

ADJOURNMENT.

The synod adjourned at 6.30 p.m.

EVENING SERVICE.

A full choral service was held at St. Andrew's Cathedral last evening, at half-past 7 o'clock. The sermon was preached by the Right Rev. the Bishop of Newcastle, who delivered a sermon from the text, "Do men gather grapes of thorns or figs of thistles?"—Matthew vii., 16. The lessons were read by the Very Rev. the Dean of Sydney and the Rev. Canon King. The service, which was largely attended, concluded with the Hallelujah Chorus. (To be continued.)

GIRLS' FRIENDLY SOCIETY IN NEW SOUTH WALES.

The third meeting of the Sydney Diocesan Council of the Girls' Friendly Society was held in the Registry, on Wednesday, October 1st.

Present:—Of the General Council—Mrs. Alexander Gordon, General President; Mrs. Holdsworth, Head of the Saving Fund Department; Mrs. A. W. Pain, Diocesan representative for the Diocese of Goulburn.

Of elected Members:—Mrs. A. Cook, Mrs. Gibson, Mrs. Zollner, Miss French.

Of Branch Secretaries:—Mrs. Chapman, Mrs. Holme, Mrs. Robert King, Miss Adams, Miss Allwood, Miss Bradley, Miss Cottingham, Miss Jarrett, Miss M. Walsh, and Mrs. Stiles, Diocesan Secretary and Treasurer.

In the unavoidable absence of Mrs. Barry, Sydney Diocesan President, the chair was taken by Mrs. Stiles who announced that seven working and two honorary associates had joined the Society since August 1st, viz. working—Mrs. Robert King and Mrs. Eldred, for Darlinghurst, Mrs. Boyce, for Redfern, Mrs. Edwin Rouse and Mrs. Woodward, (Diocesan), Miss E. Stiles, for Windsor, while Mrs. Bodenham of the Windsor Branch had become a working, instead of an honorary associate.

Honorary—Mrs. M. H. Stephen and Miss Fox, both Diocesan. Notice was given by Mrs. Gordon of the G. F. S. conference to be held in the Church Society's House, on October 8th, over which the Primate was to preside. The rules of the newly formed Windsor Branch were read and approved by the meeting.

Favourable reports were given in by the heads of the Saving Fund Department, and the Departments for Probationers and unattached members.

On Wednesday the 8th of October, a Conference of the Girls' Friendly Society in New South Wales was held in the Church Society's House. The Most Rev. the Primate, President of the Society presided. The Bishops of Goulburn, Bathurst and Grafton and Armidale were present, the Dean of Sydney, the Dean of Bathurst, and Canon Selwyn were amongst those on the platform; there was a large attendance of ladies and also a few of the clergy were present, among whom we noticed Canon Druitt, Canon Soares, Rev. S. Fox, Rev. G. Stiles, Rev. P. S. Bailey, and others. The proceedings commenced with prayer, the G. F. S. Prayer being repeated by all present.

The Primate then gave his opening address in which he expressed his very warm and earnest sympathy in the work of the Society. As he had had occasion to say elsewhere, there were two features in the work of the society, which commended it especially to his sympathy. The society was, of course, like many others, a society of Christian fellowship—but its peculiarities were, first, that it involved to a far greater degree than was common what he might call the element of personal intercourse; that knowledge of mind to mind and soul to soul which, after all, was the only real human knowledge—the only real knowledge of human beings, one by the other. Every associate of the society had certain members in whom she was personally interested; every member had one or more associates whom she personally knew, and he believed that it was in the element of this real personal intercourse that the great strength of the society consisted. Another peculiarity of the society, on which he dwelt with great pleasure, was that which was implied in its name. It was a society not exactly of benevolence, but of friendship. It recognised thus a kind of equality, though not an absolute equality, between those who were able to give and those who were only able to receive the benefits of the society. And perhaps, under the conditions of English society everywhere, and of Australian society in particular, it was the element of friendship, of mutual affection, and of, so far as might be, mutual help, which was peculiarly valuable in dealing with those who were engaged perhaps in work, and were deprived of the associations and the assistance of home. These two features of the work of the society, he thought, gave it real vitality and power, and certainly commended it very warmly to his sympathy. There were two points in which it was desired the work of the society should be extended. He imagined that those present at this meeting had met together somewhat as representing the different dioceses of this province, and one great desire was that what was called "diocesan organization" should be more largely extended. It was already being carried out in Sydney, and it was very

much to be desired that the diocesan organization should take root in other parts of the colony also. He himself was inclined to think that it was more wanted elsewhere even than in Sydney—for, by necessity of course, the General Council met in Sydney, and had, therefore, a knowledge of what was going on here; and if there was any place where the diocesan organization could be dispensed with it would be here; but in the other dioceses, removed some considerable distance from the centre of operations, it appeared to him diocesan organization was more necessary than in Sydney, and it was certainly to be desired that, as soon as possible, it should extend to the other dioceses of the colony. A very important subject he was asked to bring before this meeting was the establishment of a kind of General Home or Lodge for the society in Sydney, and which was required, first, as a centre where the business of the society might be carried on, and in the next place, as a place for mutual intercourse, having a reading-room, library, and the like, for those members resident in or near Sydney; but the General Lodge was, he was informed, required most as the means of providing lodging, especially temporary lodging, for members of the society who came from a distance. The benefit of the establishment of the General Lodge would be comprehensive. There would be benefit to the Society at large by better management of its business, benefit to members in or near Sydney who visited the place for mutual intercourse, and benefit to those who came from a distance to the establishment, for the lodging element, if well managed, might be of great value indeed. It was clear therefore, that those present at this meeting had not met together merely to learn what the society had done—to congratulate themselves and thank God for what had been done, but also to consider how, especially in the ways he had pointed out, they could promote the society's advance in the future.

The Primate then asked Mrs. Alexander Gordon (President of the G. F. S. General Council) to read a paper on "Some explanations of the Society's work in this Colony." Mrs. Gordon alluded to many points in the work such as meetings and classes held for members; the non-interference of us by the Society's rules between employers of all sorts and their employees; the introduction of attractive literature among the members and ended by saying the field of labour is large, the work is worth all care and thought for it is the future well-being of the men and women of this land of New South Wales, it is the sheltering and the guiding of the wives and mothers of the next generation. Will not many come and help in this labour of love which has its own rich reward. Our Lord it is who says to us "with what measure ye mete it shall be measured again."

The Bishop of Bathurst delivered a short address. He endorsed what the Primate had said with regard to the importance of the society's work, and trusted that the society would go on and prosper. During his forthcoming visit to Europe he intended to visit some of the kindred societies at home, and on his return to this colony he should be glad to state, if he ever attended another conference like this, what he saw of their working.

The Primate requested Mrs. R. Armstrong (Member of the General Council,) to read a paper on "The Departmental Work of the Society."

Mrs. Armstrong drew attention to the fact that "the Society had not yet taken up all the departments that the Society had started in England, it had done so in several of them. She then showed briefly how I. "the Home of Rest, both in country and in town had begun its work for sick and wearied members. II. "Registry work" was helping numbers in every branch of employment to find such employment as they severally needed. III. "Literature," both by means of the Society's Magazine and the General Circulating Library of a wholesome nature was being diffused for the minds of associates and members. IV. While the "Saving Fund" was endeavouring to teach and encourage thrift among our members.

Canon Selwyn spoke of the work and progress of the branch society started in connection with Christ Church, Newcastle; in which city he said, a "recreation room" was being established in a central position.

The Primate then asked Mrs. G. Stiles, (Sydney Diocesan Hon. Secretary) to read a paper "on the use of the Society in exercising an influence on the elder girls' of the colony." Mrs. Stiles showed how the Society might supplement the Sunday School, how it might be used to keep together Girls recently confirmed; how it would keep in making acquaintance with Girls arriving in a new neighbourhood, how it might attract those who could not be reached for good by the ordinary means of Bible class or religious meeting.

The Bishop of Grafton and Armidale expressed his sympathy with the objects of the society, whose work was a work of the church, which should be promoted in every possible way.

The Primate expressed the hope that this conference would not be fruitless of practical result. He again commended the establishment of the Central Home, and said he believed it was intended to have a garden party and sale of work at Bishops-court, at no distant date, in furtherance of that object.

The proceedings ended by his Lordship pronouncing the benediction.

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NOTICES TO CORRESPONDENTS, &c.

All communications of a literary nature should be accompanied by the name and address of the contributor—not necessarily for publication but as a guarantee of good faith—and should be addressed to the EDITOR. Those of a business character to be addressed to THE MANAGER—CHURCH OF ENGLAND RECORD, 172, PITT-STREET, SYDNEY.

All Subscriptions are acknowledged on the last page of reading matter.

Notice to Subscribers.

Subscriptions for past year are now considerably overdue, and should be remitted to the Manager at this office.

THE REV. A. LUKYN WILLIAMS AND MOORE COLLEGE.

It has already been announced in these columns that Mr. Williams has found it necessary for his health to resign his office of Principal, and to seek by a sea voyage and a return to England that restoration which he needs. It is now about six years since he took charge of the College, and during that period a considerable number of young men have received their training at his hands. It is well known that many of these have been warmly attached to him, and have felt much regret at the prospect of his departure.

On Tuesday last an interesting ceremony took place at the College, with a view to manifest their appreciation of his labours. The ceremony was the presentation of a small token of the regard and esteem of those students for him and Mrs. Williams, the token being a handsomely bound album of views of Sydney and other places in the colony, which would serve to remind him of objects with which he had been familiar. A small box of plate was also presented to Mrs. Williams, for whom the students entertained a very high regard.

Previous to the ceremony, which took place after luncheon, a communion service was held in the Church, and an address delivered by the Dean of Sydney, the subject being, 'Oneness in Christ Jesus, a strength, a consolation, and a stimulus to the believer.'

A pleasant and profitable morning was spent, and the day will not soon pass into oblivion. Had it not been for Mr. Williams's illness, it was intended to have held a reunion of all the students, as was done last year with some advantage.

Mr. Williams was selected by the late Bishop of Sydney, at the recommendation of the present Bishop of Durham and Dr. Westcott, who knew his career at Cambridge, and judged him to be well fitted for the post to be filled. We much regret that after six years his health should have given way. It will not be easy to fill his place. We shall hope that God may grant him the restoration to health which he seeks, and that in some sphere suited to his talents he may be spared long to labour for that Master whom above all he loves.

Moore College has done excellent service to the Church in Australia during the last seven-and-twenty years. The number of clergymen who have been trained therein and are now distributed mainly over the Australian Colonies is somewhere about one hundred and fifty. And many of them have proved themselves among the best of the Clergy, the most useful, and in many respects, the best qualified. Although not able to secure for themselves such advantages as a University affords, they have nevertheless shewn themselves equal to the management of large Parishes, and to the instruction of large Congregations, who have found their teaching instructive and edifying. Moreover, had it not been for this College, we do not see how the wants of the Church could have been at all met. Men who pass through the University seldom offer themselves for the Ministry. And we fear the tone inspired by it has not been hitherto conducive to that result.

We wish we could hear of a much larger number of our Colonial youth coming forward to offer themselves to be trained as Ministers of Christ. We wish too a larger number could receive all the advantages which both St. Paul's and Moore College can give them. We believe that our Clergy require a fuller theological training; and we should like to see that training extended over a period of three years instead of two. But how can this be when the means of providing for them are so limited, and men of wealth withhold that which they could well afford to give for the founding of Scholarship, Bursaries or Exhibitions, so as to render the expenses of Students less than at present!

We heard the late Bishop say on one or two occasions, that he considered any money which he could give to help young men in their preparation for the Ministry was spent in the best way, and likely to be of the greatest benefit to the Church. And his gifts were liberal for that object. Will not some of our Laity come forward and imitate his example?

CHILDREN'S SCRIPTURE UNION.

Until within comparatively recent times, the claims of the children in the highest and noblest sense of the word, were not acknowledged in the fulness they deserved. The Sunday School has certainly accom-

plished, and is still accomplishing, a grand work; but it has been reserved for the present generation, in a great measure, to form influential committees; to print books and leaflets by the million; to arouse genuine interest in the breasts of people so utterly dissimilar as the fur-clad Finnlander, and the haughty Spaniard; and to girdle the wide world from north to south, and from east to west, with bands of earnest and consecrated workers, and all for the sake of the young and tender lambs of the flock. A few days ago, we were called upon by Mr. W. Shrimpton, of Manor Park, Lee, London, whose labours on behalf of children in many parts of the world have been signally blessed of God. Mr. Shrimpton is one of the committee of "The Children's Special Service Mission,"—an organisation which, during the seventeen years of its existence, has done an incalculable amount of good. On placing in our hand the annual report of the Mission, he earnestly desired us to call the thoughtful attention of our readers to that particular feature of the work, known as "The Children's Scripture Union." The sole object of that Union is "to belt the world with youthful Bible readers, that they may so read as to know Christ, 'whom to know is life eternal.'"

This is a noble object. To seize upon the young and impressionable minds, and lead them to decision before the carking cares and anxieties of life arise, and monopolise the thoughts. To mould the plastic material before the petrifying influence of sin is felt. To prevent future crime and misery, and send the thrilling story of Calvary ringing round the world in ever-widening circles, by bringing the fathers of the world to be in the early years of susceptibility to the true source of gladness. "Simon, son of Jonas lovest thou Me more than these, He saith unto him, Yea, Lord, I know that Thou art the Son of God, the Christ, the Son of the living God. He saith unto him, Feed my lambs."

"Membership for young people is constituted by the simple process of filling in a form supplied by the secretary, and which is exchanged for the printed card of membership containing the daily Scripture portion for the year." This card costs the member one penny.

We understand that a committee of ladies and gentlemen in Sydney has been appointed to take charge of the arrangements for the Union in this colony; but local secretaries are much needed, whose duties are simply to explain the matter to parents and children, to persuade children to join, to keep a register of members, and as opportunities offer to supplement the simple reading by a brief practical conversation. We heartily commend the Union to Sunday School managers and teachers, and to all who seek the highest interests of the little ones. All communications with reference to this work may be addressed to the Secretary, at Mr. Fuller's, George-street.

MUST PEOPLE BE AMUSED?

"Yes; people must be amused, or they will not come." So say some of those with whom we discuss the vexed question of how the masses are to be attracted to things good and pure. Let us see—is it really so? Is there not in the heart of man a craving for something deeper than mere amusement? Let those answer the question who have seen the vast congregations listening intently to the simple message of salvation falling from the lips of Moody; or, coming nearer home, we could show you places in Sydney where night after night the wretched and degraded of both sexes may be seen quietly drinking in the word of life spoken by men of God; their whole souls absorbed for the time being; new desires, new longings

filling their minds, new hopes rising in their poor hopeless hearts.

Has the Gospel story lost its power? or is it we who have lost the power of telling it?—we, who have condescended to employ lower methods of raising our fellow-men than the one God Himself gave? Have these methods succeeded? Nay; is it not the constant cry from all sides, "How shall we get hold of the people,—this large substratum of our population who are never seen in church, whose faces indeed are familiar to us as we pass them in the streets, but whose lives do not touch ours at any point; who are practically as unknown to us as the inhabitants of Kamschatka?" One thing is certain: *amusing* these immortal souls will never bring them one inch nearer heaven. How was it in the early days of Christianity? Do we read of St. Paul instituting penny readings, getting up entertaining evenings in order to "raise the masses"? Humanity is much the same now as it was 1800 years ago, and the same lever that was effectual then, is effectual now. Wherever the Gospel is preached in the mighty power of the Spirit, there souls are saved; there men and women rise from their grovelling, degraded condition, and become sons and daughters of the Lord God Almighty.

What is wanted is *not* more education, not more picture galleries, more reading rooms, more of what are called "elevating and refining influences;" but more of the Spirit's power shown in the lives and teaching of God's children. These outside things have their place, but the world is not going to be raised by anything short of the regenerating power of God Himself. Read the account of the sermon recorded in the 2nd chapter of Acts, and see there the effects produced by S. Peter's discourse. Those who heard him were "pricked in their hearts," they "received the word gladly," were "added to the church, and continued steadfastly in the Apostle's doctrine and fellowship, and in breaking of bread." So will it be now; these results will follow wherever the Gospel is proclaimed in the power of the Spirit—wherever men and women, repudiating a selfish religion, go forth in the strength of the Lord, His power in their souls, His love in their hearts, to win the lost, the outcast for Him.

NOTES ON PASSING EVENTS.

KHARTOUM has fallen; so say the latest telegrams to hand. After a stubborn defence of many months the walled city overlooking the muddy waters of the Nile has succumbed. The telegrams in reference to the intrepid hero of the Soudan are very contradictory—one report gives a circumstantial account of his flight and capture by the forces of the Mahdi near Shendy. This is followed a day later by a message confirming the rumour of Gordon's victory in a severe and protracted engagement with the enemy. Still later, telegrams from the Soudan re-affirm the earlier reports, and declare him a prisoner. How much is true, how much false? To say that the civilized world is, more or less on the tip-toe of expectation with regard to this eccentric soldier, and that his exploits have been a standing topic of conversation in critical military circles for many months past, is only saying what every newspaper reader knows for himself. We trust this disastrous rumour will be officially contradicted. "Chinese" Gordon has proved himself again and again to be a man of infinite resources, and in spite of his strong and often startlingly impulsive character, a strategist of no mean order. Whether Khartoum has fallen or not, his masterly defence, through the trying period of a tropical summer and against terrible odds, though perhaps hardly worthy of being classed with the historic defence of Lucknow, will, if the fanatical desperations of the besiegers, and the mutinous character of the besieged, be taken into consideration, come to be recognised as one of the best instances of stubborn endurance furnished by modern warfare.

* CHURCH NEWS. *

SYDNEY.

Parochial.

MISSION TO THE MAORIES.—A Drawing-room Meeting was held on Wednesday afternoon, the 29th ultimo, at the residence of Mrs. Macarthur, Upper William-street North, to give an opportunity to the Bishop of Wainpu (who was on a visit to Sydney) to meet old friends and give them an account of the mission work in his Diocese. There was a large attendance. The Bishop described the early history of the missions to the Maories of New Zealand, and gracefully referred to the Rev. Samuel Marsden as the pioneer in this great work. He stated that there were now about 40,000 Maories still remaining in New Zealand of whom about 15,000 were in his Diocese, that he had under his direction, thirteen native clergymen ministering to their countrymen, and that a college for the training of young men for the ministry had been formed at Gisborne under the care of Archdeacon Williams. At the suggestion of the Rev. J. D. Langley who was present it was resolved that funds should be collected and placed at the disposal of the Bishop to provide the income of a native clergyman as an evangelist to his countrymen, and Mrs. A. W. Pain consented to act as Secretary and Treasurer. Upwards of £20 was subscribed in the room.

CHURCH OF ENGLAND GRAMMAR SCHOOL.—At the Church of England Grammar School on Monday, the 27th, an earnest address was delivered by Mr. Shrimpton as representative of the Schoolboys Union of Great Britain. The objects of the Union were strikingly laid before the lads, viz., a Scriptural Union for the purpose of reading each day selected passages of God's Word, and a prayerful fellowship between members. The address was not long, but the earnest manner of the speaker and his evident heartfelt sympathy with the great cause he was advocating evidently won the sympathies of his young hearers, and at the conclusion a forest of hands were held up as intending members. The Rev. J. D. Langley expressed his earnest wish that the occasion might be blessed to his young friends.

TRINITY CHURCH, MACDONALDTOWN.—Resignation of the Rev. J. Spear.—The Rev. J. Spear has resigned the cure of Trinity Church, Macdonaldtown, to permit of the parish being brought under the incumbency of the Rev. R. Taylor, of St. Stephen's, Newtown, so as to secure the acre of land known as Erskinvillie, Toogood's estate, as a site for a permanent church, parsonage, and schools for Macdonaldtown.

School Picnic.—The teachers of Trinity Church Sunday Schools, Macdonaldtown, gave their annual treat to the children attending their schools on Thursday, in Norwood Park, Petersham. The weather was perfect. The park was everything that could be desired to secure the safety and contribute to the comfort and enjoyment of the children and visitors. At 9.30 a.m. the little ones assembled to the number of 180 in the new church grounds, Erskinvillie-road, and after a short devotional exercise, were marshalled under the care of the teachers and gentlemen volunteers, and proceeded in good order to a special tram, which was waiting to convey them to Addison-road, from whence they marched to the park, where they were let loose to the abandonment of their juvenile wills. They seemed to thoroughly enjoy themselves, and the arrangements for their comfort, as well as that of the visitors, were most complete, which the kind attention of Mr. and Mrs. Neville, the owners of the beautiful park, contributed most materially to. The Revs. R. Taylor and J. Spear were present. The children were conveyed home at 5 p.m., and separated on Erskinvillie-green, after singing a hymn and giving three cheers for the Queen, the Bishop, and the Rev. J. Spear. With a thoughtfulness which did them infinite credit, the teachers sent cakes, &c., to such of the children as were unable to attend, owing to their being at work.

PLYMOUTH, ST. BARTHOLOMEW'S.—A tea meeting took place on Tuesday evening, 21st ult., at St. Bartholomew's Church of England schoolroom, Plymouth, in connection with the Temperance Society, at which about 150 were present. After the good things had been discussed, the Rev. G. Middleton, who was voted to the chair, presented the Rev. F. B. Boyce, on behalf of those present, with a beautifully illuminated address, and stated that he had gained the esteem and best wishes of all during his three years' presidency of the society. A hearty vote of thanks was also accorded Mrs. Boyce for having presided at the piano, and for other acts of kindness shown the society during her three years' residence amongst them. A concert then took place and passed off very creditably, assisting in no small degree to stamp the re-union as one of the most pleasant held for some time. The address was designed and illuminated by Mr. James Naylor, George-street, and is certainly a splendid specimen of workmanship.

WOLLONGONG.—Confirmation Service.—At 11 o'clock on Tuesday, October 21st, the Bishop, assisted by the Rev. Dean Ewing,

WE regret to observe the report of a fresh outbreak of Small Pox. The public had very reasonably begun to indulge in a feeling of security, and the most timid were reassured. The new case which is in Riley-street is exceptionally serious, as the patient between the time of first contracting the disease and it becoming outwardly apparent has resided in no less than three different houses, all of which were occupied at the time of the discovery. The authorities have quarantined all connected with the infected premises amounting to near twenty individuals. So many people having been brought into close contact with contagion, it is to be feared we are on the eve of a wide spread attack, and the greatest and most unremitting attention will be necessary on the part of the authorities to isolate as far as is practicable all suspicious cases. No less is it the duty of every citizen by personal effort to assist in this work. Small-pox will never make much headway in a community where cleanliness and precaution are systematically practised. Filth and vitiated air, and sanitary neglect, offer an enormous premium on contagion; and though perhaps in the first instance the germs must come from without, yet once in possession, medical skill is practically useless until the disease whether small-pox, or cholera, or typhoid fever, has run itself out. The recent terrible scenes in Naples, that beautiful city architecturally, and abominable city socially, is a sorrowful corroboration of this.

THE CHOLERA seems to have wellnigh exhausted itself in Naples, but its effects on the body social will be seen for years to come. Our English correspondent whose letter appears in another column, tells a terrible story which is not at all modified by the reports from official sources. The gay city that nightly holds its revels to the music of the Mediterranean, has been the arena for tragedies which in everything but their universality were as fearful as those which characterised the closing days of Herculaneum and Pompei. The one bright recollection in the midst of unutterable horrors is the sublime sympathy and magnanimity of King Humbert. His unwearied devotion to his dying people, and his superiority to the motives which drove the bejewelled signors and signora in frantic haste from the tainted arena, have touched a chord in the breast of Italia which will vibrate long as the memory of these dark days exists.

WE are requested by the Proprietors of the Sunday School Class Registers and The Churchman's Almanack to state that both these publications are now in preparation for the Press, and that the Registers will be ready shortly. We understand that Mr. Joseph Cook, at considerable loss, has been publishing these useful publications during the last thirty years, and we do think that the clergy and laymen should encourage colonial, in preference to imported publications, especially when they are published at the same price.

THE "CHURCH WORKER." Readers of the Record and Sunday School Teachers are reminded that if they wish to take in this useful and interesting publication for the year 1885, they should give in their orders at once at Mr. John Luby, Church of England Book Depot, 172 Pitt Street. Superintendents of schools should endeavour to get several of their teachers to subscribe, when a reduction equivalent to published price will be made, and single copies of the magazine obtained at 1s. a year, payable in advance. Sunday School Registers for the year 1885 published by the Institute in England can now be obtained at the Church of England Book Depot.

The following report on the state of the Bishop of Lincoln's health has been made by his medical adviser: "Having been in constant attendance on the Bishop of Lincoln since July 23, 1884, I am of opinion that if he should continue to make the same progress which he is now doing, he may possibly be able to resume his public duties about the beginning of next year. During the past year, the Bishop has passed through two serious illnesses, both of a most depressing nature, especially the last. At his advanced age he requires, therefore, at least the time specified to recover to an extent necessary for public work—from the effects of this shock which his constitution has suffered."

held a Confirmation Service in St. Michael's Church. The Rev. Mr. Stack, (Dapto) and the Rev. Mr. Taylor (Bulli) were also present. There were 47 candidates. Some time previous to the hour of commencement the body of the church was completely filled. The candidates were arranged on each side of the aisle, immediately fronting the pulpit, and the aspect was very imposing; the spotless draperies of the lady portion presenting a solemn and weird contrast with the sombre broadcloth of the opposite sex. The Service was commenced by the choir singing the 356th hymn, followed by the Rev. Dean Ewing reciting the preface of the ceremony proper, as appointed by the church. Before continuing the service, the Bishop addressed a few words to those present: then turning to the candidates for confirmation, his Lordship dwelt at length and seriously on the covenants made on their behalf at their baptism, the responsibilities incurred at the same, and their own position in regard thereto. He trusted they would redeem the promises then made, and fervently hoped that God would give them strength and grace to withstand all temptation. He would only lay on his hands, according to the custom handed down from the Apostles, and dedicate them outwardly and physically to the church, but the Lord Jesus Christ, who was present with them that day, would do so inwardly. They had been taught what the baptismal vow meant, and that was to open the soul to faith to receive the blessings of God. He explained to them concisely and clearly the meaning of the vows taken, referring particularly to that of faith, on which he relied absolutely. After relating the responsibility undertaken by confirmation, instancing the comfort it had afforded to many in their declining days, he advised them to be earnest and sincere in their work for the church, and, in conclusion, to answer positively and boldly the questions which he would put to them, so that all may know that they had entered the service of God.

Presentation of Address.—In the afternoon at 3 o'clock, the Bishop was presented with an address at the School of Arts. The hall was fairly well filled; the ladies preponderating. On the platform was the Bishop, the Rev. Dean Ewing, Revs. Stack, and H. W. Taylor, and Messrs. J. W. Hosking, John Lindsay, and H. S. Fry, churchwardens. In the body of the hall, we noticed; His Worship the Mayor, Major Owen, Messrs. A. Campbell, Mackel, Adams, D. M. Campbell, Robertson, Palmer, Foster, and Cheadle.

The Rev. Dean Ewing cordially welcomed the Bishop in a few words of kindly greeting and introduced him to the Churchwardens, representing the parishioners of Wollongong, Dapto and Bulli.

Mr. Hosking then read the following address:—

TO THE RIGHT REVEREND THE LORD BISHOP OF SYDNEY, METROPOLITAN OF NEW SOUTH WALES, AND PRIMATE OF AUSTRALIA AND TASMANIA.

MAY IT PLEASE YOUR LORDSHIP.

We, the undersigned, for ourselves, and the parishes we represent, offer your Lordship a hearty welcome to Illawarra. Your visit will tend to promote the interests of the church in this district. We are not unmindful of the sacrifice you have made in coming to this colony, nor can we doubt that you, whose praise is in all the churches, will mould public opinion on subjects of deepest importance to the country, for we have already sufficient evidence of your Lordship's great ability and that you are willing to spend and be spent in the service of "the Bishop of Souls." Our earnest desire is, that you, Mrs. Barry and family may live long and be very happy in this fair land; and assuring your Lordship of our hearty sympathy and co-operation in your trust.—We remain, faithfully yours, John W. Hosking, Churchwarden of St. Michael's, Wollongong. John Lindsay, Churchwarden of St. Luke's, Dapto. H. S. Fry, Churchwarden of St. Augustine's, Bulli.

The Primate remarked that he received with pleasure the address of welcome they were so good to present to him. He understood the words contained in the address were not merely words of thought, but true and sincere expressions of feelings entertained not so much towards him but for the cause in which he was engaged. In their address to him they had referred to the fact of his leaving the old country as a sacrifice. How great that sacrifice was only those who had been in the home country could imagine, but he hoped by coming into the new world, to promote and advance the Kingdom of God; and if he was successful no Christian could say that the sacrifice was a great one. They had also hoped that he would assist to mould public opinion in many matters. Public opinion was an increasing power in any community, and might be turned to bad account. What was called public opinion was the concentration of the powers of humanity. In some things it was fickle and unstable; in others, fair, generous and impartial; in others, hard, cruel, and merciless. This collection of the forces of humanity was a gigantic power, and, unless moulded in the right direction, would achieve much evil and mischief. He would endeavour to do his duty in that particular.

BULLI.—The Primate spent Wednesday, October 22, attending to matters connected with the parish of Bulli. His Lordship, accompanied by Mrs. Ewing, proceeded from town early in the

forenoon, and at 11 o'clock consecrated St. Augustine's Church and the adjoining burial ground. A confirmation service was also held in the church, 28 persons being confirmed. There was a large attendance at the service and consecration, Rev. H. W. Taylor, M.A., the energetic clergyman of the parish, assisting on each occasion. The Bulli services over, the Bishop proceeded to Coal-Cliff, where he consecrated, under the name of Emmanuel Church, the edifice recently erected there for Divine worship and Sunday school purposes. In the evening a tea meeting took place at Pallier's Assembly Rooms, Woonona. Rev. H. W. Taylor formally welcomed the Bishop to the parish of Bulli, and in a few appropriate remarks expressed a hope that much spiritual good to the parishioners might result from the visit.

DAPTO.—The Bishop consecrated the Osborne Memorial Church at Dapto on Thursday forenoon, and held a confirmation service there immediately afterwards, 24 females and 18 males, or 42 in all, being confirmed. His Lordship preached in the church in the evening. There was a very good attendance in each instance, and the Rev. J. Stack, the respected incumbent of the parish directed throughout. The Revs. Dean Ewing and H. W. Taylor were present at the services.

BROUGHTON CREEK.—The Bishop of Sydney was escorted into Broughton Creek on Monday morning, 20th ult., by numerous horsemen and buggies. Upon his arrival in the town he was presented with an address of welcome, the address being read by Mr. J. Gray, the Mayor. At half-past 2 he held a confirmation service. Thirty were confirmed; and his address to the communicants will long be remembered as one of extreme fervour and earnestness. He lectured in the Agricultural Hall same evening upon "Progress—what is it?" 220 availed themselves of the opportunity of hearing the most able lecture ever delivered in Broughton Creek.

KIAMA.—On the morning of the 25th ult., the Bishop of Sydney was escorted into Kiama from Jamberoo, more than 20 buggies with their occupants joining in the procession. On his arrival at Kiama an address was presented to the Bishop in the Church by the senior churchwarden, Mr. Joseph Pike, J.P. The address was got up in excellent style by Mr. James Naylor, of George street, Sydney. In his reply, his Lordship, after expressing thanks for welcome accorded to him, impressed upon his hearers the necessity for thorough individual earnestness and collective unity in the work of Christ. He was afterwards entertained at a luncheon, which was a credit to the caterers, Mr. and Mr. Tory, of the Kiama hotel. Mr. S. Major presided, and in proposing the health of the guest, pointed out in what appreciation he was held by Her Majesty, when she so liberally attempted to repair the loss of his library. His Lordship, in reply, said that he was glad of their promised co-operation and support, as signified by the chairman's address. It was a great pleasure to visit such a beautiful district, the grandeur of which he at once recognised after crossing the Bulli Pass. This country, he said, was but in its infancy. It was only the beginning of a great future, and no doubt the small towns would become great cities. He then referred to the gratification he felt at the move at head-quarters for intellectual progress. A great duty devolved upon them as citizens to make this a success. It was a great responsibility, but he felt that a great responsibility was a mark of great opportunity, and although they might not have advanced, they should not be at rest until the stigma of apathy mentioned by the chairman appertaining to church matters was removed. He had known it to be true in other cases, but if it were true in this case he hoped it would be speedily wiped off. He thought the Church of England ought not to be content to be on a level with other Christian denominations, but to take the lead. It was quite true that too much was left in the hands of a few, and the work was not adequately taken up by the many. It was a great pleasure for him to receive promises of co-operation and support, but it would be a still greater pleasure for him to see them carried out. His Lordship then proposed the health of the chairman, Mr. Major, who had so ably presided. This was enthusiastically responded to, and a most enjoyable meeting was brought to a successful termination.

BATHURST.

The Bishop of Bathurst and family left Sydney for England on Friday, October 31st, by the Peninsular and Oriental s.s. *Paramatta*.

On Tuesday night the 22nd inst., at St. Barnabas' Church, Milltown, a meeting was held, for the purpose of bidding farewell to Bishop Marsden and family previous to their departure on a visit to England, which has become necessary on account of the Bishop's impaired health. A handsomely illuminated address was presented to Mrs. Marsden, who laid the foundation-stone of the church eight years ago, and whose services were referred to in grateful terms. The presentation was made by the Rev. F. M. Dalrymple; the incumbent, and was acknowledged by Bishop Marsden who stated in the course of his remarks that during his absence the affairs of the diocese would

be administered by Archdeacon Campbell. Although it was a cold and boisterous night there was a good attendance. A very earnest desire was expressed that the Bishop's health would be restored by the trip, and that he would return refreshed and strengthened to carry on the work of his large diocese.

A meeting of those interested in the City Mission was held a short time ago at the Town Hall, when the Bishop of Bathurst presided, and he and others addressed the meeting. The object of the mission is to reach the fallen, and Mrs. Fox, who is in charge, read a report detailing the operations, from which it seemed that valuable work was being done.

NEW ZEALAND.

At the Diocesan Synod, Archdeacon Harper's resolution in favour of petitioning Parliament to amend the Education Act, so as to provide for the communication of religious instruction by ministers of religion, or persons authorised by them during school hours, was carried by 56 to 3.

Miss Stuart, daughter of the Bishop of Waiapu, has had a narrow escape from a serious accident. She was driving in a low carriage, when the horse took fright, and rushed violently into the bar of an hotel. Miss Stuart escaped with a severe shaking.

PRESENTATIONS TO REV. W. HOUGH.

A peculiarly interesting presentation was made at the Hyde Park Asylum on Tuesday, October 27th, to Rev. W. Hough, the curate in charge of St. James's Parish, who has just been preferred to the incumbency of St. Jude's, Randwick. For the past six years the rev. gentleman has acted without emolument as Church of England chaplain to the asylum, and his new position necessitating the resignation of that office, the old women who are housed there have devoted certain small sums of money which are allowed them from various quarters to the purchase of a nice tea-urn and flower epergne for presentation to him in token of their esteem for him personally, and of the benefits they had received from his ministrations amongst them. Several ladies interested in the management of the institution were present at the ceremony, which took place in one of the upper front wards.

Mr. W. J. Hicks made the presentation at the request of Mrs. Heggarty and her fellow inmates, and remarked that no doubt the peculiar nature of the gift would render it especially valuable to the recipient. It was especially gratifying to find both Roman Catholics and Protestants joining in making him a parting gift. Mrs. Heggarty, an old inmate of the institution, who acts as wardswoman, added the hope that for many years Mr. Hough and his kind lady and little ones would prosper as they deserved, and was only sorry that the poverty of her friends and herself could not make their gift of more value.

Rev. W. Hough, in returning thanks for this unexpected presentation, promised the givers that among all the gifts he should ever receive, theirs should always be one of the most precious to him. In ministering to them he had only done his duty, and therein he felt his chief reward. Indeed, he would have left the parish with a grave sense of having neglected his duty if he had turned away from that institution and forgotten the large number of people there who required to hear the comforting words of God. He acknowledged the kind reference made to his intercourse with the members of the Roman Catholic Church, whose opinions he had ever respected, and whom he had ever met on the ground of their common Christianity. And now he must say good-bye. Not for the last time he hoped, because it would be one of his pleasure trips when coming to Sydney to look in and see the familiar faces at present before him; and depend upon it he would recommend them all to the care of his successor at St. James's. For their kindness now and that in the past, of Mrs. Hicks the matron, the sub-matron Miss Applewhite, and Mrs. Heggarty the wardswoman, he thanked all most sincerely, and trusted that God's blessing would rest upon them, and that they be numbered with his jewels hereafter.

With many signs of distress at parting from Mr. Hough the inmates bade him good-bye as they left the room, and to each he gave a word of kind encouragement. The tea-urn bore the following memorial inscription:—"Presented to Rev. W. Hough by the inmates of Hyde Park Asylum, October 28, 1884."

The Church Society's House, Phillip-street, was crowded in the evening by ladies' gentlemen, and children, who had assembled to do honour to the Rev. William Hough. The meeting was held under the presidency of Dr. Harman Tarrant, M.L.A., and S. S. Tovey, and G. Middleton; Messrs. E. Ross Fairfax, R. Burdett Smith, M.L.A., Edward R. Deas-Thomson, Sidney H. Young, W. Day, C. Kemp, Aldiss, Strafford Dixon, James Hough, and Bardsley.

The Chairman said they were assembled there that evening to do honour to a gentleman to whom honour was due—(applause)—a gentleman who had been closely identified with them in that parish for several years, and who now, to the extreme regret of many of them, was being removed to another sphere. The reason why he was asked to take the chair was, he thought, that that tribute of respect did not entirely come from the parishioners of St. James's, but from several of Mr. Hough's admirers outside of the parish. (Hear, hear.) He could not say he had been called upon to preside there in consequence of being a regular church attendant. His professional duties frequently prevented him from attending church, but they enabled him to testify to the quiet work of Mr. Hough, amongst the sick poor of this parish. His experience of Mr. Hough amongst the sick poor was not confined to this parish. Sixteen years knowledge of that gentleman justified him in saying that he had always bestowed a large amount of attention upon the sick. He recollected that some 16 years ago in the parish of Shoalhaven, Mr. Hough was truly beloved by every resident there. When he removed to Ulladulla he was held in the same high regard and esteem; and he thought that that very large attendance was a testimony of the esteem in which that gentleman was held in St. James's parish. (Applause.) He had known instances of Mr. Hough in the middle of the night, when the majority of the people were taking their rest, leaving his comfortable home to minister to some poor being either at hospital, or perhaps in one of the back slums, and about to depart this life. Mr. Hough had soothed many a deathbed, and he believed he was beloved by every poor person in that parish. (Applause.)

Mr. E. R. Deas-Thomson then presented the Rev. W. Hough with an illuminated address engrossed on vellum, and a purse containing 325 sovereigns. The address referred to the loss which the parishioners felt they would sustain by the removal of Mr. Hough, and testified that he had fulfilled all the duties of a Christian pastor with diligence and holy charity. For the greater part of upwards of six years he had had virtually the full control and direction of that large parish. The burden of his holy office had indeed been heavy, and he had borne it bravely and without complaint. They remembered with thankfulness the good work which it had pleased God to do in the parish through the gentle ministrations of the lady whom He had set to be not only a companion of Mr. Hough's home, but a sharer of much of his labour of love. The address concluded with an expression of the hope that a continuance of success would attend the future labours of Mr. Hough.

The Rev. W. Hough said he was quite sure they would believe him when he said that no words of his could possibly express his feelings at the present moment. They had been good enough to present him with an address which was full of the kindest expressions of goodwill towards himself, and had also accompanied that address with an offering which simply astounded him by its magnitude. He could not understand why they had thus acted with such extreme generosity to him after the term of his residence at St. James's had expired. He had simply tried to do his duty in the position in which he was placed. He came as a stranger amongst them, and now they were sending him away with expressions of the kindest regard and deepest respect on every hand. He had not been six and a half years in that parish without knowing that he possessed true and good friends—those whose friendship he would cherish whilst life lasted. (Hear, hear.) He did most heartily thank them for those touching words that had just been read to him, and for that most generous gift which they had now placed in his hands. They had been good enough to express in that address their approval of the way in which he had performed his ministerial duties in that parish, and of the way the Gospel of our Lord Jesus Christ, as they kindly said, had been preached in the church where he had been appointed to serve. He thought that was indeed the very highest praise that a people could give to one who had ministered amongst them. Were his abilities as a preacher of the highest order, and were his ministerial powers of the same standard, he was sure he ought to feel flattered with such an address as they had presented to him, accompanied as it was by so liberal a gift. Seeing that his work had been of an ordinary unostentatious character, he could only account for their extreme liberality by supposing that their goodness of heart had interfered with their judgment, but certainly to his great advantage and his great satisfaction. If he had, as they kindly expressed it, felt the responsibility and burden of that parish, which occupied a centre of activity, he had always had the great advantage of the fatherly counsel and guidance of their venerable Incumbent—(applause)—who had ministered so long and so acceptably in that mother parish of Sydney. He had no reason indeed, to complain of the work that had been left in his hands. He had quietly gone on doing his duty to the best of his ability, and, as they had proved by that magnificent meeting, not without acceptance, and not without some success. (Applause.) He spoke of the great regret he would feel in ceasing to minister in St. James's Church, which was, as they knew, a landmark in this colony, and was for a considerable time the cathedral of their first bishop. In that church had worshipped

the highest and lowest of the community. In the future carrying on of the work of St. James's parish he did sincerely hope that the highest success would be vouchsafed to those who came there. He believed that a great work might be carried on in that parish, which was the centre of the city. He thanked them for the very graceful reference made to his wife. Many of those around him had taken the very warmest interest in the welfare of himself and his family, and that interest seemed to have culminated in that splendid meeting. They were going to a new sphere, and let him tell the company they had encouraged him more than they could possibly know. (Applause.)

Mr. Duncan Mackay, secretary to the St. James's Young Men's Institute, in well-chosen words, presented Mr. Hough with a set of photographs of members of the institute surrounding that of the rev. gentleman, the whole being enclosed in a handsome frame.

The Rev. W. Hough expressed his very grateful acknowledgments for the gift.

The Rev. C. F. Garnsey (who was requested by the chairman to address the meeting) delivered a brief address, in the course of which he congratulated Mr. Hough upon the warmth of affection shown to him in that meeting.

The Chairman said that the next part of the proceedings was the presentation of an address by scholars of the St. James's Sunday School, and he thought additional interest would attach to it when it was known that the address was composed by one of the Sunday-school boys, F. Salway; engrossed in colours by another schoolboy, A. Bluhdorn; and it would be presented by a third boy, Harold Bradley.

Master Bradley having read the address presented it, and also two framed chromo-lithographs ("The First Christmas Morn" and "The First Easter Dawn,") gifts of the Bible classes to Mr. Hough. The address, which was remarkably concise, stated that the scholars of St. James's Sunday School desired to convey to the Rev. W. Hough their thankful appreciation of his efforts to advance their spiritual and temporal welfare for a period of nearly seven years.

Mr. Hough expressed his thankfulness for the presentation just made to him.

Mr. Kemp, on behalf of himself and his fellow-churchwardens, bore testimony to the faithful way in which Mr. Hough had discharged his duties, and addressed a few words of farewell to the rev. gentleman.

The proceedings (which also embraced the highly effective singing of some anthems by the church choir) concluded with a vote of thanks to the chairman.

BRITISH AND FOREIGN BIBLE SOCIETY.

PRESENTATION OF ADDRESS TO BISHOP MARSDEN, BATHURST.

A meeting of the committee of the Western Auxiliary of the British and Foreign Bible Society was held on the 24th ultimo in the Lecture Hall, William-street. There were present—the Rev. Dr. Geekie, President, Rev. F. M. Dalrymple, Secretary, and Revs. S. G. Fielding, (All Saints' Cathedral), E. Price, (Baptist), and Archdeacon Campbell; Messrs. Sloman, Beaver, Cornwell, White, Parker, Pinnock, and Alexander.

Dr. Geekie apologised for the absence of the Revs. Messrs. Middleton and Hopkins, who were absent in Mudgoc.

The Rev. E. Price engaged in prayer, after which the minutes of the last meeting of the committee were read and confirmed.

The Secretary read correspondence from Rev. Mr. Robjohns, agent for the Parent Society, relative to a meeting at Wellington; also from the Secretary of the Grenfell Branch.

The Rev. Dr. Geekie then stated that the principal object for which the committee had met was to present his Lordship, the Bishop of Bathurst, with an address prior to his leaving for Europe. He was sure that they all felt deeply indebted to his Lordship for the kindly interest he had always manifested in the Society, and although they regretted the necessity for his Lordship's visit to the old country, he felt certain that he was expressing the feelings of the community in general when he wished him, and those of his family who would accompany him, a prosperous voyage, while he trusted that God would richly bless him and restore him to his wonted vigour. He did not deem it necessary to speak of the Bishop's labours amongst them, as he could not sufficiently express his estimate of them, and if he could it would be only telling them something with which they were already well acquainted. They all knew that, not only in connection with this Society were the Bishop's labours apparent, but that he had ever acted with all other communions in the most conciliatory manner. He read the address that had been adopted for presentation to his Lordship, and added that it gave him very much pleasure to be able thus, however inadequately, to add his testimony to the value of the Bishop's labours in this district.

TO THE RIGHT REV. S. E. MARSDEN, D.D., BISHOP OF BATHURST.

"Right Reverend and Dear Sir,—Knowing that you are about to visit Europe, and thus to be absent from us for a time, we,

the undersigned Ministers and others, of various Communions, being members of the Committee to the Western Auxiliary to the British and Foreign Bible Society, would not permit you to leave without conveying to you our kind wishes and assurances of our confidence and regard. Ever since you came to the Diocese or Bathurst, you have shown, at one time as our President, and otherwise at all times, your deep interest in the progress of Bible work; while you have not less interested yourself in all things calculated to advance the social, moral, and religious interests of this community, maintaining ever such kindly relationships with the other portions of the Christian Church as to promote amongst us a comforting sense of our Catholicity. Bishop of a new and vast Diocese, your labours have been great and your difficulties many, and, while we cordially recognise the value of the former, we sympathise with you in the harassments of the latter, not forgetting, however, that working and bearing fill up each really worthy human life.

We pray that a kind Providence may watch over you, all yours, and the weighty interests of your diocese while you are gone, and that in due time you may return to us, refreshed in body and in spirit, strong to labour and long to labour amongst us for the advancement of the Redeemer's Kingdom, your Master and ours.

We remain, Right Reverend and dear sir,

Most faithfully yours,

A. C. GEEKIE, D.D., LL.D., Presbyterian Minister, President; F. M. DALRYMPLE, Church of England, Milltown, Secretary; W. T. BONNOR, Treasurer; JAMES MIDDLETON, Wesleyan Minister; JOSEPH HOPKINS, Wesleyan Minister; EBENEZER PRICE, Baptist Minister; T. R. CURWEN CAMPBELL, M.A., Incumbent Trinity Church, Kelso; W. RIDING, Congregational Minister; SYDNEY G. FIELDING, Curate, All Saints' Cathedral; T. M. SLOMAN, JOSIAH PARKER, GEORGE PINNOCK, J. C. WHITE, JAMES L. ALEXANDER, C. H. BEAVER, JAMES D. MCCONNELL.

His Lordship then read the following reply:—

"My dear friends I am much gratified with the address with which you have presented me.

Your assurances of good wishes, confidence, and regard are very acceptable to me on the eve of my departure for a season from among you.

That the Ministers and members of other Churches have thus joined together in expressions of kindly feeling towards me is a cause of peculiar pleasure, and will, I am sure, produce a favourable impression on the minds of Christians at home as an evidence that, while we adhere to our distinctive principles, there is a desire to work together whenever we can find common ground upon which to stand, such as the grand old British and Foreign Bible Society, Religious Instruction in Public Schools, temperance, and morality.

It has been a cause of great regret to me that my frequent absences from Bathurst have prevented my having more of that intercourse with you which I should have enjoyed.

I cordially reciprocate your prayers for me, and trust that what you ask the Giver of All Good Gifts to bestow on me He may vouchsafe in rich abundance to you. With many thanks I remain, yours faithfully,

S. E. MARSDEN,

Bishop of Bathurst.

To the members of the committee of the Western Auxiliary to the British and Foreign Bible Society."

The Bishop further said that from the outset of his ministerial career he had taken a very great interest in this Society, and although his duties and the large extent of his diocese often compelled him to be away, his good wishes for the Society's advancement were none the less accorded. It was very gratifying to him to have the good will of those present, and though he was leaving here for a short time, his heart would be with the work. It was his intention while at home to learn more of the working of this grand and glorious institution. Before leaving he would like to present the clergymen of the various denominations in Bathurst with a copy of a recently published volume of sermons by Dr. Barry, entitled, "First Words in Australia."

The Bishop then pronounced the Benediction, and the proceedings, which were of a most harmonious character, terminated.

PROTESTANT AND ROMAN CATHOLIC NURSING SISTERS.

Barnes, speaking of Pastor Pledner and his Kaiserwerth Sisters, said: "The grand distinction between the Protestant and Roman Catholic idea of such service is that in the latter one single sacrifice is made for life and simple obedience to an iron law then becomes the daily duty; in the Protestant idea the sacrifice is a continual act of faith hourly renewed, and always linked with an act of love."

Following a precedent set by the late Archbishop, the Primate recently despatched to Egypt two clergymen with letters to the Patriarch of the Greek Church and to the head of the Coptic Church, expressing sympathy with their work and a desire for closer fellowship. Courteous and friendly replies have been brought home by the emissaries, and have been conveyed to the Primate.—*Church Worker.*

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J. W. BIBBY, SECRETARY.

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SERMONS

Preached in April and May, 1884.

BY

ALFRED BARRY, D.D., D.C.L.,

Lord Bishop of Sydney, Metropolitan of New South Wales, and Primate of Australia and Tasmania.

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PROVINCIAL SYNOD OF NEW SOUTH WALES.

WEDNESDAY, 9th OCTOBER, 1884.

The House of Representatives met at a quarter past 4 o'clock, the Ven. Archdeacon Child, M.A. (president), in the chair. After the usual devotional exercises, the minutes of the previous meeting were read and confirmed.

QUESTION.

The Rev. Canon King asked the following question:—"Will the report of the select committee appointed during the last session of the Provincial Synod in reference to St. Paul's College be laid upon the table?"

The Rev. Canon Hey Sharp, at the request of the chairman, stated that no report had yet been laid upon the table, and the committee, to the best of his knowledge, had never met. The President said he thought it would be desirable for the committee to meet and draw up a report.

ORDER OF BUSINESS.

The President said before the orders of the day were proceeded with he would like to point out that it was desirable that all members should facilitate the business by giving in duplicate copies of all motions they intended to submit.

DRAFT CONSTITUTION.

The President stated that owing to some mistake the communication received from the House of Bishops the previous day had not been printed, but had been placed on the notice-paper as follows:—"The consideration of the communication from the House of Bishops with reference to Determination I of the general synod of 1881." For the information of members he would read the communication, which was as follows: "The House of Bishops having had under its consideration Determination I of the General Synod of 1881, directing the framing of a constitution for the Provincial Synod, province of New South Wales, requests the House of Representatives to appoint a committee to confer with them on the subject, with a view to the preparation of a draft constitution for the consideration of members of synod should they decide to form themselves into a conference for the framing of such constitution."

The Rev. Canon Selwyn moved,—“That the house do now proceed to the election of a committee, in order to hold a conference with the other house with regard to forming themselves into a conference for the purpose of drawing up a constitution for the new Provincial Synod.”

The Very Rev. Dean Marriot asked whether it was competent to form a committee of the whole house.

The President intimated that the committee could consist of not less than five, and not more than 13 members.

The Rev. F. D. Bode seconded the resolution.

The Rev. Canon King said as men of business, they should proceed to frame a constitution for the new synod of the province of New South Wales.

The Hon. Charles Campbell said he was sorry to find that he should be amongst such a small minority in objecting, not to the appointment of the committee—because he was most anxious to show every courtesy to the prelate who occupied the position of Metropolitan—but to the purport of the resolution for the appointment of the committee. He did not object to the title of Primate taken in the sense that the gentleman so termed should be Primate for the purposes of the constitution, but if he was to understand that the gentleman who was their Metropolitan (who had been received by the Queen of England as their Metropolitan) was to be recognised as "Primate," if such was in contravention to the rights of the Archbishop of Canterbury, who was the only Primate that he, as a member of the Church of England, knew, he should most certainly object to it.

When the colonies of Australasia had become an independent republic it would become absolutely necessary for the Church of England in these colonies to adopt some such course as that now proposed. He would not move any amendment, but would satisfy himself by voting against the appointment of the committee.

The President, in reply to some observations made by Messrs. Shepherd Smith and Gould, said the house would not be bound to accept all that the bishops might press upon them.

Mr. Shepherd Smith would be glad to vote in favour of the appointment of the committee.

Mr. Gould was quite willing that the resolution should be carried.

Mr. W. J. Foster looked upon that simply as a matter of courtesy, and in that view he thought there ought to be no hesitation in agreeing to what the Bishops desired.

The resolution was carried, and the following gentlemen were appointed as the committee to confer with the Bishops:—Dean of Sydney, Canon H. S. King, Hon. Alexander Gordon, Canon Tyrell, Canon Selwyn, Mr. A. J. Gould, Archdeacon Pownall, Canon Druit, Mr. C. S. Alexander, Archdeacon Greenaway, Archdeacon Ross, Hon. G. H. Cox, Canon Benzen.

At a subsequent stage of the proceedings it was announced that arrangements had been made for the committee to meet the Bishops at half-past 2 o'clock on Thursday afternoon.

Rev. Canon Selwyn, in rising to move the motion standing in his name,—“That the subject of the revision of the constitutions be taken into consideration,”—said the fact was they were entering upon a career that bristled with difficulties. They were in such a position that they did not know whether they were standing on their heads or their heels. They did not know what business they could do, or what business it was desirable to attempt to do. Until that matter of the appointment of the committee was disposed of, it was impossible to say what it was in the least desirable for that Provincial Synod to attempt further, and therefore that motion standing in his name could only be dealt with in that way to any advantage. He deprecated their going to Parliament to bind any constitutions. They had an inherent power; and it would be mere cowardice and half-heartedness to say “We cannot act unless we have the Parliament at our back.” He said they could act. Who was to prevent them, who was to find fault with them. (Hon. C. Campbell: Property.) Well, he said, with regard to property that the Church of England needed no more safeguard or defence with regard to the tenure of their property, of property managed with the express trust which the deeds gave, than was already possessed by other religious organisations. It had the Supreme Court as its guardian. Let them not accept property which was not upon trusts which were consistent with the Church spirit and what was right. Although they had not legislated in the past their meetings had not been altogether fruitless. (Hear, hear.)

The Hon. G. H. Cox seconded the resolution.

The Hon. C. Campbell said that the whole course of the reverend canon's speech was totally against the law—in favour of lawlessness. (Hear, hear.) He felt certain they had not arrived at that state of mind that such a course as the rev. gentleman proposed would be acceptable to a majority of the Church in this colony.

The Dean of Sydney seconded the motion for the previous question.

Archdeacon Greenaway, in supporting the original motion, said they did not want to abolish the constitutions, but simply to revise them.

Canon King supported the previous question. He could not see wherein the Provincial Synod had failed in its functions.

The Rev. S. Simm supported the resolution.

The Rev. W. J. K. Piddington said he thought the matter was somewhat complicated. There could be no question as to the necessity of the Church to refer to Parliament for its sanction in matters in connection with the question of property, and he did not think that Canon Selwyn in any way deprecated a reference to the Legislature in such matters; but in regard to matters ecclesiastical, as churchmen they took the position that they were entitled to meet and deliberate and legislate for themselves. He thought, that the present constitution should be revised and that such revision could be made independent of the present proposal as to the framing of a new constitution.

The Hon. Alexander Gordon contended that the Provincial Synod of the Church of England in the colony of New South Wales had done its duty, and he thought that any idea of going to Parliament with a story such as that proposed by the Rev. Canon Selwyn would be looked upon as a wild scheme. He should vote for putting the matter aside for the present.

The Rev. Canon Druit agreed with the remarks of the last speaker, and would suggest the withdrawal of the motion.

Mr. Shepherd Smith said he was willing to admit that there was in the diocese of Sydney a very conservative feeling. There was a feeling of fear that in the Newcastle diocese there might be runaway tendencies and revolutionary ideas which might be dangerous to the Church; but if the diocese of Sydney placed a drag upon the proceedings of the synod, and endeavoured to persuade the Church to march gradually, progress would be made. At one time he believed that they were placing the drag on over and over again too strongly; but when looking back now he was thankful. As far as the resolution was concerned he believed, it somewhat justified the action taken by the diocese of Sydney in the past. He did not think the resolution was in itself straight. It was most indefinite.

Ven. Archdeacon King hoped the day was far distant when the diocesan synods would be dictated to by other synods. Do let them keep to the independence of the various diocesan synods.

Rev. Canon Selwyn replied. He said he was not revolutionary or lawless, as he had been accused of being. He was a great stickler for law; but let it be wise law. He was perfectly willing to admit that the motion was not in such a form that its adoption would lead to any definite result. He would, with the consent of the synod, withdraw it.

The motion was, by consent of the house, withdrawn.

CEMETERIES.

The President announced the receipt of a message from the house of bishops to the effect that, in the opinion of that House,

there was need for general legislation with regard to the Church of England cemeteries in this colony, and recommending the appointment of a committee by both houses to take such steps as might seem to them necessary to promote such legislation.

At a subsequent stage of the proceedings it was, on the motion of the Very Rev. the Dean of Sydney, resolved that the subject of the message be taken into consideration on Thursday, taking precedence of all other business.

WIDOWS AND ORPHANS OF THE CLERGY.

Rev. Canon King moved—"1. That it is most desirable that there should be in the province of New South Wales one common fund for the benefit of the widows and orphans of the clergy. 2. That a select committee be appointed to consider in what way this may be most effectually accomplished, such committee to consist of the following members:—Canon Soares, Canon Selwyn, Canon Kemmis, Hon. G. H. Cox, Archdeacon Ross, Mr. R. Jones, Hon. Charles Campbell, Rev. W. J. K. Piddington, Canon Bentzen, and the mover."

Very Rev. Dean Marriott seconded the resolution. After a considerable discussion, in the course of which a certain amount of opposition was shown to the proposal, the resolution was carried.

THURSDAY 10TH OCTOBER.

The President tabled a statement of receipts and disbursements on account of the Provincial Synod, from 1879 to 1884, and it was read by the clerical secretary (Canon Soares).

CLERGY'S WIDOWS', AND ORPHANS' FUND.

Canon Selwyn brought up the report of the committee appointed by the Synod to consider in what way the establishment of a common fund for the benefit of the widows and orphans of the clergy of the whole province may be secured, which was to the effect, that the plan at present in force in the Diocese of Grafton and Armidale by which lives of the clergy are insured in the office of the Mutual Provident Society to the amount of £600—premiums for which policies are paid by the church—was worthy of careful consideration.

On the motion of Canon King, seconded by Canon Bentzen, the report was received and ordered to be printed.

CHURCH OF ENGLAND CEMETERIES.

The Dean of Sydney moved—"That a committee of this House be appointed to confer with the House of Bishops upon the subject of legislation with reference to the Cemeteries of the Church of England in this colony, and that such committee consist of the following members, viz., Canon King, Canon Selwyn, Archdeacon Pownall, Archdeacon Ross, Archdeacon Campbell, Mr. A. J. Gould, the Hon. Charles Campbell, Mr. W. Conolly and the Hon. G. H. Cox, convener."

Archdeacon Dunstan seconded the resolution, which was carried.

EXPENSES OF THE SYNOD.

Canon Drutt moved, and Canon Gunther seconded—"That the following gentlemen form a committee to provide for the expenses of this Synod:—Major Bolton, Mr. R. Jones, Hon. G. H. Cox, and Mr. C. S. Alexander." Carried.

A QUESTION OF RANK AND PRECEDENCE.

The motion of Dean Marriott on the order of rank and precedence of dignitaries in the Church of England, was ruled out of order by the President.

THE HON. ALEXANDER STUART.

Canon Gunther moved—"That this Synod hereby places on record its deep regret at the circumstances which have deprived it of the valuable services of the Hon. Alexander Stuart, M.L.A., its sincere sympathy with him, and earnest desire for his restoration to health."

The Dean of Sydney seconded the motion. Mr. Conolly, Archdeacon Campbell, and Archdeacon Greenaway supported the motion, which was carried unanimously and ordered to be transmitted to Mr. Stuart.

HON. JOHN CAMPBELL'S LIBERALITY.

Canon Gunther moved—"That this Synod desires to place on record its appreciation of the munificent gift of £10,000 by the Hon. John Campbell, M.L.C., as an endowment for the diocese of Riverina and its sense of the debt of gratitude which it owes to him for such gift."

Archdeacon Dunstan seconded the motion. The President acknowledged how vastly the Church in this colony was indebted to the Campbell family.

Archdeacon Greenaway, Canon Drutt, Canon Kemmis, and the Dean of Sydney, supported the motion, which was unanimously agreed to and ordered to be transmitted to the Hon. John Campbell.

THE CONSTITUTION OF THE PROVINCIAL SYNOD.

The draft constitution of the proposed new Provincial Synod of New South Wales having been received from the House of Bishops, and laid upon the table, it was resolved, on the motion

of the Hon. Alex. Gordon, seconded *pro forma* by the Hon. G. H. Cox—"That the plan of the constitution for the Provincia Synod of New South Wales received from the House of Bishops be taken into consideration, and be made a subject of report to the several Diocesan Synods of the province." Subsequently, the House of Bishops engaged in an "open" conference with the other house, and the various clauses in the draft constitution were discussed seriatim. The proposed articles and provisions of the constitution include the following:—

The Provincial Synod shall be constituted of the bishops of all dioceses within the limits of the province and of clerical and lay representatives of the church in the said dioceses. And such synod shall be called "The Provincial Synod of the Province of New South Wales." And the Bishop of Sydney for the time being shall be known and designated as Metropolitan. Every Provincial Synod shall continue for three years from the day of the date of the summons of the Metropolitan convening the first session thereof. The Provincial Synod shall consist of two houses, namely, the House of Bishops and the House of Representatives, and both houses shall sit together for deliberation and transaction of business, but shall on all occasions vote separately. Provided that if at any time the bishops shall desire to consult together on any subject under consideration the further discussion of that subject shall be postponed in order to afford the House of Bishops an opportunity for such consultation. To all future Provincial Synods every diocese having under 21 clergymen duly licensed to officiate within it shall be entitled to send four clerical and four lay representatives, and every diocese having above 20 and under 31 such clergymen, shall be entitled to send six representatives of each order as aforesaid. And every diocese having above 30 and under 41 such clergymen shall be entitled to send eight representatives of each order as aforesaid, and every diocese having above 40 and under 51 such clergymen shall be entitled to send 10 representatives of each order as aforesaid. And every diocese having above 50 such clergymen shall be entitled to send 12 representatives of each order as aforesaid. Every clerical representative shall be in priest's orders and duly licensed to officiate in the diocese of which he is a representative, and every lay representative shall be of the age of 21 years and a communicant of the church. A period of not more than three years shall elapse between the ordinary sessions of the Provincial Synods, but the Metropolitan may at his own discretion, and shall at the request in writing of a majority of the other bishops of the said dioceses, summon a special session of the Provincial Synod. The Provincial Synod shall have power to make ordinances and determinations upon and in respect of all matters and things concerning the order and good government of the church in the province, including the acceptance of any determination of the General Synod. Provided that no ordinance or other determination of the Provincial Synod shall contravene any determination of the General Synod. And provided that such ordinances or determinations as are passed without reference from Diocesan Synod shall not be binding upon the church in any diocese, unless and until such ordinance or determination shall be accepted by the church in such diocese. And the mode of accepting in any diocese the ordinances and determinations of the Provincial Synod shall be laid down by the church in such diocese. Provided that if any matter be referred to the Provincial Synod by any Diocesan Synod, the decision of the Provincial Synod shall be binding on the diocese referring the same. Provided also that if a matter be referred to the Provincial Synod by two-thirds at least of the Diocesan Synods, the decision of the Provincial Synod shall be binding on all the dioceses in that province. In the case of the death, absence or incapacity of the Metropolitan his functions shall be exercised by the senior bishop of the diocese of the province. And in case of the absence of any suffragan bishop, his functions under this constitution shall, subject to any provisions made in that behalf by the church in his diocese, be exercised by a commissary appointed by him, and in case no such commissary shall have been appointed, or he see be vacant, or the bishop incapable, such functions shall be exercised by the person who shall then be the next in ecclesiastical rank or degree in his diocese, and resident therein. Provided that it shall not be competent for anyone to sit in the House of Bishops in the stead of a bishop.

Provincial Synod of New South Wales was concluded October 13th. A report having reference to the necessity for some legislation regarding cemeteries, was referred to the council of advice, for them to take such action as might be thought necessary. A resolution expressive of the high esteem in which the services of the late Bishop Barker are held having been carried, the house went into committee on the draft constitution. The remaining clauses were dealt with, and a new clause (forbidding any departure from the articles, liturgy, or formularies of the Church) was introduced. The constitution was reported with amendments, and having been transmitted to the House of Bishops, received the concurrence of that house. Some other business having been dealt with, an intimation was sent to the Metropolitan that the House of Representatives was prepared for prorogation. The Primate accordingly came down,

and, in reviewing the work of the session, stated that the bishops had laid down certain points of agreement bearing upon the question of uniformity in the celebration of marriages, and had also drawn up a document declaring their interest in the question of religious instruction in the Public schools. The views of the bishops on those two subjects would be made known at no distant time. At the conclusion of his speech the Metropolitan closed the session in due form.

→ ENGLISH MAIL. ←

(From our own Correspondent.)

Since my last letter events have been on the march. Sensation upon sensation has attended the acts of the Government in Egypt, and there has been a display of Imperialism which has quite outdone that of Lord Beaconsfield, while it remains to be seen if the practical value is the same. Lord Northbrook has been sent as Lord High Commissioner with instructions to "report and advise;" but if the latest news be correct he has already acted in the suspension of the sinking fund, an operation which will be resisted by the whole force of France and the Bondholders. Moreover, being suddenly aroused to the necessity of doing something (in view probably of a general election), "England's only general" has again been withdrawn from his important post at the War Office, and sent to command a Nile expedition, for the relief of General Gordon. Boats have been built at express speed and shipped off, each to carry 12 men with all requisites, and Canadian boatmen and Iroquois Indians have been drawn from our Canadian provinces to lend their skill in passing the numerous cataracts of the Nile. Scarcely had Lord Wolsely arrived than he sent home a request for 1100 picked "Cavalry men in order to form a "camel corps" from which we may expect some sensational exploit. Meantime the beleaguered hero is no longer in danger. By personal courage and energy, together with promises to pay at the rate of £1500 per day, Gordon has disheartened and defeated the rebels, retaken Berber, and is sending his lieutenants to relieve the various garrisons of the Sudan. What will happen when General Lord Wolsely, Commander-in-Chief, and General Gordon, Governor-General of the Sudan, meet in Khartoum, no man can say. But everything seems to tend with fatal rapidity towards the eventual protectorate of the Nile.

The cholera scourge having made its way by easy stages from France to Naples, found in the filth and general noisomeness of that beautiful city, a congenial atmosphere. The mortality has been frightful; in two days, according to official accounts, no less than 2800 persons died. The fearful ignorance and grovelling superstitions of the Italian people has been brought into strong relief—10,000 persons gathering in the Cathedral to watch for the liquefaction of St. Januarius' blood, which we are told did not take place for three hours and three-quarters. "To see Naples and die" is at present both spiritually and otherwise a grimly true proverb.

The Education contest in Belgium has entered on a new stage. The Catholic Government has altered the law, and instead of forcing every Commune to provide a secular school, whether they want it or not, they are now to be allowed to subsidise the voluntary schools already existing. But liberty of conscience is amply guaranteed; for in places where twenty secularist families can be found, they may demand a separate school, while individuals are protected by a conscience clause. Seeing that the majority was elected on this particular cry, the scheme seems fair and moderate, but it is exciting a desperate opposition on the part of the Liberals. Nor can we be altogether surprised at this when we remember what sort of teaching has been given in past times by Catholic schools, and under what a dread yoke of tyranny and priestcraft these very countries were once dragged by the faithful servants of the Pope of Rome. Such things seem almost indelible from the national being, and continue in unexpected force from century to century. It is, however, deeply interesting to see how this same question of education is being debated in widely distant countries, such as England, France, America, Belgium and Australia. But the Church of England in this matter is heavily weighted by the fact that Rome, with all her extreme positions, is necessarily on the same side—an ally more dangerous than an open foe.

M. de Lesseps has returned from Panama with the welcome news that the Canal will certainly be opened in four years. Like a valourous champion, he has encountered and unhorsed all his opponents. The trans-continental railways, the commercial marine of the States, the Monroe politicians have all been disarmed by the enthusiastic old statesman. Backed by 14 millions of francs, he is completely sanguine of success. England stands aloof, but she has much to gain or to lose by the new waterway. Grain at 2s. 6d. a bushel will give a last blow to the wheat industry of England; but we shall probably regain the flow of trade from the East to London, which was beginning to be absorbed in the Mediterranean. What Suez robbed us of, Panama may give back. Meantime, we are called upon in a

very striking manner to look at home. An article in the *Pall Mall Gazette*, calling attention to the state of the Navy, has an importance for Englishmen all over the world. If it be true—and there seems no doubt about it—our naval supremacy is a thing of the past. In 15 years our trade has grown 40 per cent., while our expenditure on the Navy is less than in 1868. We spend little more on shipbuilding than France with her enormous military establishment. We have 19,000 merchant men, and only 24 fast unarmoured ships to protect them. The French have more sailors and heavier guns than we. We have 24 torpedo boats; France has 50; Germany 70; Italy 43. These are only some of the statements which show that war would find us in most respects utterly unable to protect our vast trade all over the world. The challenge here thrown down is one which must be answered, and that soon; and it is one in which the colonies are deeply interested.

The Bishop of Chester has adopted the Eastward position for the first time in Chester Cathedral since 1662. This might not seem an important matter, except that the Dean, who is responsible for the services, published some time ago a pamphlet defending the Protestant against the Ritualistic position. He addressed a letter to the Bishop, which has now been published. It is interesting, as showing that in his young days the "North-side" position was all but universal, the Eastward being thus an innovation upon custom, and a decided step in the direction of the Mass. The difficulty here seems to be that the Dean may feel it his duty to dismiss a minor Canon for doing that which the Bishop says is right. The Bishop, in his reply, leaves him liberty of action, and of utterance, but reserves his own liberty to introduce the change.

No book has made a greater sensation in religious circles of late years than Mr. Drummond's *Natural Law in the Spiritual World*. It is on every drawing-room table, and hundreds of people read it without knowing the real drift of the book. At the Midway Conference, a respectable clergyman was called upon to read a paper upon science and religion. He cannot have known the wide popularity of this book for he took his facts and positions entirely from it. By his side sat Mr. Drummond himself. As sentence after sentence fell from his lips, the vast audience of highly cultured Christian people turned to one another and smiled, while the reader becoming conscious of his terrible blunder laboured under a most pitiable confusion. The idea of the book is that Natural Laws, e.g. Biogenesis, Degeneration, Mortification, Environment, and the like, are to be found in religion also. It is deeply interesting, especially as its conclusions are Evangelical. On this account it is warmly attacked in a very tardy notice in the *Guardian*, which is an amusing attempt to show that (1) his system is wrong (2) that therefore they have led him into Calvinistic theology, and (3) by the circular route that Calvinism or Evangelicalism being heretical, his system must also be wrong. The point where it breaks down, is in the dealing with the scientific and philosophical argument where the critic is as obscure as the author is luminous.

After a most delightful 'September summer,' the keen edge of autumn has got into the winds and we are reminded on all sides that the summer is past. The harvest has been plentiful and good, and the clergy are preparing for the Thanksgiving Services with better heart than usual.

September 25th, 1884.

SINGULAR OCCURRENCE IN THE SPIRE OF GREAT YARMOUTH CHURCH.

On Wednesday evening, August 20th, 1884, a very singular circumstance caused some little alarm and agitation to the Vicar and a few others who witnessed it. Just as the choir were about to leave the vestry for Divine Service the startling announcement was made that smoke was issuing from the metal ball at the top of the spire. A man instantly went up the tower and spire (inside) to the ball, and returned with the assuring but puzzling intelligence that there was no smell or sign of fire anywhere about the spire. While waiting for his report the imagination was busy suggesting what could cause smoke to appear in such a place. Was it possible that a small hole in the metal covering of the spire had acted (perhaps by a drop of water in it) as a 'burning lens,' and the sun having been intensely hot all day, had charred the wood spire within? Was an unmet fire of 'St. Malo's fire' exhibiting itself? The statement that it was out midges could have been only a joke, or was made by those who can hardly have watched the apparition closely. Midges would not have obeyed the impulses of the wind, and would not have made their appearance only after sunset on three successive evenings, on each occasion more faintly than on Wednesday night. The almost certain solution of the mystery is that offered by Mr. Bly. During the recent storms of rain and lightning the rainfall was enormous. On Tuesday, 12th, it was 1.85, of which over 1.50 within the hour. Now an inch and a half of rain within an hour is an event which very seldom occurs in England excepting the Styx Pass and a few other places about the Lakes. It is believed that this caused the wood of the spire to become saturated, possibly at its foot at the top of the tower, and perhaps

also from the top. The intense heat of the sun acting upon the tinned copper sheets which cover the wooden spire, would evaporate the water, and turn it into steam, which would find no place of easy exit until, passing up between the copper and wood work, it escaped at the ball. This would proceed all day. But at night, as soon as the sun went down, the temperature being chilled, the steam would instantly condense, and thus become visible (just as the steam from a locomotive is scarcely seen on a hot day, but is plain enough at other times). The same appearance was seen on Thursday night, just at the same hour (7:35), but obeying the force and direction of the wind. On Friday it was scarcely discernible. If then the original report that smoke was issuing from the top of the spire had been 'steam' instead of smoke, this would have been correct. As it was it caused some anxiety to a few who quietly took every rational precaution in case it should have proved that the steam was smoke, remembering that 'where there is smoke there is fire.'—*Great Yarmouth Parish Magazine.*

PUT YOURSELF IN THEIR PLACE.

Some of you may say: "How am I to get into sympathy with those who are in sorrow?" This is a very important question. Many people go to work for God, but they seem to do it in such a professional way. I will tell you how you can be brought into sympathy. I have found this rule to be a great help to me: *Put yourself in the place of the sorrowing and afflicted ones with whom you want to sympathise.*

God taught me a lesson a few years ago that I shall never forget. I was superintendent of a Sunday-school in Chicago, with over 1,500 scholars. In the months of July and August many deaths took place among the children, and as most of the ministers were out of the city, I had to attend a great many funerals. Sometimes I had to be at four or five in one day. I was so accustomed to it that I got to do it almost mechanically. I could see the mother take her last look at the child and see the coffin-lid closed without being moved by it.

One day on going home my wife told me that one of the Sunday-school children had been drowned and the mother wanted to see me. When I got there I found the father in the room drunk. The mother told me that she took in washing in order to get a living for herself and her children, as her husband drank up all his wages. Little Adelaide used to go to the river and gather the floating wood for the fire. That day she had gone as usual; she saw a piece of wood out a little way from the bank; in stretching out to reach it she slipped and fell into the water, and was drowned. The mother told me her sad story; how she had no money to buy the shroud and the coffin, and she wanted me to help her. I took out my note-book and put down her name and address, and took the measure of the coffin in order to send it to the undertaker's.

The poor mother was very much distressed, but it did not seem to move me. I told her I would be at the funeral, and then I left. As my little girl walked by my side she said to me: "Papa, suppose we were very poor, and mamma had to wash for a living, and I had to go to the river to get sticks to make a fire; if I were to fall into the water and get drowned, would you feel bad?" "Feel bad! Why, my child, I do not know what I should do. You are my only daughter, and if you were taken from me I think it would break my heart." And I took her to my bosom and kissed her. "Then did you feel bad for that mother?" How that question cut me to the heart.

I went back to the house, and took out my Bible, and read to the mother the fourteenth chapter of John. Then I prayed with her, and endeavoured to comfort her. When the day for the funeral arrived I attended it. I had not been to the cemetery for a good many years; I had thought my time was too precious, as it was so miles away. The father came to the funeral, but he was still drunk. I had got a lot in the strangers' field for little Adelaide. As we were laying the corpse was going to be laid near by. Adelaide's mother said, as we were covering up the coffin, "Mr. Moody, it is very hard to lay her away among strangers. I have been moving about a good deal, and have lived among strangers, and I have never had a burying lot. It is very hard to place my firstborn among strangers." I said to myself that it would be pretty hard to have to bury my child in the strangers' field. I had got into full sympathy with the poor mother by this time.

Next Sabbath I told the children in the Sunday-school what had taken place. I suggested that we should buy a Sunday-school lot, and when any of the poor children attending the school died, they would not be laid in the strangers' field, but would be put in our own lot. Before we could get the title made out a mother came and wanted to know if her little girl, who had just died, could be buried in the lot. I told her I would give permission. I went to the funeral, and as we were lowering the little coffin I asked what was the name. She said it was Emma. That was the name of my own little girl, and I could not help but weep as I thought of how I would feel if it was my own Emma. Do you tell me I could not sympathise with that bereaved mother?

Very soon afterward another mother came and wished to have her dead child buried in our lot. She told me his name was Willie. At that time that was the name of my only boy, and I thought how it would be with me if it were my Willie that was dead. So the two first children buried there bore the names of my two children. I tried to put myself in the places of these sorrowing mothers, and then it was easy for me to sympathise with them.

About the first thing I did when I returned to Chicago, nine years ago, was to drive up and see our children's lot. I thought it would last a good many years, but it was about full. Many little ones are laid there waiting for the resurrection, and I would like to be buried close beside them.

If you would get into full sympathy with others, you must put yourself in their place. I want to give you a motto that has been a great help to me. It was a quaker's motto:—

"I expect to pass through this world but once. If, therefore, there be any kindness I can show, or any good thing I can do to any fellow human being, let me do it now; let me not defer or neglect it, for I shall not pass this way again."—*Tasmanian Church News.*

CHURCH OF ENGLAND MISSIONARY SOCIETY.

The annual meeting of the society was held in the Church Society House, Phillip-street, on the night of the 29th ult. There was a very fair attendance. The Dean of Sydney occupied the chair.

The lay secretary (Mr. C. R. Walsh) read the following report:—

"In presenting the annual report, your committee must express regret that, in consequence of various hindering circumstances, the holding of the annual meeting has been so long delayed.

"There is, however, no slight compensation in the fact that this delay enables the committee to announce this—the Most Rev. the Primate has kindly consented to accept the office of President of the Auxiliary, and further, it renders possible the presence of the Bishop of Waipau, who for so many years has been actively engaged in the work of the Church Missionary Society, and through whose instrumentality a fresh impetus was given to the operations of our Auxiliary about ten years ago.

"The committee were enabled to transmit in February last to the parent society the sum of £200 16s. 8d. This amount shows a falling off of £60 when compared with the amount remitted in the preceding year. But it must be borne in mind that in 1882 the colony was favoured with a visit from Bishop Sargent, whose admirable addresses on the work in Tinnelly tended to increase the amount of contributions. Other labourers in Mission fields also visited the colony in that year, whereas in 1883 the Auxiliary received no assistance from such sources. It is but right, perhaps, to mention in this report that the sum of £206 4s. was sent to India from this colony through the Rev. H. B. Macartney, junr., of Melbourne, and a very considerable amount was contributed to the Melanesian Mission. But these facts notwithstanding, your committee are not satisfied with what has been done in the past, and are anxious that more vigorous and successful efforts may be made in the future. It is a matter for thankfulness that some of the clergy have expressed a desire for the establishment in their parishes of branches of our Auxiliary. Probably many are not aware of the fact that in bygone years the Church Missionary Society maintained missionaries to the aborigines of the colony as long as there appeared to be any practical utility in so doing. And now the interest of the society in the aborigines is again strikingly manifested by the fact that the Rev. J. B. Gribble, who has charge of the Warrangesda mission, and who is now in England, has been recently invited to propose a plan by which that mission may be connected with the society. In view of the past and present difficulty of maintaining the Warrangesda mission, it is needless to dwell upon the value of such an arrangement if it can be carried into effect. The committee do not forget the many claims upon the members of the church for contributions towards the work to be done at our own doors, and for the heathen nearer our own home. They trust that if their supporters have in any degree overlooked these claims they may in the future be more fully recognised. But the committee are assured that 'the philanthropy of God' in the church can only be adequately developed by ever remembering that the field is the world."

The Bishop of Waipau, in moving the adoption of the report, gave a description of the formation of the society, and the work it had done since its foundation, and also gave instances of the good the society had done in India. One might travel for miles in India without coming across that scattered population that you would meet in other parts of the world. The people live more in villages, and consequently the work of teaching them is easier than if one had to travel about from house to house. In New Zealand the Bishop has an institution for the education of native clergymen. In his diocese there are at present 11 native clergymen. He recollected at a meeting once the king of one tribe came forward and threw down a

bundle of bank notes worth £600, and £200 he had already given brought up the magnificent sum of £800. He received a letter from a young clergyman in New Zealand, offering his service for the Church Missionary Society, and he was pleased to say he was now working with good results.

The Rev. Canon King seconded the motion, which was carried unanimously.

The following office bearers were elected for the ensuing year: President—the Most Rev. the Primate; vice-president—the Very Rev. the Dean; committee—the Ven. the Archbishop of Cumberland, the Revs. Canon King, Canon Moreton, J. D. Langley, R. Taylor, F. B. Boyce, J. Barnier, C. H. Gibson, the Hon. Alex. Gordon, M.L.C., Dr. Kyngdon, Messrs. H. E. A. Allen, W. Crane, R. Hills (hon. treasurer), Rev. Mervyn Archdall and Mr. C. R. Walsh (hon. secretaries.)

CURIOUS BIBLES.

Besides the "Breeches Bible," there are other issues renowned for curious misprints. There is "The Place Makers Bible." "Blessed are the place makers: for they shall be called the children of God."—Matt. v., 9. This extraordinary misprint occurred in the second edition of the Geneva Bible, published at Geneva in folio in 1561-2. The mistake was corrected, and, as far as I know, never occurred again. Again, there is "The Vinegar Bible." "The Parable of the Vinegar," instead of "The Parable of the Vineyard," appears in the chapter-heading to Luke xx in an Oxford edition of the authorised version which was published in 1717. The book was published by J. Baskett in imperial folio, and is said to be the most sumptuous of all the Oxford Bibles. The printing is very beautiful, and some of the copies were printed on vellum, but unfortunately the proofs were carelessly read, and the book printed by Baskett, was called "a basketful of printers' errors." The book is now prized on account of its typographical faults. There is, too, "The Wickèd Bible." This extraordinary name has been given to an edition of the authorised Bible, printed in London by Robert Barker and Martin Lucas in 1681. The negative was left out in the Seventh Commandment, and William Kilbourne, writing in 1659, says that owing to the zeal of Dr. Usher the printer was fined £2,000 or £3,000. In Laud's published works there is a copy of the King's letter directing that the printers be fined £3,000, but Dr. Scrivener, however, asserts, I know not on what authority, that the real fine was one of £300, inflicted by Archbishop Laud, "to be expended on a fount of fair Greek type." Only four copies of this scarce Bible are now known as the edition was destroyed, and all the copies called in as soon as the mistake was discovered. Dr. Scrivener declared that a copy existed at Wolfenbützel. This led to a search being made. No such English Bible was discovered; but a German Bible with the very same mistake was found in its stead. There is also "The Persecuting Printers' Bible." "Printers have persecuted me without a cause."—Ps. cxix. 161. The word printers instead of princes has given occasion for the above name. All we know of this edition is stated by Mr. Henry Stevens in the catalogue of the Caxton Exhibition of Bibles, where he says that these words were put into the mouth of Cotton Mather by a blundering typographer in a Bible printed before 1702. There is also "The ears to Ear Bible,"—"Who hath ears to ear, let him hear."—Matt. xii. 43. This adaptation to Cockney usage is found in an 8vo. Bible published by the Oxford Press in 1810. The same book contains a more serious blunder in Hebrews ix. 4: "How much more shall the blood of Christ who through the Eternal Spirit offered himself without spot to God, purge your conscience from 'good' works to serve the living God." And among others we may note "The Standing Fishes Bible." "And it shall come to pass that the 'fishes' shall stand upon it," &c.—Ezek. xlviii. 10. The word fishes is used for fishers in a 4to. bible printed by the King's printer in London, in 1806, and reprinted in a 4to. edition of 1815 and in an 8vo. edition of 1822.

* (CORRESPONDENCE.) *

EVENING COMMUNION.

(To the Editor of the Church of England Record.)

SIR,—The words of our good Bishop on the above subject, delivered at his primary visitation on 10th July last, deserve, I think, particular notice. They are: "as to the times of ministrations of the Holy Communion, surely all possible liberty should be given. I cannot hold 'fasting communion' as it is called, to have any right whatever to claim to be a law of obligation. While personally, wherever it may be, I prefer the early communion of primitive precedent, and while I regard evening communion in particular as an irregular variation from Church practice, which ought to show cause to justify itself. I think that the one question to be asked is, 'When, and how, can we best gather a full band of communicants in devout spiritual frame of mind, without scandal or profanation?' and that by the answer to that question our course should be determined."

Our Lord simply commanded the memorial of Himself for all the members of His church; and no consideration whatever should be allowed to limit the fullest and freest obedience to this His sacred command."

Before consideration of the Bishop's utterance, I think it will be admitted that our Lord left it entirely to ourselves as to the time; and our Church of England only requires that the time should be convenient. Our Bishop's views coincide, but he "prefers the early communion of primitive precedent," because perhaps he has been so accustomed; however, we of Australia I am convinced, prefer "the fullest and freest obedience to our Lord's sacred command," and while to our Bishop it may appear "an irregular variation from church practice," nevertheless communion in the evening by many Australians is considered a most fitting time, as it seems to be following in the very footsteps of our Saviour.

For the benefit of those who prefer Evening Communion and are not permitted in their Parish Church, I think a standing advertisement in your columns stating when there is Evening Communion at the Cathedral would be advantageous to our Holy Religion.

Yours faithfully,

H. S. S. BOND.

Elizabeth Bay, 20th October, 1884.

YOUNG PEOPLE'S SCRIPTURE UNION.

(To the Editor of the Church of England Record.)

DEAR SIR,—As I am leaving the colony on my return to London, it gives me great pleasure to tell you that the following friends have kindly undertaken to act as Honorary Secretaries for New South Wales, to whom all further communications should be addressed. Rev. J. D. Langley, St. Philip's Sydney; James Anderson, Esq., The Mint, Sydney; George Lewis, Esq., Ivy Bank, Upper William Street North, Sydney; John Kent, Esq., Marion Street, Leichhardt; Miss Hassall, Wentworth, Parramatta; S. Sinclair, Esq., The Museum, Sydney.

From any of these friends, forms for membership, cards of membership, and all information can be obtained.

My colleagues in London, the Central Committee, desired me to do all I could to forward the good work in the colony.

Owing to my unavoidable short stay, I regret I am leaving without having made the personal acquaintance of many friends, earnest workers in the cause; for the same reason I am unable to visit many of the Sunday and other schools where branches already exist or will be formed.

For the guidance of the Local Secretaries and for the information of those who, I hope, will come forward and offer to form branches and act as secretaries in unoccupied districts, I briefly state the duties of such secretaries.

Personally to seek to induce all young people and children to join the Union.

To such as express a willingness to join, to distribute the forms of application for membership.

To see that such form is properly filled up by the applicant.

To withhold the card of membership until such form is properly filled up and returned to them.

To enter the names, addresses, and ages and date of joining, of all members, in a book to be kept for the purpose.

To cultivate, as far as possible, the personal acquaintance of the members.

To enquire frequently, in a friendly way, if they are keeping up the reading. To encourage the members to persevere in the reading and to be constant in prayer for the "opened understanding" needed for the profitable reading of Scripture.

To introduce and transfer to other branches any members leaving their district.

To correspond occasionally with such members as may live at a distance or live in the country.

To urge the members to pray for a blessing on their fellow members and on the reading of the Bible.

To hold, if possible, monthly or quarterly meetings of the members and friends for a talk over, exhortation upon, or explanation of the portions read previously. In some cases the clergyman or minister of the church would readily take such meetings.

To urge the members always to carry the card in their Bibles. The Bible Society publish a Scripture Union Bible, with a pocket specially for the card.

To induce other earnest Christian friends to form branches elsewhere in the colony.

To always remember the Union is wholly unsectarian.

To give a distinctive name to their branch, so as to avoid confusion of branches.

To be frequent and persevering in prayer for much blessing on their branch and the members of the entire Union. To always remember that the end of all Scripture is "to make wise unto salvation through faith in Christ Jesus," and that the distinct aim of the Scripture Union is "to bring to present decision for Christ, and to feed and strengthen those who have eternal life in Him."

To send any interesting facts in regard to their branch or members to the Honorary Secretaries.

I would also remind the friends that the amount charged for the forms and cards, with postage, should always be sent with the application to the Honorary Secretaries, but as to carry on the work some additional funds will be needed, it is hoped friends will also from time to time send the Honorary Secretaries donations in excess of the mere cost of the card.

It will greatly increase the interest in the reading as well as make it more profitable, could the members be induced to subscribe to the little monthly letter (sample enclosed). Try what you can do in this; early next year Mr. Fuller, of George-street, will keep a supply of them, as also the cards and forms.

By no means entirely confine your branch to any particular church or school, but endeavour specially to bring into it young people and children who go nowhere, and are ignorant of the Scriptures. Cards for Schoolboys as well as Young People will be now published.

Should members lose their cards, encourage them at once to tell you this, so that they can have another and thus not lose the reading.

It will be a good plan in large schools (not Sunday schools) to encourage one of the boys to act as secretary (under yourself) of any branch formed at such school. I shall be personally glad to hear from any of the friends when in London; my address will be—the offices of the Children's Special Service Union, 48 Paternoster Row, E.C.

Asking your earnest prayers for increased and continued blessing on every branch of the Union, and desiring on your behalf a deepened interest in the present conversion to God of the children and young people of the colony.

I remain, yours in the happy service,

WILLIAM SHRIMPTON.

Sydney, 30th October, 1884.

THE CHURCH SOCIETY.—The Committee met on the 3rd inst., the Very Rev. the Dean presiding. On the proposal, having for its object to ensure the most systematic and regular payment of stipend, which had been referred to the Finance and Auxiliaries Committees, the following report was now made:—

"After considerable discussion it was resolved by the joint committees, to recommend that monthly stipends be paid on the first of each month in all cases in which such stipends shall have been previously guaranteed by the Churchwardens or other parochial authorities," to which was appended an expression of regret that the proposal had not been discussed at a more largely attended meeting of the Committee. It was resolved that the report be received and discussed at the next meeting of the Committee. The recommendation of the Trustees of the Superannuation Fund, as to the distribution of the Society's grant of £96 were adopted. The following grants were made; £8, grant No. 2 towards stipend parish of Broughton Creek; £30 towards interest on debt, and ground rent the parsonage S. Saviour's Redfern; salary for two months of a catechist at the Cataract Dam, Appin. The applications for grants on account of debt on the School Church, Narremburn and towards a parsonage at Marrickville were on the recommendation of the Finance Committee postponed. Applications for grants towards (1.) a School Church at Colo Vale; (2.) Mission-room, Windsor road, N. Parramatta; (3.) School-Church, Macdonaldtown; (4.) Rent of Mission Hall, Woolloomooloo and repairs to same; (5.) Clerical assistance S. Clement's, Marrickville, were referred for report to the Finance Committee. Notices of motion were given as follows (1.) for £10 towards expenses of a Clergyman on removal to his first cure; (2.) for £25 expenses services between Ryde, Peats' Ferry and the Hawkesbury.

BURWOOD.—On Tuesday, 21st Oct., Mr. W. Wright, of Drummoyn, laid the foundation stone of a church on a site given by Mr. Lennon, on the Trammure estate, at the Balmain end of Five Dock. The church will accommodate about one hundred and thirty persons.

On the evening of November 4th, Miss Hocter and her pupils gave a literary and musical entertainment in the Mission-room at Homebush. There were one hundred and forty people present, beside those who took part in the entertainment. Both parts of the entertainment did great credit to the zeal and ability of Miss Hocter and her young friends. The objects of the entertainment were twofold,—to draw the people of Homebush together, and to help to reduce the debt of £45 owing on the Mission-room. In both respects the effort was marked with success. The Mission-room is the centre of a little work for our Divine Master in this hitherto neglected district. There is an afternoon Sunday School and service. The latter is conducted alternately by Canon Noretton and Mr. Hocter, a member of the Lay Readers Association. Mrs. Hocter and her family show great interest and zeal in the work. Chiefly at the instigation of Mr. E. B. Deas-Thomson, a committee has been formed to undertake the erection of a church on the south side of the railway at Homebush. This is a work greatly needed, and it is cause for thankfulness that Mr. Deas-Thomson has become a permanent resident in the neighbour-

hood, and made a start in the good work. He and the other members of the committee will be thankful for aid from friends outside the district. At present there are not many members of the church there. They will need help. This work and that of the Mission-room on the north side of the railway are in harmony with each other.

POETS' CORNER.

EVENTIDE LYRICS.—II.

"Abide with us: for it is toward evening, and the day is far spent."

The light fades in the solemn eventide,
The day is wellnigh gone,
We lay our daily toils and cares aside
And linger near Thy throne;
Depart not with departing light,
But tarry with us through the night
In sweet communion;
And 'ere we lay us down to rest
Breathe holy peace in every breast,
And bless us as the two were blessed
Who supped with Thee alone.

Tarry with us, and give our darkened eye
To see Thee as Thou art,
Infinite in grace,—in power,—in sympathy—
God with a human heart,
Who suffered sorrow, shame, and scorn,
And ignominy's poisoned thorn,
And hatred's sharpest dart,
The dusky shadows grow apace,
The world withdraws its sordid face,
Come as of old, with cheering grace,
And never more depart.

We cannot tell Thee all our brooding care,
Or all our need reveal,
We can but bow our heads in silent prayer,
And look a mute appeal.
Unknown we met Thee by the way
When anguish on our spirits lay
And none seemed nigh to heal;
The quiet eventide draws on,
The long, long day is almost gone,
Oh! Saviour leave us not alone,
But tarry with us still.

Sydney.

VERITAS.

ROMANS VII., 23.

1. My God what war is this I wage!
Fighting in me two men I feel,
One Wholish, full of sacred zeal,
That Thou should'st all my thoughts engage;
The other, fired by impious rage,
Maketh me 'gainst Thy Law rebel.
2. One, with eternal joys elate,
Wisheth that I should hold of worth
Things sacred and of heavenly birth,
And all the rest as nothing rate;
The other, by his deadly weight,
Chaineth me down below to earth.
3. Alas, for peace where shall I go
With mine own self thus waging war?
I wish, but vain my wishes are;
I wish, but O most dreadful war!
The good I love I do not do,
And do the evil I abhor.
4. My God, O come and fill my heart,
And make me be at peace within,
Drive from me that vile man of sin,
And let me ne'er from Thee depart,
But grow in grace from day to day,
And 'It is well' in all things say.
5. O Father! put an end I pray
Within me to this cruel war;
O make me do the good I love,
And shun the evil I abhor.

K.

Sydney, September 30th, 1884.

THE PRIMATE'S TOUR IN THE RURAL DEANERY OF WOLLONGONG.

(From our Illawarra Correspondent.)

The settled church population in Bulli—which is, as is well-known, a very young parish—is not very large. Of the numbers of people connected with the railway work, the vast majority belong to the Roman Catholic Church.

Therefore the burden of financial responsibility is not after all lightened, but rather increased, so far as original church workers are concerned, by the influx of the navvies into the parish. Within the last two years 55 members of the church have been confirmed, and many others, some of whom were unable to be present last Wednesday, have another expressed their desire to be confirmed, at least, within another year.

The church at Wollongong is growing rapidly; a large number of miners is now employed at Mount Kembla. Another mine is shortly to be opened in the neighbourhood, while the old mines of Mounts Keira and Pleasant give employment to 200 or 300 men. There must be working in connection with the mines referred to about 500 men, besides women and children. As soon as the iron horse invades the garden of N.S.W., Wollongong and its environs will doubtless receive a much larger addition to its population. 47 candidates for confirmation received the laying-on of hands from the Primate on Wednesday last.

It might be mentioned that the Bishop of North Queensland held confirmations over 18 months ago at Bulli and Kiama, but not at Wollongong, Dapto, or Jamberoo. That accounts for there being a larger number of confirmations at the three last places than at the two former.

The Rural Dean, Mr. Ewing, has seen good work done in the parish during his long incumbency of 26 years or more. Dapto has not much improved of late years; once it was the abode of the leading gentry of Illawarra, and was much sought after as a country residence. At present most of the farms are in possession of servants of the original owners. The Roman Catholics are too rather strong in this parish, which includes Albion Park and Ananderra.

With the development of the mining industry in the district, Dapto should be now on the stepping stone to a new life, and greater prosperity than ever. Hitherto its staple industry has been farm produce.

The Osborne Memorial Church was consecrated on Thursday last, when 48 persons were presented for confirmation.

Jamberoo is an old parish with great capacities. Under an efficient organization, it should do great things. Nature has endowed it with a magnificent dowry in its splendid pastures and beautiful scenery.

There is a large population scattered over Shellharbour and Jamberoo. With the advent to the railway, and the opening out of coal mines, this district should be able to compete successfully in the race for wealth with its rivals further South. Kiama, an old township, is very conservative in its customs. Yet there is much to be charmed with in Kiama and its surroundings.

The views presented to one entering by the main road or into the harbour is an uncommonly grand one, and always greatly admired. Within the last year or two the Church of England, under the fostering care of the sturdy zealous pastor, has made great advances. The place of worship will soon require extension, whether in the way of transepts or a lengthening of chancel, may be hard to determine. It was thought at one time that a new building would soon have to be built, as the church site was fixed upon as suitable for the Kiama railway station. 41 candidates for confirmation were confirmed last Sunday, when the Primate preached three times in Christ Church, Kiama. The confirmation service was held in the afternoon. The last confirmation was held in December, 1882, as mentioned before.

Gerrington forms at present a portion of this parish, but will probably soon be with part of Broughton Parish Creek for formation into a separate cure.

St. Augustine's presented a very pleasing appearance on consecration day. The communion cloth (gift of M. Metcalfe, Esq.) tables of Ten Commandments, &c. (gift of confirmation classes of December 1882, opening day, and 1884), and skillfully worked text—"This is none other than the House of God," contributed, with other internal fittings, of excellent design, some time ago placed in the church, to brighten the effect of the ceremonial of the day. There is, however, amongst a few things required, a great need for a credence table. The lecturer answers the purposes of a pulpit. We understand there is in connection with the church a parish library.

As there is now a likelihood of a large increase to the, at present, small church population, an addition to the library is much required. Gifts of books are earnestly solicited.

The erection of a Vicarage will not be commenced by the church committee until balance of church debt, about £40, is struck off Loan Fund ledger; and even then they will require a generous and liberal stimulus from fellow-churchmen from without in order that they may prosecute this work with vigour.

TEMPERANCE.

THE DRINK TRAFFIC.

A short time since we published particulars of the "Drink Bill" of New South Wales. The Local Option League has now issued a paper (No. 4) on the subject which being of great interest we print in full as follows:—"The money spent in intoxicating drinks in this colony deserves earnest consideration. It has not been easy to arrive at the amount, as the prices charged vary in different places. A threepenny drink in Sydney becomes a sixpenny in many other parts, while in the far interior a shilling is sometimes paid. Enquiries have been made, an average has been struck, and the following bill for the year 1883 is approximate to the actual sum spent:—

Spirits—1,194,555 gallons at 35s	£2,090,471
Wines (imported)—267,657 gallons at 25s	334,571
Wines (colonial)—729,926 gallons at 13s	364,968
Beers (imported) in wood and bottle—1,591,113 gallons at 4s. 6d.	357,999
Beers (colonial)—12,029,503 gallons at 2s.	1,202,950
		£4,350,954

The population on 31st December last was 869,310. The expenditure therefore was 45 Os. 1d. per head, as against £3 12s. in the mother country in the same period.

This sum of £4,350,954, after deducting about £1,000,000 duty paid, was a direct loss to this colony. A large portion was sent out of the country to purchase spirits, wines, and beers, and which were no useful equivalents for the cash. The remainder went to maintain those connected with the manufacture and sale of intoxicants in the colony.

Labour rightly directed leads to wealth; but the labour in this case was what political economists would call "unproductive," and so lead to no wealth. What particle of benefit is left when a man has taken his glass of brandy? Such doubtless might be said regarding some other things consumed—but how trifling are they even as a whole when compared with intoxicants! The liquor, when drunk, is gone and nothing remains, except, perhaps, a muddled brain. Alcohol is not a food. Medical science will not admit it to be even a supplementary or incidental food. It is not a necessity, except probably as a medicine. It is used generally as a mere luxury. The labour, &c., connected with the traffic therefore brings us no good or useful result. The labour of the squatter and the farmer leads to the production of food, the builder provides dwellings, the storekeeper imports articles generally useful. Legitimate trades provide necessities for the people. Such cannot be said of the liquor traffic. In Sussex-street, in this city, there is a public-house called the "Labour in vain." Probably no more suggestive or truer name could be found for a public-house. The £4,350,954, less the duty, represents labour in vain, with national waste. The money might have been as profitably expended in fireworks.

The direct loss, however, is not the only one. Mr. William Hoyle has proved that the indirect loss may fairly be estimated in the United Kingdom as equal to two-thirds of the money spent. The proportion would be the same here. We may, therefore, put down the indirect loss to the colony last year as about £3,000,000. This would arise from the cost of vagrancy, crime, accidents, disease, premature deaths, &c., through intemperance; it would include loss of time by men while drinking, and when drunk, the idleness and incapacity generally induced by drink, also the lost labour of the paupers, vagrants, criminals, and lunatics. Nor must we forget the loss of time of those who deal with such, which include the magistrates, lawyers, gaolers, police, jurors, witnesses, &c. Drink and crime are so closely related, that with no intoxicants' expenses connected with police-courts would nearly disappear. Of course the moral evils and miseries are beyond calculation. It may be remarked, however, that some of the most difficult social problems of the day would not exist but for the drink traffic.

The total loss during last year, therefore—direct and indirect—in round numbers was the enormous sum of £6,000,000. If people drink as freely during the next five years the loss will reach £30,000,000, and in ten years £60,000,000. If we include interest and compound interest, and allow for increased population with its proportion of drinkers, the figures would be still more startling.

The great rival to every branch of trade is the public-house. Without national waste in liquor, all branches of true industry would be quickened. Merchants, shopkeepers, artisans, would all feel the benefit, and the magnificent resources of the colony would be developed with marvellous rapidity. The material prosperity would be such as to dazzle our sons, and make New South Wales without a peer anywhere on the globe. Our social and moral progress would keep pace with the material, and "righteousness and peace would kiss each other."

Thinking men! Philanthropists! Patriots! Statesmen! Shall matters remain as they are? Mr. Gladstone says full Local Option is "an essential of Local Government." Full Local Option, if granted to the people, would enable them to close the public-houses, and thus stop the enormous waste in their neighbourhoods. Opportunity to advance in material wealth would then be afforded, as well as to prevent the innumerable ills ever connected with the sale of intoxicants.

OWENTON, A PLACE WITHOUT PUBLIC-HOUSES.

The Central Committee of the Local Option League has received particulars concerning Owenton, in the State of Kentucky, where full Local Option is now law. The Secretary wrote to the authorities stating that it was understood that no intoxicants were allowed to be sold there, and asking what were the results? A reply was received from Mr. W. Lindsay, of the firm of Montgomery, Lindsay, and Botts, solicitors, Owenton. The questions with answers and other information courteously sent, were as follows:—

What is the population at present? Answer—about 1000.
How many Churches does it contain? Answer—two.
How many Schools, also, and teachers employed? Answer—Two Schools and four teachers.
How many lockups or gaols? Answer—one county gaol.
Number of magistrates, with amount of salaries? Answer—None for the town; one Police Judge, no salary.
Number of police and their cost? Answer—One policeman, no salary.
What is the annual amount spent in relief of poor? Answer—\$50.

Can you furnish us with your statistics of crime? Answer—Cannot.

Have you any asylums? Answer—No.
Is the sale of strong drinks prohibited? Answer—Yes.
To what extent has this prohibition affected drunkenness and crime. Answer—almost entirely.

Do you attribute to the absence of facilities for getting drink any improved state of morals as compared with other cities in your State? Answer—We decidedly do.

Under our law, whenever 20 voters will petition, a vote is ordered to be taken in the voting place where the 20 voters live; and if a majority so vote, it is unlawful for anyone to sell spirituous, vinous, or malt liquors in that voting place or district. At the expiration of two years, another vote may be taken, but the prohibition is still in force until a majority vote otherwise. Two years ago we voted for Local Option in this district, and the good resulting therefrom is almost incalculable. Before this we had three saloons, and they sold about 30,000 dollars worth of liquors per annum. We were accustomed to seeing fights almost daily. We had to pay our jailer about 200 dollars per annum for locking up the drunkards. Night was sometimes made hideous with swearing, shouting, and firing of pistols. Now, we have not seen a fight in our streets since we had Local Option. We have not paid our jailer one dollar—our citizens are never disturbed at night—and the 30,000 dollars, formerly spent in liquor, now goes to our merchants for food and clothing. Local Option has ruined the business of our Police Judge, Marshal, and Jailer; it has helped all other branches of business in our town.

WM. LINDSAY.

As a further practical illustration we print the following from Iowa where prohibition license law on 4th July last.

PROHIBITION IN IOWA.

The Des Moines (Iowa) Register, an able, influential journal published at the State capital, says:—"Very gratifying reports are received from all parts of the State of the success of the new prohibitory law. It is being enforced far better than even its friends hoped. A gentleman who has just come from Fort Madison says prohibition is a grand success even in that river town, and every saloon that occupied a rented building has been closed. One very marked and gratifying change has been noticed in the increased retail trade in groceries, provisions and the other necessities of life. Dealers report trade lively and cash plenty. During the first week of prohibition the sales at one meat-market in Fort Madison were just double what they had been in any previous week, and the increased patronage came from the men who had been the regular patrons of the saloon. The general report from all over the State is to the same effect, that retail trade has picked up wonderfully and that cash is more plentiful than it has been for months. Thousands of happy families as well as the shopkeepers appreciate the change, and those who have suffered at times for the necessities of life now find their wants easily and freely supplied. It will be interesting to note the effect of prohibition as shown by the day-books of the grocer, the baker, and the meat man. Their increased receipts will just about measure the amount of the saloon-keepers' losses.

GLEANNINGS: OLD AND NEW.

THE CANNINGS.

The statue of the late Lord Stratford de Redcliffe in Westminster Abbey is near those of George Canning, the statesman, and the Indian Viceroy, Lord Canning. Mr. Boehm, R.A., is the sculptor. The great diplomatist is in his robes as a Knight of the Garter. The likeness is thought excellent. The pedestal bears the following inscription:—

"In Memory of
A great Englishman,
STRATFORD CANNING,
Viscount Stratford de Redcliffe, K.G.
Born Nov. 4, 1786;
Died Aug. 14, 1881.

For Fifty Years

The Honoured Representative of his Sovereign
In Turkey and other Foreign Countries.

"Thou thirdest great Canning, stand among our best
And noblest; now thy long day's work hath ceased;
Here, silent, in our minister of the West,
Who wert the voice of England in the East." "TENNYSON."

THE LATE MARK LEMON ON SUNDAY OBSERVANCE.

A correspondent tells of a conversation he once had with the first and the best editor of "Punch" when travelling with him in a railway carriage. He spoke to Mr. Lemon about the ridicule often thrown in "Punch" upon those who uphold the sacredness of the Lord's day. He said he thought it not only irreverent, but against the best interests of the people. Mr. Lemon said "You will find nothing of the sort in 'Punch' lately, and I will tell you why. I got up a petition in favour of opening the British Museum on Sundays, and sent it to the printing-office to get signatures. To my surprise the foreman came to me and said, 'If you please, sir, do you press for the signing of this petition? for the men would rather not sign it.' 'What in the world,' I said, 'do they mean by that? Why, it's for their benefit we want museums open on Sundays?' 'Well, sir,' replied the foreman, 'the men think it would be the thin end of the wedge, and that other places of amusement would be opened, and before long workshops and offices, and every place, as on the Continent.' 'Now,' added Mr. Lemon, 'that petition was never signed, and the action of the men made a strong impression on my mind.' The reporter of this conversation says that Mr. Lemon never afterwards penned an unkind line against those who sought to maintain the observance of the Lord's day. His successor was not so considerate of the views of others. The present editor, we believe, belongs to a communion which does not hold strict views as to the Sabbath observance, but we hope he may act as honourably as Mr. Lemon did no question which mainly effects the interests of working men.

GENEROSITY AND JUSTICE OF YOUNG FRANCE.

In 1848 when Guizot had to fly from France on the downfall of Louis Philippe his son had gained the first prize at the College Bourbon, but the professors refused to give it. The two hundred fellow-students of young Guizot went to the professors demanding justice, and the authorities had after all to send the prize to him in England.

The Manager acknowledges with thanks the following subscriptions to October 21st:—

Mr. J. F. Downs, 7s. 6d.; Mr. M. Vaughn, 11s.; Rev. E. Smith, 8s.; Mr. Brakewell, 13s.; Mr. T. Dixon, 7s. 6d.; Mrs. Dibbs, 8s.; Mr. G. F. Lee, 7s. 6d.; Mr. J. Gardiner, 7s. 6d.; Mr. J. Williams, 7s. 6d.; Mrs. Steadman, 7s. 6d.; Mrs. H. Spencer, 7s. 6d.; Mrs. Goodwin, 4s.; Dr. Gibbins, 7s. 6d.; Mr. Hayley, 7s. 6d.; Mr. W. C. Weston, 7s.; Mr. W. A. Steel, 17s. 6d.; Mr. T. Forrest, 8s.; Mr. F. Gray, (Kiama) 7s. 6d.

Holloway's Ointment and Pills.—Coughs, Influenza.—The soothing properties of these medicaments render them well worthy of trial in all diseases of the lungs. In common colds and influenza the Pills taken internally and the Ointment rubbed externally are exceedingly efficacious. When influenza is epidemic this treatment is easiest, safest, and surest. Holloway's Pills and Ointment purify the blood, remove all obstructions to its free circulation through the lungs, relieve the over-gorged air tubes, and render respiration free without reducing the strength, irritating the nerves, or depressing the spirits. Such are the ready means of saving suffering when afflicted with colds, coughs, bronchitis, and other complaints by which so many are seriously and permanently afflicted in most countries.

FOR SALE "The Speaker's Commentary," Ten volumes, quite new for 48; which cost £12 10s.

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A CLERGYMAN'S WIFE is willing to take charge of two young ladies, age about 12 or 14; they would have the advantage of a first-class Governess with her daughter, and every home comfort.

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NOTICES TO CORRESPONDENTS, &c.

All communications of a literary nature should be accompanied by the name and address of the contributor—not necessarily for publication but as a guarantee of good faith—and should be addressed to the EDITOR. Those of a business character to be addressed—THE MANAGER—CHURCH OF ENGLAND RECORD, 172, PITT-STREET, SYDNEY.

All Subscriptions are acknowledged on the last page of reading matter. "Mission Field" crowded out, will appear in our next.

Notice to Subscribers.

Subscriptions for past year are now considerably overdue, and should be remitted to the Manager at this office.

THE CHRISTIAN EVIDENCE SOCIETY.

The formation of this Society will supply a want which has for some time been felt in Sydney, and we earnestly hope that the work which will be done by it, will prove its value. The large and influential meeting which was drawn together for its inauguration on Tuesday evening showed how wide an interest was felt in the subject, and the composition of the Society, embracing representatives of all the leading Protestant bodies, will we think impart to the Society a strength and power which no sectional Society formed for such an object could possess. It was very gratifying to witness the thorough heartiness by which the meeting was characterized, while at the same time the gravity of the questions which are to be dealt with by the Society was clearly appreciated.

There is one thing, however, which ought to be borne in mind. The originators of this Society have no fears for Christianity itself. He who founded it will take care of it, and of its progress in the world. It has ever had to encounter opposition, enmity and scorn from the world; and it will continue to meet them. Professing and declaring itself as the expression of the mind of Him who came to deliver us from this present evil world, and to bring us back to God, how can it expect that it will fare better? Antagonism there must be between good and evil, between truth and error, between the supporters of the one and the abettors of the other. There is nothing new therefore in the condition in which we find ourselves, except this—that those who are under the influence of error have grown more energetic and more bitter, and have made a greater stir, partaking in fact of the

spirit of the age in which we live, which is bustling, noisy and sensational.

Christianity, however, is too grand and mighty a thing to be moved by any such pretensions as are put forth thus. It stands erect in mid ocean, built upon the Eternal Rock—CHRIST; and with Him who is its author and its strength, laughs at the puny efforts which those who are its enemies put forth against it.

The object of such a Society as that which has just been formed is not therefore so much to defend the Citadel of Christianity as though it were in danger, as to enlighten and deliver from error those who are unhappily arrayed against the truth, or to preserve those from being entrapped in the snares of unbelief, who from ignorance or other circumstances are exposed to those snares. Much of the wide-spread scepticism of the day may be traced to imperfect information about the subjects on which the scepticism prevails. Much of it to the fact that those who are sceptical have never honestly inquired into the facts which surround those subjects, and to the investigations which have been made regarding them, by the most competent persons. There are also some who expect logical proofs to be adduced upon matters which do not admit of them; and they are determined not to be satisfied unless such proofs are produced.

The Society therefore proposes to include amongst its objects the dissemination of Literature which shall meet popular errors, and show their fallacy; give information which shall tend to enlighten the public mind; and to remove various misconceptions and entanglements of thought. It will embrace the delivery of lectures and addresses, and the use of such other means as may be thought likely to accomplish its essential design.

The formation of classes for the study of Christian evidence we cannot too highly commend. For by this means it will be training up an army of such as will know how anywhere to meet the foe, and to foil him.

If the future of the Society is to be indicated by the tone and spirit of the public meeting by its fairness and charity and consideration for those who are the subjects of error, we predict for it a career of much usefulness, and we rejoice that it has been launched under such favourable auspices.

EXAMINATION OF SUNDAY SCHOOL TEACHERS.

We observe that a conference of the members of the Sunday School Institute is about to be held to discuss the subject of an examination of teachers. We assume that as in England so here, it is only proposed to afford those who may desire to submit to such an examination an opportunity of doing so, and of obtaining such a classification as they may deserve. There is no thought, we understand, of requiring or even expecting all teachers to undergo an examination as a condition of their appointment.