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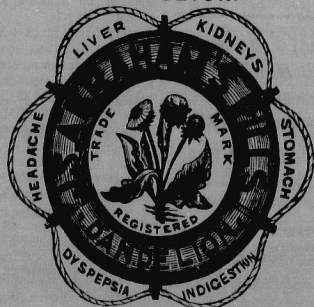
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of all kinds, also Nipple Improvers, Teats, Rings, Bottles,  
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other goods for the toilet, at New York and London  
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of the colony; or to any port in Queensland, Tasmania,  
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PUBLISHED MONTHLY.

VOL. III.—No. 35.

SYDNEY, TUESDAY, MAY 1ST, 1883.

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## CONTENTS.

1. LEADING ARTICLES—	PAGE.
The Church Buildings Loan Fund ... ..	225
The Results of Public School Teaching ... ..	226
2. In Memoriam ... ..	227
3. Church News ... ..	228
4. Notes of the Month ... ..	234
5. Notices of Books ... ..	236
6. Mission Field ... ..	236
7. Stray Notes ... ..	238
8. Correspondence ... ..	239
9. Temperance ... ..	239
10. English Mail ... ..	240

## NOTICES TO CORRESPONDENTS, &c.

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

All correspondents sending the names of six subscribers to the RECORD  
will be placed on the FREE LIST.  
Any subscriber not receiving the paper when due is requested to  
communicate with the Manager.

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

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

## NOTICE.

The Proprietors have decided to publish  
the "CHURCH OF ENGLAND RECORD"  
twice a month beginning in July. This  
decision has been arrived at in conse-  
quence of the success which has attended  
the paper so far, and the belief that the  
opportunities of dealing with passing  
events and disseminating Church intelli-  
gence should be largely increased.

Arrangements are being made by which  
the annual subscription will be but slightly  
raised viz: to Six Shillings per annum, and  
as a much larger circulation may be ex-  
pected the paper is likely to prove a better  
medium for advertising than even it has  
been in the past.

As the Proprietors undertake the whole  
matter solely for the good of the Church,  
and without any personal gain, it is confi-  
dently hoped that Church people in New  
South Wales and other colonies will exert  
themselves to obtain additional subscri-  
bers, so that notwithstanding the great  
additional expense the success of the  
paper may be continued.

## BIRTH.

BARNIER.—On the 18th April, at St. Barnabas' Parsonage, the wife  
of Rev. Joseph Barnier, of a daughter.

## THE CHURCH BUILDINGS LOAN FUND.

We hardly think that the members of the Church  
are yet aware of the great benefit which this fund  
will be to the Diocese, when it shall reach the  
amount which its promoters desire. Those who  
have had experience of the way in which such a  
fund operates in stimulating and encouraging  
Church building have all along been sanguine as to  
its success. But we know that others, who have  
had no such experience, have been doubtful and  
hesitating, and have either kept aloof, or given to  
it but a cool and nominal support. We hope to be  
able to show, before we close this article, that such  
persons have no need to doubt any longer, and that  
the fund is worthy of a much larger support than it  
has yet received.

The object of this fund is to assist parishes and  
congregations by loans, *without interest*, for limited  
periods, in the erection of Church buildings, or the  
liquidation of debts upon them after their erection.  
The money so lent is paid back by instalments at  
fixed periods, and if not so paid back at the time of  
its becoming due, a high rate of interest is charged  
as the penalty.

The origin of the Fund was a desire to com-  
memorate in some practical way, which should be  
beneficial to the Diocese, the completion of the 25th  
year of the episcopate of our late lamented Bishop,  
Frederic Barker. A meeting held in the Church  
Society's house early in December, 1879, presided  
over by Sir William Manning, passed a resolution  
affirming that it was desired that such a fund  
should be established, and associating it with the  
Bishop's episcopate. Several considerable sums  
were subscribed in the room, to which others were  
afterwards added. And within a period of about  
eighteen months it had reached something like  
£7000. We believe we speak accurately when we  
say that when all the payments of promised sub-  
scriptions have been made—which we understand  
ought to be before the close of the present year—  
the amount will be £8500. There will then be this  
capital sum possessed by the Church in this Diocese  
for assisting Churches in the way above described.

We are informed, however, by the Secretary of  
the Fund that some of the subscribers, having be-  
come more deeply convinced of the beneficial effects  
to be derived from it in all future time, have ex-  
pressed their readiness to continue their subscrip-  
tions. And we earnestly hope they will. Our  
object in this article is to shew how great a boon  
they would then help in conferring on the Diocese  
by raising the fund to an extent more commensurate  
with the ever-growing wants of the Church.

The loans which have been made since the Fund  
came into operation have been thirty. And the  
amount but £7720. The instalments which have  
been repaid up to April 1st of the present year  
amounted to £1145; and it is very satisfactory to  
be able to state that there are none overdue.  
Fourteen new Churches and School Churches have

been aided in their erection to the extent of £4025; parsonages to the extent of £1450; the enlargement of Churches to the extent of £1625; the rest in loans for schools, &c., in smaller sums.

The good done by such a fund is great indeed; it is far greater than can be estimated by the unreflecting. The loans made within the short time of its existence have rendered the building of several Churches practicable, which, without the help thus afforded, could not have been attempted. They have in other instances proved an immense relief to struggling parishes, and have placed them at comparative ease. And these efforts for Church extension have been encouraged and strengthened and rendered successful. The deliverance from a high rate of interest, which would otherwise be like a mill-stone round the neck, has enabled those helped to breathe freely, and to look forward to the termination of their indebtedness in a way that proves comparatively easy.

Then, let it be remembered that the capital is never diminished by the help thus rendered. It gives, but never loses by its giving. All comes back again, with the grateful thanks of those who have been benefitted. And they are able to report to others the advantages which they have themselves realized.

There are some who think—we have at least occasionally heard it argued—that it would be better to charge a small rate of interest upon the loans made. We think otherwise. The management of the fund costs almost nothing, and therefore does not detract from the sum total. And the boon is all the greater by being free from any addition to the sum lent. The accumulation gained by one per cent., which we have heard named, or even by two, is we conceive quite overbalanced by the consideration of the greater benefit bestowed without any percentage at all, upon the weak congregations which it is the design of the fund to help; and unless it can be shown that the fund is suffering loss by the present mode of operation, we hope the idea of even one per cent. will not be entertained.

We commend this Fund to the thoughtful consideration of our readers, and we venture to express a hope that an endeavour will yet be made to raise it to £20,000. Are there not some who could give their hundreds, as a thank offering to God for mercies received? Others who could give their tens? Others their fives? While the smallest amounts, given from grateful hearts, are no less acceptable in the sight of the great Giver of All.

#### THE RESULTS OF PUBLIC SCHOOL TEACHING.

A sub-leader in the *Sydney Morning Herald* of the 23rd April, on the results of the present system of Public School teaching, ought to be reprinted in large type, and sent to every parent in the community. The *Herald*, as it would seem, has made a discovery, and hence is "the trouble and the pain" expressed in the article. The *Herald* has at last, "by many striking examples, no less than general and daily observation," found out that, "there is something wanting in the childhood and youth of the colonies—something that a perfect system of education should supply." The habitual lack of respect and reverence—the occasional outbursts of cruelty and crime—the ghastly narrative of Tasmanian murders—the immeasurable wickedness and callousness of the Gippsland school-boy, who deliberately tried to wreck a railway train—the premature maturity in crime of the four twelve-year-old lads, who, in the streets of Melbourne, stuck up and robbed

their fellows,—these things have as it were with loud cry declared to the *Herald* that there is "something wrong." The *Herald* also notes, and we would add, rightly notes, other elements of mischief at work, less conspicuous but more subtle, which "work on and make no sound or sign—are in fact only to be discovered by close observation." This "something wrong" the *Herald* proclaims to be, the one want—"morality and discipline in teaching." What a confession to make after fifteen years' experience of a system of teaching, upon the completeness of which Sir Henry Parkes and his followers and many more who ought to have known better have continuously exhausted their powers of laudation, and in the faith of the efficiency of which the public has been content to spend its money without stint. But the confession does not end here. The *Herald* admits further that the system to which the colony is trusting for the education of its children is merely a *polishing* system, which has concerned itself too exclusively with an exterior surface while it has left all the inner depths of the child's nature untouched. One is inclined, however, to think that the details of precocious wickedness which have scared the *Herald* into these admissions must also raise some doubts as to even the *polishing* success of a system, which would seem to have nothing but polishing to recommend it. We ask our readers calmly to consider, supposing the confessions of the *Herald* to be justified by facts, and we believe that they are fully justified,—whether all, and more than all, that has ever been said against the present educational system is not fully warranted. No more tremendous indictment was ever preferred against men professing to guide public affairs than that by wilful or objectless blundering they have initiated and carried out a plan for the formation of national character which has omitted to impress *morality* upon that character—has failed even to impart to it a superficial polish—and has left untouched either for development or repression all the better and worse sides of the natures which have been brought under its influence.

So much for confession; now for the proposed reparation of the wrong done. The *Herald* suggests that this is to be accomplished by regarding "morality as a science of more importance than reading or writing," and making "the teaching of its elements compulsory in all the schools of the land." And by way of encouragement it is seriously affirmed that this teaching will be scarcely a difficult task, and that "rules of morality may be as clearly defined as rules of language and as easily impressed on the childish mind." Now, we hesitate not to assert that the idea thus put forward, if taken literally, is as wild a craze as ever emanated from the disordered brain of an inmate of Gladesville. Taken, however, as it may be taken, with readings between the lines, it is simply an admission that, subordinating every other study, we must go back to the good old way, teach the good old Book, and hope and pray that the Divine Author of that Book will bless the effort, and that the better and worse sides of child nature may be reached by influences which the best rules of morality will never exert, and the want of which all the surface polishing in the world will never be adequate to supply. The troubled and pained *Herald* tries indeed to find some relief by asserting that "mental and moral culture have been divided by fanciful and distinct lines." But who, we ask, made this division other than those the failure of whose efforts is now under admission? The School, writes the *Herald*, has been instructed to till one field, the Church the other. But who, we again ask, gave the instructions save Sir Henry Parkes and those who followed his misleading in this matter? The School, adds the *Herald* in momentary forgetfulness of its

pain and trouble, has done its work tolerably well, "but it has not been found sufficient." We however maintain that, on the *Herald's* own showing, the School has not done its work at all, but has failed, utterly and miserably failed. The *Herald* winds up this remarkable article by another assertion, namely, "that the Church, vexed at the denial of its actual supremacy in education, has to a large extent left its work in the Schools undone." This as a general statement, and as furnishing any explanation or excuse for the admitted failure, is simply untrue. The *Herald* must be well aware of the efforts made by all Christian denominations to do that which the present system of public school teaching has so conspicuously left unperformed, and that the great hindrance to the extension and success of these efforts has been caused by the confidence misplaced in the assurances of those who, if the article we have been noticing had been laid before them five years ago, would have denounced it as a libel, and as the work of some bigoted enemy of educational enlightenment and progress. Trouble and pain, as the *Herald* writes, no doubt there are. We boldly, and with very fair means of knowledge at our command, aver that the black picture exhibited by the *Herald* is a true picture, and that the present system of Public School teaching in the colony is largely answerable for its existence. The teachers in the Schools, however, are not in fault, far from it, and all honor be to the earnest efforts made by so many of them for the good of the children committed to their care. They are, however, the executive of a system which concerns itself with the exterior surface (the child's reading and writing), and pays little regard to the influencing of the better and worse sides of character (the child's religious or non-religious feelings). To conclude: The *Herald* has done well to wake from its own slumber, and to sound a cry of warning however dissonant and strange. And we would press upon our readers to render a loyal and generous support to any effort in the way of improvement which may be made by those whom this cry shall rouse to action. Of one thing we feel assured, that after past disappointment, that action will not assume the impossible, and if possible the utterly profitless, form of teaching morality as a science and treating this as a means of touching those inner depths of the child's nature which must be reached if character is to be formed.

E. Q.

#### → IN MEMORIAM ←

##### WILLIAM SKINNER WILSON.

In the death of the Rev. W. S. Wilson, not only the Diocese of Newcastle, but the Church in Australia, has sustained a loss which will be long and deeply felt. Possessed of qualifications, physical and mental, eminently calculated to secure the confidence, and to win the affection and respect, of all classes of his parishioners, he was an admirable and successful parochial clergyman; whilst in the Councils of the Church—in the General and Provincial as well as in the Diocesan Synods—his ability as a debater, and the sound practical good sense and thorough acquaintance with his subject which characterised his speeches, gave him a prominent and influential position. The interest he took in the Church's Missions to the heathen led him to devote much time and energy to the performance of his duties as secretary to the Executive Council of the Board of Missions, which was constituted, at his instance, by the first General Synod. Of this organisation it is not too much to affirm that he was "the life and soul." In the discussion of all church matters, whether in or out of the Synods, especially of the Education question, he took a leading part, being at all times ready by word and pen to defend the right, and to take the side of justice and truth. Though in his ardour he was occasionally betrayed into exhibiting somewhat of the *perfidium ingenium Scotorum*, he never made enemies of his opponents, for he never forgot that he was a gentleman and a Christian. His usefulness and influence were no less marked in the various relations of private life. A

thoughtful man, and a man of culture and refinement, as also one well informed on the leading subjects of the day, whether in science, religion, or politics, with a pleasant manner and address, his words had weight with the *educated* who, we have reason to know, often sought his advice and acted on it. The indirect influence, exercised on those who had the privilege of being his intimate friends, by the example of his patience and cheerfulness under a trying infirmity, and by the deep spiritual tone of his conversation when the discussion of matters connected with man's highest interests led to his opening out to them the very innermost thoughts and feelings of his soul, was not the least of the talents which he used to the glory of God. To the humble members of his flock he was ever kind and considerate, as well as generously open-handed; towards the young he was a true father and a faithful shepherd; and with the sick he was so sympathising and cheery that his complete deafness was scarcely felt to be a hindrance to his ministrations, although the possibility that it might be so often weighed heavily on his mind. One who knew him for twenty years, writes:—

"He was one of the best of our colonial clergy in my judgment—thorough and zealous-hearted, and unsparing of self in all his duties, and of an unpretending, but really sincerely holy life,—gentle and affectionate in pastoral and friendly relationship, and withal of excellent intellectual ability. It was really very remarkable how this to so great an extent overcame the difficulties of deafness, and how bright and cheerful he ever was."

We are indebted to a near relative of Mr. Wilson for the following particulars of his life:—

William Skinner Wilson, born on the 28th June, 1836, at Woodhead, Fyvie, Aberdeenshire, was second son of the Very Rev. Dean Wilson, of the Episcopal Church of Scotland, and grandson on his mother's side of the well-known Bishop Skinner of Aberdeen, Primus of that church. At an early age he was sent to a school, founded on very strict church principles, and for the education of youths intended for the Ministry, by the late Rev. Edward Monro, at Harrow Weald, Middlesex. Subsequently he studied at Trinity College, Glenalmond, under the wardenship of Dr. Charles Wordsworth, now Bishop of St. Andrew's, Scotland. From thence he went to Oriel College, Oxford, where in addition to success in graver studies he distinguished himself as an oarsman and athlete. He graduated in 1859. At the University he was instrumental in saving one of his fellow students from drowning. The result of his efforts on this occasion was a severe illness, which ended in loss of hearing to such an extent that it was feared he would never be able to undertake the duties of the Ministry. He therefore devoted himself to tuition; but in time his deafness seemed so to improve that, at the solicitation of his intimate college friend, the present Canon White of Muswellbrook, and in the belief that in a widely scattered colonial parish his infirmity would not so materially interfere with his usefulness as in a home cure, he was induced to offer himself for work to the late Bishop of Newcastle. He was therefore admitted to the diaconate in his father's church by Bishop Suther, on the 22nd of April, 1862, and shortly afterwards sailed for New South Wales. His first appointment in the colony was to assist the Rev. Richard G. Boodle at East Maitland. He was almost immediately, however, appointed to the newly-formed district of Cassilis and Merriwa, and was ordained priest by Bishop Tyrrell on the 31st May, 1863. The diocese in those days extended north and west, from the county of Cumberland to the uninhabited portions of Queensland, and the Cassilis parson, with his ear-trumpet, ranged out far beyond the present confines of the diocese down the Castlereagh, the Talbragar, and the Marthaguy. There was not a settlement, nor a station, nor a shepherd's hut, in all the district, where he was not known, and welcomed as he went baptizing, exhorting, preaching. Radiating from the parsonage at Cassilis, his journeys were long and arduous—in fact he lived in the saddle a bushman's life. He heard not the hum of the mosquito, the howl of the dingo, nor the crack of the stockwhip, but steering along in silent autonomy, obedient to the calls of duty and his heavenly master only, he was left full and active scope for his thoughts in the vast bush. During all this time, in addition to the synodical and diocesan work and writings, he edited the *Parish Magazine*, which for many years circulated largely through the diocese of Newcastle. More recently, he added to his labours abundant the duties of Secretary to the Board of Missions, which involved him in an immense amount of correspondence and other work.

In 1869 he married a sister of Canon White, a lady who proved in every way a "help meet" for him; and in 1871, he sailed on a visit to his native land in the ill-fated Queen of the Thames, which was wrecked on the South African coast. On this occasion, Mr. Wilson "won golden opinions" on all sides, on account of his indefatigable exertions for the safety and comfort of his fellow passengers. After a stay of some months "at home," he returned to Australia in 1872, and resumed charge of his old parish with renewed health and vigour. In 1875 his work began to tell upon him, and he was ordered to abstain from riding on horseback. He therefore took a short stay and rest on the tablelands of New England. Although often solicited to take a parish where the work would be lighter, he resolutely refused to leave the scenes where his name had become a household word, and

the old familiar faces whose voices through the ear-trumpet had become individually known to him. However, a subdivision of his parish was eventually made, which gave him a less area of duty, and which embraced, under the name of Merriwa, the extensive and rapidly increasing populations of Merriwa, Collaroy, the Goulburn river, Wollar, and Bylong; and to the settlements and stations scattered over all this extent of country, his buggy was seen continually going from the beautiful parsonage at Merriwa, by day and by night, and in all seasons and weathers. Early in January of this year he was laid aside by an attack of acute rheumatism, from which he had appeared to recover; but he suffered a relapse in March, and on the 31st of that month he fell asleep in Jesus. His remains were interred in "God's acre," adjoining Trinity Church, Merriwa, on Sunday afternoon, the 1st April, by Canon White, assisted by the Rev. C. M. Mills, of Denman, and T. D. Warner, of Cassilis, in the presence of a large concourse of mourning parishioners and friends.

## \* CHURCH NEWS \*

### Diocesan Intelligence.

**CHURCH SOCIETY.**—The usual monthly meeting of the committee was held on the 2nd April. The best thanks of the Society were, on a motion of Canon Günther's, which was carried by acclamation, tendered to Miss Harford for her contribution of £50, the proceeds of a sale of fancy work, the labour of her own hands. A grant of £70 was made towards the stipend of a curate at North Willoughby. The Rev. Canon King traced the origin and history of the Permanent Fund, and it was resolved to ask the Finance and Auxiliaries Committees to bring up at the next monthly meeting their report on the Legacy Monies, spoken of as deferred in their report of the 5th September, 1881. In his absence, Mr. Shepherd Smith's resolution in the matter of the Permanent Fund was allowed to stand over. In connection with the duties of the Organizing Secretary, a conversation took place as to the advisability or otherwise of continuing to pay the stipends of the clergy through the Society, and it was agreed that the question should be referred to the Joint Auxiliaries and Finance Committees for report. The consideration of the new bye-laws of the committee was postponed until the next meeting.

**DIOCESAN AND BOOK SOCIETY.**—The Committee met on Monday, April 16, at 4 p.m. in the Church Society's House. The Dean took the chair. There were present: Revs. Canons H. S. King and Günther. Dr. Corlette, J. D. Langley, G. N. Wood and J. B. B. and the Hon. C. Campbell, Messrs. O. Rolleston, A. Gordon, Uther and Elsworth. After prayer the minutes were read and the balance sheet, the latter showing a contra balance. The business at the depot reported as good; but it ought to be increased, considering the large supply of the best books kept in stock. A grant of £2 for tracts for distribution amongst the men on the water works, was made to Mr. J. Jones the catechist in charge of the Narellan district. The appointment of a successor to Mr. Ewer, who used to keep the books and receive the annual subscriptions of members, was discussed and the matter postponed for a month. A series of resolutions proposed by Rev. Canon Günther were discussed, but no decisive action was taken. They related to methods of circulating the books, principally those bearing on Christian evidences; employment of colporteurs; sending circulars advertising, &c. As the resolutions had regard to the action felt by many to be necessary, in view of the active propagation of infidelity, and as the Dean said he was about to invite the clergy to meet and take counsel in the matter it was agreed to wait for the result of such meeting of the clergy.

**CHURCH OF ENGLAND MISSION TO SEAMEN.**—We have received the following report of the Church of England Mission to Seamen for the past year, 1882-3. In forwarding it Archdeacon King wishes to express his gratitude to the friends, and to the Congregations who have so liberally assisted in supporting the work. And he would take the liberty of adding that there is required a constant supply of tracts (French as well as English) Bibles and papers, especially such as are illustrated, to enable the Missionary to carry on the work efficiently. Periodicals and books, which have been read and laid aside, would be very useful to him in replenishing the different ships' libraries; and might be left at Mr. Shearston's house, 3, Princes Street. An advertisement contains the names of the subscribers to the Mission.

#### Mr. Shearston's Report, 1882-3.

With feelings of devout thankfulness to Almighty God for having permitted us to labour in this field for another year, and especially for the evidences afforded that our work has not been in vain, we record for the information of our friends the work performed.

**Her Majesty's Ships.**—The ships of war on this station have been regularly visited while in port almost every day, and efforts have been made to promote godly living among the men, and in every possible way to do them good, Bible classes, lectures, addresses, temperance meetings, &c., being constantly sustained. Her Majesty's ships *Miranda*, *Beagle*, *Renard*, and *Sandfly* have had divine service performed on board regularly every Sunday morning during their stay in Sydney, and for the greater part of the year H.M.C.S. *Volunteer* has had full morning service also. These services have been hearty and earnest, and have been carried out in proper naval style, and in every instance the officers of the ships have been present. Each service is performed at the invitation of the Captain, who has also attended every service.

**Temperance.**—No work among sailors could be complete without a strong mixture of the temperance element, and our work in that

direction this year has been unusually brisk. Many of the finest petty officers and men in the service on this station have, by God's help, been saved from the blighting evil of strong drink and are now assisting in our efforts to some other. A branch of the Royal Naval Temperance Society and a Good Templars Lodge are in active work in every ship, and they are all doing an excellent work. The Captains and officers of the fleet, as a rule, give their hearty assistance to this branch of the work, and afford every facility for holding meetings on board and ashore when desired.

**Excursions.**—Each month the service allows "general leave" to the men, and as far as possible these "leaves" are utilised by the organisation of excursions into the country. Friends in our inland towns and villages invite the men, and the missionary makes the arrangements for meetings, &c., to be held during the trips. He also accompanies the party, which generally numbers 30 or 40. During the year, visits have been made to Bowral, Kangaroo Valley, Brodgrave Creek, and Nowra, in the south. To Bathurst and Spring Grove in the west; and to Armidale in the north. Much good is the result of these excursions; the men are kept away from the temptations of the city during their leave, and the younger of them learn that they can enjoy themselves most thoroughly without strong drink. The temperance work in the places visited, is also greatly helped by the sight of a stalwart body of men, who perform all the rough and toilsome duties of their lives without intoxicants. Through the kindness of the Government, the men travel free by rail, and our friends who invite them pay all other expenses; so that there is no outlay of mission fund for this part of the work.

**Foreign Men-of-War.**—Two ships of war of foreign nations have visited us during the year—one French, and one German. Twice a week, during the stay of the Frenchman, tracts were distributed through the ship, and 9 Testaments, and 37 Gospels of St. John, were given to the men, who expressed a desire to have them. The German man-of-war "Carola" remained here a considerable time, and our missionary soon became acquainted with the men. German tracts were distributed on board twice a week, and 21 portions of Scriptures were given away, and 7 copies of the New Testament and the Psalms sold at cost price to men who desired to purchase them. Before the ship left Sydney, the men were entertained at a tea meeting in the Temperance Hall. About 200 men accepted the invitation, and the Captain and several of the higher officers of the ship, and the German Consul were also present. The Rev. Dr. Corlette, presided; and the Revs. M. Archdall, C. F. Gamsey, and E. J. Sturdee, and A. Shadler, Esq. addressed the meeting. The men, through their chief petty officer, expressed their gratitude for the kindness manifested towards them. The thanks of the mission are due to the ladies and gentlemen who so kindly assisted on that occasion. Through the kindness of friends all expenses connected with this effort were defrayed without expense to the funds of the mission.

**Merchant Ships.**—The Ships of the Mercantile Marine trading to this port from the great "Orient P. and O. and Frisco" mail boats, down to the smallest coasters, in all about 1500 vessels, have been visited as often as possible during the year. Most of the ships are visited twice a week, both at the wharves and in the stream, and as many of them remain here for some time, they receive a large number of visits. At each visit some of the men are spoken to and invited to attend divine service in the churches of our waterside parishes, and it is pleasing to know that many accept the invitation thus given. Every ship's forecastle is, on arrival, supplied with a card notice of church services, and during their stay here tracts, illustrated papers, leaflets, &c., are at each visit left in the men's bunks, to be read after work hours. Men found sick in their bunks are read and prayed with, and when necessary, their bodily wants are also attended to. Merchant seamen in hospital are regularly visited; and as they feel their isolation most during illness, they are thankful for the attention. The pledge of total abstinence has been given to 73 merchant seamen during the year, and the men generally are warned against the dreadful body and soul destroying places which exist for the ruin of sailors, round about the wharves. The Messageries Maritimes Company, which has started its boats during the year, opens a new field of work; and we now require a constant supply of French tracts, &c., to keep it going. Testaments and portions have been given or sold to Danish, French, Dutch, German, Chinese, Norwegian and Swedish sailors, in all 19 copies. English and American seamen have bought 8 Bibles at cost price, and 23 copies of the New Testament have been given to others. Prayer and Hymn books, kindly sent us by friends, have been given away freely, but with discretion.

**The Monthly Letter.**—The "Blue Back," as our Monthly Letter is called by the men, is regularly published, and is issued to each ship for distribution on the first Sunday in the month. It is edited by the missionary, and consists of a plain gospel letter, neatly bound in a blue cover. It contains a monthly calendar with a daily text. Its pages are well supplied with temperance matter, poetry, &c., and made as interesting as possible. It is much appreciated by the men. So great is the interest felt in this part of our work by our naval friends that they make great efforts to defray the cost of publication by their own subscriptions. One ship's company—that of H. M. S. *Miranda*—contributed £8 10s. during the year. The men look for the "blue backs" from month to month; and there is abundant evidence that they are carefully read, more especially when the ships are away at the islands and cannot be reached by any other means. The expenses are met by voluntary contributions, assisted by a small grant from the funds at the disposal of the Treasurer.

**The Sailors' Home.**—The "Goodenough" for the navy and the Merchant Sailors' Homes are places of deepest interest to us, and all that can be done by the mission to improve them and make them more "homelike" is done.

**The Shipping Office.**—The number of seamen shipped at this office during the year amounted to 13,063; and as these men have to pass through this office, and have to wait about in a large room, the mission has endeavoured to turn the circumstance to account, and

to keep the long table in the centre of the waiting-room constantly supplied with sound literature, of which the men generally avail themselves. There is at this place also an opportunity not found elsewhere for meeting with men, and we make the best use we can of it.

**Christmas Cheer.**—On Christmas morning, through the kindness of friends—among whom the Right Rev. the Bishop of Melanesia was conspicuous—a basket of fruit, a bouquet of flowers, and a Christmas Card, were placed in every mess in each of H.M. ships in port, and also, as far as possible in the "Boys House" and forecastle of the merchant ships at the wharves; and by the bedside of every sick sailor in the hospitals. Much gratitude was expressed verbally, and many letters of thanks were received from the men in the ships; but the gratitude of the sick men was most affecting; especially was it so with the foreigners, who in some instances gave vent to their feelings in tears.

**Home Work.**—The residence of the missionary, 3, Princes Street, is a general house of call for the men, and a quiet work goes on there continually. Individual contact with men is very helpful to Christian work of any kind; but more especially is it the case in this. Seamen and apprentice boys come for conversation, often to tell their joys or sorrows, especially after the arrival of an English mail, when they feel the need of a friend with whom to talk over the contents of their letters. Some go there to write their letters, and many for advice, &c. There is always a warm welcome for every seaman, and every effort made to make them feel at home.

**Our Boat.**—Since last report was issued our mission has had a boat built for the use of the missionary, and it has been found of very great service. It is a stout built skiff, fitted with mast and sails, and a stern locker for papers, books, &c. A badge on the bows bears the southern cross, and the initial letters C. E. S. M. The mission is indebted to the Rev. Wallace Mort, M.A., for his kindness in collecting the money for this purpose.

**Darlinghurst Gaol.**—As stated in our last report, a service for sailors is conducted in the gaol on alternate Friday afternoons, and most of the imprisoned seamen attend.

**SUNDAY SCHOOL INSTITUTE.**—The annual meeting was held at the Church Society's Rooms on the evening of the 2nd April. The Vicar-General, Dean Cowper, in the chair. The annual report was read by the Secretary, Mr. A. W. Green. From this document it appears that the work done in the Institute during the past year has been satisfactory. It now numbers 70 subscribing members, and 17 affiliated schools. The financial statement, showing £18 16s. 2d. receipts, and £13 4s. expenditure was read by the Treasurer, Mr. John Clarke. The Rev. Mervyn Archdall moved that the report balance-sheet be adopted and circulated. He pointed out that, as the Denominational day schools had almost ceased to exist, the work of the Sunday school would now be more important than it had hitherto been, and said that the literature of that Institution commended itself to his mind, because it contained sound church doctrine. Another advantage of that Institute was that of bringing the teachers of the different schools to feel that they were united in a certain work, and of causing them to exercise a certain *esprit de corps*. He was anxious that the true position of the Sunday school should be realised by both the clergy and the laity. The Sunday school was not in *loco parentis* or in *loco pastoris*. It was not to take the place of parental authority, which was the natural course by which children should be trained. He spoke of the desirableness of securing the active support of educated laymen in prosecuting Sunday school work, and of having periodical examinations for teachers. The resolution was seconded by Mr. Alexander Gordon, and was carried. Rev. T. B. Tress proposed, Mr. Raymond seconded, and it was resolved,—"That the following be the officers and committee for the current year"—President, the Bishop of the Diocese; Committee, the Very Rev. the Dean, Ven. Archdeacon, Revs. Canon Günther, E. G. Hodgson, A. Yarnold, T. B. Tress, M. Archdall, A. W. Pain, E. J. Sturdee, Mr. F. W. Uther, Dr. Beatty, and Messrs V. W. Giblin, J. Marshall, T. Moore, J. Bardsley, J. Clarke, A. W. Green, and C. R. Walsh; Secretary, Rev. E. G. Hodgson; Treasurer, Mr. A. W. Green."

**INFIDELITY.—MEETING OF THE CLERGY.**—A most numerously attended meeting of the clergy was held, at the invitation of the Vicar-General, in the Church Society's house, on Monday afternoon, the 23rd of April, for the purpose of discussing what practical steps can be taken by the clergy to check the spread of unbelief. After prayer, the business of the meeting opened with a brief and lucid address from the Vicar-General explanatory of its objects. Discussion having been invited, the meeting was addressed by the Archdeacon of Cumberland, the Revs. Dr. Corlette, Canon Moreton, C. Baber, Mervyn Archdall, C. Gamsey, E. C. Spicer, G. N. Wood, and J. D. Langley. Finally it was moved by the Rev. M. Archdall, seconded by Canon Stephen, and carried, "That this meeting is of opinion that some additional action should forthwith be taken by the church in this diocese to meet the assaults of unbelief, and to arm the members of the church against them."

On the motion of the Rev. A. Yarnold, the following committee was appointed to consider what the additional action resolved to be taken should be, and to report at a subsequent meeting:—The Archdeacon, the Revs. Dr. Corlette, M. Archdall, E. C. Spicer, A. L. Williams, W. H. Sharp, J. D. Langley, J. W. Johnstone, C. Baber, and the Archdeacon to be convener.

The following clergymen were present at this meeting:—The Dean, the Archdeacon, Canons Stephen, King, and Moreton, Revs. J. W. Johnstone, J. N. Manning, T. Holme, C. Baber, Dr. Corlette, H. H. Britten, J. B. B. Tress, G. N. Wood, J. D. Langley, T. B. Tress, F. B. Boyce, C. Gamsey, A. Yarnold, M. Archdall, A. W. Pain, A. L. Williams, W. H. Sharp, J. Hargrave, S. S. Tovey, E. C. Spicer, O'Reilly. Letters excusing unavoidable attendance were read from Canon Günther, C. F. Friddle, and Dr. Barry.

**CLERICAL MEETINGS.**—The Meeting at the Deanery was held on the 9th of April. The Vicar-General in the Chair. The portion of Scripture read and considered was 2 Tim. III. 1-9. The Evangelistic Missions.

The Country and Suburban Clerical Society met at St. Paul's Parsonage, Sydney, the Rev. Canon Stephen in the Chair. The first sixteen verses of Acts, XXI. were read and considered before dinner, after which Mr. Yarnold's paper, read last meeting, on the best way to reach the masses was further discussed. The Rev. Canon Hinton King, when the time came for the introduction of general subjects, briefly brought under notice the present position in the Diocese of incumbents, in relation to the employment of curates or assistant ministers. At the request of the Brethren, the Canon undertook to read a paper on the subject at the next monthly meeting, which will be held on the fourth Monday in May, at St. John's Parsonage, Ashfield. The extreme inclemency of the weather was the cause of many clergymen being absent from this meeting, who had written to accept Canon Stephen's hospitality. Those present were Canon King, and the Revs. Dr. Corlette, C. Baber, A. Yarnold, M. Archdall, H. H. Britten, J. N. Manning, F. B. Boyce, and R. Raymond King.

**MEMORIALS.**—During the past month meetings have been held by their respective friends to take steps to raise memorials to the late Canons Walsh, O'Reilly and Smith, and the Rev. Thomas Hayden. The meeting at St. John's, Darlinghurst, was held on the 12th April, Mr. M. H. Stephen, Q.C. in the chair, who stated, as we learn from the *Herald*, that the parishioners were invited to talk over the subject more in a conversational than in a formal manner. Several suggestions had been made in view of initiating steps for perpetuating the memory of one who had so long and faithfully laboured for the parish, some were present, who remembered when Mr. Hayden came amongst them, when the services of their church were conducted in a very small schoolroom; in fact, the building in which they were then assembled. Mr. Hayden commenced the school with eight scholars and worked the number up to over 400. In the education of the young folk he always evinced much interest. The spacious church of St. John's was in a great measure the outcome of his zeal, and must have required not a little of his time and energy. Then the parsonage was, under his regime, begun and successfully completed. All these works told of his industry and perseverance; to say nothing of the several parochial associations for the relief of the poor, his time was fully occupied in works of mercy. It would be a reproach to them if, after the twenty-five years of service, Mr. Hayden's name were allowed to be forgotten. He was sure tangible proof would be given that his work was not in vain, and that a liberal contribution would be made for the object they had assembled for. Several suggestions were made and discussed. Finally on the motion of Mr. J. R. Street, it was resolved that a substantial memorial be erected in a prominent position as a memento of the valuable services which Mr. Hayden had rendered to the parish, the balance if any to be devoted to the family, if Mrs. Hayden would accept it. A committee to carry the resolution into effect was appointed, and £180 was subscribed in the room.

On Monday evening, the 2nd April, a meeting of subscribers to the Fund for erecting a tablet to the memory of Canon Smith, and handing over the surplus to his family was held in St. Barnabas school-room; Mr. John Barnett in the chair. The treasurer reported the sum contributed to be £222, which, deducting a donation to Mrs. Smith, and the expenses incidental to the movement, would leave £156 at the disposal of the committee. It was resolved to erect a memorial tablet in the Church, as well as a monument on the late Canon's grave, and to hand over the balance to his widow for the benefit of herself and children.

On the 10th of April a well attended meeting of the friends of the late Canon O'Reilly, was held in St. Philip's School; the Vicar-General, Dean Cowper, in the chair. The Chairman having stated the object of the meeting and dwelt upon the faithful services rendered by the deceased to the Church in the diocese, the following resolution, proposed by the Rev. Canon Stephen, and seconded by the Rev. Joseph Barnier, was unanimously carried:—"That, in view of the late Canon O'Reilly's long and faithful services to the Church in Australia and more especially to the parish of St. Philip, this meeting resolves to form some permanent memorial in recognition thereof." On the motion of the Rev. J. D. Langley, seconded by Mr. H. E. A. Allan, a committee was elected to carry out the foregoing resolution: Dr. Houston being appointed treasurer, and Mr. F. R. Strange, secretary. The various speakers were very warm in their eulogy of the services of the late Canon, and the earnestness in the movement of those present was testified by the sum of £102 collected or promised in the meeting.

Two or more meetings of a more private character than those just recorded have been held of Canon Walsh's friends, the result of which will be the erection of an appropriate memorial in Christ Church; and, if the funds raised will permit, the partial endowment of the parochial schools which were so dear to him, or, at any rate, the formation of a scholarship or exhibition in connection with them to bear his name.

**PRESENTATIONS.**—The following clergymen have received testimonials during the past month:—The Rev. P. R. S. Bailly, of Hunter's Hill, as an Easter offering, a purse of fifty-four sovereigns. The Rev. John Spear, of Macdonald Town, a purse of sovereigns at Easter.

The Rev. A. C. Corlette, assistant curate at St. John's, Darlinghurst, a purse of sixty sovereigns—an Easter gift on his leaving the parish; also a gift from the Sunday-school children.

The Rev. S. S. Tovey, curate of St. John's, Darlinghurst, on his assuming the office of Organizing Secretary of the Church Society, a silver teapot from the teachers, and a handsomely bound copy of the Parallel New Testament from the children, of the Sunday-school.

The Rev. Robert Taylor, of Newtown, received an Easter offering from his parishioners of £70.

The Rev. F. B. Boyce, of Pyrmont, a purse of sovereigns at Easter.

## Parochial Intelligence.

**EMU.**—The following gentlemen were elected Churchwardens on Easter Tuesday: Dr. Duncan, clergyman's warden; Mr. Bradley, trustee's warden; Mr. J. Walker, people's warden. **CASTLEREAGH.**—Mr. J. D. Single, clergyman's warden; Mr. Yeomans, trustee's warden; Mr. Atley, people's warden.

**PROSPER.**—The following have been elected wardens for the year: Trustee's, Mr. W. B. Campbell; people's, Mr. Geo. Thos. Smith; clergyman's, Mr. R. Crawford. **SEVEN HILLS.**—Peoples, Messrs. P. A. Pearce and James T. Luke; clergyman's, Mr. Matthew S. Pearce. **BLACKTOWN.**—Trustee's, Mr. Alfred B. Campbell; people's, Mr. Charles Tamsett, jur.; clergyman's, Mr. James Houghton.

**ALL SAINTS, WOOLLAHRA.**—On Saturday afternoon, the 7th of April, at 4 o'clock, a Choral Service was held in this beautiful Church—the enlargement of which has just been completed—in aid of the organ fund. A large choir was brought together for the occasion, consisting of representatives from several of the Sydney and suburban choirs, and of a few ladies who had kindly volunteered their valuable services. The number of voices, exclusive of the ladies, was eighty. There was a large congregation. The specially selected Psalms were the 132nd, 132nd, and 150th; the service being Arnold in A. The Processional and Recessional hymns were—"Through the Night of Doubt and Sorrow," and "Onward Christian Soldiers." The Anthem—"Thou didst not leave his soul in hell" with the chorus "Lift up your heads," and the Hallelujah Chorus from the Messiah, were sung during the service, the solo in the Anthem being exquisitely sung by the Rev. Dr. Ellis, who acted as precentor, and was ably supported in his office by Mr. Montagu Younger of the Cathedral, and Mr. Hughes, the organist of All Saints, who officiated at the organ, and displayed to the best advantage the power, and yet the sweetness of this instrument. The lessons were read by the Rev. H. Wallace Mort, the incumbent, and by Canon Stephen; and a very earnest sermon was preached by Canon Selwyn, of Newcastle. The following clergyman took their places within the sacristy in addition to those already named: The Revs. G. N. Wood, Thomas Lorton, C. Pridde, John Blomfield, Stanley Mitchell, E. M. Salinieri, Dr. Corlette, Wm. Hough, Alfred Yarnold, Robert McKeown. The organ was built by Messrs. Foster and Andrews, of Hull, at a cost of £1250.

**GIRLS' FRIENDLY SOCIETY IN NEW SOUTH WALES.**—The usual Monthly Central Meeting of Associates was held at the Diocesan Registry on April 4th. Present: Mrs. Beaumont, Mrs. A. Cook, Mrs. Dove, Mrs. Gard, Mrs. Holdsworth, Mrs. Holmes, Mrs. Hough, Mrs. Stanley Mitchell, Mrs. A. Stephen, Miss Allwood, Miss A. Adams, Miss Cook, Miss Greville, and the Central Hon. Secretary, Mrs. A. Stephens presided and opened the meeting with the Associates prayer. The minutes of the last meeting were read. The Head of the "Home of Rest Department" gave an account of the sale of work held in St. Andrew's school room, Pitt street, on Wednesday the 28th of last month in aid of this department. Contributions of work and articles for sale had been sent from 16 branches, viz., Bowral, Darlinghurst, Glebe, Holdsworth, Leichhardt, Newtown, Manly, Petersham, Randwick, Redfern, Surry Hills, Sydney (St. James and Christ Church), Waverley, and Woollahra, the work being almost entirely that of the members. Money had been sent from five branches which could not send work, viz., Bathurst, Parramatta, Richmond, St. Peters, Sydney (St. Andrew's). About 200 persons came during the afternoon and evening. Nearly all the refreshments were given, a large donor being Messrs. Stanley and Son. The Associates sold. The Drum and Fire band of St. James kindly offered their services and played several pieces during the evening. Leaflets giving an outline of the work of the Society and of this department in particular were given to all entering the room. 425 worth of things were sold. About £10 was received in money including that taken at the door. Sixpence admission having been charged. Mrs. Stephens said as the expenses incurred had not yet been paid, she was unable to give the exact amount; and also that as many things were left unsold, she proposed having a sale shortly in St. Paul's school-room for a few friends and members. The room had been prettily decorated, and outside the door a banner was displayed with these words on it: "Girls Friendly Society, sale of work in aid of Home of Rest Fund." The Head of the Literary department said that Friendly Leaves for January had arrived last month and been sent to all members who had subscribed for them—a New South Wales page being sent with each copy. This page contains, besides local news, notices of "Homes" in Sydney for members in business and for members in service who may need them, as also advertisements for members needing employment. It was resolved "That all necessary expenses of transit of books, &c., for the establishments of G. F. S. depôts in country places should be borne by the Central Fund."

**G. F. S. Register Work.** In connection with this department a "Card of Merit" was agreed upon to be given to every member who remained two years in the same employ whatever that might be, and a further award for remaining four years in the same employ. Information respecting these Cards of Merit can be obtained from the Head of this department. Associates are requested to take notice that all communications regarding the G. F. S. Savings Fund must be sent in future to Mornington Terrace, Riley street, Surry Hills, as the Head of this department has left 27 Miles street. Mrs. Gordon mentioned that the Immigrants by the "Nerbudda" had been visited at the depôt on the 31st of last month, and about 30 leaflets for Immigrants given them. Several expressed their intention of joining the Society. One instance was given by the Hon. Sec. of the loving care of the Society which followed a member from her English home to this colony with a letter of commendation; and, though the member was only a few days here, still followed her to Victoria commending her to the G. F. S. in that colony. The hon. treasurer's quarterly balance sheet was presented, which showed a sum of £41

18s. 10d. in hand. Two Associates joined during the month of March, Miss M. Stephen, for St. Paul's, Redfern; Miss L. Hogg, for St. Barnabas, Glebe, also two hon. Associates, Miss Salisbury, for All Souls, Leichhardt, and Miss Ross for St. Thomas, North Shore. The meeting was closed with the Benediction.

**ST. BARTHOLOMEW'S, PYRMONT.**—At the annual Easter meeting the Churchwardens appointed were Messrs. S. B. Baley, John King, and Captain Knight. The accounts submitted showed that the income from the three sources of offertory, pew rents, and stipend subscriptions, had increased during the year on the whole by one-fourth, and that the debt on the Church Enlargement Fund had been reduced by £1100. Mr. John King, on behalf of the parishioners, presented a purse of sovereigns to the incumbent. It was decided to procure an organ for the church. The harmonium in use had done duty for twenty-five years, and had been second hand when purchased. It was anticipated that the total cost of a new instrument, suited to the church, would be about £200.

**NEWTOWN.**—St. Stephen's Young Men's Institute. The 4th annual meeting was held on the 10th ultimo, when a fair number of members attended to receive the annual report and balance sheet. It is satisfactory to find that this adjunct to the parish work of Newtown is not only prolonging its existence, but engages in a very useful work, which provides ample exercise for the spiritual, as well as the intellectual and physical powers, of all who take advantage of its varied resources. The only regrettable portions of the report for last year are that the average attendance throughout the year showed a very slight decrease on that of the former year, and that the number of newly-elected members was smaller than formerly. In all other respects the report spoke very cheerfully, and pointed to some encouraging signs. Throughout the year a Bible class had been held, and for some months past a prayer meeting was held on the Monday evening. These meetings were very fairly attended by members and other persons. The Literary and Debating class, held under the control of the Local Government branch, had drawn together large attendances, and throughout the year not the slightest difficulty was experienced in obtaining a quorum, the result being that every meeting set down on the programme was carried out with a regularity and punctuality seldom known in such a class. The means of improvement adopted at these meetings were principally debates, readings of the M.S. Magazine, lectures by members, &c. The work in connexion with these meetings was readily undertaken, and a good programme was provided each evening, about 50 such meetings were held during the year. An Elocution class had been carried on for a large portion of the year with very gratifying results. Public entertainments had been given, such as a winter concert, and an industrial exhibition. These were well attended, and greatly appreciated by the public. The number of volumes in the library had been increased to about 350. A manuscript magazine had been issued monthly throughout the year, and a Christmas number containing three original Australian tales was produced. A good supply of newspapers and periodicals was provided, and material for chess and draughts, as well as a horizontal bar, were available for the use of members. Financially, the past year showed a great improvement on the previous one. The Board in closing their report, asked the members to join with them in thanking God for the success that had attended their efforts, and in seeking His guidance in the incoming year. Votes of thanks were given to retiring officers, and the new Board of Management was then elected. A stained glass window to the memory of the late Bishop of Sydney—who was patron of the Institute—had been erected by the members in St. Stephen's Church.

**ALL SOULS' CHURCH, LEICHHARDT.**—We were only able to give a short notice of the laying of the chief stone of All Souls' Church, Leichhardt, as the ceremony took place just at the time of publishing the last number of the Record. We are now glad to be able to state that the ceremony passed off satisfactorily. There was a large attendance both of the clergy and laity. Among the former we noticed the Very Rev. the Vicar-General, Rev. Charles Baber, Rural Dean; Rev. T. Holme, Incumbent of All Souls; Rev. M. Archdall, M.A.; Rev. J. W. Johnston, M.A.; Rev. H. W. Mort, M.A.; Rev. John Vaughan, Rev. E. M. Salinieri, Rev. W. S. Newton, M.A.; Rev. E. Smith, B.A.; Rev. Canon Moreton, Rev. Archdeacon Dunstan, M.A.; Rev. W. B. Usell, Rev. E. D. Madgwick, Rev. E. I. Sturdee. The clergyman having put on their spurs in the school church, walked in procession, headed by the choir, through the south doorway of the new building, on to the floor of what will be the principal vestry of the new church, the position of the corner stone being the north-east angle of the building. The 806th hymn of church hymns was then sung, and the first portion of the service was read by the Incumbent. He was followed by the Rev. Charles Baber reading the lesson, and then the Vicar-General read the prayers to the laying of the stone. At this interval Mr. John Kent, churchwarden, presented the Hon. Charles Campbell with a silver trowel and mallet. The Rev. T. Holme placed in the cavity of the stone a tin case containing a copy of the Sydney Morning Herald, Evening News, Churchman, and Record, together with coin of the realm and the following document, a copy of which was read to the people assembled:—

"The chief stone of the New Church of All Souls, in the parish of Leichhardt, and in the County of Cumberland, was laid by the Hon. Charles Campbell, M.L.C., on Saturday, the 31st day of March, A.D. 1883, being the 46th year of the reign of Her Most Gracious Majesty Queen Victoria."

"The Right Hon. Lord Augustus William Loftus, G.C.B., being Governor and Commander-in-Chief of the Colony of New South Wales."

"Bishop of Sydney and Primate of Australia and Tasmania vacant. The Very Rev. William Macquarie Cowper, M.A., Vicar-General."

Dean of Sydney and Archdeacon. William Madge, Esq., Mayor of Leichhardt. Rev. Thomas Holmes, Incumbent of All Souls. Messrs. John Kent, Robert Graham Breillat, and John Parry, Churchwardens. Messrs. John Kent, Robert Graham Breillat, John Garsed, and Richard Mitchell, Building Committee. Messrs. E. T. Blackett and Son, Architects. Messrs. Thackery and Son, Contractors.

"Estimated cost of land and buildings, £5000; amount of present contract, £3900; amount of subscriptions to date, £2005. Work seriously taken in hand on the day of humiliation and prayer for rain, Thursday, 19th October, 1882. Population of the parish 4500 souls; estimated number belonging to the Church of England, 2000 souls."

**Boundaries of the Parish.**—Commencing at the south-west corner junction of Long Cove Creek with the Parramatta Road at a point known as Battle Bridge, thence along the Parramatta Road east to Johnston's Creek; thence by the waters of Johnston's Creek and Johnston's Bay to the intersection of Brennan-street; thence along Brennan-street to the Balmain Road and; thence along the Balmain Road and Wharf Road to the waters of Long Cove and from thence by the waters of Long Cove and Long Cove Creek to the point of commencement."

The chief stone having been lowered into its place, the Hon. Charles Campbell proceeded to lay it with these words:—

"In the true Catholic and Apostolic faith of Jesus Christ, as professed by the Church of England, we place this chief stone of a church to be known as the Church of All Souls, in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

The Hon. Charles Campbell then delivered an able address. He was followed by the Vicar-General and the Rev. Charles Baber, who both spoke well to the point; and during the singing of the hymn—"Angel voices, &c." the offerings were placed upon the stone. These amounted to £120.

The service was concluded by the singing of that beautiful hymn—the 307 in Church hymns—and the Vicar-General pronounced the benediction.

**ST. PETER'S, COOK'S RIVER.**—A very useful and instructive course of Sunday evening sermons has been concluded in this church by the Incumbent, the Rev. William F. B. Usell, on "The Church of England—Scriptural, Apostolic, Catholic, Protestant, Liberal, and Progressive."

**RICHMOND.**—On Sunday afternoon, the 22nd of April, the teachers and scholars of St. Peter's Sunday School presented Mrs. Woolls with an elegant flower-stand, in appreciation of her past services in the school, and also as a token of affection on her contemplated removal from the parsonage. Mrs. Woolls had been connected with the school for more than nine years, and until she was compelled in consequence of failing health to give up her class, she had taken a lively interest in the improvement of the children, as well as in their annual feasts. The Rev. Dr. Woolls, in acknowledging the gift on the part of Mrs. Woolls, expressed her grateful sense of the kind feeling manifested by the teachers and scholars, and said that, wherever she might reside, it would bring to her mind many pleasing associations connected with the Sunday school of St. Peter's.

A beautifully illuminated address and a purse of 72 sovereigns were presented to the Rev. Dr. Woolls, on Saturday, 28th April, on the occasion of his retirement from the Incumbency of St. Peter's, Richmond. The Rev. J. Cameron, M.A., Mr. T. H. F. Griffin, and Mr. O. Hole, addressed the meeting in terms highly complimentary to Dr. Woolls, and expressive of deep regret at his contemplated departure from Richmond. The Sunday School Teachers and Scholars also presented an address elegantly printed on white satin, and breathing a spirit of affection and regard. To the first, Dr. Woolls replied in an written address (which we hope to publish next month), but, as the second was presented without any previous notice, he replied extemporaneously, thanking his friends for the expression of their kind feeling, and alluding to the great advantages of Sunday Schools.

**ST. JOHN'S, PARRAMATTA. ENLARGEMENT OF THE CHURCH.**—It has been felt for more than a year past that a necessity had arisen for the enlargement of the church, in consequence of the growth of population, and the inadequacy of the present accommodation. And long ago at Easter 1882, a resolution at the Vestry meeting was adopted in favour of the enlargement. Since which time funds have been collected, plans prepared by the architect, the late Mr. E. Blackett, and other steps taken towards carrying it into effect. The day appointed for laying the foundation stone of the northern transept, was Tuesday the 24th. The day was very wet; but it was nevertheless, for various reasons determined to proceed. The laying of the stone was preceded by a shortened service in the Church, with a sermon by the Dean of Sydney, founded up 2 Kings vi. 1, 2; in which he pointed out the parallel between the circumstances therein related, and those of the parishioners of St. John. The points dwelt upon were—the condition in which they found themselves, the necessity which had arisen, and the resolution they adopted.

The Stone was laid immediately after the service, in the presence of a number of the parishioners, the clergy present being Canon Günther and the Rev. J. R. Blomfield, and W. A. Phillips.

After the laying of the Stone the Dean said a few words to those which he had spoken in the church; giving two or three interesting facts, with reference to the history of church building in St. John's Parish. He said that the first church was opened by the Rev. Samuel Marsden, for divine service, on the first Sunday in August, 1795. It was built with the materials of two old huts. In 1797, the foundation of a more substantial building was laid, on the 5th April, and on the 10th April, 1803, it was opened for divine service. It was then the oldest church of the kind *finished* in the colony. St. Philip's,

Sydney, although begun earlier, was not completed till later. It was found necessary to take the walls of the church down owing to the dangerous state of the walls in 1854, and rebuild them. The newly erected church was opened with temporary seats, July 1st, 1855. Shortly after, the present chancel was added, and at a still later period the tower was repaired.

About £1000 has been already subscribed, and the Dean expressed a hope that the other £1000 required would be provided.

**COBBITTY.—TESTIMONIALS TO THE REV. A. W. PAIN, B.A.**—A very large gathering of parishioners of St. Paul's, Cobbitty, and friends assembled at Cobbitty last Friday, April 6, afternoon to hear a sermon from the Vicar-General of the Diocese of Sydney, and to bid farewell to the Incumbent of St. Paul's. The Vicar-General delivered a very eloquent and able sermon which was listened to with rapt attention. At the conclusion the people went outside of the Church in the open air. Then Mr. H. A. Thomas, J. P., presided in the chair, and mentioned the object of their meeting. Mr. J. F. Downes, J.P., then read the following address, and presented the Rev. A. W. Pain with a purse of sovereigns:—"To the Rev. Arthur Wellesley Pain, B.A., Incumbent of St. Paul's, Cobbitty, and St. Thomas's, Narellan, and of Holy Innocents, Cabramatta, Rural Dean. We, the undersigned, your friends and parishioners, desire to express our sincere regret at the termination of your ministerial labours amongst us, and the severance of those pleasant ties which for the last fifteen years have subsisted between us. Whilst offering you our congratulations on being called away to another and more important field of work, we personally feel that we lose a tried and valued friend, and an earnest and consistent minister of Christ's Church. In looking back on the lengthened period during which you have had the incumbency of this parish, we are sensible of the many obligations we owe to your untiring zeal, and the efficiency with which you have discharged the duties of your office. We regard with unmixed pleasure the harmony and good feeling which have characterized our intercourse, and which are largely owing to your conciliatory manners and gentlemanly bearing. We recognise the results of your energy in the condition of our church and its surroundings, and the neatness of the parsonage, which has been built and improved during your incumbency. Besides which, considerable progress has been made through your exertions in the collection of funds towards the erection of a new church at Narellan. We would also record our testimony to your unwearied efforts in imparting Religious Instruction in the Public Schools throughout the parish, and in ministering to the spiritual necessities of those entrusted to your care. Your devotion to the cause of Temperance, which you have done much to promote by your example and influence, also merits our approbation. We hope the Branch Society which you have established in the parish may continue to receive encouragement and support, and long remain a memorial of your energy and zeal. We cannot omit a reference to those social gatherings which have been so successfully carried out under your auspices, and in organizing which you have spared neither your time nor your energies. These assemblies, whilst contributing to the pleasure and amusement of the public, have materially added to our parochial funds, and defrayed the cost of many improvements to the church and parsonage. Whilst we would express our appreciation of the many services you have rendered during your ministry amongst us, we would convey to Mrs. Pain—by whom you have been so greatly cheered and encouraged in your ministerial work, the assurance of our attachment and regard. With the cares of a large young family, which have demanded much of her time and attention, her sympathies have always been evinced in the case of illness or suffering, and the parish is largely indebted to her for the interest she has taken in the Sunday School, and in imparting Religious Instruction to the young. In bidding you farewell, we beg to assure you that our kindest and best wishes will follow both you and your family to the field of your future labors, and that we shall cherish the remembrance of many pleasant associations connected with your residence amongst us. We trust that God's blessing may rest upon you and your work, and that you may be long spared to discharge the duties of your new parish with increasing energy and zeal. We beg your acceptance of the accompanying gifts as a spontaneous mark of our respect and esteem."

The recipient of the address and testimonial, with considerable emotion, replied as follows:—

"To my Friends and Parishioners at Cobbitty, Narellan, and Cabramatta.—It is extremely gratifying to me to receive from you, my dear friends and parishioners, such an expression of your sincere regard and esteem as that contained in the address you have now presented to me. The regret which you feel at our parting is, if possible more keenly felt by Mrs. Pain and myself. But at the same time I feel I am obeying the call of my Divine Master. Although the tie which has subsisted between us for the last fifteen years is now officially broken, I find comfort in the thought that the bond of friendship remains, for it is spiritual and undying in its nature. Your estimate of my work and its results is, naturally perhaps, very different from my own. I am conscious that I have had an earnest desire to fulfil the duties of my calling, in watching for your souls as one that must give account, but at the same time I feel that they have been done very imperfectly, and very much has been left undone altogether. Permit me also to say that I owe you my cordial thanks for your kind and hearty co-operation, without which much that has been done would have been impossible. Your kindly mention of Mrs. Pain's share in my work is very pleasing to me. Though we bid you farewell, you will ever live in our memories, and the happy associations of the past we can never forget. Nor can we cease to remember the frequent evidences of your love and good-will, and the harmony and good feeling which have characterized the whole of our intercourse with you. The various matters to which you allude have been labours of love to me, and I am sure they will be the same to my successor, on whose behalf I ask for the sympathy and help you have never failed to give me. I fervently pray that God's

richest blessing may rest upon his labours here, and upon each and all of you. I know not how to thank you sufficiently for your generous and handsome present. This last substantial evidence of your love and esteem merits my warmest acknowledgements and my most heartfelt gratitude.—I remain, yours, ever faithfully and affectionately, ARTHUR W. PAIN."

The scene was most affecting, and many eyes in the audience were tear-stained. The rev. gentleman and his parishioners had lived together for a number of years so happily and so pleasantly, that the union between them was very strong. The parting was keenly felt by both, and the parishioners knew they were taking leave of a gentleman who had always acted as a Christian Minister, and striven faithfully to do his Master's work. Mr. F. W. A. Downes, on behalf of the Bringley School children, presented Mr. Pain with a silver butter-dish, a magnificent album, and a pickle jar. The rev. gentleman was agreeably taken by surprise, and acknowledged that he knew nothing of this matter. In a neat speech, he begged Mr. Downes to kindly thank the Bringley school children for their beautiful testimonial. Mr. Garling, on behalf of the Cobbitty Branch of the Church of England Temperance Society, presented Mr. Pain with a complimentary address. The rev. gentleman acknowledged the address, and thought they flattered him a little. He did not think he performed his duties as well as he should have done. He hoped, before long, that a juvenile temperance society would be formed, and he had no doubt, his successor, the Rev. G. H. Allnutt, would start it. After wishing the Society every success, he bade them farewell. The Vicar-General, in a suitable speech, welcomed the Rev. G. H. Allnutt, as Mr. Pain's successor, on behalf of the parishioners. Mr. Allnutt briefly acknowledged the cordial set in suitable words. Votes of thanks to Mr. J. F. Downes for presiding in the Chair, to the Vicar-General for his presence, and to Mr. Heath for acting as Secretary to the Testimonial Committee, were unanimously carried, and acknowledged. The Benediction was then pronounced by the Vicar-General, and the meeting dispersed.

On the evening of the 31st ultimo the members of the choir of St. Paul's Church, Cobbitty, assembled in the school-house here, and presented the Rev. A. W. Pain with a very nice bronze Tea-urn and an address, which they asked him to accept on behalf of himself and Mrs. Pain, as a small token of the esteem and regard in which he and Mrs. Pain were held by them, and also as a memento of the long and pleasant associations that had existed between them and him as Choir and Instructor, and also Mrs. Pain as one of the choir, as well as organist on many different occasions. The address was read by Mr. Charlton, and Mr. Hugh Campbell presented the urn on behalf of the choir. In replying to the address for Mrs. Pain and himself, Mr. Pain said that he was altogether taken by surprise, but in a most pleasant manner, and that the present would always be an ever-present memento of the many happy associations that had existed between himself and them for so many years past, and that he desired to thank them most heartily for the kind thoughts and feelings expressed towards himself and Mrs. Pain in the address which had been read.

#### COPY OF ADDRESS.

"To the Rev. A. W. Pain, B.A.—Rev. and Dear Sir,—We, the members of the Choir of St. Paul's Church, Cobbitty, desire to express our deep regret at having to part with you. Your acceptance of another Parish severs the connection that has so long and so pleasantly existed between us, viz., that of Instructor and Choir and Instructor. Your kindness, zeal, devotedness and willingness at all times to instruct us in leading the praises in the House of our God, will ever remain as one of the many pleasant remembrances of our associations with you. We cannot omit to mention the assistance, not only in the Choir, but also on different occasions, as Organist, we have received from Mrs. Pain. We therefore beg your acceptance, on behalf of yourself and Mrs. Pain, of the accompanying slight token of the esteem and regard in which you are both held by us. With best wishes and earnest prayer that you may have health and prosperity, and that God's richest blessings may rest upon you and your family in your new home. Believe us, Ever yours affectionately."

Here follow the signatures of the Choir. The Address is a specimen of very neat and artistic penmanship by Mr. Charlton, and was greatly admired.—*Camden Times*.

GLADESVILLE.—The annual festival in connection with the Church of England Sunday School, Gladesville, was held on last Saturday, 21st ultimo, at Fern Bay, on the Parramatta River. The children were generously conveyed in one of Mr. Jearnret's steamers, free of charge, to and from the ground selected for the excursion. The Incumbent of the parish, the teachers and other friends accompanied the children, who were abundantly supplied with the usual good things on these occasions, and had a variety of games provided for their amusement. The day being fine, everything passed off to the entire satisfaction of all concerned, who safely reached Gladesville at 6 o'clock, under a sense of thankfulness for the success of the annual school festival.

ST THOMAS', ENFIELD.—This parish has at length supplied the long felt want of a parsonage. The building stands on an allotment of nearly an acre of land in the elevated position near the church, and commands a pretty view of the village of Canterbury, about two miles distant. An interesting parochial gathering in connection with the above, has just been held, which took the form of a tea-meeting and extemporised concert. It was thought desirable to bring the parishioners together, and at the same time obtain some help for the Trustees of the Parsonage Fund, towards lessening the debt on the building. The rooms of St. Thomas' School were prepared with tables and seats for about 260 persons, and prettily decorated with green leaf and flower. Mr. Stedman, of George-street, Sydney, supplying most of the eatables, which he did in a very satisfactory manner. The expectations of the committee were quite realized by a

full attendance. And when full justice had been done to the tea, the large room was quickly cleared, a platform extemporised, and the rest of the evening spent very pleasantly in listening to music and addresses. The Rev. S. Hungerford, incumbent, presided, and read letters from Mr. Pigott, M.L.A., Mr. Crane, S.M., and Mr. Price, his churchwarden, expressing regret at their unavoidable absence. He explained the circumstances under which they were met together, and the objects they had in view, and called upon the choir of St. Thomas', who opened with an anthem very well rendered, under the able direction of Mr. Phypers. Songs and glees alternated with addresses. The Revs. C. Baber, and J. Vaughan, and Mr. James Withire, who had kindly come to give their assistance, addressed the meeting, and were listened to with evident satisfaction and many demonstrations of pleasure. Financially the meeting was a success, such gatherings are of much greater value, reminding us they do of the brotherhood we have in Christ. Much praise is due to those ladies, who not only supplied the tables, but also in most cases presided at them. Nor can we refrain from mentioning the choir, and those kind friends who helped them, who acquitted themselves most creditably under trying circumstances, and contributed largely towards the enjoyment of the evening.

S.S. SIMON AND JUDE'S SURRY HILLS.—It is our pleasing duty to announce that we have had presented to the church, by Mr. and Mrs. Ward, two very choice and appropriate tablets, on which are written, in gilt letters, the Ten Commandments in memory of their son Arthur, who was a few months ago suddenly and unexpectedly taken away from them. They have a very pretty effect in the ornamentation of the chancel, and form a fitting reminder of the duty we all owe to the Giver of all good.

At a public meeting held a short time since the question as to the advisableness of letting a number of the seats was calmly and freely discussed, and it was decided by a large majority that the sittings should remain free, several persons promising to give an equivalent to renting of seats; but if all will help even a little, with God's blessing, we shall have nothing to fear.

It is contemplated to form an adult branch of the C. E. T. Society, in the advocacy of the claims of which an entertainment of an appropriate character will shortly be held.

More Sunday-school teachers are wanted, both male and female. Any Christian persons desirous of engaging in this work will be heartily welcome.

It has been considered advisable, in lieu of the Magazine which has been hitherto supported, to induce the members of the church to take the *Church of England Record*, when, for a very small sum, all the news of the diocese may be had, and all intelligence relating to God's work in other parts of the world. Specimen copies can be had of the verger, who will be glad to receive the names of intending subscribers.

Several additions have been made to the choir, but bass and tenor singers are yet wanted, and the services of such will be thankfully received.

Mr. Neale, of Paddington, is preparing a number of our young people to sing the service of song called "Little Dot." There are about 150 voices being trained for the purpose. Great interest is evinced in the matter, and it is arranged, though the service is free to all, to have a collection in aid of the fund for repairing the organ.

The churchwardens and committee intend, we believe, to invite all the church workers in connection with the parish to a social gathering, which, it is intended, should have the effect, by God's blessing, of strengthening and consolidating the many agencies which are at work, and producing a feeling of friendship and good-will, without which no church can prosper.—*Communicated*.

### Inter-Diocesan News.

#### BATHURST.

GRENELL.—The annual picnic of the scholars attending Holy Trinity Sunday School, Grenfell, was held on the 21st ult., at the Star Lead Gully. Prior to starting for the picnic ground, the children assembled in the school-room with their teachers and many of their parents, dressed in holiday attire, with blue rosettes or bows on their left breast. The incumbent, the Rev. R. J. Read, briefly addressed them, and afterwards read the annual report of the Sunday School. This showed that many necessary improvements had during the year been effected in the school in the way of furnishing each scholar with various lesson books, and the providing of a new harmonium, for the leading of the singing, chairs for the teachers, books for the scholars, and hat pegs for the boys' hats and surplice hoods for the girls' parasols and umbrellas, thus preventing these articles from laying about on the floor under the forms. The platform of the school-room had also been extended thus giving more room for speakers at meetings, and those taking part in concerts and temperance gatherings. The report also showed that during the year the roll of scholars had gone up from 151 to 257, and that of the teachers from 9 to 16. After the reading of the report the children formed into procession and walked to the picnic ground, carrying several very pretty newly-made banners, and a number of flags, many of them with suitable mottoes and emblems thereon. The children numbered 260, but over 300 assembled on the ground, including teachers and friends.

It is pleasing to state that the parents and friends of the children responded very liberally to the picnic; for, in addition to all the usual provisions for such occasions, melons and grapes were sent in large supplies, and a great many articles for prizes for the children's races.

A vote of thanks to all who had so kindly and liberally provided these good things brought the day's proceedings to a close, and after

the singing of the national anthem and three cheers for the Queen, the young people wended their way home, thoroughly tired, but well pleased with their annual gathering.—*Communicated*.

The Annual Easter Meeting of Parishioners, for the reception of the Churchwardens report and the election of wardens and members of the Central Parochial Council for the current year, took place in the new edifice on Tuesday evening, 28th instant. The meeting was largely attended, and it was observed that the number of parishioners present was much in excess of similar gatherings for several years past. The incumbent of the parish (Rev. R. J. Reid) presided, and gave a lengthy and interesting address, dwelling chiefly upon parochial work generally as effecting the well being of this parish. Mr. Pyne, in his capacity as Treasurer of Parochial funds, submitted a statement showing that although hard times and difficulties had been encountered during the past year the necessary claims had been met. The financial statement was adopted, and cordial votes of thanks carried to the outgoing wardens. Allusion was made to the retirement of Mr. R. Hinchcliffe, who had rendered good service, but for a considerable time past had been disabled from duty through illness. Special reference was made to the resignation of Mr. J. B. Wood, consequent on his departure from the district. The unremitting and valuable services rendered by Mr. Wood to the Church extending over a period of many years while acting as Minister's Warden, was warmly commented on, and the Secretary was requested to convey to Mr. Wood the unanimous thanks of the congregation, and give expression to the subject in the form of a resolution. The following gentlemen were elected as churchwardens for the current year, viz.:—People's Warden, Dr. R. E. Ryegate; Trustees' Warden, Mr. J. D. Brierley; Clergymen's Warden, (nominated by the Incumbent), Mr. D. Pyne; for the Central Parochial Council a ballot took place resulting in the choice of the eight gentlemen named in the following order:—Messrs. J. P. Olson, H. Nash, A. Hilder, sen., A. Norris, J. Napier, A. Hilder, jun., J. D. Campbell, and J. Watton. The Wardens of the church being *ex officio* members of the Council. Mr. J. P. Olson was afterwards duly elected by the Council as secretary.

The chairman mentioned that among the many matters discussed by the committee, with a view to effect further and much desired improvements in connection with the new church building, it had been determined, at length, to despatch an order direct to an English manufactory for a bell of sufficient dimensions and tone for the tower. And of the eight memorial windows required for the southern wall of the church five were being manufactured for the donors of stained glass, and might be shortly expected to arrive here.

O'CONNELL.—On Easter Monday a tea-meeting and concert was held at St. Thomas Church. The tea was provided by the following ladies:—Mrs. Campbell, Mrs. J. Vincent, Mrs. Smith, Mrs. Richardson, Mrs. H. Harris, junr., Misses Durack, Mrs. J. S. Morgan, Mrs. T. G. Morgan, and a bachelors' table. In the evening a concert was held in which the following amateurs took part:—Miss Hansard, Miss Bisset, two Misses Pedratta, one of whom kindly accompanied on the pianoforte; Mr. C. V. Naylor Mr. Hogg, and Mr. Jones. The total proceeds of the tea and concert were £24 5s. 6d. which, with £2 3s. 9d. already in hand will pay Mr. Donald Campbell the loan of £30, kindly advanced by him six months ago, to help pay for the new organ in the church.

The adjourned Easter meeting was held on April 2nd, when the churchwardens elected were Mr. Henry Harris, junr., minister; Mr. W. Purdon, trustees; and Mr. A. B. Mackenzie, people's; the two latter being re-elected. Rev. J. H. Price announced that his incumbency of the O'Connell parish would cease at the end of April. The announcement, which was first made from the pulpit on last Sunday morning, was received with surprise and generally expressed regret, as Mr. Price is greatly admired as a preacher in all the churches of the parish in which he officiates, also as a gentleman he has been kindly and courteous to all with whom he has come in contact.

At the Easter meeting it was found that altogether £197 had been raised in the O'Connell portion of this parish for church purposes in the past year, that is for O'Connell church expenses, and from the immediate neighbourhood of the church. It was decided to have the balance-sheet printed and circulated among the parishioners.

The people of Meadow Flat and Mitchell's Creek presented Rev. J. Campbell with an address and testimonial on his promotion to Warren. The gift was a handsome watch, value, 10 guineas, and it, with the address, was sent up to Warren after him. Mr. John Moore of Meadow Flat, and a gentleman at Mitchell's Creek, were very active in getting up this suitable recognition of Mr. Campbell's services.

#### GOULBURN.

ALL SAINTS', BODALLA.—MORT MEMORIAL CHURCH.—We are indebted to a contemporary for the following report from its Correspondent.—A service of a deeply interesting character, in connection with the opening of the All Saints' Memorial Church, took place on 1st April. To commemorate the occasion, it was determined that a Harvest Thanksgiving Festival should be held, as a recognition on the part of the inhabitants of this district of the succession of prosperous seasons lately vouchsafed by Almighty God. The chancel and lectern were very prettily decorated. On the altar were piled large quantities of beautiful fruit and various kinds of vegetables. The re-table was bright with large vases filled with choicest flowers; while large tree ferns and stalks of Indian corn in full bearing were placed at either side of the altar. Conspicuous on the re-table glittered a brass cross. The altar-cloth, wrought by the loving hands of two members of the family, is exceedingly beautiful, being one mass of the richest embroidery in several colours, and in perfect taste, the superfrontal of rich crimson velvet with gold flour-de-lis forming a handsome contrast; altogether regarded simply as a piece of ecclesiastical embroidery I have seen nothing in any church in the colony to be compared with it. The service, which

throughout was very impressive, began with a processional hymn (383 A and M), "We plough the fields and scatter, etc.," sung by the choir, vested in surplices and cassocks and each carrying a small sheaf of wheat, barley, or oats. After the choir came the officiating clergyman, the Rev. T. Kemmis, of St. Mark's (specially requested to conduct the service) followed by the oldest farmer of the district bearing a goodly sheaf of wheat; two little boys, sons of the late T. S. Mort, carrying baskets of lovely flowers, brought up the rear. On reaching the chancel steps the clergyman passed on between the ranks of choir boys to the altar, where each boy presented his sheaf, which was laid on the altar with the fruit and flowers. The large sheaf of wheat and the baskets of flowers were then solemnly offered in a similar manner. The service was semi-choral, being monotoned throughout by a choir of boys (trained by the organist, Miss Mort), and who rendered the canticles and psalms very sweetly and in excellent time. The boys were assisted by nine girls all dressed in white, who stood behind the boys on either side in the choir stalls. The hymns were all most appropriate and sung very heartily and effectively, both by choir and congregation. A sermon suitable to the occasion was preached, the theme being the duty of gratitude to God as the author of all temporal and spiritual blessings, and (as regarded the service of the day) the giver of "rain and fruitful seasons, filling men's hearts with food and gladness." The hindrances to, and the spiritual benefits resulting from, the right exercise of the duty of gratitude to the giver of all good gifts, were clearly set forth; together with the lessons which the harvest field proclaimed touching the faithfulness of God in His promise made of old when He set His bow in the heavens, an emblem and attestation of His declaration that "seed time and harvest, etc.," should never cease. In the evening service was again held, and an address delivered on "The Saviour's Harvest Home." The church, especially in the morning, was filled with a devout and attentive congregation. The Mort Memorial Church (Blacket and Son, architects) stands on a gentle eminence near the little township, and commanding a splendid view for many miles around. The building itself is of Bodalla granite, and presents a solid and beautiful appearance. As to its architecture, the style is Gothic, with lofty roof, the interior of which is tastefully adorned and lined throughout with Kauri pine. The pulpit, made of oak and walnut, is a very striking object, and in keeping with the carved choir stalls and other fittings of the church. The organ, built by Willis, of London, possesses a full rich tone, some of the stops being unusually soft and sweet. The east window, the gift of the people of Bodalla and the surrounding district, is one of the handsomest ever sent to the colony. It was designed and executed by Messrs. Heaton and Butler, London, and as a work of art is highly creditable. It is quite free as a painting from those monstrosities as to form and perspective which are to be found in many church windows, and the colouring is rich and harmonious. The subject is the Transfiguration. A handsome brass lectern stands at the chancel steps, while above the arch runs the legend, "Thine eyes shall see the King in His beauty." On the south side of the altar are stone sedilia, and on the north is placed a very handsomely-carved chair of Gothic design, and made of English oak. The chancel rails are of carved oak, supported by solid brass stanchions. All the seats are of polished pine. The observer cannot fail to be struck with the richness and completeness of every detail in the structure and fittings of this church, so far as the erection has progressed. The tower and entrance porches still remain to be built, but we understand the work is to be commenced at once. Altogether the Memorial Church at Bodalla is one of which the inhabitants of the district, and not less the Bishop of the Diocese, may be justly proud. It will long stand as a beautiful memorial of deep and rightly-cherished devotion to the memory of one of Australia's greatest benefactors and noblest men.

#### MELBOURNE.

SANATORIUM.—The Queenscliff Sanatorium, erected by the liberality of Mr. Latham, of Carlton, for the benefit of the clergy of the Church of England, is now nearly finished. From an inscription on a tablet in the tower wall we gather that it is proposed formally to open the building on the 1st May next. We have, in a preceding number of this paper, related the object of this munificent gift, and the conditions with which it is accompanied. The following description of the building appeared in the *Age*:—"It consists of two stories, and stands on a block of land having a frontage of 188 feet by the same depth. The front is a very elegant design in stucco, the portico and balcony being supported by Corinthian columns. At the south-east corner there is a tower, which rises to a height of 70 feet above the ground floor, and from the top of which a splendid view of the town, the bay, and the Rip can be obtained. The tower is accessible from both portions of the building by means of an elegant cast-iron well staircase, which leads to a flat roof, which covers the whole area of the building. The roof is enclosed by a handsome parapet, and forms a splendid promenade, as a view of the whole of the surrounding scenery can be obtained from it. The size of the roof may be judged of from the fact that twenty tons of lead have been used to cover it. The building, we are informed, was designed by Mr. Ellis, of Elizabeth-street, Melbourne, to the order of Mr. E. Latham, and it will reflect credit on them both. We understand that it will be completely furnished before it is handed over, and it will be a monument of liberality and taste of which the colony may well be proud. The total cost of the building is estimated at £15,000."—*Messenger*.

#### BALLARAT.

#### JOTTINGS FROM THE BISHOP.

On Advent Sunday I preached for the diocese in two beautiful churches in Kensington, and next morning I addressed the five hundred boys of my old school (Merchant Tailors'), and the master and wardens of the company. Merchant Tailors' now occupies the site of the old Charter House School, and is a fine educational plant. The service was an annual missionary service, missionary effort now

forming part of the activities of all the great public schools. It is a great pleasure to have been asked for this work. The boys listened with the utmost attention to my appeal, and gave £28 for missions in South Africa. After lunching at the head-master's, I returned through streets crowded with enthusiastic but very orderly multitudes, attracted by the great ceremony of that morning—the opening of the new law courts by the Queen. I entered the building. It is most beautiful, but too ecclesiastical, and insufficiently lighted, in my judgment, for its purpose. "Lord Mayor's Show," or the city procession to Westminster Hall, must now, I presume, collapse, among other changes.

I next visited Bath, and hope to get help from there later on, and then Exeter. Here I attended cathedral service on Friday, 8th December, the day of the Archbishop's funeral (which I should have joined but for positive engagements.) The cathedral is beautifully restored; a congregation of three hundred were present, though the day was rainy, and the singing, especially of the anthem (Soph's "Blessed are the Dead") admirable. A sermon followed which would not, I fear, have satisfied a Victorian congregation. Then came the "Dead March," very impressive, and a muffled peal from the bells in the massive towers.

Sir George Bowen leaves Mauritius, it is announced, for Hong Kong. He tells me that he preferred acceding to a gratifying request from the Government to go there to retiring after his thirty years' service into comparative inactivity. Sir George seems to like Crown colony Governments better than those where he is liable to be made responsible for other men's acts (and I can sympathise with this feeling), and he has never seen China or Japan. This seems to explain what at first surprised me, his going at last, after holding governorships like Victoria, to Hong Kong, where the retiring Governor had been serving his apprenticeship. Lady Bowen has met with an accident, but I fancy not serious.

The Bishop of London has asked me to preach at the St. Paul's evening service on 28th January. I have also undertaken of course purely on a friendly footing a few confirmations for him, as Bishop Cloughton is disabled.

After addressing a meeting at Exeter I returned to London. I have met this week several interesting persons. One was Mr. Cookson, Her Majesty's consul at Alexandria, who was almost killed at the time of the massacres there. He is still *suffragit*. He gave me an interesting account of some of his experiences and opinions, but it was in measure confidential. A call on Canon Barry was also interesting. In common with every one of weight in England that I can hear of, he strongly objects to the way of filling the Sydney Synod, a superior man is not likely to be secured on that plan, and delegation will have to be resorted to.

Last night I sat between two distinguished men at dinner, and greatly enjoyed their conversation. Sir R. Temple was one; Sir T. Chambers, Recorder of London, the other. The former, in the course of chat about Governments, said he never met with any race approaching the English for readiness to sacrifice themselves to hard work if an emergency called for it. Of one hundred English officials ninety would uncomplainingly work themselves to death if called upon; 5 per cent. more would do it with remonstrance; only 5 per cent. would "skulk." Gratifying testimony from a chief of immense experience! The Recorder told me the moral level of London was unquestionably rising. His judicial experience enabled him to say that the marvellously vigorous, intelligent, and comprehensive philanthropies of the English capital were grasping more and more fully the evils and miseries of the metropolis. This, too, was good hearing.

Great anxiety is felt about the Primacy of all England, which has just been offered to the Bishop of Winchester, and (says the *Press Association*) refused. The English bench is a splendid one, and the difficulty is one of selection from among competent men of equal claim. It is to be hoped that politics will not be allowed to affect the choice. I hope, but with no disparagement of several other possibilities, for the Bishop of Truro.

My boy, Harry, is doing well. He has just been bracketed first in the reviser's order of his new form.

I omitted to mention that I saw Mr. Megson, once our diocesan treasurer at Southport, near Chester, last month. He has entirely lost the use of his limbs, but is wonderfully patient and cheerful. I have been asked by the Dean to preach at Chester Cathedral for our diocese 4th February, and hope then to see him again.

I saw the Bishop of Adelaide just before he sailed for his diocese.

On Christmas Eve I attended St. Paul's Cathedral for afternoon service. I last worshipped there when ordained priest in 1859, but my chief recollections of its services are of dreary functions in my boyish days. What a change since then! The metropolitan cathedral supplies now opportunities of religious worship of the most impressive and even majestic kind. Majestically, indeed, the huge dome—admittedly the finest in the world—towered over the vast crowd of worshippers. The powerful peal of bells that rang us in is new since I left England. When it ceased the organ seemed to fill the world with music.

The choral service was admirably given, but the lessons read seemed like murmurs from afar—now from the whispering gallery, now from sounding-board, which dipped like a shallow scale-dish over the preacher's place. When Canon Liddon mounted thither, however, and began, my worst fears were realised. I could hardly see his features, and the ghost-like tones that I heard echoing undistinguishably overhead seemed to have no connection with the speaker. Simultaneously with many others, I rose and hurried along a passage-way towards the pulpit, reaching earshot well at last, and enjoying the sermon throughout. It corresponded with the grave yet radiant

face, massive head, and patriarchal hair. "Looking for and hasting unto the coming of the day of God" was the text; love, in its relation to Christ's return, the subject. It was a veritable "instruction" in religion, shorter than usual for the preacher (though lasting three parts of an hour), and listened to with seeming awe by several thousand people, three-fourths of them men. The calm confidence of Christ's servant was nobly contrasted with the restless excitability of others—his quiet devotion to present duty, the stimulation and strength he finds in worship, private and public, as rehearsals of his inevitable interview with his returning Lord, were dwelt on with great force and wisdom. Utterly a different man from Canon Farrar. One is not carried away by rhetoric, as with the latter, and yet one does not feel to miss it. The contrast is that between self-restrained power and energy in diffusion, as it were, between the cauldron (if I may be pardoned the almost inevitable pun) with lid on and lid off. After sermon came "Adeste Fideles," and after that a carol, so singularly sweet and warbling that one closed one's eyes to choir and crowd, and almost fancied oneself up amid the hovering angels that peopled the sky above the "shepherds' field" on the first Christmas Eve!

Music has made great advance since I left England. Splendid music marked the morning's service (at which I preached for the diocese) at St. Jude's, South Kensington, one of the foremost congregations, in point of rank and wealth, in London; and I was delighted with a school concert I lately attended at Harrow, where the boys in hundreds took part with great success in solo and part music, vocal and instrumental, before many hundreds of guests. At the close all Harrowians present, young and old, sang "Auld Lang Syne," with crossed handgrasps. An old scholar essayed the bagpipes; but one felt some sympathy with the English at Carlisle, who

ran awa', awa'!

At the row of the pipers an' a'!

The congestion of people in London is tremendous. The papers say—on what calculation I know not—that Christmas has never been observed so well.

## THE MONTH.

THE Missionaries who labour in the "New Hebrides" are somewhat alarmed. Kidnapping of the natives of these islands for the purpose of labour in the colonies has been so largely and cruelly practised that there is great danger of the natives rising in opposition to all who represent British interests of any kind, and retaliating by murder. Another cause of uneasiness is the rumour of the annexation of these islands by France, and their use by that nation as a convict settlement. Both these matters have lately been brought by influential and interested persons before Lord Derby and Lord Granville. They ask that the natives of the island may be protected and the abuses of the labour traffic suppressed. Both from a humane and a political standpoint these matters are of great importance, and we hope they will be satisfactorily settled.

THE Girls' Friendly Society is an institution which is winning its way in Australia. The object of this Society is to take by the hand girls who may be without friends in our cities or provincial towns, and supply companionship of a profitable kind. The management is of the simplest character: One or two ladies in a parish or district take the position of associates, and with them rests the entire management of the branch. The internal arrangements of each branch are left entirely to the discretion of the associates. Usually meetings of members are held periodically, and are of a social character. Amongst other objects which the Society in this Diocese has in view is one which we are sure will commend itself to all, viz., providing a "Home of Rest" for girls who may need temporary relaxation. A sale of work in aid of this object was recently held in St. Andrew's School-room with satisfactory results.

HUMAN nature has some remarkable combinations. An illustration of the strange mixture which is sometimes found in man is afforded by one who not long ago was a Practitioner at Randwick, but is now living at the expense of the country. In this man we find honesty and dishonesty. His occupation was that of monte-player at Randwick or any other promising field. For this he was arrested, convicted, and sentenced. This reveals the dishonest side of the man. The streak of honesty in his composition was manifested in the court when he said that "he never did work and never intended to." We suspect that not a few of the unemployed have the same sentiment at heart, but are not honest enough to avow it.

WE have reason to thank the Hyde Park Trustees for the trouble they have taken in their effort to turn the dreary wilderness-looking land, which was a year or two ago placed under their care, into a Park worthy of our city. We admire the jealousy with which they guard the floral treasures which are now to be found in the enclosures. But we cannot help thinking that the magistrates were somewhat harsh when they sent a young girl to prison for four days, without the option of a fine, for picking some of the flowers. By all means punish offenders,

and let the punishment be such as will warn off our young men and maidens; but the imprisonment of a young girl for four days, with all the evils which accompany such incarceration, is we think severe and unwise. We believe that a life of crime has often been the result of contamination produced by intercourse between persons suffering short imprisonment for the first offence and criminals experienced in vice.

THE Medical School in connection with our University is now in existence, and prepared for the work for which it was established. It was opened without any ceremony. It must be satisfactory to those who are interested in our Educational institutions to know that our youths can pursue medical studies, and qualify themselves for the medical profession, if that be their choice, in the colony. The advantage of travel, and of the experience gained by a young man in the Schools and Hospitals of England, Scotland, or the Continent, will induce all who can to pursue their studies abroad, but many youths of ability and promise cannot afford this. It is well therefore that facilities should be afforded them at home for qualifying themselves for the medical profession.

QUEENSLAND has taken a step, for which we venture to predict she will yet receive the thanks of the Australias, if not of the British Empire. She has in the name of the Queen planted the British flag in New Guinea. It is significant that every Colonial Government has telegraphed its approval of this act to the English Government. France and Italy are just now bent upon colonization. It would have been unpleasant to have had either nation so near us, especially in possession of a land which is likely to be so valuable as New Guinea. From a Christian standpoint the annexation is most desirable, and we sincerely hope that the Imperial Government will ratify the act, and allow the Union Jack to float over the Papuans.

EDUCATIONAL Reformers have endeavoured to bring education within the reach of all, and to make it practical and of value to those who so soon will become our tradesmen, working-men, clerks, domestic servants, mothers, wives, &c., &c. To accomplish this they have been obliged to engage in new enterprises, and improve the old methods. The establishment of the School of Cookery in Sydney must be put under the head of "new departures," and we venture to think that it will in time to come work great good. Those who are at the mercy of domestic servants know how incompetent are the majority of those who offer themselves for service. Many a working-man could tell a tale of discomfort arising from the ignorance and thriftlessness of the woman who he has made his wife, and who is the mother of his children. How much of disease and vice is the result of domestic misery we do not actually know, but we believe that if it could be known it would prove to be not inconsiderable. The Minister of Education of the previous Government sanctioned the establishment of a School of Cookery, where the girls of our Public Schools could be taught this most important branch of education, provided the necessary appliances, and appointed a competent teacher. Ever since a number of girls have been instructed in the culinary art; but the experiment has not been so satisfactory as might have been expected, for reasons which are manifest. The principal of these is that a fee was charged for such instruction, which was out of proportion to the small sum demanded for ordinary school advantages. This has proved to be almost prohibitory, and the work has languished. But the present Minister of Education is about to make the instruction in cookery quite free. We are informed that hundreds of girls have applied for instruction, and we hope that much permanent good may result from this novel branch of instruction.

COMMANDER SADLEIR has for years past been prominent in Church and State. His influence has ever been on the side of truth and rectitude. Churchmen know how vigorous he is in Synod assembled, and how ready to enter the arena of debate with all persons and on all subjects. Though an octogenarian his natural force is not abated. He appears now as an author. He has come forward to befriended the aborigines, and to throw what light he can upon the history of this people. Many years ago he was employed in matters affecting their welfare. The volume referred to has been issued from the Government Printing Office, and any profits from the sale of the book are to be devoted to the Missions to the Aborigines.

IT is astonishing how soon we become used to evils which prevail, and come to regard them as matters of course. Things which shocked the public mind a year or two ago are regarded now with indifference by the people generally. Not very far back the idea of Sunday being observed as it now is by so many would have produced a sensation most painful; but now the community has settled down to this state of things and feels no discomfort. Drunkenness was looked upon with abhorrence by respectable people, but now it has received the technical name of "dipsomania," and upon the authority of a

member of Parliament is an infirmity which should call forth our pity rather than our blame. A man died a few days ago from the effects of drink. The doctor certified that the cause of death was "acute alcoholism," and no inquest was deemed necessary. "The faculty of accommodating ourselves to things as they are may be useful in some respects, and may remove many discomforts, but it is dangerous.

WE are afraid that loyalty to the British throne is not quite so universal in Australia as some seem to think. It may have been wise on the part of the Legislative Assembly to dispose as it did of the proposed address of Sir Henry Parkes to the Imperial Government; but it would be foolish of us to imagine that we are free from those elements of discord which prevail at home. It would be wrong to shut our eyes to evils which may be wrought by those who, like some magistrates of Orange, regard the Parliament of Great Britain as a "foreign Senate."

Mr. Redmond's harangues will have the effect of establishing in Australia a definite if not an organised opposition to Constitutional authority, such as is now so manifest in England and elsewhere. This may not develop itself all at once, but unless the question is firmly and wisely dealt with by our rulers we may look for trouble. Rumours of dynamite have reached Canada. A charge or two for Australia is not beyond the range of Fenian conspirators.

IT would seem that a new office has sprung up in the Diocese of Sydney—that of Ecclesiastical Detective. Some persons seem to be employed in that capacity, as they make it their business occasionally to visit the churches to see what is done which ought not to be done, and what is left undone which ought to be done. Will the Vicar-General inform us if these gentlemen hold their office by his authority? or has the Synod in any way sanctioned the employment of these Detectives? Some earnest church people who are trying to do God's work in the most effective manner according to their judgment are perturbed. They are wondering whether the reports of these officials will be followed by arrest, imprisonment, and the stake.

MR. CHARLES BRIGHT'S reply to the Rev. E. C. Spicer was not so simple a matter as he wished to make it appear. The 8th of April was the day selected for the lecture which was to demolish the arguments by which Mr. Spicer had shown that there was no contradiction between Geology and Genesis. Mr. Bright imagined that of the fate was fair, and that the entire audience was composed of "Freethinkers" who would allow him to think for them. Everything went on well. The lecturer manifested his skill in misquoting much which had been said, and his ingenuity in inventing what never had been uttered, and once more the audience swallowed the Sunday evening meal provided for them. But it was not all over when the lecturer had delivered himself. To the amazement both of Mr. Bright and his audience, Mr. Spicer rose and requested five minutes in which to put straight what had been so misrepresented. Mr. Bright was too knowing to allow this. He refused it, to the disgust even of many of his own congregation. We hope and expect that Mr. Spicer will take an early opportunity of exposing this effort to deceive and mislead.

We have long been of opinion that these Sunday evening lectures, which have done and are doing much harm, should be answered openly by those who have time, courage, and ability to deal with the subjects treated of. Courses of lectures on the evidences delivered in the Cathedral, on a week-night, in no way meet the case. It is necessary to arrange lectures in opposition, so that they shall reach those who are poisoned by the harangues at the theatre. We therefore approve of Mr. Spicer's action, and hope that he will go forward, and that others may be found to follow in his train.

THE Licensing Bill has been returned from the Upper House, and as it stands effects some improvements on the Act of 1881. Whilst regretting that bars should be opened on any Railway Station, we can congratulate ourselves on the extension of the Sunday travellers' journey from 5 to 20 miles in the County of Cumberland, and to 10 miles in other parts, and also upon the increased punishment for purchasing drink on Sundays if not a traveller. That Sunday and eleven o'clock closing have been maintained we believe to be mainly due to the pressure brought to bear upon the house by public meetings, petitions, &c. Lovers of social progress may well thank God and take courage.

A telegram in the *Herald* of yesterday's date informs us that Sir Wilfred Lawson has again carried his Local Option resolution in the House of Commons and this time by a large majority. It also states the Government have promised to bring in a measure embodying the principle of Local Option. They have promised to do this but the press of Irish business has prevented home legislation of all kinds. The House now appears to be getting impatient on this question. We would explain that Sir Wilfred Lawson has proposed no half or partial measure. His resolution means full Local Option which would give the inhabitants power to shut up and abolish public houses altogether in their neighbourhoods if they so desired.

## MISSION FIELD.

"I was a stranger and ye took me in—sick and ye visited me."

These words of our Redeemer may not be improperly applied to Miss Rickomartz, and the treatment she met with in this land. A few notes upon the career of this young lady will interest the readers of the *Church Record*.—Until the year 1856, so rigid were the laws of Japan against foreign intercourse, that even if one of their own people should be driven, by stress of weather, out to sea, and touch at any other land, even to save his life, and then return to Japan, death would be the penalty. A few years before the date just mentioned, a Japanese vessel was driven across to China, where the crew landed. Whether any of them returned to their native land I have no knowledge. One of them, Mr. Rickomartz, valued his life too much to sacrifice it to the cruel laws of his nation. He took up his abode in the British colony of Hongkong, where he met with suitable employment, married an American lady, and was respected by the foreign community. Of this marriage were born two daughters and one son, who were brought up in the faith of their mother, to which, it is thought, their father became a convert. Those devoted pioneers of the Gospel in China, Bishop and Mrs. Smith, took a deep interest in the family. The children were suitably educated for their future work in life. Bessie, the subject of these notes, entered a family as nursery governess, and so much did they value her that when about to return to Europe they took her with them. In London she renewed her acquaintance with Mrs. Smith, who had retired from the active work of the mission field owing to the removal of the Bishop to his rest. Mrs. Smith introduced her to other ladies like minded with herself, ladies whose lives are spent in the advancement of the Redeemer's kingdom at home and abroad. Miss Rickomartz signified her wish to go as a missionary to the land of her father, under the Society for Promoting Female Education in the East. Difficulties were in the way, and, in the meantime, the family with whom she went from China to France, were about to leave that country for Sydney, and wished her to accompany them; her friends in London advised her to do so. She brought with her letters of introduction as to her intelligence and high Christian character. Not many months had passed after her arrival in Sydney, now some four or five years ago, when it became evident that at no distant date she would find it necessary to procure another home. Her heart was still set upon missionary work in Japan. To accomplish this it would be necessary for her to return to England to appear before the Committee. Want of funds proved a serious obstacle in her way. In a spirit of resignation to her Lord's will she was able to say, "Thy will be done." That gracious Lord was not unmindful of His child in this land among strangers—scarcely perhaps, could she be said to be among strangers, for in her adopted land favour had been given to her in the sight of some who loved her for her own sake as well as her Master's sake. Before one home was closed against her another was opened for her in which she met with kindness and suitable employment. Here she remained until she entered the establishment of Mrs. O'Reilly, the widow of Canon O'Reilly, whose ministry she had generally attended. Mrs. O'Reilly engaged her to assist in her school at Parramatta. Her love and thankfulness to her kind friend were great, and well they might be, for she found in Mrs. O'Reilly a true friend—more than a friend—almost a mother. She had often spoken of her desire for missionary work in Japan to Canon Moreton. While he was in London he saw some of the ladies of the Missionary Committee, and laid before them Miss Rickomartz's wish to be employed as a missionary in connection with their Society in Japan, and his opinion as to her fitness for it. They informed him that, while it was a rule of the Society that prior to ladies being employed they must appear before the Committee in London, still, under the present circumstances, they felt themselves justified in making an exception to their rule in favour of Miss Rickomartz, provided the Dean of Sydney and he, having examined her as to her knowledge of the Holy Scriptures and general fitness for the work, were satisfied, and she could procure two or more satisfactory medical certificates. Great was her joy on being informed of this decision of the Committee, for it

appeared to her that at no distant date she would sail from Sydney to China or Japan as a duly accredited missionary. Her Lord had in store for her an Australian grave and a joyful admission into the abode of the spirits of the just made perfect. Three medical certificates were procured. All were unsatisfactory. Disease of the lungs was fast developing itself. When the nature of these certificates was communicated to her, the beauty of her Christian character was shown in a touching manner. A smile and a tear struggled with each other. There was disappointment—great disappointment—the long-cherished desire about to be granted in a most unexpected manner—and this changed for—at no distant period—the messenger of death. "The spirit is willing—the flesh is weak!" She remained with Mrs. O'Reilly until the close of last year, when it was recommended that she should try the bracing air on the southern side of the mountains. She was admitted into the peaceful home provided, at their own expense, by Mr. and Mrs. Goodlett, at Picton. Here she remained until last month, when her gentle spirit exchanged a world in which she had no fixed home or nation for the rest of the saints with Jesus.

The following letter from Mrs. O'Reilly will show what Miss Rickomartz was in her daily life:—

"My son tells me you wish some account of dear Miss Rickomartz while with me.

She came to me as housekeeper or lady's help on the 1st of May. We hoped that the inland air would be beneficial, and certainly for a time it was, for she gained strength and spirits, but in the end of August she had a very severe attack of inflammation of the lungs. She was attended by Dr. Brown most kindly, and was recommended by him to go for a change to Picton. She went, and though better on her return, could never again resume her duties. The summer tried her much, so through Mrs. Goodlett's kindness, she was admitted into the Home at Picton, where she died. I need not tell you that while with me she performed every duty with the most perfect conscientiousness, and her Christian principles showed more in her life than in words. Her well-marked Bible, bequeathed to her brother, testifies to her love and study of God's word, and the news of her death was, though expected, a shock to us, for she was respected by all and loved by many. I have, at her request, written to her brother and sister, and also to Miss Baxter."

The Rev. F. R. Elder, the clergyman of the parish in which Miss Rickomartz died, speaks of her sufferings, and then adds:—"I administered the Lord's Supper the day before her death, while Mrs. O'Reilly was up, and she appeared to enjoy the service; but nearly the whole time she was in Picton her cough was so troublesome and so painful that I could not let her speak much when I was with her. Just before she died she seemed to regain strength, and sang through the whole of two hymns, and evidently imagined she was teaching a Sunday-school Class from the questions she asked and the remarks she made. I believe her last words, or almost the last, were the 1st verse of the 1st Chapter of St. John."

## NOTICE.

Any contributions for the Church of England Mission School for Girls lately managed by Miss Foster, at Foo-chow, China, may be sent to Mrs. A. L. WILLIAMS, Moore College, Liverpool. They will be acknowledged in the next issue. We may remind our readers that **TEN SHILLINGS** will provide for the Christian Education of a little Chinese Girl for One Whole Year in this Mission School.

## NOTICES OF BOOKS.

CHARLES LOWDER. A Biography. By the Author of the "Life of St. Teresa." 7th edition. Kegan Paul French and Co., 1882.

How are we to reach the masses? A question of ever deepening interest as well as of ever deepening difficulty. It is also a question which will meet with a variety of answers from different quarters. Additional clergy—curates in the larger parishes—

brighter and more frequent services—more lay help—evangelistic missions—prayer meetings—street preaching—and the like, have each their advocates, and each doubtless has much which may be advanced in its favour. Experience in different directions seems to show that, under peculiar circumstances, each and all of these and such as these have been found to a certain extent effectual. What we want is, not that an intense degree of excitement shall be produced the effect of which shall be dazzling but evanescent—like an illumination by magnesian wire—but something which shall produce permanent results. Yet the specific which is to do this we still sigh and pray for. It is our firm belief that the conversion of the soul to God is a work which none but the Spirit of God can accomplish. Yet even He works by means. Until that blessed change has been accomplished, nothing really permanent has been accomplished. And we further hold that the great test of such a change is, not appearances, but time. "He that shall endure unto the end shall be saved."

It is perhaps too soon to apply this test to such a work as that effected by the self-denying and energetic clergyman whose biography now lies before us. And yet the details of that work are of surpassing interest to every one who attempts to solve our problem.

After passing through various changes of minor importance Mr. Lowder, or as he came to be called by his people *Father* Lowder, was stationed, partly at his own choice in one of the most degraded portions of London, close to the London Docks, now known as the Parish of St. George's-in-the-East. The condition of "the masses" at the time of his arrival at this, his last and most important sphere of labour, was notoriously and unutterably deplorable. Drunkenness, prostitution and all kinds of debauchery made Ratcliff Highway almost a hell upon earth. His biographer says "It is difficult, nay, impossible, to draw a truthful picture of the field which Mr. L. voluntarily chose as that of his life's work. The shadows would be too black and unrelieved." "Here the sailors swarm, and here (this is Mr. L.'s description of the locality) are to be seen the poor denizens of the neighbouring brothels flaunting their finery and their persons and plying their hateful trade by night and day. . . . The recklessness of vice, the unblushing effrontery with which it is carried on when the lowest of every country combine to add their quota to the already overflowing stock, can scarcely be conceived." Page 105.

It was in the midst of such scenes that an attempt was made by the Rector of the Parish, Rev. Bryan King, to do battle against Satan by the establishment of a "Mission." The first efforts were somewhat desultory. But at last a house was secured, in Calvert Street, and after a short time Mr. Lowder, at Mr. King's request, undertook the superintendence of the "Mission," and to it devoted the remainder of his life.

He brought to his work sound health, unwearied perseverance, deep sympathy with his flock, and a thorough belief in the propriety of the weapons to be used in his arduous and, at first, most unpromising sphere of labour. He began in 1856 with two clergymen and two laymen who were preparing for holy orders. In 1857 a Sisterhood was formed in connection with the Mission, and the house in Calvert Street was divided between the "Brothers" and the "Sisters." Shortly afterwards Mr. Lowder with his assistants now increased to four clergymen, moved to a house in Wellclose Square leaving the house in Calvert Street to the Sisters.

They now had acquired a church one originally built for a Danish congregation. The system employed by the Missionaries, was described in a few words by Mr. Lowder himself in a letter to the Bishop of London. "Our system," he says, "is a consistent one, to preach the whole Gospel of Jesus Christ as the Church of Christ has ever received it; not only in our sermons but in the visible teaching of Sacraments and ritual observances." p. 139.

We have italicised the last line because it refers to a subject which Mr. Lowder regarded as of essential importance not only to his own peace of mind and comfort, but even to the success of the Mission. There were daily services in the Sunday Schools, refuges for fallen women, night classes for young men, constant catechizing, and, according to one who was associated with him in the work, "the basis of his catechizings and indeed of his religious teaching generally" was "the doctrine of the Incarnation of Christ and the extension of the Incarnation through the Sacraments as a means of union with Christ and as channels of grace." p. 148. The Confessional was in constant use. Open air preaching was frequent. There were daily "celebrations," and the use of vestments was considered as absolutely essential. He knew the danger of allowing even diligent use of the Sacraments to take the place of a real change of heart and life. But he regarded the Holy Communion as the great central act of worship. "The Communion or communication (*sic*) of the inestimable blessings which are derived from the Incarnation, Passion, Death, Resurrection and Ascension of our blessed Lord." p. 162.

Mr. L. died at Zell-am-See in Austria, September 9th, 1880.

And what was the result of his work? It appears to have been in many respects a great success. There were physical changes, cleaner houses, healthier children. There were moral changes, Ratcliff Highway, at least within the limits of Mr. Lowder's district, was cleansed from its unspeakable abominations. There were ecclesiastical changes, frequent services in the church, large congregations, numerous communicants. And there were changes like that already referred to, the "real change of heart and life," in the case of very many. "The masses" were reached and influenced by one who lived and laboured among them with unwearied affection and genuine sympathy of heart and who with transparent unselfishness had sought their good. But whether his success in the effort to reach them was due to that very transparent unselfishness, genuine sympathy with his people and love for their souls—or whether it was due to the confessional, the priestly absolution, the daily celebrations, and the vestments which he deemed so essential, is a question on which there is room for considerable difference of opinion. Mr. Lowder would unhesitatingly have attributed the result of his work to the latter solution. We do not deny that there was much in such things to attract. But we are disposed to lay far greater stress upon the former. St. Paul, Luther, Whitfield, Wesley, and many other Evangelists moved "the masses" by the simple preaching of the Gospel of Jesus, "the old old story" of a dying Saviour's love, and that without any of the accessories which were so dear to Mr. Lowder's heart. But while we cannot consider the supreme importance attached by some to the sacramental system as a matter of small account, we are yet of opinion that the Spirit of God is not confined to any one method of working. He "divideth to every man severally as he will"—and is often found to bless

with signal manifestations of His presence the efforts in the cause of Christ of those, of whatever school, who honestly, energetically, lovingly and perseveringly lay themselves out for the glory of Jesus and the welfare of their fellow men.

There is however another factor in the solution of our problem of considerable practical importance. Attempts have been made among ourselves, not altogether unsuccessfully, to reach "the masses" by means of "Missions"—a few weeks of special effort. Mr. Lowder's work was a continuous mission—one lasting not for a few weeks but for a quarter of a century. The circumstances of the case, aided as he was by other clergy, made such a sustained effort possible. With us, owing to the paucity of clergy, such efforts are of a more spasmodic character,—not to be despised, for the rescue of a single soul by whatever means is of infinite importance, but at the same time not likely to obtain such a hold on the community as shall change the character of the entire population, and "leave no place either for error of doctrine or for viciousness of life."

We leave the moral to our readers.

T. O. S.

## STRAY NOTES.

BY ARMOUR BEARE.

It is indeed refreshing to record the noble legacies of Mr. Costella to Charitable Institutions in New Zealand, amounting to £135,000. It is to be hoped the example will have an effect here. I cannot understand men of property willing to give to God's service in their lives, but unwilling to make any provision for the same for future years. There are many again who give petty sums altogether out of proportion to their means, who, knowing that they must leave all, perhaps to be squandered, yet by their will give not one penny to Christian objects. I do not know of any surer way for a man to dispose of money with the certainty of its being well disposed of, for the benefit of the needy and in good works generally, than by a legacy to some Christian institution.

In the mother country, the most important funds are through legacies. Why should the Church or other Christian institutions be so commonly overlooked here when a will is made? Are the wants less here than at home, or are they not much greater? Does our Church Society need no help? In England last year there were 103 legacies received by the Church Missionary Society in amounts from £2700 downwards; and the Bible Society received 155 in sums from £2163 downwards. Other societies might show lists equally encouraging. Surely here we need to ask why is the Church so usually forgotten when men are making their wills?

There does not appear to be any fear of Denominational Schools dying out in England. By a recent return I see that the average attendance of scholars in the Church Schools in 1870 was 844,334, and that in 1881 the number had increased to 1,490,420, whilst in the same period the teachers had been more than doubled. As the increase is altogether out of proportion to any addition to the population it shows clearly that church people generally not only desire a secular education for their children but regular Christian instruction also.

It is also encouraging to note that the supply of candidates for ordination in England is not falling off, as some one lately said here in the daily press. In 1872 the number ordained deacons was 582, whilst in 1881 these were 713. As regards colleges, in the course of ten years those ordained are put down under the following heads: Oxford 1880, Cambridge 2029, Dublin 270, Durham 283, other colleges 1677, Literates 421. Remembering that it is common now for men to spend a year at a Theological College before ordination after having graduated at a University, these returns would show that in the mother country the education of the clergy was not falling off as it was also asserted here lately.

One of the clearest marks of advance in Church work in England is shown in the number of new parishes, districts, &c., which have been formed in the period from 1868 to 1880. They number 838 and have a population of 2,612,000, whilst in the

matter of churches in nine years, ending with 1881, there appear to have been 857 newly-built or rebuilt, and no less than 2166 restored.

I have always understood that Mr. Charles Bright was a spiritist and held strongly the peculiar tenets of that sect. If I am right it is not most remarkable to see him largely supported and patronised by atheists, agnostics, materialists and others, who seem to think that death ends all? and who appear to be unwilling to believe anything even upon what ordinary minds consider the clearest proof. I have always thought that nothing was harder than to found a religious creed on the supposed appearance of spirits, table turning, spirit rapping, &c., &c., and yet these men who disbelieve in a resurrection unite under a spiritist leader. Spiritism and agnosticism are so completely opposed to each other that there can be no honest alliance between them. In this so-called "free thought," however, wonders will never cease.

### ATHEISM IN A FIX.

(Continued from page 213.)

3. Atheism which openly declares there is no God will never be popular. For the human mind as such requires that there should be a God; since it recognises that arrangement such as man himself practices answers to an universe which is pre-human and super-human, and which must, therefore, have been arranged as man arranges his world. The human mind, also, recognises the fact that it is not possible for man to create, but only to utilise in various ways that which already exists. It recognises, therefore, so far its own limitation. But while now it recognises the necessity of the existence of God, it seeks to produce, or construct Him, according to its own laws. Such a product, however, does not differ in quality from the mind which produces it; since in order to assume another relation to the material world, or matter, than that which the human mind occupies to it, that which assumes it must be in quality different from the human mind, and this it cannot be if constructed and produced by it. The mind, therefore, finds itself involved in a contradiction. And if it would avoid this contradiction, it must be so reasonable as to seek God after other laws than those of its own reason. But it has no other laws. It must, therefore, believe in a God who is different from itself, not simply in degree but in kind. This is the God who is independent of the original material of the world—the living free, eternal God, for whom the principle "nothing comes from nothing" does not hold good; for He has created a something out of nothing. Instead of the conclusion: "Nothing comes from nothing, matter is there, therefore matter is eternal," must come this other conclusion: "For man nothing comes from nothing, matter is there, therefore it must have been created by a Being for whom something comes from nothing." And reason deals reasonably when it thus fully realizes its own limits, and believes in the God revealed and given to it—not daring to wish to construct the idea of Him, for then He would no more be for us what He is. So the biblical revelation bestowed upon the world the knowledge of the One Eternal free Creator and Redeemer. And this revelation is revelation just because it is unattainable according to the analogy of the human mind. It demands faith; and this faith is reasonable; instead of a demonstrated untruth it establishes a truth undemonstrable by man. And this faith glorifies God, for it recognises that it is His part, as Creator, to give, our part as creatures, to receive.

4. When Adam woke into consciousness of his own being he at the same moment woke into consciousness of the God whose son he was, in whom as men "we live and move and have our being." He had not to find Him out by intellectual exercises, but God, in a visible form, was there before him, as the sunshine in which his life should have unfolded itself. He was at once set in his true relation to God—one of childlike dependence. And he was called upon, by obedience to a command, to recognise this relationship—a relationship which results inevitably from the fact that man is creature and God is Creator; that so he might pass from the condition of negative goodness in which he was, to one of self-determined holiness. What took place before him, what he experienced, was that which taught him. He knew God as manifested before him before he could form a general conception of Him. God in company with man was the first foundation of his education, guidance, and destiny. The conception of God did not first come, in order to exalt man into fellowship with God; but out of his fellowship with God sprang the tree of his knowledge. It becomes not the Creator merely to teach as men teach by words. He draws no conclusions, and uses no syllogisms. His teachings spring from His deeds—from accomplished facts. Hence the knowledge of the Eternal has not rested upon ideas, but has existed and still exists by faith in Him as the self-revealing, self-communicating God of history. He is not a nameless "It," but the God of Abraham, Isaac, and Jacob, of David, and of Jesus the Messiah, the son of David, the son of Abraham, the knowledge and faith of whom has been the life of the world. According to the Bible "God approaches the first sinners in Paradise in the cool of the day" just as a father and tutor might do in a human or human-like shape. But if He sought to gain their confidence, could he converse with them in any other than human shape? Having once given a bodily form to the image of Himself in man, He manifests Himself so as to be recognised by his bodily senses. Man has now cut himself off from God; but God approaches man because He will not leave him. And for this purpose He chooses the evening, which in the East is the most pleasant hour, in order to give to the sinners one day more in which to present themselves to Him as penitent.

\* "Modern Doubt and Christian Belief" by Christlieb, p. 232.

"When the sun for the last time gilded with its rays the glory of Paradise," as Spenser exclaims, "when the evening dew dropped a tear over the sin of man, when all was so still that man was more easily led to think about himself and his offence, and the heaven above was resplendent with its lights, in order that man in now approaching darkness might still have hope, then the right moment had arrived," then He lets the guilty ones bear the rustling of His footsteps, so as to show them that man cannot hide himself from the face of God. This necessity for a human form of the divine manifestation, which has its true cause in His condescension to mankind, and its climax in the incarnation of God in Christ, is not to be understood as if bodily shape formed part of the nature of God; for it is well known how strictly all images of God are forbidden in the Old Testament. But it explains to us what we read of divine communications and manifestations in the lives of our first parents and the patriarchs. The Eternal at the commencement of our race's history communicated Himself to the fountain from which flowed the stream of humanity, and so spread abroad His name among the descendants of Adam. But as the stream rolled onward and extended its banks, it lost by degrees the purer and stronger nature of its source; and divided itself into a thousand arms. With the inner separation of men from the common centre, the one God of all, arose heathenism, and the variation of languages. The several nations sought to express their thoughts concerning the relation which they perceived existed between themselves and the world around—in fetish-worship, symbol-worship, and word-worship, according to the maturity of their phases of perception. But, while not interfering with the remains of the primitive knowledge of Himself, God in Abraham opened a new fountain which grew into a new holy stream—a stream which is penetrating and will yet penetrate the entire ocean of humanity. For the whole of the Old Testament economy was an anticipation, in the world of sense, of the eternal kingdom of God, which existing now in the church in its inward reality, is hereafter to be fully realised and displayed in outward manifestation. And Israel was the one and only people on earth from amongst whom a Messiah, the Mediator of a connection between God and man, in which by faith the true relationship between Creator and creature should be established, could have come forth. For Israel was the one and only people on earth whose social, political, and religious constitution, whose history, origin, and object, supplied a clear conception of such an arrangement of humanity, as that in which a life-knowledge of faith and a life-fellowship of love, is the bond which connects the inconstructible God in the greatness of His eternity, with frail and feeble man in the littleness, fragmentariness, and transitoriness of his condition. He who was to extend such an arrangement amongst the nations, could only begin to do so where its form, its conception, and its root already were. He must be a son of David, a son of Abraham. And in the glorified Lord Jesus, the Messiah, the spirit of the Israelitic constitution was carried over from the visible into the invisible world, and rendered capable of being applied universally for body and soul, for time and eternity. He is the centre-point into which all flowed and from which all goes forth. In Him the ways of eternal love are luminous. For He is the Son of the Father's love, the Eternal Word or Revelation of God to Himself, and therefore also the perfect revelation of the Father to us. And, brought near to us by Creation—for by Him all things were made—He was brought still nearer by the gracious condescension of His self-manifestations, under the Old Covenant, as the Angel of the Lord, &c.; and finally He fully united Himself to us and became man. Similarly, as it has been truly remarked, in connection with God's oath to Abraham "God swearing made Himself in condescension inferior to God sworn by. That is, God, in taking an oath, did a thing analogous to God becoming man. The acts were kindred, being both acts of condescension and love. In these two acts, as in covenant-making, God stoops down from His majesty to the weakness and low estate of man. In covenant-making God made Himself a debtor to His creatures, and gave them a right to claim what is in reality a matter of favour. In taking the oath, God submitted to indignity imposed by man's distrust, and instead of standing on His truth, put Himself under oath, that there might be an end of doubt or gainsaying. In becoming man, God condescended to man's sin, and submitted to be as a sinner, that sinners might be delivered from moral evil. Grace appears in all these acts in an ever ascending degree."

It is related of Pascal, the great geometrician, natural philosopher, and mathematician of the seventeenth century, that after his death there was found sewn in his coat a slip of paper, on which, underneath a certain date, were written these words—"This day found the God of Abraham, Isaac, and Jacob, the God of Jesus Christ, not the God of the philosophers; may I never be parted from Him." And, while atheism must remain in a fix, the worshipping church of God rests upon and repeats the testimony of the Apostles—"That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the Word of life (and the life was manifested, and we have seen and bear witness, and declare unto you the life, the eternal life, which was with the Father, and was manifested unto us); that which we have seen and heard declare we unto you also, that ye also may have fellowship with us: yea, and our fellowship is with the Father, and with His Son Jesus Christ. Whosoever denieth the Son, the same hath not the Father: he that confesseth the Son hath the Father also. He that loveth not abideth in death. Hereby know we love, because He laid down His life for us; and we ought to lay down our lives for the brethren. Beloved, let us love one another: for love is of God; and every one that loveth is begotten of God, and knoweth God. He that loveth not knoweth not God; for God is love. Herein was the love of God manifested in us, that God hath sent His only begotten Son into the world, that we might live through Him. Herein is love, not that we

† "The Chief End of Revelation, by Dr. Bruce, p. 10."

loved God, but that He loved us and sent His Son to be the propitiation for our sins. We love because He first loved us. He that believeth on the Son of God hath the witness in him: he that believeth not God hath made Him a liar: because he hath not believed in the witness that God hath borne concerning His Son. And the witness is this that God gave unto us eternal life, and this life is in His Son. He that hath the Son hath the life; he that hath not the Son of God hath not the life. And we know that the Son of God is come, and hath given us an understanding, that we know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life. Guard yourselves from idols." (1 John i. 1-4, ii. 23, iii. 14-16, iv. 7-11, 19, v. 10-12, 20, 21). "There is none among the gods like Thee, O Lord; And like Thy works are none. All nations whom Thou hast made shall come and worship Thee, O Lord. And shall glorify Thy name. For Thou art great and doest wonders. Thou art God alone." (Ps. 86).

## TEMPERANCE.

### CHURCH OF ENGLAND TEMPERANCE SOCIETY.

Many of the branches are in vigorous operation, but the Central Committee is languishing mainly for want of a secretary able and willing to devote time to it.

The gentlemen who hold the position at present are over-worked with other duties, and only consented under pressure to act at all. Reading about the amazing work and grand success of this society in England, one feels that there is a grand future for it here as well, but it is sorely hindered for want of men and means for its central work.

The temperance people in our churches will miss the annual sermons this month. We do hope yet that the circular will appear, and although later than usual, the Temperance Sunday will not be allowed to fall through.

### OUR MISSIONARY.

As will be seen by the chronicle of meetings below, Mr. W. C. Roberts has been busy during last month. But the work here mentioned is extra, and but light compared to his daily labour in the police office, streets, wharves, &c. Yet we are sorry to learn that the funds of the society are so low that his stipend can scarcely be paid. Surely this state of things ought not to last. Subscriptions for the C.E.T.S. General Fund, or special for the missionary stipend, may be addressed to the treasurer at this (Church of England Record) office.

During the month of April well attended meetings in connection with the society have been held in the following parishes in the city:—St. Andrew's, St. Peter's, St. David's, St. Bartholomew's, and St. Philip's. Mr. W. C. Roberts attended all except the last-named, and delivered suitable addresses. At Balmain West, the Rev. E. D. Madgwick delivered a lecture to the society and friends on "Love, Courtship, and Marriage." There was a large attendance.

### DIOCESE OF BATHURST.

The Grenfell Society well maintains its position, and gathers strength with age. It has now been established nine years. A meeting on 9th ultimo was largely attended, and the pieces in the programme were well rendered and appreciated.

### ENGLAND.

THE NEW PRIMATE.—The Right Reverend Edward White Benson, Archbishop of Canterbury, is a vice-president of the C.E.T. Society, whose work in his diocese has been taken up with great vigour by a large number of his clergy. When Bishop of Truro he took a most active part in pressing forward the claims of the Cornish Sunday Closing Act.

THE BISHOP OF TRURO.—The successor of the Primate in his late See of Truro is also a temperance worker. Of him the C.E.T. Chronicle writes:—"Canon Wilkinson is a member of the general section of the C.E.T.S., and has for many years taken an active part in the work of the Society, especially in his own parish. St. Peter's, Eaton Square, is one of the largest branches in existence, and has been maintained with considerable vigour and enthusiasm in all its departments."

In the new volume of Bishop Samuel Wilberforce's Life I find the following extract from the Bishop's diary:—

"Down to Winchester; so intensely tired that slept all the way to Micheldever. Dined Warden's. Sir Bartle Frere very pleasant; told me 'The crows often get thoroughly tipsy drinking the fermented palm juice. Few more curious sights than to see a tipsy crow hunting for the bone he has hidden, and not able to find it for his drink.'"—C.E.T. Chronicle.

## CORRESPONDENCE.

### TO THE EDITOR OF THE CHURCH OF ENGLAND RECORD.

SIR,—Permit me through the medium of your valuable journal to express myself on a subject of vast importance to all who have identified themselves with the work of Sunday School teaching, viz., the management of our Sunday Schools.

It is the custom with all our schools to have annual promotions of children from each class. Now, however much this may be desirable in one way, it is nevertheless undesirable in others. It is productive of very great evil, not only to the general management, but also to the individual members of the school.

A teacher is appointed to a class, the dispositions of the members of which are extremely varied; he commences his work by endeavouring

to acquire a knowledge of the character of each boy. With some he has comparatively speaking little difficulty in doing so, with others his task is much harder, and his tact is required to the fullest extent, and with others he is for long weary months completely foiled in his endeavours.

All teachers are aware of the valuable advantage gained in being possessed of a thorough understanding of the peculiarities of the members of their classes, and all teachers are ready to acknowledge the necessity of maintaining that advantage. A teacher may work steadily and perseveringly, but will experience little satisfaction if not possessed of this advantage. He is in the position of a man who has been placed in a treasure house with permission to assist himself to the goodly store, but who having lost the keys of the safes, is unable to avail himself of the golden opportunity.

If this advantage be conducive to the successful discharge of a teacher's duty, how much care should be exercised to suppress anything likely to destroy it. Now, sir, it must appear to all who have given the subject any consideration that our present system of promotion does to a very serious extent weaken this advantage. I know that in making this assertion I am running counter to the established sentiments of many of our best and most earnest teachers, nor am I unaware of the fact that the system upon which I am reflecting is time-honoured, and has been to a certain extent productive of good. Notwithstanding these high credentials, I sincerely trust that if a better system be suggested our teachers will bestow upon it their earnest consideration.

Allow me here to explain where the weak points of the present system appear to me to exist, and also to suggest a plan which will obviate those weaknesses. As I have stated above, it is essential for a teacher to acquire a thorough knowledge of the dispositions of his boys and through that knowledge to reach their hearts. Now the questions arise—1st. Can that knowledge be gained in the space of twelve months? 2nd. Is it conducive to the best interests of the boys to remove them from one who having carefully studied their characters has consequently a powerful influence for good over them?

To the first question I answer that in many cases it can not. Children as a rule do not exhibit in school those prominent traits which enable their teachers to arrive at a rapid estimate of their characters, and consequently the process is tedious, and fraught with many difficulties. In many cases children possessed of peculiar and eccentric dispositions are never understood by their teachers, for the simple reason that their efforts to do so are frustrated by the removals which take place. Such children are drafted from class to class until, having reached a riper age, they sever their connection with a sphere in which their characters have been so misunderstood, without feelings of the least sorrow.

To the second question I answer, No. The removal of the boys from one class to another must materially lessen that moral influence which a teacher gains through constant intercourse with those committed to his care. I hold, sir, that when a teacher possesses that influence it behoves us who are striving for the spiritual welfare of the young to assist him in every possible way to retain it. We do not do so if we remove the object of that influence from him, but on the contrary destroy it.

In conclusion permit me to say that if we were to give our teachers a certain number of children, and allow them to teach the same children as long as they are connected with the school, there would result therefrom such mutual love and understanding, that the serious difficulties referred to above would entirely disappear. Let teacher and scholar grow together as it were spiritually, mentally, and physically.

The above remarks apply in the same degree to the lady teachers and their scholars.

Hoping that I may have an opportunity of perusing the views of some of the leading teachers on this subject,

I remain, Sir,

Yours faithfully,

"ALIA TENTANDA VIA EST."

Sydney, 23rd April, 1883.

## →\* ENGLISH + MAIL. \*←

### THE NEW ARCHBISHOP OF CANTERBURY.

It will be interesting to the readers of the *Church of England Record* to be briefly informed of the past career of the new Archbishop, and of the opinion entertained of him by a fair representation of the English press.

#### PUBLIC OPINION.

The Right Rev. Edward White Benson, D.D., is a son of Mr. W. E. Benson, of Birmingham Heath, where he was born in 1829. After a preliminary education at King Edward the Sixth's Grammar School, Birmingham, he proceeded to Trinity College, Cambridge, where his career was one of rapid success. He graduated B.A. in First Class Classics, as Senior Chancellor's Medalist, and Senior Optime in the mathematical tripos. After taking the M.A. degree in 1855, he acted for three years as assistant-master in Rugby School, and in 1858 was appointed head-master of the newly-opened Wellington College. While occupying that position he received the B.D. degree in 1862, and that of D.D. in 1867. Two years later he was raised to a prebendary stall in Lincoln Cathedral. The Chancellorship of the cathedral was offered to and accepted by him in 1872, when he resigned the head-mastership of Wellington that he had held so long. During these years of varied and honourable usefulness, numerous collateral proofs were shown of the high esteem in which the Church

held him. He was chosen Select Preacher to the University of Cambridge in 1864; this honour being repeated in 1871, '76, and '79. From 1873 to 1877 he was chaplain to Her Majesty. In 1876 the diocese of Truro was created out of the diocese of Exeter. It extended over the country of Cornwall, the Isles of Scilly, and five parishes in Devonshire. The position of bishop over such a mixed population was recognised at once as one of no ordinary difficulty and delicacy, and the selection of the first occupant of the episcopal chair was canvassed generally with some anxiety. When, however, it was announced that Lord Beaconsfield had recommended Dr. Benson for the vacant see, satisfaction was widely felt and expressed, and it was amid the hearty sympathies of the whole Church that the first Bishop of Truro entered upon his arduous duties. Since his consecration in 1877, with the Church of St. Mary, Truro, as his cathedral, the Bishop has won golden opinions. He early adopted the principle of lay help, and readily licensed zealous laymen both to read prayers and preach. He has founded the Theological College at Truro, which is now doing such good work. Perhaps, however, the greatest movement with which he has been concerned is the establishment of a Church Conference, which has been held every year with increased success. He has published several volumes, chiefly of discourses. His work entitled "Boy Life" is a series of reminiscences of his mentorship at Wellington. He is also a contributor to the *Speaker's* Commentary.

#### LONDON PRESS.

The *Times* says that the appointment of Dr. Benson comes at a critical time in the Church's history, to succeed a man whose rule of life was moderation, scrupulous fairness and peace. "The late Primate saw that the Church of England had within itself the possibilities of disruption, and he deliberately set himself to make those possibilities as little dangerous as they could be made. Dr. Benson's churchmanship is of a more pronounced kind than Dr. Tait's was, and there can be no doubt that the more pronounced members of the High Church party will do their utmost to claim him and to represent him as their own. Fortunately there seems no danger that he will fall into so obvious a trap. He is well aware that an archbishop is an archbishop of the laity even more than he is an archbishop of the clergy, and that though during the past twenty-five years the clergy have been coming more and more into the ranks of the High Church party, the laity is as much opposed as ever it was to sacerdotal pretensions of every kind new dignity. He may be safely trusted to fulfil the first condition of his success, and though he has not yet had a seat in the House of Lords, he has filled so many public positions that even that most public of all positions will soon become familiar to him. His decision will be, we are sure, with a determination that his primacy should be for the advantage, not of this party or that, but of all who own their membership in the Church of England."

According to the *Standard*, the considerations which have weighed in the selection of Dr. Benson have not, and ought not to have been, rigidly ecclesiastical or exclusively theological. The functions of the chief officer of the English Church are administrative in the first place, and his responsibilities are national, not sectarian. Dr. Benson satisfies each of these conditions. He has given proof of high administrative capacity. He has shown consistently, in circumstances which have often been extremely difficult, judgment, moderation and rare good sense. He has combined discretion with zeal, and has uniformly recognised the point at which energy passed into officiousness.

Says the *Birmingham Post*:—"The nomination will not come as a surprise. For the larger qualities of Church statesmanship the diocese of Truro has afforded Dr. Benson no particular scope, but those who know the Bishop will credit him with qualifications and powers which will be capable of making their mark in the higher dignity and the wider field upon which he enters. Considering the difficulty of his new position and the influence which one who holds it must exercise upon Church policy, it is a happy circumstance that Bishop Benson is not committed to any ecclesiastical party, or bound by the utterance of a distinctive shibboleth."

Lord Lilford has subscribed £500 and the Duke of Cleveland £100 towards the restoration fund of Peterborough Cathedral, which now amounts to about £7000. The stage for the steam crane is nearly ready, and is about ninety feet high. The principal fissure appears to have increased in width, the heavy gales probably being the cause.

#### SUBSCRIPTIONS RECEIVED.

The MANAGER acknowledges with thanks undermentioned subscriptions, received from 29th January to 28th April:—

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	28	6	3
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