most learned men of the different bodies in the United Kingdom to join with those in America in carrying out this great work? Did they not unite in prayer, and worship together before they entered upon the great work of the revision of the New Testament? He thought the Synod ought to be very careful lest they committed themselves to a resolution which would be at variance with the action taken by such a body as that in the Church at home. One of the most pleasing events which had recently come before him with regard to the Church in England was the account given of the action of certain Dissenting Ministers at Leicester. They went in a body to the Church Congress, and were received by the Bishop of the diocese, who presided over that Congress, treated as Christian brothers, and welcomed, while the most kindly and brotherly words passed between them. He thought that in a similar manner the clergy of the Church of England here should treat their brethren. Was not that the way in which they were most likely to bring those dissenting clergymen into fellowship with the Church? Of course he (the President) would fall under the censure of the mover of this resolution, because, in the course of the past year he had delivered a lecture on the subject of "The Lord's Day" at the Protestant Hall. A Dissenter, as he would be called by Mr. Clarendon Stuart, took the chair and a Presbyterian minister—a Christian brother—offered up prayer before the lecture was commenced. He (the President) was not ashamed of that,

He was there upholding the claims of what he considered to be our common Christianity. He was endeavouring to render a service to the Church of Christ and to the Church of England as a part of that Church. He would do the same again whatever might be the resolution of the Synod, because he had a liberty beyond whatever might be declared by the Synod. He had the highest respect for the Synod, but the Synod had no right to control the liberty of his intercourse with his Christian brethren of other denominations in the Church of Christ. It had been said in the course of the debate that one of the greatest obstacles in the propagation of the Gospel among the heathen was the divisions in the Christian Church. No one regretted that more than he did, but it had been stated over and over again by those who had become acquainted with the work of the Church of Christ in India that one of the greatest powers in promoting the spread of the Gospel had been the unity of action among the missionaries of the different religious bodies, who were in the habit of meeting from time to time to compare notes. They had one common object in view—differing only in matters of Church government—they were united in the grand purpose of spreading Christianity, and they did it in the spirit of the love of Christ, who said "A new command I give unto you—that ye love one another." He (the President) could not, however, think of asking that the resolution should be withdrawn. He hoped the Synod would express its mind very decidedly. So far as he could gather of the meaning of the question which Mr. Yarnold had proposed—would the Synod, by negating the resolution, declare its approval of the opposite course, to that which was condemned in the resolution. He would say that his view of the motion was that if the Synod negated the resolution, it would simply mean refusing to entertain it. It would be declaring that it would not censure those whom the resolution proposed to censure, and he therefore thought that anyone with Mr. Yarnold's views might, with a safe conscience, vote against the resolution. It would, in effect, be saying that they did not wish to censure those who used their Christian liberty, and they did not consider that they were subject to the Synod's condemnation.

The previous question, "Shall the question be now entertained," was then put and carried in the affirmative, and the Motion itself was then put and negated, the numbers being—Ayes, 8; noes, 64.

The Synod, after passing a Resolution commending the Diocesan Book Depot to the cordial support of the Clergy and Laity, adjourned at half-past 10 o'clock to 7 o'clock on Monday evening.

FIFTH DAY, JUNE 27TH.

Mr. J. B. Durham asked the following questions, namely—1. Is there any canon or constitution of the United Church of England and Ireland which forbids a deacon to read the Absolution? 2. If a deacon be not allowed to read it on account of the rubric stating it is to be pronounced by the priest alone, should he not be equally forbidden to read the sentences which the rubric states that the priest should say? 3. Are not the words priests and ministers convertible terms in the order for Morning Prayer? 4. Is it the doctrine of the United Church of England and Ireland that the congregation receive the benefit of absolution through a priest pronouncing the Absolution? 5. Was not the word priest at the last revision of the Prayer Book substituted for the word minister in the absolution rubric?

The President replied—"1. I do not know of any such canon; but the question is open to much dispute. In Dr. Burn's 'Ecclesiastical Law' (ninth ed., vol. iii., p. 59) I find it stated that it is not clear from the rubric in the Book of Common Prayer whether, or how far, a deacon is prohibited thereby to pronounce the absolution; for, although it is there directed that the same shall be pronounced by the 'priest alone,' yet the word 'alone' in that place seemeth only to intend that the people shall not pronounce the absolution after the priest, as they did the confession just before; and the word 'priest' throughout the rubric doth not seem to be generally appropriated to a person in priest's orders only. Dr. Burn goes on to say that the argument to evince that the priest only, and not a deacon, has power to pronounce the absolution seems most evidently to be deduced from the Acts of Ordination. To the deacon it is said—'Take thou authority to read the Gospel and to preach the same, &c.' To the priest—'Receive the Holy Ghost for the office and work of a priest in the Church of God. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained.' Mr. Durham will thus see that there are two sides to the question; and as I do not sit here as a judge nor as an authorised expounder of the law, I do not think I am called upon to decide it. I will only add that the custom for the deacon not to pronounce the absolution seems almost to have grown into a law. 2. No answer need be given to this, as it was dependent upon the previous question being answered in the negative. 3. I do not think they are so in all cases. 4. I am not sure that I take these words as Mr. Durham may have intended them. The benefit which I understand to be derived from the declaration of forgiveness in the absolution is this—that everyone in the congregation who is conscious that he does truly repent and unfeignedly believes the Gospel, may take to himself the comforting assurance which the form of absolution conveys. 5. Yes."

In answer to a question by Mr. H. S. Bond the President stated that there were 49 parishes in the diocese in which branches of the Church Society exist; and 29 in which branches either do not exist or are not in active operation.

The proposed Rule enabling a Synod to be convened and holden at any time by summons of the Bishop or the person for the time being exercising his powers was then read a second time, and carried through the other formal stages and passed. The Ordinance for amending the Superannuation Ordinance was read a third time and passed.

The Rev. W. Hey Sharpe then moved, "That the name of Mr. F. W. Uther be added to the Committee on the subject of religious instruction in Public Schools."

In doing so he referred to the Report of the Committee now before the Synod. [A copy of this Report will be found in another column.] He regretted that the Report was not more satisfactory, but still it showed that religious instruction was being largely given in the Public Schools, and that much had been done with very small means.

An interesting discussion followed, many members of the Synod expressing warm interest in the work, and some regretting that the applications made to them for pecuniary aid had by mistake found among others, their way into waste paper baskets, and thus not received the attention they merited.

Mr. Alexander Gordon pointed to the fact that special religious instruction is given in 96 Public Schools, as shewing that the clergy are disposed to do their share of the work, and to the fact that in 82 Public Schools no such religious instruction is given, as proving that assistance is needed if the work is to be done. The assistance thus needed must come from the Lay members of the Church. As a member of a Public School Board, and having the opportunity of visiting seven large schools, he could bear testimony to certain facts—the efficient religious teaching in a Church of England School when those in management of it were in earnest; the gradual destruction of a Church of England School under the neglect of those who ought to have supported it; and the earnest and practically effective style of the religious instruction given in Roman Catholic Schools, holding out in this respect an example to the Church of England. With regard to Public Schools there was a great work for the Church of England to do. The teachers, so far as he could judge, were as desirous as men and women could be to influence morally, as well as intellectually, the children under their charge. They were, in his opinion, heavily weighted in this struggle against evil by the want of that element of religious influence which might, if ministers of religion availed themselves of their opportunities, be introduced into school life: they would, he felt sure, heartily welcome religious instruction if it was given regularly and systematically. It was a great pity that, as to his knowledge was the case, a large Public School should be left, so far as the Church of England was concerned, with very inefficient religious instruction, because of some question of parochial boundary which enabled a clergyman who could not do the work to render it impossible for a brother clergyman to do what he was anxious and able to undertake.

Mr. Uther said that in the neighbouring colony of Victoria it was notorious that one of the principal reasons which led to the passing of the present Education Act in Victoria was the failure of the Churches to take advantage of the privileges they were afforded under the previous Education Act. In the diocese of Melbourne they would at the present moment be glad of the privileges that we enjoyed in this colony under our present Public Instruction Act.

The Rev. J. F. Moran was certain that if the clergy would awake to their proper responsibilities in this matter a great and good work would be done in the Public Schools. He attributed the increase of larrikinism to the decrease of religious instruction in schools.

The Rev. A. W. Pain anticipated a great deal of good from this discussion. If there had been any despondency in regard to this Report it was because there had not been shown that amount of outside interest that was anticipated. The Committee had done their work, and would have been glad to have availed themselves of salaried teachers in the performance of this work, but they had not been able to act upon that idea because they did not have the salary. It had been said that men of brains could not be found to perform this work for the remuneration offered; and, in reference to that, he desired to mention an instance in the district of Camden. Mr. Latty had been engaged giving religious instruction to 200 children in the rural Deanery of Camden; had maintained his own horse; spent nine hours a day in his work, and rode 116 miles a week in the performance of that work, and all this for £65 per annum. He did not think, however, that Mr. Latty could be asked to continue to perform that work for £65 a year. It had been shown that under the present Public Instruction Act religious instruction could be given in the Public Schools, and he hoped that it would be given more largely in the future than in the past. He recommended the employment of young men now engaged in Sunday School duties, who might be induced to take up this work as their business in life, not to supersede but to supplement the labours of the clergy in connection with the Public Schools.

Mr. H. S. Bond suggested, by way of addition to the Resolution, words taken from a Resolution which he had given notice he would move, and which would now become unnecessary.

The President said that if funds were not forthcoming the work of the Committee would speedily have to cease. He thought that good work might be done by the employment of paid agents. He knew of two young men quite eligible for the duties, one of whom had had some little training in the Public School already. What the promoters really did want was funds, and in some way they must apply to the laity of the Church. With regard to the advantages that were said to arise from religious instruction in Public Schools, he had the testimony of the master of the Sussex-street Public School that since religious instruction had been given in that school the most marked improvement in the school had taken place. The question of classrooms was a most important one. He did not know how religious instruction was to be given unless something was done to provide classrooms. Even at Fort-street the want of accommodation was most seriously felt, and the same, he supposed, was the case with some other large schools in or about Sydney. With regard to the country districts the same difficulty presented itself. The clergymen in those districts could not always attend to the schools, which were scattered over large tracts of country. He hoped that the discussion would be productive of good, and that the result would be a larger amount of pecuniary support, which would enable the Committee to employ Catechists, and enlist such aid as would enable them to carry on their business more effectively.

The Mover having replied, and accepted the suggestion made by Mr. Bond, the Resolution was carried unanimously in the following form:—"That the name of Mr. F. W. Uther be added to the Committee on the subject of Religious Instruction in Public Schools; and that, as Denominational Schools decrease in number, it is hoped that the Clergy and Laity will give more attention to the religious instruction of the young than when both Denominational and Public Schools had to be attended."

Mr. H. S. Bond moved—That our Cathedral should be a pattern to all Churches, especially in the exact observance of the rubric of our Prayer Book; and although the Australian Church may not be bound to obey the canons of Canterbury, England, of the year 1603, it is desirable that in our Cathedral the 82nd canon should be observed as to the setting up of the Ten Commandments on the east end of every Church and Chapel, where the people may best see and read the same, and other chosen sentences written upon the walls of the said Churches and Chapels in places convenient." Mr. Collins seconded the motion.

Attention was called to the fact that there was not a quorum present, and thereupon the Synod adjourned at 20 minutes to 11 o'clock.

SIXTH DAY, JUNE 28TH.

The President stated in answer to a question by Mr. Alexander Gordon the steps taken by the Standing Committee for preserving legal proof of the passing of the Ordinances and Rules of the Synod—in answer to a question by the Rev. Charles Baber that the Clergy will not be at liberty at their own pleasure to substitute the Revised Edition of the New Testament for the authorized version in the Public Lessons of the Church—in answer to a question by Mr. G. R. Harrison that he was not aware of any authority for the practice of the Sacrament being received by Members of the Choir before it is administered to the rest of the Communicants.

The Rev. E. G. Hodgson then moved that the Standing Committee be instructed—1. To prevent the proceeds of the sale of any sites granted or purchased for educational purposes connected with the Church of England from being applied to any other than such educational purposes. 2. To prevent the similar alienation of any endowment now existing for educational purposes in connection with the Church of England.

The Motion, having been seconded, gave rise to an animated discussion, the speakers being agreed that the funds referred to ought not to be diverted from educational purposes connected with the Church of England, but not being equally unanimous as to what those purposes should be. A doubt having been raised as to how far the Standing Committee had any power in the matter, Mr. Alexander Gordon supporting that view, moved the previous question, "that this question be now entertained," which, being decided in the negative, the Motion could not be put, and was therefore lost.

A Resolution was then carried after debate on the motion of Rev. E. G. Hodgson—That this Synod is of opinion that the sale of tickets for admission to Sunday School Picnics to any other persons than those immediately connected with the School is very undesirable.

A Resolution was then carried on the motion of Rev. H. Wallace Mort, pledging the Synod to support the work of the Church of England Lay Readers Association.

The Venerable the Archdeacon of Cumberland proposed and carried a Resolution—That it is the opinion of this Synod that the Church of England Mission to Seamen, lately established, for the purpose of ministering to the spiritual wants of sailors belonging to our church, in Port Jackson, both those belonging to Her Majesty's Navy, and those belonging to the Merchant Service and the Coasting Trade, is one which should command the sympathy and receive the support of the Members of the Church of England.

Mr. J. J. Farr obtained the sanction of the Synod to a Resolution, referring it to the Standing Committee to consider what means can be adopted by which the incomes of the clergy can be increased.

Attention was then called to the fact that there was not a Quorum present; and the Synod thereupon adjourned at a quarter-past 10 o'clock.

SEVENTH DAY, JUNE 29.

The President, in answer to Mr. W. Stephen, gave an interesting explanation of the nature and purpose of a Reresol.

The Rev. W. Hey Sharp moved the adjournment of the Synod, in order to draw attention to a matter in which he had become involved in some darkness and perplexity. It stood recorded in the Minutes which had just been confirmed that the following question had been put to the President by the Rev. C. Baber—"Will it be allowable for the Clergy to make use of the revised edition of the New Testament in the public lessons of the Church without any formal order to that effect?"—that to this the President had replied as follows—"I should say certainly not. The authorized version is that which has received due sanction, and until another has been appointed by the proper authority to take its place, the Clergy will not be at liberty, at their own pleasure, to substitute the revised edition." In such a case as this of the Holy Scriptures, the Mover was anxious to have the best thing that was available, and to have it as soon as possible. He had therefore intended to procure a copy of the Revised New Testament as soon as it could be had, and to make use of it in reading the Lessons in the Chapel of St. Paul's College. He had been under the impression that in the common phrase "Authorized Version," the word "authorized" was strictly speaking a misnomer. His difficulty now was how to interpret the President's answer, when read along with such a statement as the following, by the Right Rev. Dr. Lightfoot, Bishop of Durham—a very high authority on such questions—"It seems now to be an established fact (so far as any fact in history which involves a comprehensive negative can be re-

garded as established) that our received version never received any final authorization, either from ecclesiastical or from the civil powers; that it was not sanctioned either by the Houses of Parliament, or by the Houses of Convocation, or by the King in Council." The Mover's difficulty arose from the fact that the President's answer was calculated to convey the impression that the Received Version had received "due sanction" from a "proper authority," and that therefore it was unlawful to make use of the Revised Version until such time as this "proper authority" should have transferred its "sanction" from the existing to the Revised Version.

The Motion having been seconded, a somewhat desultory discussion followed on the point raised, and on other matters.

The President, before putting the question, said—I will detain the Synod but a few minutes in offering an explanation with reference to the question raised by Mr. Sharpe, which led him to move the adjournment of the Synod. It appears to me that there must be some authority for the use of the new version of the Scriptures. At present we do not know what authority may arrive with the revised edition of the New Testament, which may be sufficient for the purpose. But that is only a portion of the Bible, and not the whole. In the 80th Canon it is required that a copy of the Great Bible shall be provided by the Churchwardens in every parish, and I take it that this applied subsequently to the Bible known as King James's. It is true, as has been said, that that Bible was not issued under any Royal Authority, or by Convocation. Dr. Stoughton, in his History of the English Bible, says—"Certainly the version was not issued or sanctioned by Royal Proclamation, or by Order of Council, or by Act of Parliament, or by vote of Convocation." But he adds, "An Episcopal mandate, indeed, appears, enforcing its use, for copies of the whole Bible, of the largest volume and latest edition, are required to be in churches by the Visitation Articles of Land, 1622, St. David's, 1628." Some such authority as this appears to me to be necessary before the clergy of the Diocese will be justified in using the Revised Edition of the New Testament.

The Motion for the adjournment was then negated.

The Rev. E. M. Salinere then moved, and Mr. Clarendon Stuart seconded—"That in view of the threatened withdrawal of assistance from the Government of the Colony to Denominational Schools, at the expiration of the term specified in the present Public Schools Instruction Act, it is the duty of the Church of England to maintain and uphold its Schools by voluntary effort."

Mr. Collins moved, and Mr. Durham seconded, an Amendment to add to the Resolution the following words—"And as a mean to this end the said Church approves the principles of the Public Instruction Act of 1880."

An interesting debate followed, the members generally arguing in support of the maintenance of Church of England Schools. The President expressed his entire concurrence with the Resolution.

The Amendment having been put to the vote and negated, the Resolution was passed by a very large majority.

The Rev. E. G. Hodgson moved and the Rev. W. Hey Sharpe seconded, "That in the opinion of this Synod it is highly inexpedient, except in most urgent cases, that Candidates for Holy Orders who have been members of other religious bodies, should not be subjected to a more severe course of training in theology and matters relating to ecclesiastical administration, than candidates who have remained faithful members of the Church from their baptism upwards."

Mr. Collins moved, and Mr. Alexander Gordon seconded, the previous question, which, after a short debate, being determined in the negative, the Motion dropped.

Various Motions were then dealt with, including one moved by Mr. Clarendon Stuart, on behalf of Rev. T. Kemmis, seconded by the Rev. J. F. Moran—"That this Synod desires to record its indignant protest against the resumption of St. James' School property by the Government as an unwise and unrighteous policy, and as detrimental to the best interests of education and of religion in the Diocese."

This Motion, after a brief discussion, was disposed of, the previous question being moved and negated.

The proceedings of the Synod were brought to a close by a few words from the President. The *Te Deum* was then repeated, and at 11 o'clock the Synod adjourned *sine die*.

SECOND ANNUAL REPORT OF THE COMMITTEE APPOINTED BY THE SYNOD ON THE 27TH DAY OF JUNE, 1879, TO CARRY INTO EFFECT THE RESOLUTIONS PASSED BY THE SYNOD WITH REGARD TO RELIGIOUS INSTRUCTION IN THE PUBLIC SCHOOLS.

During the year which has elapsed since the last meeting of the Synod, the Committee has met twelve times.

At the beginning of the year the Committee had in hand a balance of £63 12s. 4d. The sums since contributed amount to £55; and further sums have been promised, as will be seen in Appendix (A.) The expenditure during the year has amounted to £90 12s. 8d.

The following grants have been made by the Committee—

- (1) The sum of £25 per annum to Mr. Raymond, engaged in giving religious instruction in eight public schools in the district of Hartley. Mr. Raymond has now left the district. The Rev. R. H. Mayne has not yet found a suitable person to undertake the work.
- (2) The sum of £25 per annum to assist in providing religious instruction in Crown Street public school.
- (3) The sum of £65 per annum to Mr. Latty, engaged in giving religious instruction in the public schools within the rural Deanery of Camden. Mr. Latty visits eight schools, containing in all 200 children. He pays eleven or twelve visits in the week, travelling for this purpose upwards of 100 miles. Grants are not made by the Committee until the Diocesan Inspector of Schools has certified to the qualifications of the teacher proposed.

In December, 1880, the Bishop, by a circular letter addressed to the clergy, requested information as to the number of public schools within their respective parishes, and the amount of religious instruction given weekly in each school. The returns received in reply will be found tabulated in Appendix (B). It will be seen that religious instruction is being given regularly in 96 schools, and that 82 schools are altogether without such instruction. In the case of 29 of these latter schools, the want of a class-room is alleged as an obstacle.

Two Public Meetings have been held in furtherance of the objects of the Committee. The first of these was held in the Masonic Hall, on August 10th, and the proceedings were fully reported in the daily papers. The second was held in the City Mission Chapel, Sussex-street, on December 2nd. A series of similar Meetings, to be held in various city and suburban parishes, was projected by the Committee, but a difficulty was found to exist in the fear entertained by some of those locally concerned that such a plan might tend to injure existing Denominational Schools.

In conclusion, the Committee feel that the future success or otherwise of this movement will very largely depend upon the way in which the subject may be dealt with by the Synod. Hitherto the difficulties of the question have been aggravated by the unsettled condition of the relations between the State and the Denominational schools. The recent settlement of those relations has at least left the ground more clear for united and vigorous action in the direction of giving efficient religious instruction in the public schools.

WILLIAM M. COWPER,
Chairman.

RULES &c. OF CHURCH BUILDING LOAN FUND.

I.—NATURE AND OBJECTS.

The Church Building Loan Fund for the Diocese of Sydney shall be formed by Subscriptions, Donations, Legacies, and such monies arising from other sources as may become applicable to the purposes of the Fund.

The objects of the Fund shall be to encourage and assist the payment of debts on Church Buildings, and to promote the erection, enlargement, or improvement of Churches, Parsonages, and School-houses in the Diocese of Sydney by loans without interest.

II.—RULES AND REGULATIONS.

1. The Fund shall be administered by a Committee appointed by the Committee of the Church Society selected from among the contributors to the Fund, and all vacancies that may from time to time occur in such Committee shall in the like manner be filled up by the Committee of the Church Society.

2. There shall be a Treasurer and a Secretary of the Fund who shall be appointed by the Committee of the Church Society and shall be *ex-officio* Members of the Committee of the Fund.

3. All monies of the Fund shall be deposited from time to time to its credit in one of the Sydney Banks, and its account shall be operated upon only by the joint signatures of the Treasurer and Secretary of the Fund for the time being, and by order of the Committee.

4. The Committee shall meet quarterly for the purpose of considering applications and granting loans.

5. Loans may be made of amounts from £50 to £1,000—and shall be repaid in quarterly or half-yearly instalments over a period to be determined by the Committee in each case, but in no instance exceeding ten years. A charge of interest at the rate of ten per cent. per annum shall be made on all overdue instalments.

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

7. Trustees or others obtaining loans from the Fund shall give such security as the Committee shall deem sufficient for the due repayment of the same and the fulfilment of the conditions attached thereto.

8. Applications for Loans from the Fund shall not, as a general rule, be entertained unless the property upon which the same is to be extended is duly secured to the Church of England in the Diocese of Sydney, and unless the Parish in which such property is situated has or will engage to establish, within a time to be agreed upon, an Auxiliary to the Church Society.

Did THOMAS CARLYLE BELIEVE IN CHRIST?

Certain persons are advertising Carlyle as an unbeliever in the Divine Christ. We find the most reliable information on this subject in an article entitled "A Study of Carlyle," by the author of the "Moral Influence of George Eliot," in the *Contemporary Review* for April, 1881. The writer says:—

"The whole spring of Carlyle's energy was to be found in beliefs that he did not share—that is to say, that he thought untrue. And yet he always seems to feel that the Puritans were stronger men than their descendants, simply in virtue of their belief. It has always been a marvel to us how he contrived to dismiss, as something insignificant, the enormous difference between his creed and theirs, and we can never quite get over a sense of infidelity to his own idea of veracity in this belief in the power of belief apart from its truth. Something of this feeling seems to us to come out in the way he comments on such a notice, for instance, as that Cromwell appointed a day of humiliation and prayer. *If modern readers suppose these paragraphs to be cant, it will turn out an entire mistake.* I advise all modern readers not only to believe that Cromwell here means what he says, but," &c., &c. It is almost as if he wanted to assure himself that belief then was real. Were, then, these tremendous transactions

in which the Puritans believed just as he believed that Charles I. was put to death,—were they matters of so little moment, that the words which seemed to assert them might be used as a mere circumlocution for the belief that an awful power lay beyond our scrutiny, but *was manifest to us in His judgments upon us?* . . . The Puritans believed in God and Christ. They would not have said the difference between their creed and Carlyle's was insignificant. . . . And herein the two halves of Carlyle's nature seem to us not in harmony. There are two interesting passages in the "Reminiscences," where, in referring to the faith of his parents, he drops a few words which throw a great light on his relation to Puritanism. The first seems to us so typical of his attitude towards the past, that we could imagine having it explained away as an allegory, if the circumstances admitted of it:—

"It was 10 p.m. of a still and fine night when I arrived at my father's door, hearing him make worship, and stood meditatively, gratefully, lovingly, till he had ended; thinking to myself how good and innocently beautiful and peaceful on the earth is all this: and it was the last time I was ever to hear it. I must have been there twice or oftener (after that), but the sound of his pious psalm and prayer I never heard again. With a noble politeness, very noble when I consider, they kept all that in a fine kind of remoteness from us" (himself and wife), "knowing and somehow forgiving us completely that we did not think of it quite as they." (ii., 160.) And then, in a still more touching outburst of filial recollection, after speaking of a time of great misery on his part:—

"Unwearied kindness was always mine from my incomparable mother. I did at last contrive, by judicious endeavour, to speak piously and agreeably to one so pious without ungeneracy. Nay, it was a kind of interesting exercise to wind softly out of those anxious affectionate cavils of her dear heart, and get real sympathy, real assent, under borrowed forms. Oh, her patience with me! Oh, her never-tiring love!" (i., 181.)

"That picture of his reverently listening to his father's prayer outside the closed door seems to us a type of his whole attitude towards Christianity. It was a very strong sympathy, rooted in the deepest part of his nature. For think a moment of the dissent which Carlyle must have been contented to ignore in these touching theological conversations with his mother! We doubt not that in his parents' simple creed were articles that they would have died rather than deny, and he would have died rather than assert. Yet the sense of harmony between them was a deeper thing than the sense of divergence. Love was the interpreter here, and doubtless that love interpreted their faith to him always, by whomsoever it was held. It showed him their faith as the root of noble lives, and vindicated his own deep conviction that a noble life must be always rooted in the truth. . . . When the dear associations of the revered past, and the protest of a vehement, rugged independence join in one impulse, no wonder that impulse should be strong enough to be bear down all merely logical barriers. But we think his picture of Puritanism would have been a truer thing had he recognized how high these logical barriers were."

N.B.—We commend the above extracts to those who, by advertisements in the daily papers, are trying to associate the name of Carlyle with a shallow imitation of Bradlaughism, called "Freethought." This Carlyle would have been the first to loathe.

✻ CORRESPONDENCE. ✻

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

TO THE EDITOR OF THE CHURCH OF ENGLAND RECORD.

Dear Sir,—At the last Friday's Sitting of the Synod of this Diocese, the Very Rev. the President referring to Churchmen and Nonconformists, is reported (*vide Herald*, June 25th, pp. 3) to have said:—

"They had one common object in view,—differing only in matters of Church government."

I will simply and most respectfully submit abstracts from a record of the proceedings of the Church Congress held in Leicester, and to which the President so feelingly refers.

In the address signed by 32 Nonconformist Ministers and read by the Rev. Jos. Wood, these gentlemen say:—

"While it would be unmanly in us to affect to ignore the points of difference, both ecclesiastical and doctrinal which separate us and our Churches from the great community to which you belong, yet the present is an occasion of which we gladly avail ourselves for the proffer of our sympathy and good-will, rather than for bringing our differences into prominence."

The Rev. J. W. Thew, Nonconformist Minister, also read an address in which he stated:—

"They would, however, under no pretence, make light of their differences. Personally, he had small sympathy with cheap and easy talk about sinking small differences. If they were light, they ought to cease; if not, it was at their peril to sink them; especially as differences so sunk had an unhappy knack of floating again just at the very juncture from which they were sunk."

The Bishop of Peterborough said:—

"He cordially and entirely agreed with the manly and straightforward utterances of the Rev. Mr. Thew as regarded the differences that separated Nonconformists and Churchmen."—Yours faithfully,

JOHN T. MARRIOTT, M.A., Ph. D.

Burwood, June 25th.

It is said that one retail bookseller in the city of London sold fifteen thousand copies of the revised New Testament on the first day of its issue.

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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 see their efforts to increase its circulation. The clergy and other friends of the RECORD who obtain subscribers are requested to send to the Manager the full NAMES AND ADDRESSES of subscribers.

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

Subscriptions for the current year are now due.

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

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

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

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

PUBLIC NOTICE.

Mr. J. B. Stormer late of the *Redfern Times* and *Dubbo Express* has been appointed Business Manager of this paper.

THE BISHOP OF SYDNEY.

ACCOUNTS have been received from his Lordship up to June 9th. He was then progressing favourably in his general health, and enjoying the cool and bracing weather of Westmoreland at Ambleside. After consulting eminent medical authority in London, he had determined not to go to the Continent, but to the cooler parts of England, Wales, and, perhaps, Scotland. He says in one of his letters, "I read a good deal and enjoy it; but as directed I avoid much mental or physical exertion."

SPECIAL CONFIRMATION.

A SPECIAL Confirmation will be held in the Cathedral by the Bishop of Bathurst, acting for the Bishop of Sydney, early in October. Any of the Clergy wishing to present Candidates are requested to write to the Vicar-General, Diocesan Registry.

THE LATE SESSION OF SYNOD.

ANOTHER Session of Synod has passed away; and as formerly we ventured upon a few remarks in anticipation of its work, so now it may not be without use if we glance by way of retrospect at some of the results of its proceedings. But before doing this, we desire to remind our fellow churchmen of the character of that representative body which we call the Synod of the Diocese. In point of numbers it is more than four times as large as the Legislative Council, and about twice as large as the Assembly, while with regard to the social position and the intellectual character of its members, it need not fear comparison with either of these bodies. Such an assembly is one of which Churchmen may be thankfully proud; and they have no need to complain that, as a rule, its proceedings have been otherwise than worthily carried on. The manner, too, in which, from the very first, the Presidency of the Synod has been conducted, has been by general admission most satisfactory; and, with regard to the last Session, the hearty and not ungraceful tribute of commendation paid by Mr. Clarendon Stuart to the manner in which the President acted, was felt by all who heard it to be well merited, though somewhat irregularly expressed. In one respect, no doubt, the Synod works, and must work, at a disadvantage. The short time which the members can devote to a Session renders it difficult to carry through any great amount of really important business,—that is, business to which it is right to apply all the cautious forms of Parliamentary Legislation. It is therefore not to be expected that many such matters will be disposed of in a Session; but hitherto the diligence of the Synod in this direction has been found sufficient to meet the wants of the Church.

Let us now look at the result of the proceedings of the last Session. The Session occupied seven days, thus giving about forty hours to the transaction of business. And first with regard to work directly performed. This will be found to consist of—first, providing for making the recent Act of the Legislature, the "Church of England Trust Property Incorporation Act, 1881," available for the preservation of the property of the Church in this Diocese; second, granting a necessary enlargement of the powers of the Trustees of the Clergy Superannuation Fund; third, providing rules for the working and managing of the Church Building Loan Fund; fourth, regulating the terms of leasing some very valuable Church property (St. Philip's, Glebe); and fifth, providing by Ordinance against a possible difficulty in connection with Special Meetings of Synod. These five subjects required the direct action of the Synod, and in having dealt with them, a main and very important object of the Session has been accomplished.

We will now turn to matters indirectly dealt with by the Synod. These were—first, initiating a necessary alteration with reference to the working of