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NOTICES TO CORRESPONDENTS, &c.

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

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

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

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

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

Received a Report of Miss Foster's Mission at Foo-Chow.

OLDWAYS.—As the Salvation Army is at present on its trial in Sydney, we hesitate to publish any opinion upon it yet.

Important Notice to Subscribers.

Subscriptions to June, 1883, are NOW DUE and will be thankfully received. Postage Stamps (penny preferred) may be remitted in payment. All Subscriptions are acknowledged at the commencement of the advertisement columns.

MEETING OF SYNOD.

The Synod of the Diocese of Sydney has been summoned by the Vicar-General to meet on the 9th instant, to take fresh proceedings in the matter of filling the vacant See. This arises no doubt from the offer of the See having been declined by the Suffragan Bishop of Dover, Dr. Parry. The President will, we suppose, inform the Synod, when it is assembled, of what has taken place, and why there has been this long delay. He will, we hope, be able to show us that it has not rested with the Diocese of Sydney, nor with himself as President of the Synod. We should be sorry to hear that this had been the case; and we trust it will be found that it has not been.

But what will the Synod do when it meets? This is a question which is often asked, but to which no prophetic answer can be given, which it will be safe to rely upon. The Synod is a new one. There are several new members, while some who were in the former Synod are not in the present. But we have not yet heard how this is likely to affect the view taken by the whole body. There are, we understand, many who think the Diocese of Sydney has made a bad bargain in accepting the Determination I., of the General Synod, Session 1881; and that we should be far better without the Primacy than with it. We do not think so, if only we have such consideration as is just given to our wishes and our wants. But if the desires of the majority of the Synod and of the Diocese are disregarded by the Bishops of the Province and of Australia and Tasmania, we shall not be surprised if in the future an agitation should arise to release the Diocese from a compact whose operation was not fully foreseen.

There is one thing which we hope will be guarded against studiously when the Synod meets, by all those who wish well to the cause of truth and peace. It is to abstain from giving utterance to words which may tend to irritate and provoke angry feelings. The anxious endeavour of every Synodman should be to do that which will be most beneficial to the Diocese, and indirectly to the colony; and their united aim should be to obtain, if possible, a Bishop likeminded with him whose success was so marked and striking during the twenty-seven years that he presided over us. A weighty responsibility rests upon the Synod. Its choice will probably determine whether the Church shall have a retrograde or an onward motion for some time to come; whether it shall keep pace with the times or be outstripped by others. We know the principles which have advanced it in the past, and we know what have kept it back. Let all who wish its advancement, its unity, and its strength, do all in their power to push it forward by upholding and clinging to the principles which experience has shown will have this effect.

DECEASE OF THE ARCHBISHOP OF CANTERBURY.

It is with very deep regret that we announce the loss which the Church at home has sustained by the death of the revered and honoured Archbishop of Canterbury, and Primate of all England. For some time past his health had been failing, and it pleased God to call him to himself on Sunday, the 3rd December. The period during which he occupied the Arch-Episcopate was one of considerable difficulty, owing to the divisions in the Church itself, and the opposition from without. But no one can have marked the course pursued by him without being struck with the remarkable wisdom, tact, and moderation, coupled with firmness, which distinguished his administration. With an earnest

endeavour to uphold the truth of the Gospel against superstition on the one hand, and various forms of infidelity on the other, he endeavoured to conciliate, as far as he could, those without the Church, and to make it evident that he fully appreciated their works for Christ, and their excellences. Like all men in authority, who take a stand against evil, he was not without his enemies. But he had a far larger number of friends, and, if we mistake not, when the history of the time shall come hereafter to be written with an impartial hand, it will be recorded of him that the Church owes him a very deep debt of gratitude for the many benefits which he conferred upon her.

1882.

THE year 1882 has passed away, but will long be noted in the history of our Church for many important events. Foremost stands out the death, on 6th of April, of our beloved Bishop and Metropolitan Dr. Frederic Barker, at San Remo, in Italy, where he was staying in the vain hope of recruiting his failing health; the news flashed through the wires caused deep grief to thousands, who well knew his worth. It was felt that a great man had been taken from us—that a master in Israel had fallen, and that a faithful and dear friend to many, as well as a wise administrator of the Church, was gone, whose place it would be most difficult properly to fill. He was buried at his native place, Baslow, in Derbyshire. Contemporaneous with the service at the grave, a service was held in our Cathedral, which was on the occasion so crowded with mourners that many were turned from the door unable to gain admittance.

The Synod met to settle the mode of filling the vacancy in the See. The Determination of the General Synod of the previous year was accepted, which declared Sydney the Primatial See. The special session for electing a Bishop, for sundry reasons, could not be held until 24th of August. It lasted three weeks, and will be memorable in the annals of the Church. The system of nominating three persons was decided upon, and out of the three chosen the Bishops of Australia eventually selected Dr. Parry, suffragan Bishop of Dover. He, however, has intimated that he cannot accept the position. The Synod, in the meantime, expired by effluxion of time. A new Synod has been elected, and will meet on 9th January next. The attitude of the Church is one of prayer. The great Head of the Church is looked to as the faithful guide in this most important matter.

Our Legislature having passed in the previous year a new Licensing Act it came in force on the 1st January last. It has proved a vast improvement on the old Act under which the colony suffered for twenty years. Among the most notable clauses were those for closing public houses on Sundays, for closing on week days not later than 11 p.m., and one introducing an instalment of local option. This latter enables the ratepayers to declare through the ballot box whether they desire any more public houses or not. In almost every case when the first ballot was taken, the majorities were large against any increase. The voting, however, caused little excitement, as there was no real competition between parties. The publicans wishing to hold a monopoly were, equally with Temperance men, opposed to additional houses. The Act needs some amendments, but has proved very beneficial in promoting sobriety in different ways.

In Educational matters the Church has made large advances in her ability to give religious instruction in

Public schools, but for want of funds little has been done in comparison with the need. The most noticeable feature of the year has been the closing of the Denominational schools, some of which had been in existence for nearly half a century, and ranked among the most effective in the colony. The act withdrew all aid on 31st of December. At Christchurch, Sydney, St. Paul's, Redfern, and in one or two other places, through the liberality of friends, the schools will be continued, whilst at St. Philip's Sydney, St. Stephen's, Newtown, and St. John's, Parramatta, grammar schools have been established in their stead and promise to be a success. The Roman Catholics are carrying on all their schools, notwithstanding the confident assertion made in many quarters that the new Act would compel their children to go to the Public Schools. Their schools will remain open, and having been freed from the Public School curriculum and the frequent visits of Protestant inspectors, but few of us will know how much the new Act has played into the hands of the priests by the increase of superstitious teaching.

The Old English Fayre held by the North Shore Churches in the month of April, will not soon be forgotten, not only for the magnificent display, but more especially for the adverse criticism it naturally met with from so many different quarters.

The Legislature signalled itself by throwing open the Art Gallery on Sundays. The number of Sunday trains has been unfortunately increased, which, with the growth of the Sunday tramway traffic will cause the year to be regarded as an era in Sabbath desecration. In December a general election took place; it is feared the new members will rather help to make matters in this respect worse instead of better.

For many months the colony suffered through a severe drought. Those engaged in pastoral and agricultural pursuits, far and near, saw poor dumb animals dying and their crops withering for the lack of rain. The Vicar-General consequently appointed Thursday, the 19th October, as a day of humiliation and prayer. The churches were well attended, much earnestness was manifested, and the answer came a few days afterwards in a bountiful rain. The drought completely broke up. Sunday, the 5th November was appointed as a day of thanksgiving. The churches as a rule were filled to overflowing. God had so clearly answered the prayers of His people, that the desire was general to give Him all the glory.

Of those who have passed away may be named—the Rev. Canon Walsh, Canon Smith, and Thomas Heydon. Each of them did a good in useful work in their day and generation.

Turning to other Dioceses—in Newcastle the site of the new Cathedral has been marked out, and arrangements are made that will enable the work to be at once proceeded with. In Goulburn good progress has been made with the building of the Cathedral. At Bathurst the Bishop has appointed the Rev. J. T. Marriott, Ph.D. the first Dean.

The month of November will be remembered for the meeting, at Melbourne, of the first Church Congress held in Australia. A variety of subjects were well discussed, though very strange notions were brought out by some speakers. The attendance was good, and visitors from this colony speak favorably of the general tone which prevailed.

In Tasmania the Bishop resigned, and has proceeded to England. The Rev. Canon Sandford, of Edinburgh, has been appointed his successor.

South Australia has now upon the ocean her new Bishop, Dr. Kennion, lately Vicar of Bradford. It is believed that he will prove a worthy successor to

Dr. Short, who laboured so long and faithfully in his diocese.

The whole Anglican Church has sustained a heavy loss through the death of Dr. Tait, the Archbishop of Canterbury, which took place early in December. Cablegrams had for two or three months been conveying items regarding his health, which caused deep anxiety to those who knew his value. He has made his mark and will probably rank first among the Archbishops of this century. This supremely important position has been offered to and accepted by Dr. Benson, Bishop of Truro.

There has been much progress in Church work. In this Diocese new churches have been opened, and four new parishes have been formed, *i.e.*, Leichhardt, Croydon, Kangaroo Valley, and Mittagong. The Church Society has carried on its noble work successfully, whilst unprecedented help has been rendered to the Church Missionary Society. The different agencies of the Church have prospered. No doubt there have been difficulties to contend with, but crowded churches on Christmas day show that most persons still value the good old truths handed down to us by our ancestors, and are willing to commemorate the birthday of the Prince of Peace.

There are many signs, however, that Christian people will have to maintain first principles firmly. Great truths have been assailed—we see this in the scepticism abroad; in the attempt to have a continental Sunday in Sydney; in the desire to tone down leading truths so as to deprive them of their pointedness and value; in the wish of some to ignore the work of the reformers by the attempt to set aside the Protestantism of our Church. All these, and other things warn us to be ready for battle. We must be wise in our defence of the truth, and not forget the words of St. Paul, "Watch ye, stand fast in the faith, quit you like men: be strong."

THE LATE CHURCH CONGRESS IN ENGLAND.

One meeting at the last Church Congress at Derby was stormy. The President of the English Church Union, the Hon. C. Wood, pleaded for an optional use of the First Prayer Book of Edward VI. As our readers may not be aware of the difference between it and our present Common Prayer Book, we quote from the Introduction to the Teacher's Prayer Book, by Canon Barry, the following notice of it.

i. "In morning and evening prayer the introduction, exhortation, confession, and absolution were not found; shewing that, as yet, the use of Public Confession and absolution, as a rule, had not superseded the habitual use of auricular confession and special absolution.

ii. "In the Communion service ("commonly called the Mass") there was considerable difference both in order and substance—the book of 1549 keeping in both, to closer accordance with the ancient Liturgical forms. This difference is especially noticeable in the Prayer for the whole Estate of Christ's Church, the Consecration Prayer and the words of administration. It may also be stated that in the Communion office of 1549, the direction with regard to delivering the elements was "this wise." When (the Priest) delivereth the sacrament of the Body of Christ, he shall say, &c., which was altered in 1552 to this: When the Minister delivereth the bread to any one, &c., as it is in our present office.

iii. "In the occasional services the book of 1549 retained in the baptismal service, the use of the exorcism, the chrism, and the chrisme, (or white gar-

ment); in the visitation of the sick extreme unction was allowed, if desired, but not implying in it any sacramental character. The funeral service contained prayers for the soul of the departed, and provided specially for the celebration of the Holy Communion.

The Ordinal did not exist in the book, but was added in 1552."

Canon Hoare, who was called on unexpectedly, replied to Mr. Wood in a spirited manner.

The *Guardian* says: "A more effective bit of debating has not been heard in any Church Congress. Many who did agree with the Canon admired the courage and readiness with which he grappled with his antagonist." We think it well to quote some portion of his remarks. He said: "I think this is a most important debate for the Church of England. The speech of Mr. Wood is one of the most important speeches that I have ever heard delivered at a Church Congress. We used to be told that we Evangelicals were but poor Churchmen; that what was called the Tractarian movement, and since called the Ritualistic, was an effort of pious and devoted men to rise above our poor Churchmanship, and to bring out the true principles of the Church of England. We always, with that happiness which accompanies a clean conscience, maintained that we were the true representatives of the Church of England. We acted upon the principle and its truth. But to-day we have been told by Mr. Wood that our beautiful English Church service is meagre—that our Holy Communion service, is a mutilated, and inferior, and a defective service. We are to go back to the Liturgy and office of 1549."

We know now where we are, with what a power and intention it is we have to contend. Mr. Wood has told us as plainly as possible that the object is to bring back the Church of England from the Reformed Church of 1552; but to stop just a little by the way in the refreshment room of 1549; and then to plunge headforemost right into the use of Sarum. Now what shall we say to this? Shall we cling to the dear old Office-book from which we have hundreds and thousands of times poured out our whole hearts before God? Or shall we begin by half-and-half measures of a retrograde character, until we go right back to Rome?

I wish now to say no more; but I wish to thank Mr. Wood for having spoken out plainly on this subject, and for thus having let us know what are the real intentions of the English Church Union."

But after all this is nothing new. The English Church Union always meant English Church destruction.

It is a good thing that political contests are short, The very worst passions of men are stirred up at such times, and the whole community becomes demoralised. The late struggle is not an exception and we are glad that the New Parliament is now complete. It is comforting to know that animosities begotten in electioneering excitement often pass speedily away, and that occasionally quondam foes become fast friends. We hope that all the bitterness of the past few weeks will disappear when members meet in the House, and personal proclivities may be forgotten in the desire to fulfil the duties which representatives owe to their constituents, and the country generally.

We cannot resist the feeling that the results of the late elections were largely brought about by other considerations than those upon which the Ministry appealed to the country. We believe that the proximate cause of the defeat of the late Government and its supporters was the passing and administration of the Licensing Act. We think also that a decided anti-sabbatarian spirit operated to place amongst our future legislators men who would take care that "Puritanical views" of the Sabbath should have no place in the counsels of the country. Then, in the back-ground, there lurked the hope which prompted many to vote as they did, that the future might open up the way to changes in the Education Act.

The formation of a League for the purpose of fighting the battle of sobriety and order, is contemplated. It is felt that certain provisions of the

Licensing Act which commend themselves to Christian men are likely to be tampered with in the new Parliament. It is right and wise to protect these things, which during the brief career of the act was found so beneficial to the country. It is also acknowledged that amendments are necessary. It will be part of the business of the League, if it be formed, to suggest and bring about if it be possible, desirable amendments. We must not forget that the opposition is very strong and very determined, and if the battle is to be fought with any prospect of success we must put forth strength and determination. We live in troublous times, and we conceive it to be the duty of every Christian man and woman to take part in the conflict.

The doors of most of our Denominational School are now closed. This has come about by the will of the people. A large majority of the members of the Church of England in the colony, has unmistakably shown that they do not sympathise with the denominationalism which the late Public Schools Act sanctioned. Their voice and vote conducted very largely to bring about the abolition of State Aid to Denominational Schools. We are glad to know that some of our leading schools are to be retained by the effort of the Church, and we trust that they may do real and valuable work in the way of educating our children for future usefulness, and in bringing them up "in the nurture and admonition of the Lord." We must remind our readers, however, that the Church by a majority of her members has declared in favor of the present Public Instruction Act. Our object in doing so is to urge upon those who do favor the present system, and who did so much towards bringing it into operation, the duty of aiding in every possible way in the effort which must be made to utilize as far as possible the provision for giving religious instruction in the Public Schools. A committee, which was appointed by the Synod, is in existence, and endeavouring to promote this work. They are now appealing to the members of the Church for funds to enable them to provide catechists who could aid the clergymen to perform the duty which falls upon him, and which, without help they cannot possibly undertake effectually. The sincerity of those who favoured the Public Instruction Act will be confirmed, if they meet the appeal which is being made generously and place the necessary means for carrying on the work at the disposal of the Church.

* CHURCH + NEWS. *

Diocesan Intelligence.

THE CHURCH SOCIETY.—The December meeting of the Committee was held on the 4th ult. The credit balance was reported to be £290 18s. 4d. It was decided that the grant, made last meeting, in aid of the stipends for 1883 of the Incumbents of St. Luke's, Sydney and Appin, be raised to the same amount as was voted them for 1882. The consideration of the cases of other parishes was postponed till next month.

The Financial Committee reported that unless increased liberality were evinced by the Auxiliaries before the end of the year, there would be a considerable deficit in the Society's income as compared with that of 1881. The necessity of making some provision for the spiritual needs of the inmates of Prince Alfred Hospital was brought under notice by Rev. Robert Taylor. Canon Günther's motion for the enactment of by-laws was postponed till next meeting. A letter was read from the Rev. John Spear, enclosing resolution of thanks from the Representatives of Macdonaldtown Church for a grant on account of interest, recently made by the Committee. An offertory collection of £7 was forwarded at the same time.

We regret to hear that Mr. Ewer, for so many years the well-known and much respected Lay Secretary of the Society has been obliged by ill health to resign his office.

THE SUNDAY SCHOOL INSTITUTE.—The Institute has not been idle during the past month. A Model Lesson of a very interesting

and instructive character has been given by the Rev. T. B. Tress in St. David's, Surry Hills. There was a large gathering of teachers who seemed to thoroughly appreciate the lesson, the subject of which was "The Good Shepherd," 10th chapter of St. John, 1 to 13 v. After the Lesson was finished, discussion was invited, but the teachers did not take as much advantage of the invitation as was expected, which is to be regretted as the discussion is practically the best part of the Lesson.

On Monday evening, the 11th of December, a very interesting and successful Conference of Teachers was held in the Church Society's House. The Very Rev. the Dean of Sydney occupied the Chair, and there were present Dr. Stanton, Bishop of North Queensland, and about 150 teachers and others. The Chairman briefly referred to the excellent work which the Institute was striving to accomplish, and also drew attention to the many benefits to be derived from being connected with it. The Rev. J. D. Langley then read a paper on "Rewards and Punishments in connection with Sunday-schools," which had been written by Mr. C. R. Walsh, who was unavoidably absent. The paper had evidently been prepared with great care and therefore left very little room for criticism. In the discussion which ensued, the following gentlemen took part—Dr. Stanton, Archdeacon King, Canon Stephen, Rev. E. J. Sturdee, Messrs. Richardson, Tucker, and Paul. An appeal was made by the Rev. J. W. Debenham, to the teachers present to become members of the Institute which was supported by the Rev. Dr. Stanton and Mr. A. W. Green, the Secretary; Mr. Richardson proposed a vote of thanks to Mr. Walsh for his valuable paper which was carried unanimously. The Dean recommended "The Church Sunday School Handbook," in which was an excellent paper on Rewards and Punishments. The meeting was then brought to a close by the Bishop of North Queensland pronouncing the Benediction.

CLERICAL MEETING.—The usual monthly meeting was held at the Deanery on Monday afternoon, the 11th December. The passage of Scripture read and discussed, was 2 Tim. ii. 1-6. Canon Stephen read a paper on the recent Melbourne Congress, of whose work he gave an outline, and which he pronounced to be on the whole a decided success. Some few matters of detail in its management and conduct, he thought might have been better arranged, but this was only to be expected on the first occasion of such a meeting in the Colonies, and from the fact that the very zealous Secretaries were consequently new to the work. He had been particularly struck by the kindly feeling, the fairness, and the tolerance which distinguished all the discussions, and by the thoroughly decorous character of the proceedings generally, which seemed to him to compare very favourably with what he had both seen and read of Congresses in England. The following striking words of the Bishop of Melbourne were quoted as a sample of his eloquent Inaugural Address:—"Where, in all human experience, has man attained his highest moral perfection? Can there be a moment's doubt? Have not the greatest thinkers of this sceptical age declared, with one consent, that our highest moral ideal was realised, or, at least, most nearly realised, by Jesus of Nazareth? 'Few,' I imagine, wrote recently one of our most liberal theologians, 'whatever their speculative conclusions may be, do not feel the attractive power of that grand ideal life, which they may think existed only in the imagination of the writers of the Gospels, but which others believe to be truly divine. What do you think, my friends, of Jesus of Nazareth? From birth to death the mysterious self within us stands gazing at a wonder: procession of intelligible images, revealing as they pass the wonders of subject and object of the world without and the world within. Well, then, among all the images that pass across the stage of your thought, visions of atoms, of forces, of worlds, of life, of thought, of society, is there anything that so mightily moves us that so mightily evokes within us wonder, admiration, and worship, as the image of that love which is Jesus? If not—if this be, indeed, the highest realised form of spiritual existence which we know or can conceive, then must it not be the fairest and most adequate representation to our thought of that perfection of being which we name God? If no higher can be conceived by us, then does it not become credible, as even Mill suggested, that this unique nature had a unique mission; that, as Our Lord felt and said, He was sent into the world to reveal to us the heart of our Heavenly Father? Would not the greatest sceptic in the world like to believe that he who had seen Christ had seen the Father? Would it not be an inexpressible comfort to us to think that God felt towards us as Christ felt? Would it not rob sin's sting of its bitter smart to be able to say with confidence to our repenting soul, 'I will arise and go to my Father? I believe that such thoughts as these are stirring once more in the hearts of the deepest thinkers of our time. For towards the Lord Jesus I find often in the works of such men a great softening of heart and feeling; signs not merely of cold admiration, but of a yearning wistful tenderness, that would fain cast away doubt and fear, and be at peace. Many of you will remember those beautiful lines of Schiller's Wallenstein:—

'For O! he stood beside me like my youth,
Transformed for me the real to the dream,
Clothing the palpable and the familiar
With golden exhalations of the dawn.'

Well, it seems to me that some of the best minds of our day, vexed and worn by fruitless speculation, and recalling the only satisfying vision of God they ever knew, are feeling towards the Lord Jesus very much as Wallenstein did towards the blameless friend whom he had lost, and are saying to their heart, of the Saviour of the world, what the great Austrian said of his star,

'Methinks
If I but saw him, 'twould be with me
He was the star of my nativity.'

Now, my friends, I believe that to make a free course for the tide of this returning love is not only the Church's first duty, but also the

one necessary condition of the world's purity and happiness. Are you not sure of it, you who love the Lord Jesus? Where is your Pole-star in doubt, your Comforter in sorrow, your Restorer in sin? Oh, we are not fit to kiss the hem of our Redeemer's robe; but don't we feel when at our very worst, that in all the eternities we have no home but at His feet. 'Lord, to whom should we go? Thou hast the words of eternal life.' What my own life would be without the Lord Jesus as the sun and shield of it, I do not even venture to think. Could I have known at the beginning that I should lose faith in Him? I would rather never have been born. If then, my friends, you have anything of my feeling of the infinite preciousness of Christ's love, and of the infinite misery of losing or wanting it, can there be anything that you would refuse to do or suffer in order to bring it to those who never knew it, or to restore it to those who have lost it?"

SITES FOR NEW CHURCHES.—At the present time, when so much land is being sold for building purposes in the suburbs, efforts should be made to secure necessary sites for Church purposes. A wise forethought in this respect secures abundant space for Churches, &c., at a small expense, or even without expense, while neglect entails a large outlay and a limited space. Within the next few years there will be a great increase of population in the suburbs, and unless land is secured for churches, schools, and parsonages, much inconvenience and loss will be the consequence.

Mr. John G. Lennon, of Woollahra, has set land owners a worthy example. In the disposal of his Trammere Estate, at Five Dock, near the new bridge, he reserved two allotments, 132 by 146 feet, for church, school, and parsonage. Half of these sites he gives, and the other half he sells at the minimum price realised at the auction sale, payment to be made at any time within seven years without interest. The land is situated on the most elevated and central situation, and not far from the recently erected bridge which connects Balmain West with Five Dock. Mr. Lennon has placed future Churchmen of the district under a deep debt of obligation.

EVANGELISTIC EFFORTS AND THE SALVATION ARMY.—Our readers have learned from the daily papers that some members of the Salvation Army have recently arrived in Sydney, and have commenced operations. We take from the Newtown *Suburban Telegraph* the following account given by an eyewitness of the proceedings of "Captain" and Mrs. Sutherland on Wednesday evening, the 13th of December, when in conjunction with "the forces" of the Rev. W. H. Ullmann, at present Incumbent of Christ Church, Ermore, the Salvationists seem to have had a skirmish against the enemy in one of the *slums* of Sydney. For some time past Mr. Ullmann has been holding salvation meetings in Marrickville, while the Sutherlands have been stirring up the people of Sydney. It was determined on Wednesday evening to combine these two forces, and Mr. Ullmann and some members of his band arranged to meet the Sutherlands in Sussex-street. I arrived at that place about 8 o'clock, and found a small band of some thirty or forty Salvationists, surrounded by a crowd of the lowest and roughest classes, hooting and singing and shouting and endeavouring to drown the sound of the hymns which the members of the army were singing, as they marched along to the notes of a bugle, blown with manful efforts by a leader, who now and then turned round, and walked backwards facing his followers with a firm and martial tread. As the bugler gave the key note of the different hymns of Moody and Sankey, the army took up the singing, marching four and five abreast, hustled and led by the crowd of skirmishers and light infantry of the enemy. After walking a short distance they stopped, and a short address and prayer was given, amid much noise, three or four burly fellows, supporting two drunken girls, and holding a broken umbrella over their heads, being especially uproarious. Mr. Ullmann then gave an invitation to all to come in to the meeting, which they were about to hold, and the heterogeneous assembly then pushed and hustled tumultuously, as they followed the army up Wentworth-lane to the little chapel, where the meeting was to be held. A great rush was here made for the doors, but the soldiers took their different posts, inside and out, and gradually the crowd got in. We noticed Mr. Walker, the well-known secretary of the Y.M.C.A., outside, and he and several of his members did their best to prevent confusion and riot. The scene in the chapel was one not easily to be forgotten. Young men and boys formed the principal portion of the audience; but here and there a few elderly men, and at the door several women were looking in with eagerness and curiosity. The two girls, with their protectors (?), were there, and the umbrella was once or twice displayed. Laughter and shouting at first prevailed, but after a while Mr. Ullmann, by his quiet and persuasive manner, obtained a hearing. He sang and prayed, while around him at the end of the chapel were gathered some members of his army, others being scattered about the hall, endeavouring to keep the unruly and irrepressible element quiet. After several prayers and addresses by various members, whose voices and actions formed matter for comment and mimicry to the crowd who seemed bent on amusement, Mrs. Sutherland stepped forward to speak. Her speech at once commanded attention and a comparative silence. As a woman she commanded respect, as a speaker she commanded attention. Her speech was full of earnest invitations to come to Christ, to find in him rest and love, and a new life of happiness. Some of her anecdotes were well suited to catch the attention of her audience, and to harmonise with their better tastes and feelings. We noticed several who had jeered, become both quiet and earnest in their attention, and, from the expression of many faces in the crowd, we saw that her words like arrows, had entered into their souls, and that they were studying these things in their hearts. Tears stole down the cheeks of one girl, once handsome, but now with a face marred by dissipation. She went away, but the words must have gone with her. After some singing and praying, two ladies having made earnest though nervous appeals to those present to come to Christ now at once, Mr. Ullmann

invited all those who wished to declare themselves on the Lord's side, to come up and stand by him. About twenty responded to the appeal, some of these evidently coming forward only in a spirit of bravado and ridicule, but others giving evidence by their subdued expression, and determined earnestness, that they were desirous of joining the army, and of endeavouring to lead new and better lives. One strongly-built, clean and pleasant-looking working man, gave in a bold and unhesitating declaration of his desiring to cast in his lot with them, and several others, young and old, requested advice and counsel, which was given them with much earnestness by the various workers of the army. We shall not be far wrong in saying, that several enlisted as soldiers of the Lord Jesus Christ, and went out with the salvationists, ready to bear His reproach. There was some little trouble with one of the drunken women, who would insist on going up to be spoken to, but eventually her ill-looking protectors (?) managed to drag her away only to lead her still further on the downward path of vice. After a short time spent in advice and prayers, with the enquirers, the army re-formed and proceeded towards the tramway. They commenced a meeting opposite Punch's Hotel but the police interfered and compelled them to move on. In conclusion, we may say that the work these men take upon themselves is hard; there is no reward, except the consciousness that they are doing right. Men may call them mad, but they speak the words of soberness and truth, and if they only help to save one soul, their work of faith, and labour of love is not to be cavilled at."

CONFIRMATIONS.—During December the following confirmations have been held:—At Bulli, Kiama, Broughton Creek, Shoalhaven, and Berrima, by the Bishop of North Queensland. At Liverpool, Ashfield, St. David's and St. Peters, Sydney, by the Bishop of Bathurst.

ORDINATION.—An Ordination for the Diocese of Sydney was held in St. Andrew's Cathedral on Sunday morning, the 17th December, by the Bishop of Bathurst, when Mr. Humphrey Fryer, of Moore College, was ordained Deacon, and the following gentlemen were admitted to the priesthood:—The Revs. Edwin J. Sturdee, Alexander Innes O'Reilly, B.A. (Cantab.), and R. Raymond King, B.A. (Cantab.). The candidates were presented by the Dean of Sydney, by whom was preached the sermon, which, by request, is printed in another column. The Rev. Keith Forbes, of Wilcannia, in the Diocese of Bathurst, was also ordained priest.

APPOINTMENTS.—The Rev. Mervyn Archdall, M.A., to St. Mary's Balmain. The Rev. George Middleton to St. Simon and St. Jude, Sydney. The Rev. William Allworth to Emma Plains and Castlereagh, vice Rev. George Middleton. The Rev. J. W. Johnstone, for some months acting Incumbent at St. Mary's Balmain, to Christ Church, Ermore, vice Rev. W. H. Ullmann, resigned. The Rev. T. Warburton Unwin, will act as Chaplain to the Infirmary, and to the Asylum of Aged and Destitute Women in Hyde Park Barracks, vice Rev. Wm. Allworth. Mr. James Stafford Dixon has been licensed to a Catechist in the parish of St. Lawrence, Sydney, on the nomination of Rev. Charles F. Gamsey.

Messrs. W. A. Hutchinson and Frederick Wright have resigned their position as members of the Church of England Lay Readers' Association.

CHURCH ALMANACK.—We have received from Messrs. Joseph Cook and Co. in Book, as well as in Sheet form, a copy of the *Churchman's Australian Almanack* for 1883. This well-known and very useful publication has been got up with great care, and contains all the information usually given, and every thing, which can be looked for in a Calendar and Almanack, which it concerns an Australian Churchman to know. We hope that Messrs. Cook's effort to meet a want which would otherwise be a felt one, will be more liberally patronized than it has been in former years. We understand that they have lost so much by the undertaking that unless they receive more encouragement, this will be the last year of the publication of the Almanack. Their Class Register for Church of England Sunday Schools has also been issued. It is a publication admirably adapted for the purposes for which it has been compiled, and deserves to be extensively used in the Diocese.

Parochial Intelligence.

ST. PAUL'S SYDNEY.—At the breaking up of St. Paul's School on Thursday the 21st of December, Mr. Stafford the Head-Master, whose connection with the school ceases because of the withdrawal of State aid, and the consequent removal of the whole present staff of teachers, was presented by the elder boys with a valuable photographic album, as a memento of their respect and affection, as well as of their regret at parting from him. Miss Nod, the Senior Female Teacher, received a similar token of love from her pupils. Before dismissing the children for their vacation, the Rev. Canon Stephen gave them an address in which he spoke very warmly of his appreciation of the services rendered to the school by Mr. Stafford, Miss Barnett, (the Infant School-Mistress) and all the other teachers and of his very great regret that those services will be no longer available for the benefit of the school. He informed the children of the arrangements which had been made to maintain the school on its present lines, and he requested them to take home to their parents the circulars he would distribute amongst them, which would give full information as to terms, and other arrangements made by the council, which had been elected for managing the school which would open on Monday the 8th of January under efficient teachers.

BURWOOD.—A sale of work was held in the School of Arts, Burwood, on the 19th, 20th, and 21st of December, to aid in the reduction of the debt incurred by the enlargement of St. Luke's Church. Somewhat less than £300 was realized.

LEICHHARDT.—At a meeting of the Building Committee of All Souls' Church, LeicHHardt, held on Tuesday evening, 19th December. Eight tenders were received for the erection of the permanent church. The lowest tender was that of Mr. W. Thackray, of Johnson-street, Annandale, the amount being £3520 exclusive of internal fittings. This tender was accepted subject to the approval of Mr. Blacket, the architect.

NORTH WILLOUGHBY.—The corner stone of St. Stephen's new church, was laid on Saturday the 9th December, by the Bishop of North Queensland, in the presence of a large number of parishioners and friends. Amongst those present were—Rev. Dr. Ellis, Precentor of the Cathedral; the Rev. S. H. Child, Minister of St. Thomas', North Shore; to which the present church at Willoughby is really a chapel of ease, the Rev. Daniel Murphy, Curate of the District; the Revs. Wm. Hough and E. J. Sturdee. A silver trowel, and an ornamental mallet having been presented to the Bishop by Mr. G. R. Whitting, on behalf of the Building Committee, His Lordship laid the stone with the usual formalities, after which he gave an address, of which the following is an outline:—He said that the remarkable growth of population on that—the North Shore of Sydney—was certainly evidenced and proved by the ceremony which they were conducting that day; and he could easily understand that one who desired all the charms of scenery, and wished to be refreshed with a healthy climate, and at the same time desired to live within easy reach of the city, would find his residence on that North Shore. But, as it proved the rapid growth and spread of population, so did the public event and ceremony of that day bear witness of the health, energy, and spreading vitality which existed amongst the people, and in the church of St. Thomas. It was a healthy sign of a plant when it spread forth buds; and for any church like that of St. Thomas to be the mother of a young district church like that evidenced, on the part of the people, an energy, an enthusiasm, and an enterprise which were eminently commendable. He had always remarked with regard to church extension that a church should be built rather too soon than in any degree too late. It ought rather to anticipate the arrival of population, so as to meet the wants of that population when it came. The church should be on the spot, like a kind, warm-hearted friend; and as the people came and resided round it, the church already planted should meet them with a glad welcome. He remembered having one day while he was in London had the offer of a church, and when he went to see it, he found that the proposed church stood in the midst of a field—there was not a house near it. He declined that church, and accepted another which was offered to him at the same time. But a very few months sufficed to transform that field he had alluded to. House after house arose, and in a very short time what was once a field became a populous and thriving suburb of London. And he could easily picture to his mind the time when the church whose foundation stone they had just laid would find herself encircled by a thriving, happy, and prosperous population. (Applause.) And then with regard to the Church of England, they should bear in mind that they had arrived at a period in their history when they could not possibly afford to ignore beauty in architecture. Up in his diocese there were many traces of the primitive times, but here they had beautiful public buildings. Taste was embodied in stone, and many an Augustus had risen, so that it became them in this day to study architecture, and to see that the church which rose under their hand did them credit, and expressed that pious culture and that intelligent devotion which the people of this colony, at least, certainly possessed. The Bishop also referred to the feelings of patriotism that should animate all churchmen on occasions such as that, and pointed out that it was the Church that had stood out for the constitutional liberties and rights for the nation. Let them trust that under God's own auspices that church might speedily rise, a stone after stone, that it might become a home for the spirit of those who would come to worship in it—that when he and they had passed away, and the names which had just been embedded in the stone were no longer correspondent to living men and human hearts, thousands would gather there and thank them for the work which they had that day begun.

After a number of offerings had been laid on the stone the company adjourned to a booth, where, after they had partaken of the good cheer provided for them, they were addressed by the Revs. S. Child, D. Murphy, the Rev. Dr. Ellis, Bishop Stanton, Mr. Thomas Robertson, and Dr. Kyngdon.

The building will be in the extreme early English or semi-Norman style of gothic architecture. The nave and chancel are continuous, terminating in an apse. The total length inside is 116 feet; the width inside, including the aisles, is 53 feet; the height of the cloistery wall is 32 feet. There will be an organ chamber and choir vestry on the west side of the chancel, and a porch and another vestry on the east side—for the shape of the ground causes the building to lie north and south instead of having the usual bearings. There will be a porch on each side of the nave and space is left for the addition of a tower at the corner of the two streets. The roof will be open timbered covered with slates, and the fittings are proposed to be of kauri pine. The Church, when complete, will contain 600 sittings; but at present it is intended to erect about one-half, thus providing accommodation for 300 persons. There will be a small temporary chancel and vestry of wood so arranged that the rest of the building can be added without interfering with the service. The estimated cost of the structure, when completed in accordance with the original design, is about £8,000; the architects are Messrs. Blacket and Son, of Pitt-street.—Abridged from *Morning Herald*.

PETERSHAM.—The produce of the sale of work held on the 14th December, under the auspices of the ladies attending All Saints', to diminish the debt on the Church, amounted to nearly £200.

ST. JAMES' SCHOOL-CHURCH, CROYDON.—On Saturday afternoon, the 16th December, the ceremony of laying the corner-stone of St.

James' School-Church, Croydon, took place in the presence of about 100 spectators. The site is a commanding one at the corner of Edwinstreet and Liverpool-road, having a frontage of 218 feet to the former and 150 feet to the latter. The building is to be of brick, 50 x 25, and will accommodate 200 persons. The contract price is £1010, exclusive of fittings. The stone was laid by the Vicar-General, the Rev. Dr. Sydney, assisted by the Rev. Dr. Corlette, and the Rev. Samuel Fox the incumbent of the parish. The other clergy present were:—Rev. Canon Moreton, Rev. R. W. Young, Rev. W. S. Newton, M.A., Rev. J. W. Johnston, M.A., Rev. R. Taylor, Rev. J. Vaughan and the Rev. R. McKewen. The proceedings were opened by singing the hymn, "All people that on earth do dwell," after which the incumbent and the people repeated by alternate verses Psalm xxvii. The Rev. Dr. Corlette then read the lesson, which was taken from 1 Cor., iii. verse 6 to the end. This was followed by the collects for St. Simon and St. Jude's Day, St. James' Day, and the Third Sunday in Advent. The Incumbent then read the scroll, which, together with a copy of the "Church of England Record," the "Sydney Morning Herald," and the "Chronicle," was placed in a bottle and deposited beneath the stone. The following is a copy of the scroll:—

This Corner Stone
of the
School-Church of St. James
at
Croydon,
in the County of Cumberland
and Colony of New South Wales,
was laid by

The Very Reverend William Macquarie Cowper, M.A.,
Dean of Sydney, Vicar-General

(Administering the Diocese during the vacancy of the See),
On the sixteenth day of December,
in the year of our Lord one thousand eight hundred and eighty-two,
being the forty-sixth year of the Reign of Her Most Gracious
Majesty Queen Victoria.

Governor of the Colony: The Right Honourable Sir Augustus William
Frederick Spencer Loftus, P.C., G.C.B.
Incumbent of the Parish: The Rev. Samuel Fox.

Building Committee:
Mr. W. Hudson (honorary treasurer), Mr. R. Atkins (honorary
secretary), Mr. R. H. D. White, Mr. A. O. Moriarty, Rev. W. S. Newton,
M.A., Mr. E. Du Faur, Mr. R. W. Bachlor, Mr. J. Bibb, Mr. J. H.
Stevens, Mr. W. Short, Mr. H. Hart.
Architects: Messrs. Blacket and Son.
Builder: Mr. John Morrison.

The Dean having duly laid the stone, the hymn "This stone to Thee
in faith we lay" was sung; after which the Dean and the people
repeated the Apostles' Creed, which was followed by a special collect
suitable to the occasion. The Dean then delivered an earnest and
interesting address, in the course of which he stated that the spiritual
welfare of the people of Croydon had engaged the late Bishop of
Sydney's attention, and one of his latest acts before leaving the colony
was to visit Croydon for the purpose of viewing the site selected for
the church. Since his Lordship had been away from the colony he
(the Dean) had received a letter in which reference was made to
Croydon and the hope expressed by the Bishop that steps would soon
be taken for the erection of a building. At the conclusion of the
address, the following hymn, specially composed for the occasion,
was sung:—

Let our thanks and voices rise,
To the God who made the skies,
That though evil may abound,
Christ's own Church may still be found.

That the Gospel, full and free,
Showing the sinner where to flee,
Still has power the heart to win
From the power and love of sin.

Can we higher honour see
Can there nobler labour be,
Than to work for Him who died?
Than to preach "Christ crucified?"

In His Name this House we raise
To His honor, for His praise;
May His presence here be found,
May this place be "Holy ground."

May the young ones here be trained,
E'er their souls with guilt are stained,
Here to choose "the better part,"
And to Jesus yield the heart.

Here may sinners guided be
Into peace and purity,
Into wisdom's pleasant way,
Never from her paths to stray.

May the brightness of God's face,
May His mercy, and His grace,
On our every effort shine,
Prospered by the Hand Divine.

And while earthly courts we raise
To His honour and His praise,
Rest we on that "Corner Stone,"
Build on Christ, on Christ alone.

Oh! may we who worship here,
They who teach, and they who hear,
Meet where holiest anthems rise,
Meet to praise Him in the skies.

During the singing of the hymn, a collection was made, which amounted to £80 7s. 10d. The service was brought to a close by the Dean pronouncing the Benediction.

PARRAMATTA.—Two meetings, or rather a meeting and another to which it was adjourned, have been held of the parishioners of All Saints', to consider matters of importance brought under their notice by the Incumbent, the Rev. John R. Bloomfield, who occupied the chair. After dealing, at the second meeting, with the financial position of the parish, Mr. Bloomfield pointed out the absolute necessity which existed for the employment of a curate, if the rapidly increasing parochial work was to be undertaken. He objected altogether to the appointment of a catechist in a district circumstanced as All Saints' was. He explained how the money could be raised for the Curate's stipend, and what he was ready to do himself towards it. He next explained what would be the position of school matters after the cessation of State aid at the beginning of the coming year. Their day school would be closed, but the teacher's residence would be available as a dwelling for the Curate. If they disposed of the school-house to the Department of Public Instruction, he suggested the establishment of a Sunday-school near the church, and of one near the toll-bar on the Windsor road. Thus, he believed, they would be better able to work out the Church system. In addition to other mere formal resolutions, the following was passed:—"That this meeting, having in view the urgent need that exists for increasing the ministrations of religion amongst the rapidly growing population of this parish, and for giving the much-needed relief as instruction in the Public schools is of opinion that a strenuous effort should be made to augment the Stipend Fund to the diocesan minimum of £300 per annum, so that the offer made by the Incumbent may be accepted, and the services of a curate obtained; and with this end in view it would urge every member of the Church to become a subscriber to the funds of the Society." The Revs. Charles F. Garney and F. W. Stretton took part in the meeting.

ST. AUGUSTINE'S, BULLI. was opened for Divine worship on the 16th instant, the Bishop of North Queensland (Rev. Dr. Stanton) preaching in the forenoon, and Rev. J. F. Moran, B.A., of Camden, in the evening, to a large congregation in each instance. The Bishop preached a most impressive and eloquent sermon, as also did the Rev. Mr. Moran. In the afternoon Dr. Stanton confirmed about thirty persons. The Bishop's address to the candidates was most earnest and forcible. An excellent luncheon was served on the church ground in the afternoon, and again in the evening, this arrangement suiting the convenience of people from a distance more especially. The church is a substantial and chaste building, 26 x 60 in the clear, and seated for about 250 persons. It is of brick on stone foundation, and roofed with shingles. In all respects it is a handsome and most commodious edifice, the essential provisions of ventilation and lighting, especially, being all that could be desired. Although its cost considerably over £1000 it presents better value for the money than does most church buildings. It stands on a beautiful and spacious site, and for being centrally situated the position could not be bettered in Bulli. In the course of a speech the Rev. W. H. Taylor stated that about £350 was yet required to fully pay all costs in connection with the church and relieve it of debt. He expressed a hope, as also did Dr. Stanton, that this small sum would not be long forthcoming with other efforts on the part of the congregation to render the Church as suitable as possible for Divine worship. At the different services several hymns were sung by the choir, Miss Spanswick presiding very efficiently at the organ. In addition to Dr. Stanton and the Incumbent of the parish (Rev. H. W. Taylor, B.A.) there were present and took part in the services, Rev. T. C. Ewing (Rural Dean), Rev. J. Stack (Dapto), Rev. Mr. Alkin (Campbelltown), Rev. Mr. Dicker (Appin), and Rev. Mr. Moran (Camden). In regard to the completion of the church, which we should state is most conveniently seated, the Rev. H. W. Taylor deserves great credit, he having worked with unflagging energy towards that end since his appointment to the parish of Bulli about a year and a half ago.—*Illawarra Mercury*.

KIAMA.—The Annual Festival of Christ Church Sunday School, was held on Friday, the 15th December. There were present between three and four hundred scholars and other children, and upwards of one hundred parents and friends. The ample refreshments were of the most varied and excellent description, and were provided, we hear, by the parents of the children. During the afternoon the usual games and sports were indulged in, much to the satisfaction of the young people; and a very happy day was spent both by seniors and juniors. In the evening a tea meeting was held presided over by the Incumbent, the Rev. John Done, who delivered an address, in which he spoke of the progress which had been made in the erection of the school-room and the uses to which it had been put, being used as a reading room for the working men and for other laudable purposes in addition to that of a Sunday school. He dilated on the progress and good order which characterised the school, and appealed to parents to be watchful over their children, and send them regularly and punctually to school. He reminded those present that there was still a debt of £100 on the building, and any contribution in aid of its liquidation would be thankfully received.

The Rev. J. Stack of Dapto delivered an able address on the important work of Sunday school teaching, and the great necessity for religious as well as secular training, concluding by congratulating them on the progress they had made and the successful issue to which the anniversary had been brought.

Mr. R. O. Kendall then moved in suitable language, and Mr. Stack seconded a vote of thanks to the ladies who had provided and assisted at the tables, which was carried by acclamation.

A similar vote, on the motion of Messrs. W. Lewis and Kendall, was accorded to the Rev. Mr. Stack, and responded to by him.

Mr. F. W. Will-on, in complimentary terms, moved a hearty vote of thanks to the Rev. John Done, coupling with it the name of his wife who had worked assiduously to ensure the success of the anniversary.

This was seconded by Mr. H. Connell, jun., and carried unanimously. Mr. Done responded, thanking them especially for mentioning the name of his wife, after which the meeting closed with singing and prayer.

Inter-Diocesan News.

BATHURST.

BATHURST.—A confirmation service was held by the Bishop at All Saints' Cathedral, on Sunday the 10th December, at which some sixty persons participated in the Rite of "Laying on of hands." The candidates were presented by the Rev. Dr. Marriott, Dean of the Cathedral.

WILCANNIA.—The new church, after many delays—the matter having been started by the Rev. F. B. Boyce, during his visit in 1874, when nearly £400 was promised—is, through the energy of the present incumbent, the Rev. A. K. Forbes, now completed. It is said to be a really handsome structure, and a credit to this important town of the far far west.

COBAR.—Farewell to the Rev. J. O'Connor.—On the occasion of the Rev. J. O'Connor preaching his farewell sermon at St. Paul's, Cobar, the congregation was so densely crowded that forms had to be obtained from the Public School tents to accommodate the extra congregation, and many were unable to obtain admittance. The Rev. gentleman selected his text from Lamentations, "Is it nothing to you all ye that pass by," and in the course of his sermon endeavoured to stimulate his hearers to increased interest in Church matters, dwelling on the fact that when he arrived in Cobar there was no church and no congregation, and that he had had to do all the pioneer work. On the following Tuesday a farewell tea meeting and concert took place in Mr. Toy's store, kindly lent for the occasion. Mesdames Macdougall, Parsons, Jones, Nichols, Anderson, and Misses Morcombe and Hoker presided at the beautifully spread tables. About one hundred and forty persons, including some of the juvenile portion of the congregation, sat down to tea. The concert was a very creditable affair, at which all the available talent in the district was enlisted. In the middle of the concert Mr. W. Rafford read and presented the following address to Mr. O'Connor:

"Revd. and Dear Sir.—We regret to learn that your stewardship in Cobar is ended, and we cannot allow the opportunity to pass without adding our testimony to the zeal and interest you have shown under the peculiarly trying dispensations of Providence through which you have passed. We feel proud you have shown such religious courage, and have been sustained under the trying ordeal by the great and grand principles of religion. We trust that the change you are about to make will be to your own gain, and the good and weal of those for whom you labour. The future is in the hand of our all-wise Father, and we join in prayer on behalf of yourself and family, and wish you God speed and a congenial sphere of duty. In taking our leave of you we heartily commend you to God, and the Word of His Grace, which is able to build you up and give you an inheritance among all those who are sanctified and ask your acceptance of a purse of sovereigns as a small token of our good will towards you."

Signed by the Parochial Council (James Middleton, Theodore Trotwein, William Rafford, Christopher Dent, William Davy,) on behalf of the subscribers."

The purse contained 65 guineas.

The Revd. J. O'Connor made a full and lengthened acknowledgment of the address and donation, his remarks being very felicitous and to the point.

The singing of the national anthem closed the proceedings.

GRAFTON AND ARMIDALE.

TAMWORTH.—Mr. T. M. Newman, for some years past the zealous and active Superintendent of St. Paul's Sunday-school, has been obliged, for a time at any rate, to retire from his office, in consequence of failing health. On the Second Sunday in Advent the teachers presented him with an address and a present of valuable books handsomely bound. The address was illuminated by R. M. Kent in a manner so unique as to have elicited much commendation. The top and right hand border was a combination of white lilies, green fern leaves and rose buds on gold ground. At the left hand top corner an oval representing Our Lord blessing little children, beneath that the symbols of our Holy Religion, viz. Font, Bible, Cross and Crown. At the bottom and left hand side a representation of a choir with trumpets, bearing the superscription of "Let every thing that hath breath praise the Lord." At the bottom were figures representing Faith, Hope, and Charity. The address was done in old English, red and black, with gold capitals.

ADEDAIDE.

THE NEW BISHOP.—The Vicar-General, Dean Russell has had a letter from Dr. Kennion in which he thus expresses himself with reference to his acceptance of the See:—"It seems a very solemn matter for one so young as myself to be selected as your Bishop, and God knows with how great heart-searching I have been brought by the advice of Dr. Vaughan, Dr. Gott, Archbishop Blunt, and one or two more friends on whose judgment I could well rely, to accept so high an office as this which has been so unexpectedly offered to me. I can, however, bring you as your fellow-worker an earnest desire to labour hand-in-hand with you for our Master's cause and the spread of His kingdom, and whatever experience God has given me in the various phases of clerical life which I have seen in our busy North, and at last the hope to spend and be spent for you in the Church of Him whose we are and whom we serve. I could not have counted myself as worthy of any such honour, but I have felt that to have refused to come to you would have been cowardice, and a dis-

trust of Him whose strength is made perfect in our weakness. I come then, throwing myself on your generous sympathies, and praying our God that in His wisdom He will open out ways in which I may be of use to Him in the office to which He has called me. And although I fear I am much younger than many of those over whom I am to be placed, yet I trust that by treating the older men as fathers, and the younger men as brethren, we may realise together that our work is one and the same, and be of mutual help to one another."

NORTH QUEENSLAND.

This letter refers to the information given in the last *Record* relative to Bishop of North Queensland's Prize Examination—

Moore College, Liverpool, N.S.W.,
November 13th, 1882.

MY DEAR MR. ARCHDEACON,

You will have already received my telegrams with the names of the first three candidates for the Bishop's prize. The first ten names in order are as follows:—

Ada E. Walker
Adeleine Wareham
H. W. Marks
Mary Glanville
Janet Glanville
Millie Grose
Agnes M. Gouthorpe
Ellen Gouthorpe
Marion E. Irving
Charlotte Somer.

I thought that the answers were as a whole extremely satisfactory. I fancy the paper must have been rather long, as some of the questions were not attempted by Candidates who are high in the above list. I was also much struck by the fact that very few gross mistakes were made.

Ada E. Walker's paper was decidedly the best and showed that she had taken great pains and had been well taught. Indeed I consider that the teaching must have been not only very good but very systematic and very thorough. The teachers evidently took immense trouble with all the candidates.

I was disappointed in two or three particulars. Only one candidate, for instance, got full marks on the first question, the meaning of *Testament* having apparently not occurred to most. The words *take no thought* were also generally misunderstood. I do not think that anyone explained *Hosanna* properly, most supposing that it merely meant Praise. The last question, on the ending of the Gospel, was perhaps rather hard and was only attempted by a few, and but indifferently answered.

You will have noticed that all the first ten candidates are from Townsville. One from Ravenswood, Michael J. Bracewell did very fairly but his answers were too short. He should however do well another year.

The plan seems to be so admirable and to have been so successful that I hope candidates will come forward next year from many more parishes.

I am, yours very faithfully,

A. LUKY WILLIAMS, M.A.,
Principal.

TO THE VEN. THE ARCHDEACON OF TOWNSVILLE.

WARANGESDA MISSION.

The Rev. J. B. Gribble, Missionary, who is at present earnestly advocating the claims of the above mission in the New England districts desires to acknowledge through our columns the following contributions:—

	£	s.	d.
Mrs. Mary Roberts, Sydney	50	0	0
Bishop of Melanesia	5	0	0
Mrs. Dixon, West Maitland	3	3	0
Mrs. Trenchard, Newcastle	2	2	0
Mayor of Newcastle	1	0	0
Archdeacon Child	1	1	0
Rev. George Brown, Missionary	1	0	0
Miss Wolfe, West Maitland	1	0	0
"Sunday School Teacher," Maitland	1	0	0
St. Peter's, East Maitland, Collection	4	15	3
Lecture, Newcastle	3	1	0
Mrs. Geo. Ross, Surry Hills	5	0	0
Rev. T. B. Tress	1	10	0
"X. Y. Z." per Rev. W. H. Ullmann	1	0	0
Miss Leroy, Glebe	1	0	0
A Lady Friend, Glebe	0	10	0
A Lady Friend, St. Barnabas	0	10	0
Miss Whiteside	0	5	0
A Friend	2	0	0
Collected by Mrs. Sparling	1	0	0
Miss Betts, Glebe Point	1	0	0
Miss Dunthorne	1	0	0
Mrs. Hull, Sydney	1	0	0
Rev. Mr. Millard, Newcastle	1	0	0
Mr. B. Foot, Tasmania	1	0	0
St. Mary's Church, West Maitland, Collection	5	0	0
Mrs. Pearce	0	2	6
Ethel Vinden	0	2	0
CONTRIBUTORS TO CHURCH BUILDING FUND.			
Rev. J. Barnier	1	0	0
William Russell	1	1	0
Rev. W. Hough	1	1	0

(FROM OUR OWN CORRESPONDENT.)

LONDON, October 17th, 1882.

The House of Commons re-assembled on 24th ult., after a lengthened adjournment. It was understood that the chief business to be despatched was Mr. Gladstone's New Rules of Procedure. The first of the Resolutions is the *clôture per se*, the others being subsidiary; this was passed on Friday last by 304 to 260, giving the Government a majority of 44 votes. The four following resolutions have been passed during this week, and the sixth is down for debate this evening. There is a great outcry against this *clôture* in certain quarters, but one is justified in concluding it is provoked by the meanness of party spirit rather than by a sincere disbelief in the necessity for such a drastic measure. Especially in this conclusion reasonable when it is borne in mind that the *clôture* can not be exercised by the mere whim or caprice of the Speaker or Chairman of Ways and Means in Committee of the whole House, for there is a proviso that it can not be enforced, if a division be taken, unless it has been supported by more than two hundred members, or unless it has been opposed by fewer than forty, and supported by more than one hundred. It follows, therefore, that although forty members may not be present in the House to maintain a debate, the opponents must number more than one hundred in order to extinguish the minority. With such safeguards there is not much prospect of suffering minorities. Be this as it may, it is perfectly manifest that a severe remedy is needful for a serious disease; and if experience should demonstrate the inexpediency of the *clôture* under a Liberal Government, the time is sure to come when the Conservatives will have a chance of remedying the error.

It is often said that figures, like pliant Greek, can be made to prove anything. If statistics of Irish crime may be relied upon as indicating an improved state of affairs across the Channel, things are improving. It will be a mischievous and delusive theory if this alleged improvement be attributed to recent remedial legislation; rather let us place the credit—such as it is—to the rightful cause. Coercion has accomplished something, but the firebrands, it is not stamped out. Mr. Justice Lawson, on Saturday last, narrowly escaped assassination. He was on his way to dine with some professional friends in Dublin, and was attended by four protectors, one of whom had a fearful struggle with the would-be murderer; the attendant with the assistance of his three colleagues secured the criminal, and took a heavy, seven-chambered revolver from him. Ten men were arrested some little time since for the slaughter of the Joyce family,—the crime known as the Maamtrasna massacre. A more appalling diabolical crime it would be impossible to conceive. It will be remembered that five persons out of a family of six, were murdered in cold blood in the middle of the night, the only survivor being a little fellow about ten years of age; he, too, was cruelly beaten, and narrowly escaped the fate of his relatives. Two of the ten have turned Queen's evidence and, according to their statements, two others, still at large, are implicated in the crime. The prisoners are now being tried in Dublin singly, instead of *en masse*. One has already been sentenced to death.

The man Soutar, who was re-arrested some time ago, in connection with the Duncecht outrage, has been tried and sentenced to five years penal servitude. Thus ends what was at first announced as, and what seemed likely to remain, a "mystery."

The magnificent comet now visible in the southern sky is one of more than ordinary interest. It is a remarkably conspicuous object, with a curiously-shaped tail about twenty degrees long. According to accounts from the Cape it appears to have been brighter there than with us, for it is said to have been visible to the naked eye in the full glare of the sunshine. An elliptic orbit of short period has been assigned to it by some astronomers; if this be correct, we may possibly soon be again favoured with another appearance. The spectrum of the comet shows the lines due to sodium with remarkable strength, and is very similar to that of the comet "Wells" of this year. This is somewhat singular, as no other comets that have been examined, have shown the sodium bands in their spectra. This interesting visitor must have been a brilliant and magnificent object in Australian latitudes. The seers who

prophesied that terrible things would happen when the comet made its perihelion passage, may now be calm; happily, their fears have not been fulfilled.

The Rev. S. F. Green must be a disappointed man; he has been denied the privilege of martyrdom, for he is now out of prison. In conformity with the Public Worship Regulation Act, the Bishop of Manchester, at the end of September, gave notice to the patron of the living of St. John's, Miles Platting, that such living had become void, the needful three years from the date of the monition having expired. The Bishop of Worcester has followed a like course in reference to the Rev. R. W. Euraght, late vicar of Holy Trinity, Bordesley. It is to be hoped these erring gentlemen will retrace their ritualistic steps, but it is hardly likely.

October was, as usual, rich in harvest festivals. The decorations of certain churches were characterized by excellent taste, and the profuse displays of delicious fruits offered appetizing suggestions, to say the least. The parish church of Spitalfields, a noble edifice, was in advance of most of its fellows, so far as my observation enabled me to judge. It is not in a locality where much that is exquisite and refined might be expected, for it is in the midst of a dense population of the unwashed. I was reminded of this well-known fact as I walked quietly along, listening to the bells of the numerous churches as their tones filled the air in every quarter, for, when within a hundred yards of the one I was about to attend, an old lady stopped me and, in piteous terms, asked me to go and disperse a crowd who were encouraging two hulking roughs in a fight. The success which attended a prompt response caused me to think that, under cover of the evening darkness, I had been mistaken for a detective high in office, and my innocent umbrella for a weapon of portentous mien. The congregation within the sacred walls had not, however, been gathered from such as these, for, judged by externals, no assembly in London would be more respectable. "The harvest is the end of the world" formed a suitable headline in the chancel, which was sumptuously adorned with some of the choicest products of the earth. In the centre of the cushion below the communion rail were two loaves about four feet long, six or eight inches deep and nearly a foot wide, each surmounted by seven tiny loaves ("lesser lights," I imagine) scarcely so large as an ordinary roll. The font, pulpit and reading-desk, as well as the front stalls of the choir, bore ample decorations of fine fruit. The square bases of the enormous pillars, as well as some of the deep recesses of the windows (in which sheaves of wheat were displayed) were bountifully furnished. The whole comprised, amongst other items, oats, wheat, barley, carrots, turnips, cauliflowers, beans, onions, leeks, tomatoes, gourds, melons, a huge branch of bananas, limes, pears, apples, grapes, pomegranates, fernery, drooping ivy, flowers in pots and flowers out of pots, dahlias, chrysanthemums, sunflowers, and other mysteries of taste and beauty beyond ordinary ken. All these good things were to be distributed amongst the poor and sick of the parish. The sermon was preached by the Rev. R. C. Billing, B.A., rector and rural-dean of Spitalfields, who announced Matthew 13 v. 39 as the text. "The harvest is the end of the world." The preacher said it was always customary for our Saviour to speak in parables, and that all nature is a parable. Nature illustrates every truth of the Gospel. As to the harvest, we are reminded that God has made us dependent on the fruits of the earth. When Jesus was here He was sustained by natural food as our lives are, and He prayed "Give us this day our daily bread." When the children of Israel had gone through the wilderness and the manna fell, it ceased, and Moses said—and our Saviour confirmed it—"Man does not live by bread alone." It is necessary that He should operate by the food He provides, even the word He speaks. Because these are daily mercies—food to sustain us in health and life—we are too prone to forget them, and too prone to forget to render Him our thanksgiving. A good man once expressed to a friend his thankfulness for his escape from an accident; his friend, in his turn, expressed his gratitude because he had had no accident. Whenever we see the interpositions of God we give thanks; but when, day by day, we receive them, we forget. "We have once more," the preacher continued, "received the fruits of the earth. The harvest is the end, and yet not, for there is not only bread to the eater, but seed to the sower. We, as

we receive benefits from God, are thus required to give back to God something of that we have received. The end of the world; it is not a funeral dirge we chant, for our Saviour says "Behold, I make all things new. We look forward to the final harvest when we shall be placed in the garner. All? There may be an inclination, but not the yearning desire. As we have taken our part in this thanksgiving to God, so may we take part in that festival. Bear with me! Are we prepared for that festival? As we have been associated in this beautiful service, may we be in that more beautiful hereafter." The reverend gentleman, who has a clear and powerful voice, preached an impressive, practical—and therefore useful—sermon, one that his hearers could carry away and digest to much spiritual advantage.

The harvest thanksgiving services at St. Giles', Cripplegate, began on a Sabbath, were concluded on a week-day evening by a musical festival. This church was beautifully decorated, though not so profusely as that already referred to. A short liturgical service, on the week-day evening, preceded the *pièce de resistance*, the elaborate musical offering which followed, and which continued, with one short interval, for nearly two hours. Handel's "Hallelujah Chorus," well sung, brought this harvest festival to a very successful close.

The city of London—I mean the city proper, as distinguished from the metropolis at large—is rich in churches possessing a deeply interesting history, some have a special charm for the archaeologist and the antiquary. One of such is St. Giles', Cripplegate. De Foe, who has imparted a desire for travel to many youthful readers by his fascinating work *Robinson Crusoe*; Foxe, the martyrologist, and the noble-minded Milton, who wrote his "Paradise Lost" in this locality, dwelt and died in the parish. Milton is buried in this church, near the central aisle. A monument, surmounted by a white stone canopy supported by pillars of coloured marble, within which is placed a white marble bust of the poet, is a conspicuous object. It bears the following inscription:—

John Milton,
Author of Paradise Lost.
Born Dec., 1608,
Died Nov., 1674.

His Father, John Milton,
Died March, 1646.

They were both interred in this Church.

This monument is quite modern, having been, as it states, "erected by subscription 1862." Near the north-east corner is an effigy, dingy with age and worn paint, of one Busbie, whose right hand rests on a skull, and his left on a bottle (presumably not of water) affording us some indication of his whilom attention to things pertaining alike to the present and the future. The tablet is without a date, but, according to the following lines which it bears, he was a benefactor to his parish:—

This Busbie willing to relieve the poore with fire and with breade,
Did give that howe: whereon he dyed, then called y^e Queens heade,
Fowre full loades of y^e best charcoales he would have bought
each yeare,
And fortie dozen of wheaten breade for poore howsholders heare;
To see these things distributed, this Busby put in trust
The Vicar and Church Warden, thinking them to be just.
God grant that poore howsholders heare, may thankfull be for such,
So God will move the mindes of moe, to doe for them as much,
And let this good example move such men as God hath blest
To doe the like before they goe with Busby there to rest,
Within this Chappell Busbies bones in dust a while must stay
Till He that made them rayse them up to live with Christ for aye.

On the north wall is a large and rather elaborate tablet "To the memorie of Constance Whitney * * * ; her mother was the fourth daughter of Sir Thomas Lucy, of Charlecote, in Warwick Shire * * * this lady Lucy soe bred her since she was 8 years old." Then follows a panegyric on her "beauty," "witt," her "offensles modestie" and "her singular respect and pietie to her parents."

"She departed this life most christianly at seventene, Dying the grief of all, out to her grandmother an unrecoverable loss, Sure in her expectation she shall not stay long after her, And the comfort of knowing whose shee is and where in the resurrection to meete her."

No date is affixed to this, but it is determined, approximately, by Constance's grandfather, the Sir Thomas Lucy referred to. No doubt this is the gentleman of whom

Shakspeare, in his youthful, deerstealing days, is alleged to have written, and nailed to the gate of Charleotte park, the wretched doggel.

"A parliament member, a justice of peace,
At home a poor scarecrow, at London an ass;
If lowly is Lucy as some folks miscall it,
Then Lucy is lowly whatever befall it."

Shakspeare evidently improved as he grew older.

PENTALPHA, F.S.A.

MEETING OF SYNOD

Under the "Ordinance for the Appointment of Bishops to the See of Sydney, 1882." For filling up the vacancy of the See.

ORDER OF PROCEEDINGS FOR TUESDAY, 9TH JANUARY, 1883.—Divine Service at the Cathedral at 11 a.m.

i.—The Synod will meet in the Church Society's House, Phillip-street, at 4 p.m.

ii.—Prayers will be read by the President.

iii.—The list of clergy will be called over by the Archdeacon.

iv.—The list of Representatives will be called over by the Chancellor, and they will present their certificates of election and sign declarations of their being communicants.

v.—Appointment of Secretaries.

vi.—The President will address the Synod, concluding his address by submitting the following proposition for determination by the Synod, namely:—Whether the See of Sydney having become vacant the Synod will in order to fill up such vacancy—

1. Nominate three duly qualified persons to the Bishops of the Province of New South Wales for the purposes in the 3rd section of Determination I. (General Synod) session 1881, in that behalf mentioned.

Or—

2. Appoint a Committee to act with the Bishops of the said Province and with the Bishops of the Dioceses in Australia and Tasmania or with Committees of such Bishops appointed by them respectively for the purposes in the said third section in that behalf mentioned.

vii.—After debate.—The alternatives of the proposition will be submitted to vote, the voting being by Orders. Every member will give his vote for one or other of the alternatives.

viii.—If either alternative obtains a majority of both Orders present and voting, the proposition will be determined accordingly and the president will thereupon adjourn the Synod to the next day of sitting.

ix.—If neither alternative obtains a majority of both Orders present and voting, the alternatives of the proposition will be again submitted to vote the voting being *collectively*. Every member will give his vote for one or other of the alternatives.

x.—The proposition will be determined according as one or other of the alternatives obtains a majority, and the President will thereupon adjourn the Synod to the next day of sitting.

✱ THE MONTH ✱

IT IS not unlikely that a League will be formed for the protection of the Sabbath day from desecration. The Lord's Day Observance Society has quietly represented the feelings of the Christian public upon the subject of increased Sabbath desecration in connection with our railways and tram lines. Trouble has been taken to show by petitions largely signed what the feeling of thousands of our fellow-citizens is in the matter. Deputations have waited upon the Minister for Works. And what has been the result? As if in defiance of Christian opinion and feeling, the traffic upon the Lord's Day has increased. Instead of abating the nuisance as the Minister promised, additional trains have been put on on the Sunday. It only remains now that Christians should band together in a solemn league to resist this invasion of the rights of so many, and this contempt of God's authority. Whether we succeed or not our duty in the matter is clear.

PERHAPS the Commissioner for Railways believes in the saying "The better the day the better the deed." The last time table issued from his department, which sanctions the running of extra trains on the Lord's Day, appears to have been prepared on Sunday. It bears that date.

A MAN employed in the railway department and working in the country requested leave of absence from his work on a certain Sabbath, recently, that he might attend church with a view to partaking of the Holy Communion. The officer of whom the request was made replied with an oath, "that if he wanted to get away at all he must go altogether."

NOTHING will be done in the way of abating Sabbath desecration until Christian ministers and Christian people—do their duty in the matter.—The strongest arguments are met by the reply "We run trams and trains for the benefit of people going to church." We think that the use of public conveyances by ministers of Christ who,

after using a tram or railway carriage may read the 4th Commandment or preach upon the observance of the Sabbath is, to put it very mildly, most deplorable. Such example on the part of pastors is naturally followed by the people who, in order to go to some favorite church rob others of the time and rest which God has designed his creatures to enjoy. It is time that the churches were stirred up upon this question.

WE are not much accustomed to terrible mining accidents, and therefore that which has lately happened in Victoria has produced a profound sensation. The accounts which have been given must fill all who read them with sorrow, and call out sympathy for those who have been bereaved. Such accidents have the effect of touching the better side of human nature and evoking substantial help. In this way the late accident will be useful. We are glad to see that a very generous response has been made to the appeal for aid. Such events speak loudly to the careless. The warnings which we so frequently hear should not be disregarded. The lesson is often taught "that in the midst of life we are in death."

THE Sunday School Institute has not been idle. It has promoted model lessons in various centres, and has had some happy and useful conferences. We hope that it is gradually establishing itself in the confidence of clergymen, Sunday school superintendents, and teachers. At present comparatively few schools are affiliated, and few teachers are members. We ask all who are engaged in Sunday School work to help the Institute by joining it, and attending its conferences. It may not at present be able to offer any very tangible benefits to its members, but it is capable of almost unlimited development, and will, in the future, exercise an influence in the Church in Australia, such as the parent institute does in England at the present time. Will every teacher who reads this join the Institute this year? Will every clergyman and superintendent see that their school is affiliated this year?

THE members of the Sixth Synod of the Diocese have been elected and the Synod is to meet under the ordinance for the election of a Bishop, on the 9th January. Considerable interest has been taken generally in the elections, and not a little party spirit has been exhibited. The session will be one of great importance. The difficulties of the task which is before it, are, we think, greater than ever. If the result is to be worthy of the Church much Christian forbearance will be necessary. Our wisdom and duty is to be much in prayer, that God may rule in all hearts and minds. Our comfort and joy is in the truth that "The Lord reigneth." He is still the Great Head of the Church.

A STRIKE generally ends disastrously for the strikers. This is remarkably the case in the lumpers strike which has just ended. The men struck for an additional threepence a day. They were on strike a month during which time they sacrificed about £10,000. In the end they had to return to work at the old rate of wages. We often wonder that men do not strike for being compelled to work on Sunday. It would be a new thing for men to strike for God's glory and their soul's good—rather than for more pay.

THE CALM ATMOSPHERE of the University has been disturbed by an election. The death of Mr. William Forster created a vacancy in the Senate. For this office the Rev. J. Jeffers and Sir Patrick Jennings were nominated. A ballot resulted in the election of the latter gentleman by a considerable majority.

SOME important changes have recently been made in the curriculum of study in the University. Lectures are to be given on Botany, Zoology and Physiology, subjects which have not hitherto been taught. New degrees have been instituted, viz., of Bachelor and Doctor of Science. Changes have also been made with regard to the subjects of examination for the Arts degree.

WE WELCOME any changes which are calculated to render our University more popular or more useful. Of course there is a difference of opinion as to the wisdom of the selection of subjects for the degree in Arts. We can but hope that time will show that the Senate has been wise in the alterations adopted. If the extension of the subjects prescribed for study be consistent with the complete mastery of the subject; and if the subjects themselves are calculated to educate the mind, we shall have no cause for complaint. But we should be sorry to see a policy of mere utility pursued by the senate; and a mere smattering of subjects allowed for the purpose of covering so much ground.

THE meeting held in the Church Society's House anent open-air preaching is one upon which we look back with great pleasure. In these days of division and discord it was refreshing to find that 25 clergymen who differ upon many points were agreed upon the necessity of adopting special methods for reaching what are called the lapsed masses. It shows us that there is a level upon which all can meet. If the great question of saving the lost were more kept in view by those who are commissioned to preach the Gospel, there would be little room for the contentions which so often make us a "spectacle to the world." If like the great apostle, our "heart's desire" was that men should be saved we should be lifted above party strifes and jealousies.

WE are glad to know that the meeting held in the Church Society's House is bearing good fruit. Open air services have been conducted in various parts of Sydney, and in some of the suburbs by clergymen and members of the Church of England. It is also

encouraging to be informed that a blessing is resting upon the effort. We do not wonder at this for is not such work an act of obedience to the command of Christ to "go out into the streets and lanes of the city and compel them to come in." Is it not following the example of Him who went about "preaching everywhere"? We are personally acquainted with individuals who have been rescued from intemperance and vice by means of these services.

MY REMEMBRANCE OF THE LATE ARCHBISHOP OF CANTERBURY.

The ninety-first Archbishop of Canterbury has just closed his career; and of this long list of Primates of the Church of England, I think impartial history will place his name among the wisest, and the best of them. The Episcopate of the late Archbishop, first, as Bishop of London, and then as Archbishop of Canterbury, has extended over a period of 27 years. A more eventful time the Church has not passed through, the Reformation era alone excepted. Few persons, perhaps, can estimate how much she, under God, now owes during this crucial period to the calm judgment, the large hearted sympathy with all that is good, and the deep piety of our departed Primate.

It was my privilege to be introduced to him, under the following circumstances:—Shortly after his consecration to the See of London, I held a curacy, in a diocese in one of the Midland counties of England, and was then in Deacons' orders. I had the permission of my diocesan to go up for priests' orders at the next ordination, which would be in about four months. Having received an invitation from the late Bishop of Sydney to come to this diocese, and wishing to come out in full orders, I laid my case before the Bishop of the diocese. He informed me that if I went to him for ordination I must remain in his diocese a year after the ordination. He therefore advised me to apply to the Bishop of London. I wrote to him, and, by the return of post, received an invitation to wait upon him at London House on the afternoon of the following Monday, at 4 o'clock. I was there a few minutes before the time; the Bishop was out. I had scarcely taken my seat, in the room to which I was conducted, when I heard a knock and a ring at the front door, and a moment after I found myself in the Bishop's presence. He received me most kindly, entered into conversation with me as to my past life, examined me in Livy, the Greek Testament, and Theology in general, gave me permission to go up for his next ordination, a month from that time, spoke with me as to the future, and commended me to God in prayer. As I walked through London from that interview I felt I had left a man as great as he was humble, as wise as he was good.

On the afternoon, at 2 o'clock, of the Monday before the Fourth Sunday in Advent, in the year 1857, I duly presented myself at Fulham Palace, with a heavy heart, to undergo three days of examination. I was one of 30—this was no comfort to me, it would not make the examination papers any the more easy, nor my trouble the less should I be "plucked." At 2.30 we met the Bishop in the chapel, where we joined in Evening Prayer. We were next shown into the Porteus library—named after Bishop Porteus; who built it and presented the See with his books—where we met the Bishop and his chaplains, Dr. Stanley, (Dean of Westminster), Revs. Mr. Cotton, (Bishop of Calcutta), Mr. Gell, (Bishop of Madras), Mr. Parry, (Bishop of Dover), and one other, whose name I have forgotten. We took our seats round the table, plentifully supplied with pens, ink, foolscap and examination papers. Here was material for the study of character. One man would take the subjects in at a glance and quickly fill pages of foolscap, another operated with his teeth on the end of his pen, with a thoughtful look, others did not appear at all at their ease. I am afraid honesty would classify me with division three. I noticed one by one of the candidates, during the afternoon, were called out of the room, and returned, some with light and others with dark shades on their countenance. Mysterious whispering passed among those who knew each other. What could this mean? I was puzzled. I asked for no explanation, still, at about 6 o'clock, one was given to me by the Chaplain in attendance, intimating to me that the Bishop wished to see me in his library! The whole truth then burst upon me—a *viva voce* examination! There was no help for it. I submitted to my conductor, and soon found

myself in a large room, the walls lined with books. At one end sat the Bishop and the Dean of Westminster. What was I to do? The Dean soon made this clear. There was a small lectern at the far end from where they sat. "Go," said he, "and stand at that lectern, open that Book and read at place"—It was a Greek Testament, small Continental type, well fingered, and, I think, not free from contractions. I began to read—it was St. Paul's description of *charity* (i. Cor. xiii.)—the Dean's manner, I considered, formed a bad commentary. He plied me with questions, sharply contradicted my statements, bid me read—"now stop"—"go on"—"give me the parts of that verb," &c. I floundered, the good Dean was equal to the occasion, for his manner became more tormenting. Had I have been for a moment a Porson how would I have returned the fire! But, alas, I was no greater a person than myself, and small, indeed, must I have appeared. My eyes became dim, my throat dry, and my heart, well, I could feel it beat. A few minutes more of this agony, and my worst enemies could wish for nothing better. The Bishop remained silent! I felt I must not. I looked up from the small Greek type, fixed my eyes on him, and addressed him something as follows:—"My Lord, this Testament was printed in some part of Germany. It is so unlike the Greek type which I have been accustomed to read, that it almost looks like some other language, and confuses me." Mr. ——"We don't want to confuse you, we only want to see what you know. If you can read better from a Greek Testament, printed in England, by all means you shall have one." Turning to the Dean—"Give him this." A fine bold Greek type! The good Bishop's manner infused some little hope into me, and I made a fresh start, and now my troubles were quickly at an end. One or two more verses and I was allowed to leave the room. The examination for the day closed at about 6.30. The Bishop came into the Porteus library, said a few words to us about our examination, told us he hoped to have the pleasure of our company at dinner. In the mean time he thought we had better take a walk in the gardens to cool ourselves. It was *December* in England! At 7.30 we sat down to dinner, there was Mrs. Tait, and well she did the honour of her table; there was the Bishop, there were the chaplains, and the 30 young clergymen under examination. After the second course, the Bishop left his seat, and went and sat with one and another of the candidates—he so favoured the writer of these lines. Those were golden moments. After dinner we had Evening Prayers, and an address from the Bishop on "The Clergyman in his Study." He took up private devotion, Bible reading, sermon writing, &c. Nothing, in its way, could be more profitable. The candidates, who were not staying at Fulham, then left for their homes. Three of us were shown into one of the drawing rooms. There were the Bishop, Mrs. Tait and their son—"Catherine and Crawford Tait"—the latter a little boy playing with his mother, the Dean of Westminster, in unofficial manners, and a few others. A pleasant and profitable hour was passed, then a move, and Mr. (now Bishop) Parry told me he would show me to my room. He took a candle and a piece of chalk. "I will make some marks on the walls, then you will find your way back in the morning. When you get here"—a chalk mark—"then turn over there, at this passage"—another chalk mark—"Go round there, walk along here"—again the chalk—"this is your room. I will mark the door." I took a seat by the fire—it was a large ancient room. I entered into a reverie. I could almost imagine myself carried back into the middle ages, then brought to the times of the Reformation. This was the home of Bishop Bonner and of the good martyr Bishop, Ridley. Other thoughts crowded upon me. I had passed a part of a day's examination. I had written and said all it seemed I knew; yet there were two more days to go through. With this medley of thoughts, I tried to sleep. The morning came—Chapel at 7.30; breakfast at 8 o'clock. The same party as on the previous evening. I was not at my ease. The Bishop saw this. "Mr. — will you take some beef." "No, thank you my Lord." "You had better for you have a hard day's work before you." The combination of sympathy, kindness, and good humour with which this remark was made set me at my ease. I replied, "My Lord I have been through so and so, but I

would rather have all that over again than go through this examination of yours." The eyes of those round the table were turned to me. The Bishop looked amused at my estimation of his examination, laughed, then affected a serious look for the occasion,—"Yes I admit it is a very difficult thing to be examined, and I only know of one thing more difficult." We all looked at him to learn what this "more difficult thing" could be. He kept us waiting a few seconds, and then replied, "To examine"! My appetite immediately improved his Lordship's beef. The morning examination passed off. One of the afternoon papers was, "Give a sketch of your sermon on the Fast day," the day then recently set apart by the Government, owing to the Indian mutiny. I had preached twice to my village congregation on that day. One sermon on the repentance of Ninevah. I remembered better than the other, and an outline of this I reproduced. In the evening I was again introduced to the Bishop's library, and to my old acquaintance, the lecturer, where I was presented with my sermon and a request, from the Dean, to read it. The audience consisted of the Bishop and himself. The sermon was merely notes, and almost unconsciously I found myself extemporizing, for now it was my turn to feel at my ease. I had not advanced far when the Bishop stopped me. "Did you preach that sermon on the Fast Day?" "Yes, my Lord." "Where?" "In the parish Church of P." "I am quiet satisfied." A few other encouraging words, and I again left the library. In the chapel that evening the Bishop took for the subject of his address—"The clergyman in his parish." A most suggestive address, full of love and wisdom. Wednesday was an easy day, as I was now beginning to feel at home with the examination papers. In the afternoon the Bishop of Dover came into the Porteus library to us, spoke a few words in private to one or two of our number which appeared to have the effect of a thunder clap, and then told the rest that his Lordship was quiet satisfied with us, we might leave our papers unfinished, and that he would expect us there on Saturday, at 12 o'clock, to make the usual subscriptions. Bishop Parry, who had shown me great kindness during these days, then asked me if I would like to see "Bishop Bonner's coal cellars." As I stood in these dismal abodes I could well thank God for the Reformation. I was then conducted along a narrow passage to a small court yard, in the midst of which was the remains of an ancient oak post. To this our Protestant forefathers were fastened, while they received Bonner's discipline, often, it is said, administered by him *in person*! The Fourth Sunday in Advent, 1857, was a day never to be forgotten. Among others who met in the Chapel Royal, Whitehall, were about 50 young men—some to be admitted to Deacons' and the other to Priests' Orders. The Bishop's manner was most impressive. At the close of the service we went to London House for our Letters of Orders. After luncheon he received us in his library one by one. When my turn came he bid me take a seat, spoke a few wise and affectionate words: I think a short prayer, and then an adieu. He told me he would take an interest in me and would like me to write to him from Australia, adding, "I will reply to your letters."

To the reader there may seem nothing in these notes but of the most ordinary nature. To me the impression left on my heart, by the good Bishop's conduct, has ever accompanied me, and led me to feel how much I owed him, and now that he is passed to his rest and reward I revere his memory.

→ CORRESPONDENCE. ←

BOARD OF MISSIONS.

TO THE EDITOR OF THE CHURCH OF ENGLAND RECORD.

Sir,—Will you permit me to use your columns in reminding the clergy of the request of the Executive Council of the Board of Missions, that they would send in at the end of every year a return of the amount contributed within their parishes to any Mission or Missionary purpose. This request was made in accordance with the report adopted by the General Synod, and the object in view is to be able to present in the annual report of the Council, a complete record of all the missionary effort of the Church for each year. Returns may be sent to the secretaries of the Council, the Rev. A. Yarnold and myself, or to the Corresponding Committee of the Diocese, and should be made in time for the next meeting of the Council, on the 31st January.

May I add an earnest hope that the Missions Sunday appointed in some Dioceses in the Epiphany Season may be duly kept in every parish, and liberal contributions made, whatever Mission Fund is preferred. The Council has been compelled to refuse urgent appeals for assistance, owing to most miserable support given to its funds. The Waragesda Mission, and the Chinese Mission are struggling for very existence, and elsewhere there is the greatest need for help. Might not the Diocesan authorities call upon the parishes, and the parishes liberally respond to their call, to make an extra effort this year to redeem the Church from the charge of indifference to missionary work, which at present may be so generally made against it?

I am,
Yours faithfully,
WILLIAM S. WILSON.

The Parsonage, Merriwa,
December 26, 1882.

THE BULLETIN.

TO THE EDITOR OF THE CHURCH OF ENGLAND RECORD.

Sir,—I ask to be allowed to draw attention to the mischievous character of the *Bulletin* so as to place people on their guard. It praises, so called, Free thought lecturers on the one side, and on the other seems to rake together the faults of Christians from many parts of the world, and, as human nature is weak, and Satan still lives, is able to present the bad side of Christianity whilst ignoring the good. In consequence of its one-sidedness it is a most dangerous paper for young persons to read, and no one with any reverence for sacred things can peruse its pages without having his feelings hurt. Atheism and infidelity are also too active, and none should help to circulate attacks upon our Lord and Master, whether covert or open.

I am
Your obedient servant,
H. E.

✻ OBITUARY. ✻

THE REV. CANON WALSH.

THE news of the death of this well-known clergyman,—whose name up to the time of his departure for England, in 1865, and for years afterwards, was a "household word" in most Church families throughout the colony—although not unexpected, was received with deep sorrow by his many friends, and by such of his old parishioners who are still left to mourn his decease. Mr. Walsh was endowed with gifts, personal and ministerial, which are seldom combined in one man, and which gave him that remarkable influence over his people, and indeed over all with whom he came in contact, which so characterised him, and which rendered him so deservedly popular, as well as so eminently successful in his work. His preaching was marked by an earnestness which arrested and maintained the attention of his hearers, and by an affectionate persuasiveness, both in language and manner, which won their hearts. Attractive, however, as he undoubtedly was, as a preacher—a popular preacher in the usual acceptation of the term he never was, nor wished to be—he was more distinguished as a pastor. Of the importance of his parochial duties, and of the weighty responsibilities attaching to them, he formed an exalted estimate, which imparted a tone of solemnity and authority to his ministerial intercourse with his people, which, tempered by a genial manner and a courteous address, made him the *bona fide* ideal of an English "Parish Priest." It is difficult to say whether he was more welcome in the houses of the rich or in the cottages of the poor. His unaffected greeting to the latter, with the cheery "God bless you," and the hearty shake of the hand which those who knew him so well remember, often proved a cordial in sorrow and trouble more efficacious than the many words of others, equally full of sympathy, but not equally gifted with that loving heart-reaching way of expression. His influence over young men of all classes was a special feature in Mr. Walsh's work, and what the Church in Sydney owes to it, as exercised over such men as the late Thomas Mort and Mr. Robert Tooth, and many other large contributors to various pious works, is beyond our power to describe.

A noteworthy feature in his character was his shrinking from publicity, and his sensitive dislike to his work being talked of, and his sermons advertised, or to the tokens of affection he was so often receiving from his people, being noticed in the newspapers, or even mentioned by friends in private. In England where, notwithstanding the unworthy jealousy which was manifested by the clergy because of the preferment given him by Dr. Selwyn, his ability and worth were soon recognised by them and the wisdom of the Bishop's selection justified, his retiring character and entire absence of self-assertion prevented his taking the prominent position in the Diocese of Lichfield which otherwise he would have easily attained.

The late Canon Walsh was what is commonly called a "High Churchman." Through evil report and good report, and though much

misrepresented, he was loyal to the principles of the Church of England as he found them in the Prayer Book, and what he was in this respect thirty years ago he continued to be to his dying day. Firmly attached, to the end to the sober and primitive ritual of our Church, and to its truly apostolic order, and scriptural doctrines, he had no sympathy whatever with the mediæval practices of the "Ritualist" whose excesses, and unauthorized additions to public worship, he was wont to deplore, as subversive of those sound and truly Catholic principles for which he had fought and suffered in the earlier days of his ministry in the colony.

As the only memoir of his life which has yet appeared—we mean the one published in the *Morning Herald*—is in several points erroneous, we have obtained the following corrected sketch from one of Mr. Walsh's friends,—and a former Curate:—

William Horatio Walsh was a scion of an old Irish county family, whose reduced circumstances prevented his carrying into effect his earnest desire for a University education. As tutor in the family of the late Marquis of Camden, he was so highly thought of by his Lordship, that intertest was made on his behalf with the then Bishop of London, through whose instrumentality he was accepted by the S. P. G. as one of its missionaries. After some preliminary study under the Rev. Derwent Coleridge, principal of Battersea Training College, he was ordained deacon by the Right Rev. Dr. Blomfield, for work in Tasmania. This destination was subsequently altered, and he arrived in Sydney at the end of 1838, where he was employed, in the first instance, as minister to the convicts at the Stockade and at Hyde Park Asylum. He also officiated as Sunday evening Lecturer at St. James', where he delivered sermons on the life of David, and on other subjects, which were highly thought of, and attracted large congregations. He was ordained Priest by Bishop Broughton on the 22nd September, 1839, and was not long afterwards appointed to the parish of St. Lawrence, Sydney, in succession to the Rev. L. A. Dickson, where he built Christ Church, which was opened for Divine worship in September, 1846. In consideration of his talents, and the service he had always rendered to the Church, he—in common with the Revs. T. Hassall, Thomas Sharpe, H. T. Stiles, and Robert Forrest—received from the Archbishop of Canterbury, on the recommendation of Bishop Broughton, the Lambeth Degree of Master of Arts. In July, 1860, Mr. Walsh, accompanied by Mrs. Walsh, proceeded to England on sick leave, and was absent for two years. Soon after his return he was created—with Revs. J. C. Grylls and Robert Allwood—a Canon of Sydney, and Mr. Allwood and himself were appointed Chaplains to the Bishop, on whose departure for England, they were also nominated to act as joint Commissioners in the event of the Archbishop, the late Venerable William Cowper, being from any reason unable to act. In 1861 Mr. Walsh was laid low by a severe attack of rheumatic fever, the effects of which, combined with the long mental strain and physical exhaustion, caused by his labours abundant and the zealous performance of his parochial duties, finally led him, after a short visit to Tasmania had failed to restore his health, again to seek rest and change in the mother country. He left Sydney in March, 1865, with the intention of returning to the colony at the expiration of two years. But it was otherwise ordered. His friend, Bishop Selwyn, who owed him a debt of gratitude for the many services he had in various ways rendered the Church in New Zealand, by acting gratuitously as a kind of agent for it in Sydney, and who appreciated most thoroughly Mr. Walsh's powers, was transferred to Lichfield. Anxious to secure the services of a man he could so thoroughly trust, and who seemed specially qualified for the post, he persuaded him to remain in England as his Chaplain, and subsequently gave him preferment as Prebendary of Lichfield and first as Vicar of Alrewas, and afterwards as Rector of Penn. The death of the Bishop materially altered his position, and this circumstance, and the return of ill-health, induced him to pay a visit to Sydney, where he arrived in December, 1880. He was welcomed by his friends with the greatest enthusiasm, and on the evening of his coming to Christ Church to receive their congratulations, the Church was crowded during Divine service, and so was the schoolroom where, at a later hour of the evening, he was presented with an address. The scene, both before and after the meeting, was one which those who saw it can never forget. No livelier nor sincerer proof could have been afforded of the love and reverence entertained for Mr. and Mrs. Walsh, which even fifteen years of absence had not weakened. From the time of his arrival, the disease, from which he died, seems to have gradually taken greater hold of him. Each time he came from Bodalla to Sydney, his friends were grieved to see how much weaker he was growing; and finally, within a few hours of his return to Bodalla from his last visit to his Sydney friends, he quietly and peacefully breathed his last on Sunday evening, the 17th

December, aged seventy years. On the following Tuesday he was buried near the grave of his old and intimate friend, Mr. Thomas Mort. In connection with his burial, a funeral service was held the same day at Christ Church, Sydney, at 3 p.m., which was conducted by the incumbent, the Rev. C. F. Garnsey. The proper Lesson was read by the Rev. Canon Stephen, and an appropriate address was delivered by the Missionary Bishop, John Selwyn. It was observed as a pleasing coincidence that two of the officiating clergy had commenced their ministerial career as Curates to Mr. Walsh—Canon Stephen at Christ Church, Sydney, and Bishop Selwyn at Alrewas in England.

THE REV. THOMAS HAYDEN, M.A.

The Church of England has to mourn the death of another prominent clergyman who, after a long and painful illness, was taken to his rest on Friday the 22nd December, aged sixty-two years. Mr. Hayden was son of the late Archdeacon Hayden, of Derry, in Ireland. He graduated in Honours at Trinity College, Dublin, being Silver Medalist in Ethics and in Logic. He was subsequently called to the Bar; but before long he quitted the practice of the Law to take Holy Orders. After holding two or more curacies in his native land, he was induced, at the instance of our late Bishop, to come out to Sydney, where he arrived in July 1855, two months after Dr. Barker. For a short time he was chaplain to Immigrants, but was very shortly, on the 1st of November, 1855; licensed to the cure of the newly-formed parish of St. John's, Darlinghurst, where he has officiated ever since. On his appointment, he officiated for some few years in the temporary church which is now the school-house. To his zeal and activity is owing the present beautiful and commodious church, which we regard as the truest and fittest memorial of the value of his work at Darlinghurst. Mr. Hayden was possessed of many good and sterling qualities, and he was a man in whom there was considerable mental power, as his written sermons, and his few speeches in the Synod, evidenced. His long continued ill health, and a constitutional want of energy, which was aggravated by the depressing effects of illness, prevented his doing full justice to himself. Otherwise we feel sure that his undoubted ability and practical common sense would have obtained for him a very foremost position in the Councils of our Church. His funeral took place on Saturday afternoon. The service in the church was conducted by his curates, the Revs. S. S. Tovey and A. Corlette, the lesson being read by his old and loved friend Canon Hulton King. The service at the grave, in Rookwood Cemetery, was performed by the Vicar-General. The following clergymen were also present,—the Archdeacon of Cumberland, Canons Stephen, Gunther and Moreton, Revs. Dr. Corlette, C. Garnsey, W. Allworth, R. Taylor, and T. W. Unwin.

→ STRAY NOTES. ←

BY ARMOUR BEAHER.

The Church of England Temperance Society is evidently making rapid progress. Branches are springing up in all directions, and ere long it will doubtless in this colony take the leading position as it does in the mother country. The reason is easily found. Its meetings are free and open. It does not encourage "Masonic Temperance." It is no secret society, as secrecy is unnecessary. Nor does it require a life-long pledge. Anyone in either section can free himself from the obligation by returning the card of membership. This prevents the unfortunate scandal caused by many persons one meets who acknowledge that they once belonged to certain societies, yet can give no good reason for having broken their pledges. Further, in the eyes of those who look for strength from above, the distinctly religious basis of the Church of England Temperance Society must prove very attractive, and lead them to feel that it has within that element which is sure to bring about success. I heartily say God speed to all Temperance societies, but I cannot help feeling that the one in our Church, with the Queen as its patroness, and the archbishops as presidents, is, with its wisely ordered programme, the most satisfactory of all.

Talking of Temperance, Ireland stands out as a witness to the beneficial effects of Sunday closing. Drunkenness on Sundays has not been eradicated, but a great improvement has been effected. In the first six months of the act the arrests for drunkenness on Sunday were reduced by *seventy per cent.*, whilst in five exempted cities, but where the hours of opening had been reduced to two, the arrests went down *thirty-nine per cent.* A proportionate reduction has not been quite maintained. The good result, however, is still very striking. In 1877, the last year of Sunday opening, the arrests for drunkenness were 110,903, whilst in 1880, with Sunday closing, they went down to 88,048, showing a decrease of 22,855. Lord O'Hagan, Lord Chancellor of Ireland, said, as president of the Social Science Congress of 1881, "The Sunday Closing Act has succeeded beyond expectation, and its moral influence in removing, even partially, the withering curse of national intemperance has made it a practical reform of a high order. I cannot dwell on the mode of its operation, but the results

are indicated in the most conclusive way by the unanswerable evidence of our criminal statistics." As before long this question may be warmly debated again in our own colony, the good effects in Ireland should not be overlooked.

Mr. Weigall, at the Grammar School Commemoration, spoke out concerning the smallness of the salaries of some of the masters. I am not surprised. One of the strange anomalies of our educational system is that the State pays many mistresses of infant schools higher salaries than university graduates in its solitary grammar school.

Why do some of our papers regularly notice the so-called Free-thought Sunday evening lectures? Is it fair to advertise Free-thought in that way? Lectures of a Christian character are sometimes advertised for Sunday evenings, but no notice is taken of them, whilst, except for an occasional paragraph about the Cathedral, not a word is said of the many preachers, and of the thousands of worshippers who regularly assemble in the churches. Would it not be better and fairer, unless when there have been exceptional utterances, to treat Free-thought and the churches alike, and so advertise by paragraphs neither.

I notice that a good work is going on among the English lawyers. Earl Cairns lately addressed a large meeting of members of the profession held in connection with the Lawyer's Prayer Union in London. It is pleasing to observe that some of the foremost men at the English Bar take a prominent position in the Union. This is a comfort in these supposed sceptical days. None are more prone to cavil or split hairs than lawyers, and none either have more logical minds or greater capabilities for weighing evidence, or for distinguishing fact from fiction. Earl Cairns himself was a conspicuous Lord Chancellor, and others who have been on the wool sack in late years have been ardent and humble minded Christians. Two leading judges, Lush and Archibald, have lately passed away. They were men who witnessed a good profession for the Great Master. Those, therefore, who mix up faith with weakness of mind must have that idea entirely dispelled when men, among the acutest and foremost of the age, so clearly stand out and confess before the world their strong faith in Christ our Lord.

I notice several candidates on the hustings have advocated Free education. The only argument used was that as education was compulsory it should therefore be free. They might as well have argued that as the law compelled a man to stamp a receipt it should give him the stamps, or because it compelled him to pay certain taxes it should give him the money to pay them with. I cannot see that it is any more the duty of the state to educate a child than to clothe and feed it. The state should place education within the reach of all, and this it has liberally done at a very low charge to the parent. It must not be forgotten that the state system does not suit a very large number of persons, and that such have to contribute a full share to it, whilst paying also high charges at private schools. More than half the candidates who last year passed the senior and junior examinations at the University came from private schools. The parents of such practically have had to pay double. Is it fair or reasonable that the burdens of such persons should be increased through the state adding the mild tax of three pence a week, yielding £50,000 a year, to our already enormous education vote?

I notice that the Bishop of Liverpool, Dr. Ryle, has been addressing the Derby Church Congress on the Neglect of Public Worship. He mentions two great wants. The first is, "more direct lively preaching of the gospel," the second is, "a great increase of sympathy and friendly personal dealing with the working classes on the part of the clergy." To show what can be done with proper methods well applied he cites the case of a parish, which we here may learn something from. He says, "I know at this moment a parish of 4,500 in Liverpool with not a rich man in it, just only small shopkeepers, artisans and the poor. There are only 30 families in it who keep a servant, and not one family which keeps two. There are 195 houses with more than one family in each. There are 133 families living in cellars. Many of these cellars are within a few yards of the church, and under its shadow. In short, this is a thoroughly poor working class parish, I think no one can deny. Now, what does the Church of England do in this parish? listen, and I will tell you. In a plain brick church holding 1,000, built thirteen years ago, there is a simple hearty service, and an average attendance of 700 on Sunday morning, 300 in the afternoon, and 950 in the evening; about half the sittings are rented and half free. In three mission rooms there is an average attendance of about 350 in the morning, and 450 in the evening. The total number of communicants is over 800, almost all of the working classes, and nearly half men; I myself helped once to administer the consecrated elements to 395, and I saw the hands which received them, and I know by those hands many of them were dock labourers and foundry men. The worthy minister of this parish began his work alone about 14 years ago, with four people in a cellar. He has seen a church built, and has now with him one paid curate, one paid Scripture reader, one paid Bible woman, and one paid organist. But he has 82 voluntary Sunday school teachers, 120 church workers, 17 Bible classes with 600 adults on the register, and 1,700 Sunday scholars. The practical and moral results of the Church's work in this parish are patent and unmistakable. Of course some of the people remain to this day unaffected and careless. But the congregation raises £800 a year for the cause of God. There are 1,100 pledged abstainers in the district; there is not a single house of ill-fame, or a single known infidel in the parish. These are facts, which anyone who visits Liverpool may, if he likes, verify for himself. The incumbent is a man who tries to preach Christ in the pulpit, and

to visit his people in a Christ-like sympathising way, as a pastor, at the rate of 75 families a week, and to these two things I attribute his success."

NOTICES OF BOOKS.

A FORM OF PRAYER TO BE USED AT BUSH SERVICES IN THE DIOCESE OF NORTH QUEENSLAND. Published by G. and J. Black, Brisbane.

This little book has been compiled by Ven. Archdeacon Plume, and has been sanctioned by the Bishop of North Queensland. Included in its pages are the confession, the Lord's prayer, the jubilate, the nunc dimittis, the Apostles' creed, several collects &c., 10 psalms, and at the end there are 14 of the best known hymns. The book has several merits, not the least of which is its portability, a clergyman might carry a couple of dozen in his saddle bag without inconvenience.

Two short papers have been printed which were read at meetings held in Bathurst in the mornings of the days on which the Synod assembled. One is by the Rev. Canon Wilson, of Dubbo, on "The best way of Presenting the Gospel to our Bush Congregations." It is well written, and contains many useful hints. The other paper is by the Rev. F. M. Dalrymple, of Molong, on "Religious Instruction in our Day and Sunday Schools." Mr. Dalrymple deals with several points, the chief of which are where religious instruction shall be given? the agencies to be employed, and the best method of imparting the instruction. He speaks out boldly regarding some of the country Public School teachers.

While speaking of the Educational Bill, and its present working, I am forcibly reminded of the grave necessity for the Church being vigilant. Experience has convinced me that the Department of Education are either insensible or wilfully negligent of what should constitute the first essential in a teacher's fitness to have charge of children. The Department seems indifferent to the moral and religious character of their teachers. I have met with numbers charged with drunkenness and worse crimes, and yet they can retain their positions because they are found in their places during school hours, and possess a certificate of efficiency as teachers in the secular branches of education. While the children have no higher examples of morality than such persons present to them, we cannot marvel if they grow up indifferent alike to morality and religion. The early life of children in this land is now surrounded with many perils, for though the day school teacher be outwardly moral, he may be either atheistical or infidel in his opinions. The Department of Education stipulates for nothing beyond competency to impart secular instruction up to the standard laid down. The time is not far distant when a sweeping reform will have to be made in the class of persons appointed to country schools.

Mr. Dalrymple, from his experience in the bush may be considered as an authority. Supposing, therefore, his remarks to be correct some of our legislators should take up the matter. It is quite clear that those who instruct our children should have moral characters above suspicion.

OUR BIBLE AND OUR BELIEF. Six Lectures delivered in the Congregational Church, Pitt-street, Sydney, as a help to young men of Free Thought. By J. Jefferis, L.L.B.

We are always glad to see preachers leaving the ordinary track of appealing to the feelings of their congregations and turning instead to the work of informing their intellects. Mere emotional preaching has done and is doing good work, but many minds need stronger stuff and will seek food in antichristian lecture halls if the pulpits do not give it. True, that it is not a minister of the Church of England who has now ventured outside the usual lines, but in the face of our common foe this is of very little matter. Any attempt to show that the foundations of christianity rest upon bases that are

intellectually sound cannot but receive our warm sympathy. The work is too important for any christians to look coldly on when a brother who happens to belong to a different regiment dares to do more than most of us—to attack the enemy from a different quarter.

In these lectures, which are a sequel to some recently delivered upon "Other Bibles and other Beliefs," the following quotations are dealt with:—"Do we need a Bible?" "What is the Bible?" "How does it differ from other Bibles?" "Why was the Bible given?" "What has the Bible done?" "How should we study the Bible?" It is needless to say that the answers are characterised by common sense. Anything Mr. Jefferis writes is marked by that. He neither despises his opponents nor is afraid of them.

"There is," he says, "some need for a calm and and caring defence of christianity, though not the pressing need that some imagine to exist. I do not think our national faith is in any danger. I do not tremble in the least degree for the ark of God, even though many a Hophin and Phineas be slain in defending it."

Our readers will be able to judge for themselves of the character of the Lectures from the following extracts:—

I venture to affirm that the laws of the human mind, the relation of our nature to the external world, the absolute dependence of every one of us on knowledge communicated from without, and the dependence of mankind at large on knowledge handed down from the past, all and severally require that *the Revelation should be by a Book*.

This is the Free-thought teaching. Every man his own religionist, the constructor of his own creed, the framer of his own code of morals. Free-thought carried to its legitimate conclusion is the larrikinism of religion.

As for science, pure and simple, she has a glorious message to man about law and order, and an "eternal process moving on," but so far as sin is concerned, violation of the moral system of the universe, the heavens above her is brass and the earth is iron. If she could transfer the deeper thought she has gained within her own physical sphere to the moral and spiritual sphere, it would be to cry with pitiless voice to the transgressor of the Divine law, "The soul that sinneth it shall die."

We ought not merely to read, but to search, compare Scripture with Scripture. We ought to write down thoughts that occur to us, or queries that trouble us, or conclusions we have formed. Anything, everything to quicken thought, and widen knowledge, and bring us into intelligent contact with Divine verities.

We have much pleasure in recommending this pamphlet as a thoughtful and clear appeal to "Young men of Free-thought" to reconsider their position, and to accept upon intellectual grounds the Bible as the guide of their life.

—*SERMON.*—

A SERMON PREACHED AT THE ORDINATION IN ST. ANDREW'S CATHEDRAL ON THE THIRD SUNDAY IN ADVENT, 1882, BY THE VERY REVEREND THE DEAN OF SYDNEY.

"Thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces, for I am with thee with the Lord."—Jeremiah 1, 7, 8

There are two things which every man needs when he is called to undertake new and untried duties, and in the discharge of them to be confronted with difficulties and dangers. They are direction and encouragement. And we do not wonder that when Jeremiah was called by God to exercise the office of a prophet amongst his countrymen, he should have shrunk from the undertaking, as he tells us he did—saying, "Oh, Lord God! I cannot speak, for I am a child." It was not that he was literally a child, for he was probably 25 years of age; but he felt himself to be but as a child, in weakness, and ignorance, and in insufficiency for such an undertaking. He saw in the office such solemn duties to be discharged, such weighty responsibilities to be borne, and so many difficulties to be met, that he knew not how he could do what was required of him. And although the Lord declared to him that he had pre-destined him before he was born, or even formed in his mother's womb, to this office, he wished to be relieved from the obligation.

It was the same feeling Moses had when the Lord called him to go and bring out his enslaved and oppressed people from Egypt; the same that Isaiah had, when he was about to be called to the prophetic office, until one of the seraphs flew and touched his lips with a live coal from the altar, telling him that his iniquity was taken away, and his

sin purged. And every true servant of God has a similar feeling when he forms a right conception of the magnitude of the duties and responsibilities of the Ministerial office to which he is called. "Oh, Lord God! how shall I be sufficient for these things? I am but a child."

Our text teaches us how the Lord met these difficulties, and gave him the two things which he needed—direction and encouragement. "The Lord said unto me: 'Say not, I am a child: for thou shalt go to all that I shall send thee,'" &c.

He then touched his mouth, and said, "Behold, I have put my words in thy mouth," and proceeded to set before him generally the work to which he was appointed.

I propose to take these words of direction and encouragement as applicable to the Christian Minister, when called by the Lord, and set apart by Him to the work of the Ministry.

Our office, be it remembered, bears a great similarity to that of the prophets of old. They were sent to declare God's will to the people, to set forth His claims upon them, to reprove their sins, to call them to repentance, to comfort the righteous, and to warn the disobedient of the wrath they were provoking. They sometimes foretold also the advent of the Messiah and the blessings of His Kingdom. And it was their great purpose to prepare the ancient Church for His coming.

Such duties as these are ours also. Look into the New Testament and you will find that the work committed to the Ministers of the Gospel is to make known the will of God, to assert His claims to our belief and love and obedience, to call men to repentance, to beseech them to be reconciled unto God, to proclaim the Saviour whom He has sent, and to urge men to believe in Him for salvation, pointing to His second coming and the life and death—both everlasting—which hang upon it.

Nowhere in the New Testament do we find the Christian Minister set before us as a sacrificing priest; but as a prophet, a teacher, a witness, an instructor, a guide, a watchman, an overseer, a preacher of the Word, a steward of the Mysteries of God, and so on. It is true that in the Church of England the second order of Ministers are called Priests, and some are here to-day about to be ordained to the priesthood; but as it is clearly pointed out by Hooker and others, no such idea is intended as one who offers a sacrifice. With us Priest is but a shorter form of the word Presbyter, and means an Elder or Fatherly Guide in things spiritual. It is different in the Church of Rome, where the Priest is a sacrificer, because he is supposed to offer the Mass, which is a pretended sacrifice to God. But this our Church designates "A blasphemous fable and a dangerous deceit," Acts xxxi. Clearly then she renounces both the pretended sacrifice and the pretended sacrificer.

But we must not dwell any longer upon the parallel between the prophets of the Old Testament and the Ministers of the Gospel in the New.

I. We turn to the command given; and the directions it contains.

You will observe that it is two-fold. It points first to the sphere of action; secondly to the duty to be performed.

a. *The Sphere of Action*.—"Thou shalt go to all that I shall send thee: to all places and all persons."

When God calls us into the Ministry, he does not inform us in what place our lot shall be cast. We must hold ourselves in readiness, like good soldiers of Jesus Christ, to go whithersoever he may send us: whether into the small village, or the crowded city, whether to itinerate amongst the scattered population of a rural district or to labour in the densely packed and unhealthy habitations of the commercial or manufacturing town. *Where the souls are for which Christ died, thither must the seeker of souls be ready to go, if by any means he can bring them to salvation.* There must therefore be no self-seeking in the Christian Minister.

Self-surrender is the principle upon which we must act. We are not our own, but His. He bought us with His blood, He called us by His grace, He gave us our commission, and He sends us from time to time to the place or the people where He has work for us to do.

The field of labour may be uninviting; there may be in it many discouragements and trials; we may seem to ourselves to labour in vain and to spend our strength for nought. But there may nevertheless be some souls there which He would have gathered out of the mass and saved. Or we may be set to defend the truth and bear witness for Him against surrounding infidelity and immorality and unbelief. It is not for us to take ourselves out of His hands; but, when the call comes to us distinct and clear—Whom shall I send? and Who will go for us? to answer to it without hesitation—Here am I, send me.

The man who does not enter the Ministry in this spirit of full surrender, self-denial, and consecration to Christ's service is unworthy of the office, and has no right to regard himself as chosen by the Great Captain; and he will not receive His blessing. Jonah, self-seeking and disobedient, is given us as a warning.

b. But together with the sphere of action, we must also attend to the work to be done. This is pointed out in the words—"Whatsoever I command thee that shalt thou speak."

In the case of Jeremiah this referred to the special messages which the Lord might from time to time communicate to him. In our case it points to this, that we are to take heed to preach and teach that which is the True Word of God, and to do it without fear or favour, faithfully, boldly, and as St. Paul says, "Knowing no man after the flesh," but whether they will hear or refuse the message, commanding ourselves to their consciences in the fear of God.

Now, there are two great branches of our work as Ministers to which this applies: that which we do *publicly*, and that which is carried on in a more *private and social manner*. This great principle should regulate both.

In our *public ministrations* we must take heed that what we state and teach has the authority of the Word of God; that it is the truth which He has revealed to mankind, doctrines which are founded upon that truth, precepts which are embodied in it, principles and rules

which are unmistakably deduced from it. If instead of these we preach ourselves and our own opinions, or speculations, or the deductions of reason and human philosophy, or the traditions of men—we may perhaps amuse or please our hearers, but we shall not approve ourselves unto God.

The Bible, the Word written, and inspired by the Spirit of God, must be the Treasure-house, out of which we bring forth things new and old; the standard by which we distinguish truth from error, the armoury from which we get our supply of weapons of Heavenly temper for the Christian warfare, the Fountain to which we lead on hearers that they may slake their thirst with the water of life, which flows from the Throne of God and the Lamb.

And so in our private ministry and social intercourse with our people. We must know no other standard, no other principles or rules of life. What we teach publicly we must maintain privately, and in our intercourse with individuals and families it should be seen and felt that we are not mere preachers of certain doctrines and rules of life in the pulpit on Sunday; but that what we teach then we believe to be no less important on every other day in the week and in the practical business of life. Richard Cecil warns us against allowing our people to think that we have a certain business to do on Sunday, but that when that is over, we can descend to the low level of the world. He truly says:—“If a Minister were what he should be, the people would feel it.” But in this we find one of the great difficulties and trials of our Ministry. How are we to go in and out among our people of all conditions and ages and dispositions, and bring our Ministry of the Word to bear upon them effectually, and yet without raising prejudices and awakening hostility? It is in this that we have need of special wisdom and grace—that we neither fall short of duty through neglect, nor fall into mistakes by zeal without knowledge.

What we seek to need that we may be faithful is first of all to have our own minds so fully imbued with God's truth that we think and speak and act habitually under its influence. Then that we should wisely watch for opportunities for bringing it forward and applying it to the circumstances of those whom we have to deal with. And further that we should skillfully use the opportunities as they occur.

But let us ever bear in mind that we must never descend to the level of the world, but labour to raise it up to the standard of the Bible. And that we shall never do, if we do not constantly give heed to the direction—“Whatsoever I command thee, that thou shalt speak.”

II. We turn now to the encouragement which is given to us to proceed in this way.

“Be not afraid of their faces, for I am with thee, saith the Lord.” The prophet was led to expect opposition and hostility. And so have we. Our Lord told His Apostles that as men had hated Him, so would they hate them also. And if they had persecuted Him, they must not expect to escape it in some form or other. “Woe unto you,” he said at another time, “when all men shall speak well of you, for so did their fathers to the false prophets.” Luke vi. 26.

But what is our encouragement? It is that He is with us; and that always, even unto the end of the world.

This is a promise which has at different periods been given, both to individuals and to the Church of God, and which has ever been their stay and support in days of anxiety and trouble. And consider what it means. “I am with thee.” I, the All Sufficient, the Ever-present, the Unchangeable Jehovah. I, who am acquainted with all thy circumstances and trials and wants. I, who foresee all that will befall thee, and all that thy enemies will try to do against thee for thy injury and thy destruction. I am with thee; present, watching by thy side; defending thee with my power, comforting thee by my grace, and supporting thee through all the adversities which thou wilt have to encounter; so that nothing that is done against thee shall prosper. Yes: I am with thee, individually, as I have been in past ages with my Church, nor will I ever leave thee, nor will I ever forsake thee, until I have fulfilled every promise that I have made, and on which I have led thee to rely.

Here then is our strength as ministers of Christ. He is our consolation. If we have indeed entered upon our work with a true and unconditional surrender of ourselves to His service; if we take His will for our law, and His word for our constant guide; if our one object and aim are to serve Him and carry out His purposes in the salvation of souls, then He is ever with us. And we have nothing to fear. Nothing from men, nothing from Satan. “No weapon that is formed against thee shall prosper; and every tongue that shall rise in judgment against thee shall thou condemn.”

When Gideon was called by the Lord to deliver Israel from the vast host of Midian which had invaded the land, we are told that the angel of the Lord, or the angel Jehovah, appeared to him and said:—“The Lord is with thee, thou mighty man of valour.” And when he asked—why then is all this befallen us? Why is the land invaded by the Midianites and we oppressed by them? The Lord looked upon him and said, “Go in fear thy night, and thou shalt deliver Israel from the hand of the Midianites: have not I sent thee?”

Therein was his strength. Therein would be his victory. “Not by might, nor by power, but by my Spirit, saith the Lord of Hosts.”

And now let me address myself more directly to you, my beloved brethren, who are about to be sent forth with the authority of the Church to labour in your Master's cause.

There is much, very much, which I should wish to say, but the time will not permit me to detain you long.

The future of the Church of England in this Colony, and of her power for good, depends very much, under the Divine Blessing, upon the character and qualifications of her clergy. If they are men sound in the faith which was once delivered to the saints, and which was recovered for us at the Reformation, recovered by an enormous struggle and at the cost of many brave and noble lives; if they are holy and consistent in their lives, and capable by their intelligence

and learning and good common sense to lead and guide their flocks; and if they are devoted with a single eye and steadfast purpose to the work of saving souls; they will win the confidence of the people, will be trusted by them, and looked up to with respect and esteem. And the Church will be strong for good, and the blessing of the Mighty One will rest upon her. But if they hold that faith with a loose hand, and trim their sails to catch the breezes of shifting human opinion, and to adapt themselves to the times; if they conform themselves to the world and are anxious to please men, if they are frivolous, and gay, and self-indulgent, observant of the forms of religion but ignorant of its power—history tells us what the result must be. Like Samson, shorn of his locks, in Delilah's lap, the Church's strength will be gone; the world will be master.

O then let me urge upon you, my young brethren, to consecrate yourselves wholly to your Lord's service. Let it be your studious endeavour to live daily in close union and fellowship with Him. Ask Him to give you a deep and abiding sense of his amazing love; of the infinite worth of souls; of your own vast responsibility; and of the great realities of Eternity.

Strive to become spiritually minded. Remember that this is essential to your comfort and usefulness. Guard against frivolity, levity of spirit, and every thing which tends to lower the tone of a spiritual mind, and to bring it down to the level of earth.

Aim at getting clear views of Divine Truth, and hold them firmly when you are assured of them. Be not ashamed of the old-fashioned doctrines of the Reformation: the Bible the Rule of faith and practice; the Atonement of Christ upon the Cross the one full, perfect, and everlasting propitiation and satisfaction for the sins of the world; the justification of the sinner only by faith in Christ, the necessity of the new birth and of sanctification by the Holy Ghost. And be not undecided about the meaning of Regeneration, Repentance, Conversion, Justification, the depravity of man, and sanctification. The spirit of the age is against this decision. But there is no comfort, nor true peace of mind in doubt and hesitation. Nor any success.

Again: do not court popularity, nor on the other hand provoke opposition needlessly. It will come without your seeking it. For the Truth is never popular, except amongst its own disciples. Wisdom is justified by her children.

Be diligent students of the Word of God, both for your own edification, and for that of your people. It is only by such study that you will know what God wills you to speak, and that you can have the word ready for constant use in your ministry, like the soldier, who by constant use of his weapons acquires skill and efficiency, which others do not attain. Or the physician who attains to eminence in his profession by continual application and practice.

And ever keep in view the return of the Great Master who has promised to come again, and look into the work which each of us has been doing during His absence. To him we shall have to give account of all that He has entrusted to us. Time, how it has been spent, Talents how they have been used. Knowledge, how it has been employed. Opportunities, how they have been seized and turned to account for Him. Our preaching and teaching, what have been their character. Our lives—whether in them we have been imitators of Him. The scope and aim of our Ministry—whether it has been such as was calculated to win souls and to build them up in faith and holiness, in love and unity.

O let it be your daily aim and endeavour, my dear Brethren, that “in that day you may be found of Him in peace, without spot, and blameless.”

DAY OF THANKSGIVING FOR RAIN.

COLLECTIONS ON NOVEMBER 5th, 1882.

St. Paul's, Cobbitry	...	...	...	...	£48 11 3
St. Thomas', Norellan	...	...	...	...	2 14 9
Holy Innocents', Cabramatta	...	...	...	...	0 16 0
					£12 2 0

To be appropriated thus:—

One half to Chinese Mission.

One half to Warragadee Mission. Through Diocesan Committee Board of Missions.

Mem.:—The congregations were exceedingly good—above the average—the response to the request being decided and hearty.

A. W. PAIN,

CHRIST CHURCH, ENMORE.

Morning—£22 12s., besides promises, on paper, and a cheque for £2 2s., which came in afterwards, making the collection altogether about £103, devoted to the Christ Church Building Fund. One gentleman gave £50.

Evening—£8 10s. 5d., devoted to the St. Andrew's Cathedral Towers' Fund.

W. H. ULLMANN, B.A., Incumbent.

IRISH OUTRAGES.

Has it not struck our readers that after almost every outrage of a fatal character lately, the evidences of drink have been found? An empty whisky bottle was found close to the place where Mrs. Smyth lost her life. More than one bottle was found behind the loop-holed wall, under cover of which Mr. Walter Bourke was shot. And at Loughrea, the other day, the assassins appear to have had close upon a dozen bottles of stout with them. Such work cannot well be done without the drink.—*Irish Temperance Banner.*

MISSION TO THE ABORIGINES.

The Rev. J. B. Gribble, Missionary to the aborigines, has sent us a very interesting account of a lecture just delivered by himself in the School of Arts, West Maitland. The subject of the lecture was “Our Aborigines and How we Treat Them.” It is well reported in nearly three columns of the *Maitland Mercury*, for Saturday, December 23. The Rev. W. H. H. Yarrington alluded after the lecture to the sufferings Mr. and Mrs. Gribble have themselves endured through poverty and insufficiency of food while carrying on their work. “Every farthing Mr. Gribble had received in the three years had gone into the funds of the Mission, or it would not have been in existence.” A little more of such Christ-like self-denial on the part of those who bear the name of Christians would soon conquer the world for Jesus. It would gather its first fruits among the Sydney larrikins of both sexes.

✱ TEMPERANCE. ✱

CHURCH OF ENGLAND TEMPERANCE SOCIETY.

The Committee met on December 2, 1882. Present, Rev. J. Barnier in the chair, Revs. J. D. Langley, A. W. Pain, F. B. Boyce, S. S. Tovey, Dr. Hansard, E. M. Stephen, Esq., and the Clerical Secretary.

The meeting was opened with prayer, and the minutes signed. The Treasurer's report was read showing receipts—Darlinghurst branch £25 towards Missionary's salary and £2 10s. 6d. in affiliation fees. After payment of salary and petty expenses there remained a balance in hand of £7 6s. 3d. The Missionary's monthly abstract of work was read. He had been most usefully employed in general work and had attended many parochial meetings.

A letter was received from Rev. E. D. Madgwick, informing the Committee of his appointment as representative of the West Balmalm branch of the C.E.T.S.

It was resolved to postpone the annual meeting of the Society from January to May, as the latter seemed the more favourable time of the year for public gatherings, and it is the month in which the annual sermons on behalf of the Society are preached.

Conversation ensued as to the best means of awakening interest in the work of the Society and it was decided to hold a special meeting to arrange if possible for a public conference on Temperance work, to which all workers should be specially invited.

Much regret was expressed at the statement of the Rev. W. Hough, that he would be compelled to resign the secretaryship as he felt unable to conduct the business of the Society with the necessary vigour, owing to the pressure of his parochial work. He kindly consented to let the matter stand over for a little time.

The next meeting is to be held the second Friday in January. The meeting closed with the benediction.

ST. PHILIP'S BRANCH.—The usual monthly meeting of the above for adults was held on Tuesday evening, December 19th. Considering the great heat of the day, “the wind” dust of the evening: there was a very good attendance. The chair was occupied by the Rev. R. McKeown. The evenings programme, consisting of a very excellent telling address by the Rev. F. B. Boyce of Pyrmont, music by St. James' fife and drum band, anthems by St. Philip's Temperance choir, recitations very satisfactorily gone through, and at the close several names were added to the list of members.

ST. PETER'S, WOOLLOOMOOLOO.—A very largely attended meeting was held on December 5th, about 250 being present, Rev. T. B. Tress in the chair. Some good singing by the Choir, and two short addresses with singing and recitations by members of the Branch occupied the evening. A good number remained at the close to enroll themselves as members.

INTEMPERANCE AND CRIME.

In 1854, a Select Committee was appointed by the Legislative Council of the day to enquire into the alleged intemperance of the people. A large number of witnesses were examined, including judges, clergymen, doctors, magistrates and others. The information obtained was very valuable. A striking illustration of the evils of intemperance is given in the course of the evidence of Sir Alfred Stephen. He stated the result of all the cases tried at one assize in Bathurst in 1853. We copy the words from the printed papers, omitting names:—

“Stealing gold when drunk; his wife in company being also drunk.

Robbery by violence; the prosecutor not having been sober, and all three having been drinking in a public house.

Robbery with violence; the prisoner known as a frequenter of the houses at the Turon, and means of support unknown.

Manslaughter. Both deceased and the prisoner had become intoxicated in a public house. They quarrelled and went into the yard; where the prisoner stabbed the deceased with a knife in the bowels.

Murder of — The prisoner and deceased got drunk together, in the latter's tent, they quarrelled about procuring more rum, and afterwards about a woman. They separated, but the prisoner returned with a bayonet, and stabbed the deceased in the mouth, the groin and partly through the eye into the brain.

Robbery by violence. Apprehended at a drinking house at Sofala.

Felonious assault on the driver of a loaded dray with intent to rob, the latter being half stupid from drink.

Charged with larceny. When apprehended he was quite drunk.

Murder of her husband by cutting his throat when stupidly asleep from drink. A sly grog seller came to the station where the prisoner and deceased lived; and they and two others sat drinking the spirits, till late at night. The deceased went into the bush and fell asleep. The prisoner staggered after him; and either saw (or fancied she saw him) lying near a black woman—on which she got a razor, and nearly severed his head from his body.

Murder of — by splitting his skull open with an axe. The parties lived alone at a remote station; the one a shepherd, the other as hut-keeper—and there was no known cause for the murder, unless it were some quarrel; but whether from drink or not there was no evidence.

Firing a stack of hay. The prisoner was intoxicated on the night of the fire, having brought a bottle of rum to his hut that evening.

In the whole there were 19 convictions; of which, (as appears by the preceding enumeration) 11 sprang almost directly from drunkenness—or, if the case of — be added, 13 were so arising. But 13 of the 19 crimes were of violence; of these, (excluding that case) there were 9 owing to drunkenness.

Happily chiefly through the efforts of Temperance Reformers matters are perhaps somewhat better now. Would it not be well before the new Parliament tampers with the Act to appoint a similar committee or commission to enquire into its working and to see the present extent of the evils of intemperance.

SIR GARNET WOLSELEY.

In a general order issued during the recent Egyptian Campaign, Sir Garnet expressly stipulated that the water bottles should be filled with tea. A few weeks ago the *C.E.T. Chronicle* published a letter received by Mr. Dixon Spain, Secretary of the Lichfield Diocesan Branch, in which Sir Garnet says:—

“My long and varied experience on active military service tells me how much of the crime amongst our soldiers is directly attributable to drink, and I have long felt that in most cases the only real cure for the malady is Total Abstinence. When I was last in South Africa, my personal escort was composed of men who were mostly Teetotallers, and I never had better or more cheery men around me. Once during my military career it fell to my lot to lead a brigade through a desert country for a distance of over 600 miles. I fed the men as well as I could, but no one, officer or private, had anything stronger than tea to drink during the expedition. The men had peculiarly hard work to do, and they did it well and without a murmur. We seemed to have left crime and sickness behind us with the ‘Grog,’ for the conduct of all was most exemplary, and no one was ever ill. I have always attributed much of our success upon that occasion to the fact that no form of intoxicating liquor formed any portion of the daily ration. The greatest misery we suffer from in England is drunkenness, and it therefore behoves every lover of his country to do his utmost to wean his fellow subjects from a practice that kills the body, destroys all self-respect, and is invariably the prolific parent of sin, crime, poverty, and of loathsome disease in many forms.”

ANOTHER ABSTAINING BISHOP.

We are happy to state that the Rev. George Wyndham Kennion, who has been selected to fill the See of South Adelaide, in succession to Bishop Short, is a Total Abstainer, and a most active supporter of the work of the Church of England Temperance Society. Some years ago a Parochial Branch was established in his late parish of All Saints', Bradford, by the Rev. H. M. Holden, at that time Organising Secretary of the Diocese, and now vicar of St. Bartholomew's, Bradford, and at a recent meeting the Bishop Designate made the gratifying announcement that he had become a Total Abstainer. We congratulate Mr. Kennion upon his call to higher service in the Church, and assure him that he will receive a hearty welcome from the earnest Temperance workers in the Diocese of South Adelaide, *C. E. T. Chronicle.*

OURSELVES AS OTHERS SEE US.

The Honourable W. V. Dodge, of New York, U.S., in his address at the meeting of the Evangelical Alliance in Liverpool, said:—“When the Evangelical Alliance met in New York it was my privilege to have under my roof the entire membership. A year or so after, on returning to England, Mrs. Dodge and I were invited to a circle of ministers, many of them noble men whose names are household words at home and will never be forgotten, and yet at that table Mrs. Dodge and I were the only people who did not drink. But there has been a change, and during the five months that we have been here now we have, I may say, seen a great change; and there is nothing as a Temperance man that has gratified me so much at home and here as to see the course the Church of England, and particularly its Clergy, have taken. It is a matter to me of great satisfaction, and I wish to congratulate your friends connected with the Temperance cause on having the powerful influence of so many commanding men in the Church of England in this work.”

PLAIN ENGLISH.

In plain English, alcohol excites and relaxes as a primary action. Carried further, it relaxes more completely, but still excites the mind; carried yet further, it paralyses all the muscular organs, and renders the mind delirious or oblivious according to the degree to which it is pressed.—*Dr. Richardson.*

THE SOCIAL PURITY ALLIANCE

Had its claims brought before the recent Canterbury Diocesan Conference. The Rev. J. Polchampton took the matter up, in the absence of Canon Pickle. In connection with the meeting held at the Temperance Hall, Sydney, on Thursday, August 24th, it may interest our readers to know that there is a little book entitled *Hints to Parents*, by Dr. Elizabeth Blackwell, which contains statistics of the number of the degraded class of females in the different capitals of Europe which may well lead thinking men to call this evil "The Scourge of Nations." Miss Ellice Hopkins addressed a letter to the Archbishop which was laid before the Conference. She therein mentioned the "difficulty found in getting magistrates to commit juvenile prostitutes who needed such protection to industrial schools. She suggested that a Royal Society should be incorporated for the protection of women and children, such as that which already existed for the protection of animals."

SUBSCRIPTIONS RECEIVED.

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

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A Hall is wanted for week-nights in January, and a Theatre for Sundays. Messrs. DAVENPORT, MILES and Co., will issue a Balance Sheet on January 31st.

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