

RELIGIOUS EDUCATION IN PUBLIC SCHOOLS.

Mr. W. J. FOSTER moved.—That this Synod, taking into consideration the substantial evidence of cordial co-operation with the Bishop's action in respect of religious education in the Public Schools accorded by its recent vote, desires to recommend that his Lordship shall for the present year nominate two representatives to the Board which he has proposed.

The DEAN of Sydney seconded the resolution, which was carried.

The PRESIDENT said that the resolution having been carried, he proposed to ask the Dean of Sydney and the Chancellor to be the representatives of the Church. (Hear, hear.)

TIME OF MEETING OF SYNOD.

The Rev. A. W. PAIN moved.—“That the resolution passed on December 6, 1878, with reference to the time of holding the ordinary session of the synod be rescinded, and that the Bishop be requested to hold the ordinary session in the month of August in each year.”

The resolution was put and negatived.

SOCIAL PURITY.

The Rev. C. BAKER moved.—“1. That, in consideration of the physical and moral evils that are inflicted upon the community by sins of impurity, and that the mischief is growing rather than diminishing, this synod is of opinion that some special effort should be made by the Church to grapple with the evil. 2. That a committee of the synod be formed for taking such action as they may see fit for carrying out the above resolution, and that the following members constitute the committee, with power to add to their number:—The Revs. Canon King, Dr. Corlette, A. Yarnold, W. Hough, and the mover; and the following laymen:—Messrs. Page, Uther, Chadwick, and Beaver.”

The Rev. W. HOUGH seconded the motion.

The PRESIDENT expressed his deep and hearty sympathy with the resolutions, and the gratitude he felt to the mover for having put it so touchingly before them. The peculiarity of the work done in England was that it endeavoured to go to the source of the evil by banding men together, not only to keep themselves pure and encourage others to follow their example, but to act as protectors, in a chivalrous sense, of the weaker sex. This body was known as the White Cross Society, and he thought a similar society might be initiated here, which, with God's blessing, might do a great deal of good, not merely in the cause of Christianity, but in the cause of our common humanity.

The resolutions were put and unanimously agreed to.

The PRESIDENT stated that it was his duty to assent to the new standing orders, and he need scarcely tell them that he did so most readily. Since their vote the other night several donations had been received in aid of the fund in connection with the question of religious instruction in Public schools, and he would like to announce that it was intended shortly to hold a public meeting in connection with the same matter. He wished to thank them heartily for the exceedingly cordial support they had given him in his capacity as chairman, and he could not but congratulate the synod upon the harmony which prevailed, and also upon the large amount of work that had been done during the last five or six days. He trusted they would endeavour to carry out those enterprises which had been decided upon, and prayed that God's blessing might be upon the attempts to carry out those deliberations on which they had been enabled to engage.

The President, at 10.15 p.m., declared the synod adjourned *sine die*.—Abridged from *S. M. Herald*.

* OPEN COLUMN *

[We are not responsible for opinions expressed by Correspondents.]

THE EDUCATION OF THE CLERGY.

The Primate was wise in saying that he did not lay down any hard and fast rule, when stating his desire that University men should be appointed to any vacancies in city and suburban parishes. To have done so might have seriously affected the interests of the church, and removed from numbers of able country clergymen that spur to study which the consciousness that they should prepare themselves for more important spheres of labour most assuredly is. If it once were to be recognised by the large body of men from Moore College and other theological colleges that they could never hope for promotion, I am sure it would have a bad and discouraging effect on their lives. The clergy have no rich livings or hope of high offices in the church. In that respect they are not so well off as their brethren in the mother country, and I should regret to see their position—which generally is one of constant self-denial—made any worse than it is already. Human nature cannot be ignored, and an honorable ambition is not to be condemned.

The nominators of the metropolitan parishes have always had a goodly number of graduates to select from, but, in their wisdom, which I should regret to see fettered, have frequently preferred non-University men, and, generally, with a satisfactory

result. The three, probably, largest congregations in the city are attracted by non-University men, while, in the suburbs, several churches are a testimony to the success which attends their work. No other Australian city can show, I believe, congregations larger than here. The special theological training of the incumbents and business talents, have given them peculiar qualifications for their work, and I must candidly confess that, in the matter of general reading, while, doubtless, inferior in classical knowledge, I consider them quite on a par with ordinary University men.

In dealing with the question, it cannot be overlooked, and the Primate, when he has wider colonial knowledge of places will see, that there are many city and suburban congregations intellectually below the average in the country. Probably several could be pointed out where none worship but the working classes and smaller tradespeople. Such could scarcely be said of a congregation in any country town. Almost invariably the country clergyman has professional men and officials connected with his parish, to say nothing of squatters and their families. The number of refined and highly educated persons up the country is remarkable. I am sure that the Primate will soon see this, and more fully recognise the wisdom by which no hard and fast rule was made. I cordially sympathise with him in his determination to encourage all candidates for Orders, to avail themselves of the many advantages of a University education, and hope our wealthy laity will provide the necessary means to enable him to carry out his plans. I yield to none in my desire to see a ministry highly trained, and well equipped to wage war with the powers of darkness, but facts are before me which appear to say that after a man has been ten or fifteen years engaged in pastoral work, the position he is to occupy must depend upon what he really is all round, and his ability to manage a parish in its various departments, rather than upon scholastic training received in earlier years.

R. H. W.

The MANAGER acknowledges, with thanks, receipt of the following subscriptions:—

Mrs. G. T. Smith, 7s.; Mr. Campbell, 10s.; Mr. Walsh, 7s. 6d.; Mr. Neale, 6s.; Mrs. G. H. Marsh, 6s.; Mr. Kenshaw, 7s. 6d.; Mrs. Milligan, 7s. 6d.; Mr. J. Sams, 6s.; S. S. Webb, 7s. 6d.; Rev. H. Martin, 7s. 6d.; Mr. W. Ward, 7s. 6d.; Mr. C. Ashdown, 4s.; Mr. W. Crofts, 7s. 6d.; Mr. R. C. J. Veal, 9s.; Mrs. A. Glensie, 7s. 6d.; Mr. St. Clair, 7s. 6d.; Rev. St. Clair, 7s. 6d.; Rev. G. H. Johnstone, 7s. 6d.; Mrs. A. S. Jordan, 7s. 6d.; Dr. Beattie, 7s. 6d.; Rev. Canon Bentzen, 15s.; Mr. Atkinson, 7s. 6d.; Rev. Canon Allwood, 7s. 6d.; H. Stephen, Esq., 9s. 6d.; R. Crawford, Esq., 7s. 6d.; Mrs. Headall, 7s. 6d.; Mrs. Young, 6s. 6d.; P. H. Law, 17s.; Captain Chaffield, 7s. 6d.; Rev. J. D. Langley, 15s.; Mr. G. M. Brown, 7s. 6d.; Mr. E. Heath, 7s. 6d.; Mr. Brush, 7s. 6d.; Rev. A. D. Acocks, 7s. 6d.; Rev. E. J. Sturdee, 7s. 6d.; Mr. T. Harvey, 6s.; Rev. C. Child, 7s. 6d.; Lord Bishop of Melbourne, £1; Mr. Capper, 7s. 6d.; Mr. Cotton, £1; Mr. J. Cook, 7s. 6d.; Mr. Caldwell, 7s. 6d.; Miss Hucksess, 8s. 9d.; Rev. E. A. Colvin, 7s. 6d.; Mrs. Broadhurst, 7s. 6d.; G. Blayney, Esq., 7s. 6d.; Rev. G. Brown, 15s.; Rev. Addams, 7s. 6d.; Mrs. Marsh, 7s. 6d.; Mr. Fry, 7s. 6d.; Mr. Ewer, 7s. 6d.; Mr. T. Cadden, £1 1s.; Mrs. Bethune, 7s. 6d.; Mrs. Hayley, 10s.; Rev. J. Hargrave, 7s. 6d.; Mr. Blackland, 7s. 6d.; Mr. E. H. Acres, 7s. 6d.; Messrs. Dawdell and Moore, 15s.; Mr. Fitzgerald, 7s. 6d.; Archdeacon King, 7s. 6d.; Mr. W. Bowman, 7s. 6d.; Mr. T. Berrie, 7s. 6d.; J. R. Blackett, 7s. 6d.; Mr. F. S. Barker, 15s.; N. Allan, Esq., 7s. 6d.; Mr. J. J. Cooper, 7s. 6d.; Mr. R. M. Walker, 7s. 6d.; Miss Donithorne, 7s. 6d.; Mr. R. Eccles, 7s. 6d.; The Very Rev. the Dean, 15s.; Mr. John Kealey, 7s. 6d.; Mr. J. M. Dunn, 7s. 6d.; Rev. R. H. Mayne, 7s. 6d.; Mr. Harvey, 7s. 6d.; Mr. R. Hargrave, 14s. 6d.; Mr. L. S. Donaldson, 7s. 6d.; Mr. J. Roberts, 7s. 6d.; Mr. R. Jones, 7s. 6d.; Mr. T. Bond, 7s. 6d.; Mr. R. Fletcher, 7s. 6d.; Mr. E. Rand, 7s. 6d.; Rev. T. Holme, 7s. 6d.; Mr. A. R. Docker, 7s. 6d.; Rev. H. Dicker, 7s. 6d.; Rev. S. Fox, 7s. 6d.; Judge Hargrave, 7s. 6d.; A. W. Bland, Esq., 7s. 6d.; H. Munster, Esq., 7s. 6d.; Mrs. Perkins, 7s. 6d.; Mr. R. Logan, £1 0s. 6d.; Mr. W. H. Mullins, £1 0s. 6d.; Mr. J. Ellis, 7s. 6d.; Mr. A. Fletcher, 7s. 6d.; Hon. Alex. Gordon, 7s. 6d.

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CONTENTS.

1. LEADING ARTICLES.—	PAGE.
The Deputations upon charges made in the Theatres for Sunday Entertainments ...	33
The Bishop Barker Memorial ...	33
Presentation of Clergymen to Parishes ...	34
2. Church News ...	34
3. Notes on Passing Events ...	37
4. Open Column ...	38
5. Notices of Books ...	44
6. Temperance ...	45
7. English Mail ...	46
8. Gleanings Old and New ...	47

NOTICES TO CORRESPONDENTS, &c.

THE CHURCH OF ENGLAND RECORD is published on the 1st and 15th of the month, but when either of those days fall upon Sunday the paper will be issued on the Saturday preceding. 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 communications of a literary nature to be addressed to the EDITOR, and those relating to business to the MANAGER, CHURCH OF ENGLAND RECORD, 172, PITT-STREET, SYDNEY.

FOR ALL MONIES RECEIVED for Subscriptions are acknowledged in the last column of the reading matter.

NOTICE.

Subscriptions 7s. 6d. for the year 1884-5 are now due and unless paid by 31st inst. will be booked and charged 8s.

THE DEPUTATION UPON CHARGES MADE IN THE THEATRES FOR SUNDAY ENTERTAINMENTS.

The Public ought clearly to understand the object of this deputation. It did not appeal to the Colonial Secretary to stop the delivery of Infidel Lectures on Sunday evenings, by those who arrogate to themselves the title of men of Free-thought. It did not seek to invoke the strong arm of authority to prevent free discussion—however objectionable the character of that discussion might be. The point which it sought to bring before the Premier and to emphasize, was this: that the *Sunday Entertainments* given in the Theatres in Sydney, to which persons are admitted upon payment of a money charge, are a violation of the law of the land, and upon that ground ought not to be allowed. If they are, what consistency is there in prohibiting the theatres from giving their ordinary amusements? If they are, what a mockery it is to insert in the License granted to the Lessees of Theatres, that they shall not open them for performances on Sunday, Good Friday or Christmas Day! How long will that restriction be upheld?

The Colonial Secretary, in his reply to the deputation while dwelling upon the fact that Lectures of whatever character are not prohibited by law, admitted that entertainments might be. Upon that question he appeared to be somewhat in doubt.

Since the deputation waited on the Premier, we have been put in possession of information which we cannot doubt to be correct, that in Melbourne

the Theatres are not opened upon Sundays as they are here for the delivery of Infidel Lectures. And further, that the owner of the Building, termed the “Hall of Science,” has received notice, under the Theatres Statute, that the building will not be again licensed (the license having expired) unless the owner gives his guarantee for a strict observance of the condition relating to Sunday opening; which is, that no money shall be taken for admission, nor seats sold by ticket or otherwise, and that the license will be subject to immediate revocation if the condition is in any way violated.

If that is done in the adjoining Colony, we want to know why it cannot be done in this. And as Christian men, anxious for the moral welfare of the community, we think we have a right to ask the question and receive a plain and straightforward answer.

It is our strong opinion that these Sunday Entertainments and Freethought Lectures are set on foot from no other motive than gain. This is at the bottom of them: it is not zeal for truth, not any care for the social welfare or the political freedom of man—which is the pretence of those who get them up. Not a bit of it, no, not a shred. It is as much the way of getting a living as any trade or handicraft during the week. And we pity those who are so weak as to be gulled into the belief, that those who mislead them by their blasphemous ranting, care for anything else than the money which they exact from them at the doors.

If such entertainments are not a violation of the law, we feel confident that the better disposed citizens will not let the matter rest. For demoralization, law-breaking and vice of every sort necessarily flow from the principles enunciated Sunday after Sunday by those who give the entertainments. And can this be suffered?

THE BISHOP BARKER MEMORIAL.

It may be thought strange that after the hearty and graceful mention of this subject by the Bishop in his address to the Synod, some further steps should not have been taken by the Synod during its Session with regard to the completion of the design. But it should be remembered that the Standing Committee had fulfilled the duties entrusted to it by its action previous to the Public meeting which was called to consider the proposals laid before it. And it remains for the Committee appointed by the Public meeting to take the further action which is necessary. We hope, however, this will not be unnecessarily delayed.

It will be interesting to members of the Church to know that Bishop Barker, in a letter written only a few weeks before his death, made mention of a plan which he had conceived of transferring the Registry to the Cathedral ground, in connection with the erection of a Chapter House, which he thought would meet with the approval of the Church at large!

But the idea of doing this in connection with the memorial to himself was not known to those who suggested it. The coincidence of thought is remarkable.

PRESENTATION OF CLERGYMEN TO PARISHES.

There appears to be a good deal of ignorance amongst the Lay-members of the Church, in the Diocese of Sydney about the provision of the Ordinance for the appointment of Clergymen to Parishes. But this is not a matter of surprise, as it is only seldom that the Ordinance is brought into operation in a Parish, and even then those who are called to take action are only the Parochial Nominators.

The Ordinance provides for the election of a Board of Nominators, to be composed of two Synod Nominators, a Clergyman and Layman, chosen by the Synod at the commencement of each session, and three Parochial, chosen by the Parish or District, for which they are to act. They must be communicants and resident within the Diocese. These five form the Board of Nominators; whose duty it is, in the event of a vacancy occurring in a Parish, which has determined, *under the conditions which qualify it for doing so*, that the right of presentation shall vest in the Board of Nominators, to select a Clergyman for presentation to the Bishop, to be appointed by him to the vacant Incumbency. The *modus operandi* is as follows: (We quote from the 5th section.)

"In the event of a vacancy occurring the Bishop shall cause the Board of Nominators to be informed of such vacancy, and the said Board (a majority of the nominators being deemed to be the Board) shall then, without delay, present to the Bishop a duly ordained Clergyman, being in the Holy Order of Priesthood, to be appointed by the Bishop to the said Incumbency, and the Bishop shall appoint and license such Clergyman to the said Incumbency, unless he shall be satisfied that there is good and sufficient reason for refusing to accept the presentation so made to him, as aforesaid."

In the event of the Bishop's refusal to appoint the Clergyman presented, the Board is entitled to make a further presentation, or presentations, as often as such refusal by the Bishop shall occur. But if, within two months after such refusal or refusals has been notified to the Board, no further presentation shall be made and the right to appoint without presentation lapses to the Bishop.

It may be as well to add for further information, that the right of presentation can only be exercised in Parishes wherein "from local sources provision is made for securing to the Clergyman a stipend of at least £300 per annum, together with a suitable residence."

The Bishop of Sodor and Man, taking advantage of the large number of visitors on the Isle of Man during the summer of last year inaugurated a series of outdoor services, the first of which was held on Douglas Head in the month of August. The novelty of the proceeding, and the fact that the Bishop had taken to open-air preaching attracted many thousands of persons. The clergy of Douglas took part, and the Bishop delivered a most impressive address.

The Buddhist Dignitaries of Japan have taken alarm at the spread of Christianity, and consequent decline of Buddhism among all classes of their countrymen. They have, accordingly, despatched Virabake, a dignitary of high rank, to India, to inquire into the present condition of Buddhism in that Empire. He will then visit Germany and England, to study what influence the religions of these countries have upon their own Government and people. He is accompanied by two interpreters, and travels under the protection of the Japanese Foreign Office.

An important work is being carried on in the eastern and southern districts of London by deaconesses, who are engaged in district visiting, sick nursing, attending to two hospitals, an orphanage, and night schools, which are largely attended. The ladies who are engaged in this good work provide for about one half of the needful expenses, but in addition a considerable sum is annually needed.

* CHURCH NEWS *

SYDNEY.

Diocesan.

THE CHURCH SOCIETY.—The Secretaries of the Church Society have addressed the following circular letter to the subscribers: "The Committee of the Church Society earnestly appeal to you to assist them in the effort now being made to double the General Fund of the Society during the current year (1884). First and foremost their desire is to increase the number of subscribers. They venture to think that either in your home or amongst other relatives and friends, you could obtain the support of one or more than one member of our Church who has not hitherto subscribed to the Society, and they most respectfully solicit your kind interest in that direction. Failing your ability to help them in this wise, they desire to ask your consideration of how far you can increase the subscription you have hitherto kindly given."

PRAYERS FOR RAIN.—The Rev. Robert Taylor, the incumbent of St. Stephen's, Newtown, has been asked by friends in Melbourne to allow them to reprint for general circulation in Victoria his sermon on "Prayer for Rain." Mr. Taylor has consented. We have little doubt that a few thousand copies of this very able defence of Church doctrine on the question will have a very beneficial effect.

RELIGIOUS INSTRUCTION IN PUBLIC SCHOOLS.—We would urge all those who give religious instruction in our Public Schools to be careful to have their attendances entered in the visitors' book, and marked as for religious instruction. A return of the attendances will no doubt be again called for some day by Parliament, which will be compiled from the visitors' books in the School, and placed before the country. It will be awkward and unpleasant if the returns published by the Synod and that by the State do not agree. We hope that if any have neglected to record their visits to the schools they will lose no time in having all duly entered, and be careful also in the future.

CHURCH OF ENGLAND SUNDAY SCHOOL INSTITUTE.—POSTPONE-MENT.—In consequence of the Primate's intention to visit the diocese of Grafton, the annual festival service and public meeting of the Church of England Sunday School Institute will be held as follows: The service on Monday, August 4, and the meeting on Tuesday, August 5. The nave of the Cathedral will be reserved for Sunday School teachers. The following addresses will be given at the meeting:—On the Work of the Sunday School Institute, by the Very Rev. the Dean; On the Qualifications of a Sunday School Teacher, by the Rev. A. W. Pain; On Discipline, by Mr. A. Richardson; On Sunday School Examinations, by the Rev. Alfred Yarnold.

Parochial.

CHRIST CHURCH, SYDNEY.—On Thursday evening, the 24th ult., the Mission and Reading Room conducted by the members of the Guild of St. Laurence, in Dixon Street, Darling Harbour, was the scene of an untroubled festivity, owing to the kindness of a few members of the Guild. Two or three ladies organized an evening's entertainment in the form of a Tea, and invited the young people attending the Night, and Sunday Schools connected with the Mission. Some few adults were present, and persons to the number of 80, availed themselves of the invitations. Immediately after the Tea a concert was given, and the dimensions of the Mission Room were sorely taxed. Everything passed off in the most satisfactory manner. And those present certainly appreciated the kindness of their friends, if the three hearty cheers given by the boys at the close of the evening may be taken as any token of their feelings. The Mission is conducted in one of the worst parts of the parish, if not in Sydney, and needs support very much. Any donations of books, games, or pecuniary aid, would be thankfully received by the Secretary, of the Mission Committee, Christ Church Parsonage, Pitt Street, South.

The work being carried on is evidently a good one, its object being the improvement of the Social and religious tone of this portion of the parish.

A Night School is held four nights during the week, and a Sunday School on Sunday afternoons. On Thursday evening a concert and religious service is held alternately; all are very well attended.

ST. BARNABAS', SYDNEY.—The Confirmation has been postponed to the 9th instant.

ST. PHILIP'S GRAMMAR SCHOOL.—The examination for the scholarships for the sons of clergymen took place on Wednesday. The Rev. J. D. Langley, the founder of this admirable school, assisted by one or two friends, conducted the examination.

ST. PAUL'S, REDFERN.—On Sunday morning last the Very Rev. the Dean preached a sermon in this church, having special reference to the death of the late revered incumbent, Canon Stephen. In many other churches funeral sermons were preached at either the morning or evening services. We are pleased to see that the Rev. H. W. Taylor, in a letter to the *Herald*, has suggested that a memorial in connection with St. Paul's College should be subscribed for by the late Canon's many friends.

CHRIST CHURCH, GLADESVILLE.—For the last two years the enlargement of this Church has been contemplated at Vestry Meetings; resolutions were unanimously passed, affirming the necessity of the execution of the work; but the high price of labour and building materials, prevented the Trustees from calling for tenders. As every thing is now more favourable for the undertaking, it has been determined to enlarge the Church by adding a Transept and Chancel. This addition will provide accommodation for 300 persons, as there is every prospect of an influx of population through the projected Tramway from Sydney, all the Sittings will be required. The Incumbent of the Parish, and the Churchwardens, are encouraged by this indication of progress in Church work, and hope, that before long, Divine Service will be held in the enlarged house of prayer. The estimated cost of the enlargement is about £1500.

The Primate will be asked to kindly lay the foundation stone.

PLYMOUTH.—A successful concert took place on 18th June. Last Tuesday there was a service of Sacred Song in the school-room, given by friends from St. David's, Surry Hills. The Rev. J. Hargrave was the reader, the subject being "Christy's old C. gan." Some excellent views helped to illustrate the story. There was a large attendance and the whole was highly appreciated. A very hearty vote of thanks at the conclusion was passed to Mr. Hargrave and his helpers. The proceeds with those from the concert will go towards purchasing a piano for the School-room.

ST. JOHN'S, ASHFIELD.—A special service in connection with the dedication of the new organ recently imported from the manufactory of Messrs. Hill and Sons, the builders of the St. Andrew's Cathedral organ and sundry others in the city and suburban churches, was held in the church on Saturday afternoon, 5th ult. Although the service was a choral one, the hymns and chants used were of the simplest congregational character, the only deviation being the rendering of Kent's noted anthem, "Thine, O Lord, is the Greatness." Mr. T. Sharp, jun., organist of the church, and formerly organist of St. Matthias', presided at the instrument, and one or two select pieces were played during the service, which served to bring out its power and quality of tone. With the exception of a tendency to harshness in the reeds, which is usually the case in new organs, the tone is admirable, the gamba, bourdon (pedal), and the violoncello being exceedingly effective. The organ is a two manual one, the compass in each being from CC to G, 66 notes, and pedal compass CCC to F, 80 notes. The great organ contains open diapason, stopped diapason, dulciana, principal, wald flute, and fifteenth; on the swell open diapason, gamba, principal, flautina, mixture, three ranks, and oboe. The bourdon and violoncello are on the pedals. The whole number of pipes is 844, and the cost in London was £400. About £180 has been expended in packing, freight, erection, and illumination of pipes. The Primate delivered an address at the conclusion of the liturgical portion of the service, and also read the dedication prayer used on such occasions. There was a considerable number of the suburban clergy present, including the incumbents of Petersham, Enmore, Cook's River, and many other parishes. The church was well filled.

BOWRAL.—The incumbent, Rev. J. W. Debenham, M.A., writing in his parish magazine, says:—"In our June number the remark was made that 'it would, perhaps, be too sanguine to hope that Bowral would double its contribution to the Church Society.' But the collection on Trinity Sunday was as large as the two collections last year, so that if there is an equally liberal offering on Advent Sunday, we shall be nearly equal to our most sanguine expectations. More subscribers, however, at the rate of a shilling a month would be acceptable. This diocesan work is put in the forefront because we shall for some years to come have to be careful not to get too localized in our giving to God. For another month will, probably, see the starting of a large—some would say a gigantic—parish undertaking. The church has long been seen to be too small in the summer, and there is a great deficiency of free seats at all times. The incumbent and churchwardens therefore have determined to lose no more time in the matter. A new church was the great object to which Mr. Howard had been for some time looking forward; and a year ago he wrote a little pamphlet on the subject, of which any one can have a copy by applying at the parsonage. With his opinions the present Incumbent fully coincides. The Bishop has been asked to preside at a public meeting to decide on the advisability of erecting a new church. We hope that there will be a large attendance and liberal promise of help. £200 are already in the bank as a nest egg. The present church

will, whenever the new one is opened, be used as a school, &c. The fact of a baby dying just at the moment that the Incumbent arrived to baptize it, has emphatically impressed on his mind the falsity of that terrible doctrine which supposes that an unbaptized infant is excluded from heaven. For if he had been a strong man and able to walk very fast, he would have been in time to christen the infant. Can it be possible that a God of love will exclude that child from happiness because the clergyman's lungs were weak? The idea is revolting. It is worth while to mention that all mothers and nurses ought to know, viz.: that when a baby is in a dying condition, and it is feared that the clergyman may not be able to come soon enough, it is perfectly allowable for ANY ONE—father, mother, nurse, or any one else—to baptize the child. Two points only must be observed: the child must be baptized with water and in the name of the Trinity. The best form is "—, I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost." Of course, if the child lives it must be brought to the church, as after ordinary private baptism."

NEWCASTLE.

On a recent Sunday afternoon Dr. Ellis, late of Sydney, but now of Newcastle, preached a sermon in Welsh at the Church of England, Wallsend. There was a very large attendance, the building being crowded in every part. We understand that Dr. Ellis is the first clergyman of the Church of England who has preached in the Welsh language in an Anglican church in New South Wales. There are a large number of Welsh residents in the neighbourhood of Wallsend, to whom the rendering of divine service and a sermon in their native tongue was necessarily a pleasant, useful, and instructive effort.—*Echo*.

WALLSEND.—The annual tea meeting to commemorate the laying of the foundation stone of the church was held on Tuesday, 22nd ult. The attendance was very large. A public meeting followed, over which Mr. J. Y. Neilson, J.P., presided. The Revs. Canon Selwyn, W. Tollis, and C. F. Withey addressed the meeting. Considerable help was received towards the reduction of the debt on the church.

GOULBURN.

WAGGA WAGGA.—Archdeacon Pownall has had a large tent erected for the Sunday school. Hitherto the church has been used for school purposes. The new tent has been comfortably and suitably furnished.

GRAFTON AND ARMIDALE.

The Bishop of Grafton and Armidale, in his address at the opening of the Synod of the diocese of Grafton and Armidale on 24th ult., condemned in strong terms, and at considerable length, the law which permits marriage with a deceased wife's sister—a practice which he says would not end there, but would lead to other innovations within the degrees forbidden by the Church. He also complained that members of the Church support other societies, while they neglect their own societies, such as those for the Promotion of Christian Knowledge and for the Propagation of the Gospel in Foreign Parts. Instead of diocesan councils it is proposed to establish two archidiaconal councils for the future management of the affairs of the diocese. The time of the Synod has been largely taken up in making the necessary alterations for regulating the proceedings of these councils. Mr. T. Bawden moved,—"That in the opinion of the Synod it is of the utmost importance, in the interests of the community generally, that the education of the young should be accompanied by a fuller and more efficient course of religious instruction than that which prevails at the present time." Speaking to the resolution, he said that he thought the curates had enough work without having that of teaching religion in the Public schools cast upon them, and he suggested the engagement of a suitable person at Grafton, and another at Armidale, to perform the duty of imparting religious instruction to the children belonging to the Church of England in the Public schools. The resolution was seconded by Archdeacon Greenway, and was carried unanimously.—*Herald*.

MELBOURNE.

On 14th ult. the Bishop of Ballarat delivered a lecture in the Athenaeum, Melbourne, on "Romantic Chapters in the History of the Sandwich Islands." The Bishop of Melbourne presided. There was a good attendance, and the proceeds were devoted to the mission to the Aborigines.

NEW ZEALAND.

There are now four Maori students for Holy Orders at the C. M. S. College at Gisborne, under the direction of Ven. Archdeacon Williams, of the diocese of Waipapa.

Pastor Jordan writes that in Halle, Germany, eleven years ago, nothing was known of Sunday-schools. A lady began one, and soon another followed. Now there are 3000 scholars in six schools. Half the teachers are young men— theological students, and many of them were themselves scholars of the Sunday-schools.

THE LATE REV. CANON STEPHEN, M.A.

By the death of the Rev. Canon Stephen the Church of England, and even outside the Church, a loss has been sustained—one not soon to be forgotten. A life so useful, so active, so humble we could ill afford to lose in this day when demands for work are great, and real workers, in the sphere to which he dedicated his life, are so few. The Master had come and called for him, and while we cannot but mourn his departure from us, we may be thankful that his life had been given to the cause of philanthropy—to the cause of Christian truth. His social status, his natural abilities, his educational acquirements were sufficient to introduce him to any position of Colonial life. As a barrister, a medical man, a statesman, a Government official, a merchant—he would have distinguished himself and become the possessor of large means. Honourable as these callings are, when pursued by honourable men, they had no charms for him. His early choice was that of devoting his life to the ministry of the Gospel; and all through till the close of that life it would scarcely be possible to conceive of him, as other than a faithful minister of Christ. Does he now regret his early call to the ministry of the Word,—to glorify the Redeemer,—to win souls? Did he ever regret it? The choice of his youth was the growing choice of his life. For near forty years he was a man of one subject—to do good. Could his happy spirit, now in the abode of the blessed, he consulted its testimony would be thankfulness that he had been led to live on earth for immortality.

Alfred Hewlett Stephen, the eldest son of the Hon. Sir Alfred Stephen, Lieutenant-Governor of N.S.W., was born in Tasmania in the year 1826. In his early days professional engagements called Sir Alfred to this Colony. With this change the young Tasmanian became introduced to a new and larger phase of life. Such educational advantages as Sydney then possessed he made his own. Already as a youth he had developed a taste for his future calling. And it cannot be doubted but his acquaintance with Canon Walsh, whose ministry he attended, fostered and deepened the desire. Instead of being allowed to qualify himself for holy orders by going through the theological course which the Church in this Colony had provided, it was wisely determined that he should pass through an English University. Cambridge was selected, and Trinity as his College, at the time when the present Primate was an under-graduate of the same College. It is a little remarkable that Canon Stephen taught, in those under-graduate days, in a night school under the superintendency of his future Primate. He took his B.A. degree in 1849, and Deacon's Orders in the same year, to which he was admitted by the Bishop of London, Dr. Blomfield. Shortly after his ordination he returned to Sydney. His first sphere was that of Curate to his old friend, Canon Walsh, at Christ Church. In the following year the Bishop of Sydney, Dr. Broughton, admitted him to Priest's Orders. Such was the confidence reposed in him by his Bishop, his incumbent and the parishioners, that he was left in sole charge of the parish while Canon Walsh visited England. The young Curate's spotless life, his labours, his judicious administration of the parish were such that none had cause to regret that he had been left in charge.

With the discovery of gold in Australia in 1852 a large influx of population pressed to our shores. Everything became unsettled, old landmarks were swept away, a new era of life for good, not then unmixt with evil, dawned upon this young country. Among the immigrants were steady, persevering people, whose advent to these shores would develop the national resources and enhance the welfare of the community. With such, however, came the unsteady, the unsuccessful from other lands. To minister to this strange admixture of population, the former curate of Christ Church was appointed. Often must his powers and patience have been taxed to the utmost in his efforts to make known the message of redeeming love to his ever-varying congregation. In these days of his early ministry, the people of his charge presented to him no bond of union save the one, that all were unsettled—all were seeking for gold. How far he succeeded will never be known in this world; though it is not too much to believe that many, as the papers heralded the sad intelligence of his death over the colonies, felt a chord touched in their heart as they called to remembrance the judicious and loving friend of former days; the first to give them a friendly greeting when they landed on these strange shores.

The increase by immigration told upon the city. New centres of population sprang up, demanding more church and school accommodation. His old parish of Christ Church was among the first to hear and respond to the call. A subdivision was determined. The new parish of St. Paul's, Redfern, was formed, including within its boundaries the parishes of St. Saviour's, Redfern, St. Silas, Waterloo, and a part of St. David's, Surry Hills. In 1855 he entered upon this incumbency, and with it he entered upon the real work of life. Happy parish to have been favoured with a ministry so faithful, so earnest, so loving for the long period of almost thirty years! We can think of him as taking a leading part in the administration of our public charities; as standing in the foremost ranks of general church workers; as a dear and valued friend; still the mind will recur to him as the

loved pastor of St. Paul's. And far distant must that day be when his name will not be associated with that favoured parish. True he is dead—still he speaks; and did he speak in none other way he would, and will speak, by those goodly piles of Gothic architecture which he saw reared in South Sydney. He speaks by these;—he will continue to speak when these shall have become mute to eye and ear. He speaks in hearts cheered and won to the Saviour, in believers built up in the faith, in souls strengthened to meet the last enemy, in redeemed ones now with him in Paradise.

His previous training, as a youth in a Christian home and under a loving pastor, at the University, at Christ Church, and at the Immigration depot, proved to be so many factors in forming his character, under the guidance of the Holy Spirit, for that life of usefulness which to us seems to have been so prematurely closed. As a pastor, at the head of an extensive system of parochial organization, which he had called into existence, the writer of these notes, after an intimate acquaintance with him of twenty-six years, regarded him as equal, if not superior, to any of his brother clergy. No man possessed more than he did the desirable talent of "speaking the truth in love." As a visitor at the homes of his parishioners, he was as remarkable for his zeal as he was for his Christian courtesy. He never forgot that he was a minister of Christ; he never forgot that "an Englishman's home is his castle." His schools, day and Sunday, the services in his church, the work done by himself, Mrs. Stephen, and their fellow workers, rendered St. Paul's parish a desirable place of residence. In his church all was order, devoutness, and real life. The services were such as to aid devotion without distraction. His sermons were Scriptural, thoughtful, plain, and preached as one who felt that he had something to say, rather than as one who had to say something. None will think it strange that he was listened to with pleasure and profit by a large and regular congregation, in which were seen professional men, merchants, tradesmen, mechanics, and labourers. He read, thought, and prayed in secret, and his Father rewarded him openly in allowing him to draw and retain the ears and hearts of so many. In a population of such a migratory nature as that of Sydney, the congregation at no time could form more than an index as to the effect of his thirty years' ministry at St. Paul's.

Canon Stephen had scarcely settled in his parish when the Church in the colonies entered upon a new legal epoch of her history. Ecclesiastical decisions, delivered in the High Courts of England, began to show Churchmen that while the colonial Church, in spirit, is an integral part of the Church at home, she was, nevertheless, without ecclesiastical law. This discovery made it apparent that recourse must be had to the ancient synodical action of the Church. Among the different problems which presented themselves to the late Bishop for solution on his arrival this was one. He called the first Conference in 1858, from which Synodical action ultimately was formulated; and from that time until last year no one of the clergy took a more active and intelligent part in the work of the Synod than did Canon Stephen. He was a clear thinker, a ready speaker, a diligent worker. In the Standing Committee, of which he was a member from the first, and in the Synod, he exerted a powerful influence, and that influence was for good.

He was a Fellow of St. Paul's College, and in 1863 he took his M.A. degree in the Sydney University.

The beauty of his character shone out in private life. To have known him in his quiet daily walk, when he was not exposed to the glare of popular gaze, to be allowed to share his confidence, to enjoy a free interchange of thought with him, to bow the knee with him in prayer, was to know something of his humility, his unworldliness, his unselfishness,—in short, to know the beauty of his character.

Of his domestic life nothing can be said here. There must have been a charm about it. But that was of too sacred a nature to become the property of the readers of a church paper. The esteemed lady and family who mourn his departure may ever have the delightful consciousness that they were so closely related to him, and bear a name which is embalmed in the affections of thousands.

He had worked under the episcopate of two bishops of Sydney. By both he was beloved and trusted. The latter marked this by preferring him to a Canonry in the Cathedral in the year 1869, vacant by the resignation of Canon Walsh. Had his life been spared, doubtless, the present Bishop would have shared in the feelings of his predecessors and availed himself of the matured experience of the departed one. But, no, this was not to be. The Chief Shepherd was about to remove him from the conflict to the rest. Christmas Day came with all its joyful associations. The parishioners of St. Paul's saw their beloved pastor in his place in the Church, in the pulpit and at the Lord's Table. But it was for the last time, except in a disabled form, on Easter Day. He returned to his home. It soon became evident his work was done. There remained the seven months of weakness of suffering, of hopes raised to be disappointed. July 20th, the Lord's Day, dawned and he entered upon the eternal Sabbath. That life closed, a life devoted to the sick at our hospital, our Destitute Children's Asylum and other

charities—a life devoted to the work of the ministry—that life closed! How he had lived, how he had won the affections of all grades the numbers in the Church yard, in the Church, along the road to Randwick, in the burial ground, around his grave testified. The Governor of the Colony was represented, the Primate and the Dean read the burial service,—the greater part of the clergy of the city and suburbs and some from the country were there. Ministers of other Churches were there to show their respect,—professional men, merchants, tradesmen, mechanics, labourers, met around his remains,—fathers and mothers with their children took their part in the sable throng. All was order, quietness, reverence. A true friend had been taken away to his home. Many who had sat under his ministry now went to shed a silent tear at his grave. As one witnessed the scene the memory recurred to the prophet of a long past age, "My father, my father, the chariot of Israel."

Such a life may well tell us how blessed it is to work for Jesus,—how sure the reward,—if not in time, it will come in eternity. May that honoured life, now closed to earth, lead some of the intelligent young Australians, of his status in life, to devote their time, their talent, their means to the work of the Christian ministry.

To this biographical notice may be added the names of the many friends who pressed around the Canon's grave:—The hearse was preceded by a carriage containing the Very Rev. the Dean of Sydney, Rev. Canon Moreton, Rev. Dr. Corlette, and Rev. S. H. Child.

Following the hearse were on foot—Rev. J. Spear, Rev. G. E. C. Stiles, Rev. E. Martin (acting curate, St. Paul's), Henry Hudson (Trustees' Warden), Joseph Cook (late a Churchwarden of St. Paul's—the first), Alexander Richardson (Clergyman's Warden), Edward Chamberlain (Verger), Choir Boys, Albert Fisher (Organist), George E. Flower (Choirmaster, adult members of St. Paul's Choir), James Phypers (once Choirmaster of St. Paul's), Thomas Walker (superintendent of St. Paul's Sunday-school), Sunday-school Teachers, the late Canon Stephen's own Bible Class, Mr. John Cox, of Muswellbrook, members of St. Paul's Congregation—in all some 100 or 150 persons.

The carriages immediately following contained—Arthur W. Stephen (son of the late Canon), Sir Alfred Stephen (father of the late Canon), M. H. Stephen, Q.C., Edward M. Stephen, W. W. Stephen, Cecil B. Stephen, S. A. Stephen, M.P., Ernest P. Stephen (all brothers), A. P. Bedford (brother-in-law), A. Consett Stephen, Charles Hewlett and Master John Stephen (all nephews), H. T. Shadforth (uncle), Rupert Bedford, E. O. Smith, and H. Selwyn Smith; and then His Excellency the Governor's carriage, containing Lieutenant Nathan, A.D.C., and Mr. Unwin, Private Secretary.

The Clergy present were:—Archdeacon King, Canons Günther, Moreton, Kennis, Revs. Dr. Corlette, S. H. Child, H. Martin, J. W. Debenham, A. W. Pain, H. H. Britten, C. P. D. Priddle, J. D. Langley, Raymond King, S. S. Tovey, W. Hey Sharp, F. W. Stretton, W. A. Phillips, John Vaughan, E. M. Salinieri, G. E. C. Stiles, J. Spear, C. H. Gibson, W. Hough, A. Lukyn Williams, Zachary Barry, S. Fox, S. Hungerford, C. Baber, W. Lumsdaine, P. R. S. Bailey, R. Taylor, G. Middleton, J. N. Manning, J. Hargrave, F. T. Trivet, A. J. O'Reilly, E. J. Sturdee, D. H. Murphy, George King, W. Witcombe, T. C. Ewing, E. Symonds, T. B. Tress, F. B. Boyce, Joseph Oran (Wesleyan), G. Campbell (Congregational), Dr. Steel (Presbyterian), Very Rev. Dr. Sheridan (Administrator R. C. Arch Diocese).

The wreaths and crosses surmounted the coffin, and were from amongst others, Mrs. Whitten, Mrs. Denne, the Misses Campbell, of Clunes, Mrs. Garney, Rev. Canon Kennis, Mrs. Downing.

Among the laity present were:—Sir George W. Allen, J. Abigail, M.L.A., M. Alberry, J. M. Allpass, The Hon. Charles Campbell, M.L.C., W. R. Campbell, M.L.A., John Cox, Charles Cowper (Sheriff), Robert C. Close, Alfred Chandler, J. Cook, The Hon. H. C. Dangar, M.L.C., Dr. Dansey, John Davies, C.M.G., John Dawson, Asher Day, Eyre G. Ellis, Mr. Justice Fancett, P. Fremlin, M.L.A., J. R. Fairfax, E. Fosbery (Inspector General of Police), The Hon. Alexander Gordon, Q.C., M.L.C., R. Hills, Henry Hudson, Robert Hudson, William Hudson, John Hardie (Mayor of Sydney), Sir George Innes, Charles Teely, Sir Patrick Jennings, K.C.M.G., A. E. Jaques, Hon. P. G. King, M.L.C., S. H. Lambton, William Laidley, G. A. Lloyd, John De V. Lamb, John V. Lavers, C. H. Lines, Sir William M. Manning, M. Metcalfe, Dr. Arthur Renwick, Frank E. Rogers, William Russell, G. H. Reid, J. Roseby, R. B. Smith, M.L.A., S. Smith, M.L.A., G. B. Simpson, Shepherd Smith, William Tarleton, Judge Wilkinson, The Hon. F. A. Wright, M.L.A., The Hon. James White, M.L.C., The Hon. Robert Wisdom, M.L.A., G. F. Wise, Seth F. Ward.

The hymn by the St. Paul's choir at the service in the church was No. 483 from the Hymnal Companion, and that at the grave—just before the Benediction—which was sung most beautifully and touchingly, was No. 480, also from the Hymnal Companion, to what is known as the Dolenyite Chant.

The ground at Randwick where the burial took place adjoins that wherein rest the remains of another relative, and in the same churchyard there are buried several members of the Stephen family.

On the head-stone near the spot and which marks the grave of one relative, there was hung a beautiful cross of violets, which was taken off and laid on the coffin before the earth closed over it.

In Memoriam.

THE LATE REV. CANON STEPHEN.

"They...rest from their labours; and their works do follow them."—Rev. xiv. 13.

A faithful servant of the Lord
Has sunk to rest;
Here but the other day—and now
Among the blest.
The active brain, and ready hand,
Both now are still:
Who, shall we find in all the land,
His place to fill?

The sick, the outcast, and the poor,
Will miss him here;
His kindly heart, and open hand,
Were ever near.
Another soldier of the Cross
In silence lies,
While tears of sorrow for his loss,
Dim many eyes.

The battle fought, the victory gained,
(The earthly strife.)
Faithful to death, he hath obtained
The Crown of Life.
May all, who mourn in bitter tone
Our much-loved Friend,
Meet him at last in that bright home,
Where partings end!

Croydon, July 23, 1884.

K. O. F.

→NOTES ON PASSING EVENTS←

ANYTHING more unfair than Mr. Stewart's attack upon the Bishop in the Upper House on the 17th ultimo, we can hardly conceive. For the credit of the Chamber, no one sided with the honourable gentleman, and some very strongly condemned his utterances. They were unworthy of one occupying so prominent and influential a position. Prejudice may account for the attack, and perhaps, as Mr. Piddington remarked, "We can afford to smile at the honourable member's prejudices"—but such childishness is trifling to us and unfair to one who has a perfect right as a citizen to express his opinion upon a subject which is of universal interest and importance.

THE people of Balmain are bestirring themselves to provide a "Cottage Hospital." The idea is to have local conveniences for accident and other cases, instead of having to convey patients to a distant hospital; thus increasing the danger, and lessening the probability of recovery. The principle is one which we think is wise, not merely from a sanitary, but also from an economic point of view. It would also put an end to many of the abuses which seem to be inseparable from the management of large central hospitals. The experiment could not be made in a better place than Balmain, and we shall watch with interest the result of the effort.

OUR anxiety about French transportation to New Caledonia will not be allayed by late police news which has been received from that place. Crime is fearfully prevalent. The community possesses persons who are remarkably versatile in wrong doing. The criminal record tells us of crimes of varied magnitude and degree. One prominent failing of this class is that they are not careful to distinguish between *meum* and *tuum*. We shall certainly do well if we keep these people as far as possible from our shores. We have enough of the same genus in the colony already, without throwing society in New South Wales open to the influence of French criminals.

THE Deputation from the Lord's Day Observance Society which waited upon the Colonial Secretary on the 18th ult. with reference to the Sunday Evening Freethought Entertainments, have good cause to be dissatisfied with the result of their interview with the Minister. The question was simply buried. Not the slightest hope was held out that anything would be done by the Government to put an end to the disgraceful performances which by many are believed to be contrary to the law. However, the Society cannot let the matter rest. Steps must be taken to have the present law elucidated. If after investigation the mal-practices to which the Society takes exception cannot be stopped by the Law as it now exists—an effort must be made to obtain an amendment.

THE people of Melbourne have moved in a matter which has an important bearing upon the moral and physical well-being of the community, viz., the better housing of the poor. A company was formed by Mr. George Coppin for the purpose of carrying out the object referred to above. Buildings have been erected in Bourke-street, East, which were formally opened on the 22nd ultimo, by the Governor. The company have in view the erection of other houses. Our readers will know that this subject has engaged the attention of Christian people in London. The question is one which must not be overlooked in Sydney. Much of the depravity which exists is directly traceable to the improper housing of the poor.

THE Sugar industry in Queensland seems to be threatened with extinction in consequence of the scarcity of labour—everything seems favourable to it but this. Climate and soil have been proved most suitable. Land is available for the purpose. Capital is forthcoming to any extent. Success has attended the attempts of those who have engaged in this work. The districts in which plantations have been established have been greatly benefitted by the operations. But the whole enterprise is endangered in consequence of the difficulty of obtaining the right kind of labour. It is said that coloured labour is essential to the successful working of a sugar plantation. Hitherto the planters have employed kanakas. But from various causes the supply of these labourers has decreased to such an extent that the industry is almost at a stand-still. A proposal was made to import coolies from India—but as the present Government are unfavourable to it, nothing can be done. It is said that white labour is not likely to answer. It is too expensive, and the men are not fitted for the work which has been usually done by kanakas. We hope that some solution of the labour difficulty may be found—and the threatened collapse of sugar-manufacture averted.

ROMAN CATHOLICS are divided upon the Public School question, to a greater extent than many imagine. It is generally understood that some Roman Catholic parents send their children to the Public Schools notwithstanding the prohibition of the Church. But few know the extent to which Roman Catholics avail themselves of the National system in the matter of education. It is known that many of the teachers in our Public Schools belong to the Roman Catholic Church—although this is in contravention of the principles of the Church, but it is not generally known that about one fourth of the staff of teachers under the Minister of Education belong to the Church of Rome.

WE now learn from authentic sources that many "enlightened Catholics" are advocating the use of Public Schools by the children of the Church. We also hear that some of the Priests of the Roman Catholic Church are seeking to arrange for giving instruction in the Public Schools. This is an advance, truly. But some are shocked and tremble for the safety of their ark.

WE cannot help admiring the candour and openness of the Rev. C. F. P. Collingridge. He will have nothing but the teaching of his Church. He prefers the purely Secular School to one in which religion and morality are taught, either by the school teacher or the religious

instructor, outside the pale of Roman Catholic influence. We are thankful to know that many intelligent Roman Catholics differ from him, and are not afraid to utter their opinions. They are as outspoken as the Rev. gentleman himself.

ONE of the speakers at a meeting which was held on the 26th of July, for the purpose of considering and discussing Mr. Trick's reply to the Secularists, was far more open than many of his *confreres* will like. He stated that "it was no use their trying to get into the Public schools under the *pretence* that they were religious;" "they did not want religion taught in the Public schools under any *pretence* whatever."—Mr. Walker claims that the Secularists are a religious body. At the same meeting he said—"If any one class had a right to call itself religious, the Secularists had that right." We think it would require a powerful microscope to discover the religious element in the Secularism of the New South Wales Liberal Association.

❖ OPEN ❖ COLUMN ❖

[We are not responsible for opinions expressed by Correspondents.]

THE EDUCATION OF THE CLERGY.

In the present age of the Church of Christ, the *true* education of the ambassadors of the Cross must be of the supremest importance. To ignore the necessity for a highly cultured Christian ministry would only be to expose one's ignorance and short-sightedness. Surely every minister of the Gospel who is called upon to teach others in the present day, sees clearly that if he is to keep abreast of the age, and hold his own, he must be a man of some parts as a scholar and, to some extent at any rate, an original thinker. The clergy generally, I believe, have made this discovery for themselves before to-day, and are bent upon intellectual advancement.

It is beyond doubt that if they, as individuals, are inferior in this respect, they must go to the wall, and the work of God will consequently suffer. But is there not a more important phase of ministerial education and qualification even than this—a phase lamentably (in my opinion) too much overlooked in the present day?

How many of the clergy, as a matter of fact, do we find losing ground simply because of their *intellectual* inferiority? Does the loss of large numbers of people which the church generally has sustained during the last decade, arise chiefly from this particular cause? If so, the sooner the clergy are compelled to reach a certain standard, the better for the Church of God.

But facts, I aver, prove conclusively that the weakness does not lie mainly here. For is it not true in the first place, that those Churches which are languishing, a good proportion have University men of high culture as ministers?

Furthermore, the educated classes are not deserting the churches in anything like the proportion in which those of inferior education are. The multitudes which follow the flag of the Salvation Army; the crowds which run here and there to listen to the profane nonsense and trashy sophisms of self-styled lecturers; the large numbers that yet belong to the lapsed masses clearly demonstrate this. These facts, I think, go to show that what we really do want in the true education of the clergy is not so much hard and dry scholastic lore, but a deep-toned piety; an all-consuming desire to work for the glory of God; a stronger and healthier passion for the salvation of men's souls; and an indefatigable zeal for the progress of our Master's *spiritual* kingdom. That, I humbly believe, is the description of ministry which a restless world more especially needs in this most restless age. I firmly believe too that, had the Church possessed such a ministry during the last half century, she would still have the thousands in her bosom who to-day are the victims of a heartless unbelief or a morbid fanaticism.

Had she gone out with a burning heart yearning for their salvation, and with lips touched with a "live coal from off the altar," she would be rejoicing to-day over the spiritual life of those whose spiritual death she mourns. I fear there is immense danger still of losing sight of the fact, that the Church must be a mighty spiritual force in the world rather than an intellectual force, if she is really to meet the wants of humanity, and exercise a wide influence over all classes of mankind.

I contend, therefore, that we are all agreed upon the question for a high, secular education, but plead that in the future a greater stress be laid upon the spiritual power of the ministry rather than upon its intellectual pretensions.

X.Y.Z.

An Afghan War Medal has been conferred upon the Right Rev. Thomas Valpy French, D.D., Bishop of Lahore. This, it is understood, is the first occasion on record in which a Bishop of the Established Church has been made the recipient of a war medal. The Bishop, during the recent campaign in Afghanistan, behaved with conspicuous gallantry, and with an entire disregard to personal risk. On several critical occasions during the campaign the Bishop, at no little risk, ministered to the spiritual needs of the Peshawar field force.

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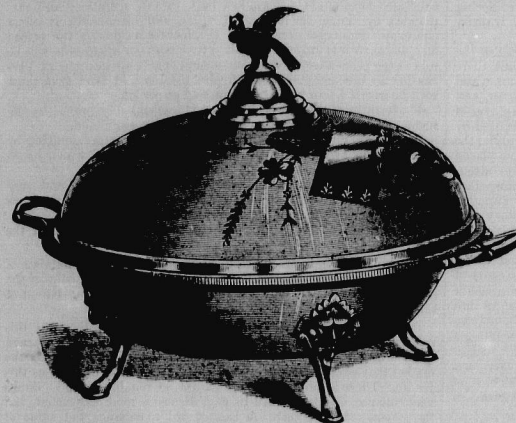
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The craving for the possession of land is so firmly implanted in the breasts of all Anglo-Saxons that their ultimate success in whatever part of the world they are found is not to be wondered at, so truly is the possession of land the first step towards prosperity. It is not, however, possible in all countries to become a possessor of the soil, the transfer of land in most countries being a formidable legal process, appalling to the minds of ordinary folk, raising visions of lawyers' offices, legal big-wigged functionaries and voluminous law costs.

No doubt many readers of these lines will admit that in their native climes it would have been thought the acme of presumption for the ordinary working man to become the freeholder of the soil he tilled; but, thanks to a bountiful Providence, land in this country is plentiful and within the reach of all, while the Torrens' Land Act reduces the conveyance of freehold property from a bewildering formula of legal technicalities to a simple and effectual transfer within the understanding and means of ordinary mortals.

Much has been urged by large landed proprietors against the placing in the market small allotments of land, and no doubt there are many monopolists who begrudge the thrifty working man and small capitalist becoming a freeholder and landed proprietor, and who would restrict the ownership of land entirely to the employer of labour, but such old, effete, and feudal restrictions, under the old regime, would remain unproductive and useless, are now placed in the hands of practical surveyors, sub-divided with the due attention to utilisation and advancement, and rapidly become prosperous towns, laid out with mathematical precision and a view to practical utility, in dimensions suitable for the acquirement of ordinary persons whose industry and enterprise is the sword with which they have to fight their way to prosperity and independence.

The thrifty father, however small his earnings, is enabled to lay by a few shillings each month and become the happy possessor of the land on which he builds his homestead, with the advantage of surrounding his residence with nature's bounties, well knowing that the improvement he makes on his land will not go to benefit an exacting landlord, but is actually his own property, daily becoming a more valuable legacy for those he leaves behind when the "silver cord" shall have ceased to hold him in this transitory existence, thus setting an example to his children that cannot but tend to their happiness and comfort, and instilling into their minds germs of frugality, thrift, and industry.

The Estate now offering forms a portion of the Township of Riverstone. To say that Riverstone is universally known is a truism so generally recognised that it should of itself sufficiently recommend any land offered for sale in that locality, but however much Riverstone may be known by repute it requires a personal inspection of the town to fully realise the rapid strides made in advancement within the past twelve months.

Exact statistics of the changes would form an interesting study to all well-wishers for our progress, and especially to property owners in this particular district. Such statistics would indicate the rapid approach of a day, which is inevitably drawing near, when the acquirement of land in country districts will be as difficult as in our large cities and centres of industry.

Few suburban towns deserve more attention than Riverstone, wherein is centred a thriving industry in itself affording employment to a large number of hands, and there is every likelihood of other establishments of a similar description slowly centring around, and the numerous trades and callings pertaining thereto are rapidly becoming apparent on every side. The result is natural, and therefore it is not surprising, when the many advantages of good water, good soil, pure air, abundant timber, rapid railway transit, and greatest boon of all enterprising settlers, point with unmistakable certainty to advancement and prosperity.

Land that a few years ago could have been bought for a few pounds per acre is now difficult to obtain at ten times the amount, a result bearing testimony to the advancement of the district, the spirited enterprise of the inhabitants, and the fact also that within the past six months nearly 1000 purchasers have bought land in Riverstone through Messrs. Boyd and King's agency, the greater number of whom have the intention of ultimately settling upon the land, many in fact having built homesteads on ground that now but costs a nominal figure, but which in the natural course of events increases in value daily.

The land immediately surrounding the Railway Station having been bought up, it became necessary, in order to meet the further demand, that other land should be placed in the market; but the difficulty in doing this became apparent by the fact that the only

land available was held by large owners, who would not trouble to meet the requirements of the smaller investors. The present Vendor of the Grantham Estate therefore decided to place it in the market at a price and on terms within the reach of all, and in quantities suitable for cottage sites, gardens, vineyards, or agricultural cultivation. The purchaser, who requires a building site and garden, has but to buy one lot; but those whose means and enterprise enable them to make greater provision for the future, can take up a greater number of allotments, which at the prices this property is offered can be done cheaply and on more advantageous terms than by the ordinary mode of buying land.

The Estate offers facilities seldom met with. Situate upon a gently rising eminence overlooking the Railway, within easy distance of the Railway Station of Riverstone, and adjoining prosperous cultivated farm lands, a steam saw mill, in full operation, and surrounded by numerous residences, villas, and farmsteads, it offers enormous advantages over any in the market at double the price; and, although it is only for a limited time that the allotments will be sold at the price advertised, yet it should enable all desirous of purchasing to become possessors of valuable freehold land that must soon be worth a foot what it is now sold at per lot.

The fertility of the soil is clearly and unmistakably proved by the surrounding productive farms, vineyards, and pasture land. The general climatic influences are rendered more invigorating by the salubrious breezes from the mighty Blue Mountains, which rise in natural grandeur on the distant horizon.

The allotments are well timbered with substantial trees, and very free from undergrowth or scrub, there being little or no work required to make the land produce valuable crops.

Drainage is rendered simple and effectual by the altitude of the land.

The important industries giving employment to a large number of operatives, the merry hum of the saw mill, the shrill whistle of the railway locomotive, all indicate the prosperity and advancement of this locality.

Prosperity welcomes those whose enterprise leads them to this promising locality, and either as an investment for hard-earned savings or for cultivation and residence, there is no land in the market that offers so many advantages to the small investor as this Estate. There is no investment so reliable as land—Banks may collapse, Companies fail to pay, Mines become exhausted, but the ever-increasing population cannot fail to enhance the value of the soil; the refrain of the Maori chief, who is said to have lamented the barter of his native land to traders, in the following pathetic and poignant strain:—"Powder all gone, musket worn out, tea, sugar, and fire-water all consumed, money spent, nothing left for me, but the Land still remains." Land, then, presents the only legitimate investment in which the thrifty may trust their savings with a certain and reliant security, and, as such an investment, the Auctioneers have every confidence in placing on the market the Grantham Estate, within the reach of all and in allotments of more than ordinary dimensions.

The *Sydney Morning Herald* of May 23, comparing the prosperity of the working classes, says:—"We must go into the suburbs and count the number of freehold homes that have been established by provident men during the last 10 years, and we must go into the country and see the number of farms held in freehold, or which are on the way to become freehold." The good times have been turned to good account by a very large proportion of the population. They are better off, and the colony is better off for their good fortune and the good sense with which they use it; we have more independent and self-reliant people than we ever had before—more people who have got a stake in the country, who have something to leave to their widows and to start their children."

The foregoing very fairly represents the position of our thrifty and prosperous citizens who have taken advantage of the good times to become freeholders of the soil on which they dwell, but there are thousands who still neglect to avail themselves of the vast opportunities now offering, and who overlook the fact that a few pence saved weekly would buy land that "eats nothing," costs nothing to keep, and is always growing in value, that such small investment may be the foundation of a fortune, but cannot possibly prove a loss. The Grantham Estate may truly be described as a model township, with its streets of a width of 66 feet, arranged with a view not only of enhancing the intrinsic worth of the Allotments, but adding to the symmetrical appearance and adaptability for uniform extension of this prosperous township.

buyers personally inspecting this property, there is no actual necessity for their doing so, as the allotments can be secured by remitting cheque, P.O.O., or stamps for the amount of deposit, when every care will be exercised for the protection, and all necessary steps taken without expense or trouble to buyers.

Further particulars can be obtained of the Auctioneers, **Messrs. BOYD & KING, 96 Pitt-st., Sydney.**

THE "MARKET CLOTH HALL" J. TURNER ROBINSON & Co.'s, PRACTICAL & FASHIONABLE TAILORING HOUSE, 478, GEORGE STREET. Opposite the Markets,

THE NEW CATHEDRAL AT GRAFTON.

For the following description of the new Anglican Cathedral, which was opened by the Bishop of Sydney on Friday last, we are indebted partly to the *Clarence and Richmond Examiner*, and partly to the architect, Mr. Horbury Hunt, of Sydney:—"A short description of the building opened on Friday, and the circumstances which led up to it, will be of interest to our readers. When the late lamented Bishop Sawyer, the first Bishop of Grafton and Armidale, arrived, one of his plans was the erection of a cathedral, which, in his own words, he said he "would like to see extended from the street to the river bank." This was not to be; he was by the inscrutable ways of Providence taken away before he could even initiate the great projects he had in contemplation. After his death some enthusiasm was displayed for a time over a proposal to build what would be a memorial minister church, and we believe some funds were raised, but the enthusiasm soon subsided, and the idea was abandoned. Shortly after the arrival of the present Bishop (Dr. Turner) in 1869, he sought to revive the interest, and had plans prepared for a building, but the estimate of cost was considered by the parishioners to far exceed any sum they were likely to be able to raise, and hence the matter remained in abeyance for some time, and the Bishop, finding his plans more warmly espoused in the other portion of his diocese—Armidale—devoted all his energies towards the erection of a cathedral church. This was quickly completed, and then Dr. Turner, not forgetting the similar want here again brought forward the subject. Procuring a modified plan of what he originally proposed, and thereby getting the estimated cost considerably reduced, he eventually succeeded in getting his building project taken up by those for whose benefit it was intended. In the year 1874, during the meeting of synod, the foundation-stone was laid by the Bishop on June 24, but then the work ceased. Several changes now took place in the incumbency, and about the end of 1878 the Rev. C. C. Greenway, the present Archdeacon of Grafton, was appointed to the pastoral charge of Grafton. This gentleman proved a worthy supporter of his Bishop's building proposals, and first the work of putting in the complete foundation, and then the erection of the structure as it now stands, have been undertaken and carried out. The names of the present Bishop (Dr. J. F. Turner) and Archdeacon Greenway should therefore ever be associated with the history of the Grafton Cathedral Church. The dimensions of the building are—Inside measurement: Extreme length as at present designed, 133 feet, which is to be extended at some future date. The greatest width of nave is 45 feet, with the side aisles reduced to alleys 7 feet wide, thus keeping the whole nave free from any obstruction to sight or sound. The portion of the building now finished and opened consists of three bays of nave, with the sanctuary 84 x 26, and its side aisle 32 x 27. The foundations are laid in concrete, very massive, and fully calculated to bear the great weight of the substantial walls which support the building. The walls at the base level are of various thicknesses, according to their position—5 feet, 4 feet, and 3½ feet. The acoustic properties of the new church seem all that can be desired, and its proportion and general design evoke the highest commendations from all who have seen it for the first time. An arch of ornamental brickwork spans the chancel, forming altogether one of the finest pieces of brickwork (in design and construction) to be found in the colony anywhere outside Sydney, and not surpassed by any work even there. The eastern window has five main lights, all of brick construction. This, like all other detail parts of the fabric, has been erected with bricks made for the special purpose—no resorting to the aid of stone for any part. The bricks were all made in the town by Mr. Samuel George, and the contractors for the brickwork, Messrs. Reynold Brothers, of Sydney, deserve great credit. Their father died at an early stage of the work; the sons, although young, have carried out the architect's design to his satisfaction. The roof is in keeping with the other parts of the building. The woodwork portion of the building was contracted for by Mr. G. L. Wason, of Frederickton, and faithfully executed. The floor is at present laid with bricks, but the completed work, we believe, provides for ornamental and encaustic tiles. Ample provision is made for ventilation and lighting. Temporary fittings are being used at the present time, but we believe several memorial windows are already promised: one of these will be to the memory of Bishop Sawyer, and another to Mrs. Turner, wife of the present bishop, a very graceful tribute in loving remembrance from the ladies of the congregation. The organ, now completed in Melbourne, has not yet arrived, but will be here and in position before many weeks have passed. The style of the architecture is that in which the Gothic architects of Italy worked in during the middle ages; and the architect Mr. Horbury Hunt, of Sydney, under whose supervision, by occasional visits, the work has been so successfully carried out by honest and willing workmen. It is a structure which does him every credit, and this will be far more apparent when it is seen as a completed whole.—*Sydney Morning Herald*.

The Young Men's Christian Association intend placing a marble bust of Lord Shaftesbury in Exeter Hall.

PRIMARY VISITATION OF THE BISHOP OF SYDNEY.

On Thursday, 10th ulto., at 10 a.m., the Bishop of Sydney held his primary visitation of the clergy of the diocese at St. Andrew's Cathedral. The following clergymen were present, and answered to their names, viz.:—The Very Rev. Dean Cowper, the Revs. Canon King, Canon Gunther, Canon Moreton, Canon Kemmis, J. C. Corlette, C. H. Rich, G. N. Woodd, George King, E. Smith, J. T. Schleicher, T. Horton, T. C. Ewing, C. F. Priddle, Z. Barry, William J. M. Hillyar, J. A. Burke, S. Fox, D. P. M. Hulbert, J. Carter, William Wood, William Allworth, C. Baber, T. W. Unwin, William Lumsdaine, Philip R. S. Bailey, George E. C. Stiles, E. M. Saliniere, H. H. Britten, William F. B. Uzzell, John Vaughan, Robert S. Willis, Arthur W. Pain, J. F. Moran, James Stack, S. H. Childe, T. B. Tress, T. V. Alkin, G. Middleton, W. Hough, F. B. Boyce, C. H. Gibson, Wm. Hey Sharp, M. Archdall, J. N. Manning, John W. Johnstone, Thomas Holme, Joseph Shearman, Alfred Yarnold, F. W. Stretton, William Woods, Frederick C. Williams, John D. Langley, John Done, Henry Dicker, G. North Ash, G. Brown, G. Sheppard, J. Spooner, R. E. Kemp, J. T. Evans, William Witcombe, John Elkin, R. H. D. Kelly, G. H. Allnut, John Spear, Arthur L. Williams, C. Duppuy, J. Hargrave, J. W. Debenham, Robert McKeown, R. Noake, E. J. Spencer, E. Crisford, F. B. Elder, G. McIntosh, D. T. Smith, W. A. Phillips, A. G. Stoddart, H. Walker Taylor, E. A. Colvin, Joseph Best, E. D. Madgwick, L. Farr, E. G. Cranswick, E. Wootton, G. H. Muzzy, S. V. Tovey, F. T. Trivett, H. Martin, H. J. Rose, A. J. O'Keilly, R. King, E. J. Sturfield, D. Murphy, H. Fryer, W. A. Leech, D. D. Rutledge, J. Morgan, and W. A. Charlton. After the service, THE PRIMATE delivered his Charge to the clergy from the throne.

My Rev. Brethren,—On subjects of general Church life and work—especially on such as most press upon us at this moment—I have already had opportunity of speaking in address to the Synod. On some of the deeper truths which lie at the root of our own spiritual life and our ministerial duty in general, many of us had the blessing of mutual conference in this church not many weeks ago. But it seemed well to take advantage of your presence here in Sydney at this time to meet you formally as the clergy of the diocese, and to suggest for your consideration some thoughts of a practical kind, bearing upon the actual character and conditions of our ministerial work; as they have been shadowed out to me in general in the Visitation returns just received, and as you know them in each parish by personal experience. It is, after all, in these that the larger questions, elsewhere considered, assume a definite intelligible shape; it is through these that the deeper realities of Christian faith and life manifest themselves in visible power. How often is much of real spiritual earnestness, invaluable and often irrecoverable, wasted for want of such direction as larger experience—sometimes the more instructive because won under different conditions—may supply to those especially who are just entering on the ministry! How often, as I well know, is one who is working single-handed in some remote district, with little opportunity of conference with his brethren, glad to throw some of his responsibility on those who occupy places of authority, and who are bound, so far as God bestows upon them light and grace, to give advice and exhortation for the common work of our master! In these convictions it is that I address you to-day. Taking for granted the great principles of our mission and work, I will simply endeavour to dwell, as I have already hinted, on some practical points, which seems to me really urgent at this present time, and on which there may be more easily forgetfulness or mistake. I speak largely by way of advice, rather than authoritative direction, on the work so near the hearts of us all. "The elders I exhort who am also an elder, and a witness of Jesus Christ." God grant me grace rightly to speak and you rightly to hear!

MINISTERIAL LABOUR IN GENERAL.

And first, in relation to ministerial labour in general, the circumstances, even the difficulties, of church life here seem to bring home to us very forcibly what is the true position of each pastor in his parish. It is a position of leadership, which he may not abdicate, yet a leadership, which has to draw after it the willing hearts and lives of the people. "Not as lords over God's heritage, but as ensamples to the flock," not only of personal faith and holiness, but in that work for our Lord Jesus Christ which touches both the body and the soul, which claims both this world and the next. To lead is not to drive; yet to lead is not to hesitate and stand still. In all that touches the essence of our directly ministerial duty,—in the faithful preaching of God's word, the bold, serious rebuke of sin, the solemn pleading against unbelief—in the ministration of the sacraments of Christ, in the opportunities given for Divine worship, in all reverence and order in the obedience to the laws of the Church simple, and leaving large room for individual and local development,—in all this we are responsible to Christ, and to Christ alone. We may not fear the face of man; we must not shrink, if need be, from facing obloquy, estrangement, or even the persecution which, in essence, never dies. In doing that solemn duty, you, my brethren, may

endeavour to deepen in them what is their only claim to separate existence—the reality of religious tone and high moral condition. In the Public schools I rejoice to know that, over and above our other voluntary and paid teachers, no less than 68 out of some 70 to 80 incumbents of our parishes are already at work. I cannot but feel great pride, and greater thankfulness, in the knowledge that our own Church has confessedly taken, as she was bound to take, the lead in this arduous and all-important work. All I would urge is, not only that it be still further extended, but even more, that it be still further systematised under the guidance of the central committee, which has, as you will remember, the authority of the Synod. Whatever may be the issue of the present direction of public attention to the subject—whatever may be done otherwise for the religious teaching of our Public schools—it is certain that our work here may have real force, and vitality, and witness, not for ourselves or our Church, but for our Lord Himself, to the children whom He loved. The other subject is the right method of practically dealing with the doubt and unbelief, often showing itself openly in our community, often smouldering below the surface.

UNBELIEF.

The key, I think, to practical treatment lies in full knowledge of the various forms, blended perplexingly together, in the disease itself. There is an unbelief of sheer ignorance, either absolute ignorance, or the ignorance which does not understand what the essence of Christianity is, and mistakes human systems of explanation for the living truth itself. There is an unbelief of carelessness, worldliness, and sin, which both unfit the soul for any spiritual aspirations and knowledge, and make it desire to ignore religion, lest it should rebuke and disturb the baser life which it has chosen. There is the unbelief of what may be rightly called rationalism—impatient of all mystery, denying any province of faith as faith; claiming, not only to apprehend, but to comprehend all the secrets of the universe and humanity, and of the Supreme Power which rules both. There is the unbelief of pure scepticism, often now of an agnostic form, content with a lifelong suspension of belief, demanding a kind of evidence which cannot, from the nature of the case, be given; and because God cannot be perfectly known, contending that He is absolutely unknowable. There is, lastly, the unbelief which would gladly believe, but is repelled by difficulties—sometimes speculative, but oftener moral difficulties—in the Gospel itself, or in the orthodox exposition of it. These various forms of unbelief are distinct in character, though in practice they often melt into each other. To deal with all together, or all on the same system, is false and unscientific treatment of spiritual disease. What shall we do? It is necessary for the Church of Christ at large to grapple resolutely with them all. No amount of practical work, of spiritual devotion, even of positive teaching, can dispense her from this painful but urgent duty. But it is not possible, nor is it needful, that every minister of Christ shall meet them all. With some, and these the most important, we can all deal. The unbelief of ignorance we can meet by study and teaching, up to the best of our ability, of true Christianity in its simplicity and right proportion of faith. The ignorance of worldliness and sin we must meet by solemn warning, by stern rebuke, and by the earnest entreaty of love which our Lord himself taught us. The other forms, unless they so force themselves on us that we cannot put them aside, must be dealt with by those who have thought, ability, and learning, each again in its own peculiar treatment. Against rationalism we have to dwell on the necessity and the universal existence of mystery; we have to assert as a great law of human nature the law of faith; we have to show grounds for claiming the culminating exhibition of that law of faith for the Lord Jesus Christ. Against unlimited scepticism we must plead as an unnatural and false condition of soul on subjects of high moral and spiritual import; show (as Butler did of old) what kind of evidence we have a right to ask, and how such evidence is given. With unwilling difficulties of belief we must deal in special sympathy and tenderness; showing how many of them belong to popular Christian teaching rather than to Christianity itself; showing how far they touch the essence and how far the accessories of the Gospel; teaching men to balance against them the overwhelming preponderance of the positive grounds of faith, and to understand how often they indicate simply that imperfection of our present knowledge, which the New Testament so frankly avows. I do not think we need fear these things; history teaches us how often they have appeared to threaten, and have passed away, leaving the rock of truth unshaken by all the surges which have assailed it. I think we can see how again and again they have been overruled for good, by clearing away much rubbish which had encumbered the truth, and by forcing us to consider more deeply what that truth really is. Nor can one who holds the unchanged position of Christian faith fail to see how often the enemies destroy each other, and the unbelief of to-day explodes the unbelief of yesterday. After all, the most effective weapon against them is the positive teaching of Christian truth, and the manifestation of the moral power of Christian life. In that witness the humblest minister or member of the church of Christ may take his part.

CONCLUSION.

These my reverend brethren, are the points—few out of many—which it seemed my duty to commend to-day to your serious and devotional thought. I draw to an end this address with the words in which St. Paul ended that farewell at Miletus which has been the ideal model of all Pastoral addresses:—"Now, brethren, I commend you to God and to the word of His grace, which is able to build up." Where can we realise that commendation so deeply as at the Holy Table of our Lord which calls us now? There, let us solemnly dedicate ourselves as a living sacrifice to His service. There let us find the closest bond of the communion of saints, which binds all His servants, living and dead, together in Him. Above all, there let us find His presence, which is the new life of our souls; for there we may so spiritually eat His flesh and drink His blood, that we may dwell in Him and He in us.

The Holy Communion was then administered, after which the clergy handed in their licenses to the Registrar.

NOTICES OF BOOKS.

THE PERFECT HOLINESS OF JESUS CHRIST. An evidence of the truth of the Christian religion. A lecture delivered by the Rev. W. H. H. Yarrington, M.A., at St. Andrew's Cathedral, Sydney, at the request of the Christian Evidence Committee, West Maitland. Dimmock, 1884.

The title of this lecture explains its scope and its objects. The subject is well worked out, and its references of great importance. Mr. Yarrington looks at it, first from the point of view of the unbeliever, and then from a believer's standpoint. Advancing from these points, he reaches the same conclusion—Jesus Christ was more than man; Jesus Christ was God. With reference to the subject itself, we may well use his own words, "The question is one of vital importance. It is a question of life or death in the highest sense; our all depends upon it. The character of our Blessed Lord is the citadel of the Christian Faith. If this stronghold be attacked and taken, then our hopes of salvation are defeated. Is it to be wondered at that around this central position the battle has raged long and loud. The enemies of the cross of Christ have again and again brought all the strength of their united hosts against this fortress; and again and again, as the billows of the ocean retreat before our Australian cliffs, so have the assaults of infidelity been baffled and defeated by the impregnable power of truth." We are glad that the Christian Evidence Committee placed this subject in such able hands.

MOORE COLLEGE.

The following is the Report of the Committee of the Debating Club for the Lent term, 1884:—

We have the pleasure to present a Report of the proceedings of our club for Lent term, 1884. No important alterations were made last term in the working of the club, except perhaps that Rule 9, relating to the alteration of Rules and Standing Orders, was amended. A proposal to hold the meetings once a fortnight instead of once a week, was rejected. We regret that owing to a variety of causes several meetings of the club had to be omitted. The following responsible committees held office during last term:—January 28 to February 11, Messrs. Rushforth and Hayman; February 11 to March 31, Messrs. McGeorge and Charlton; March 31 to April 28, Messrs. Rushforth and Tate. During the term the club discussed and voted as follows:—(1.) That weekly meetings be adhered to. (2.) That the present system of State Education in New South Wales has not a tendency to increase larrikinism. (3.) That the McGeorge Ministry is deserving of the confidence of the club. (4.) That human conduct is not more influenced by fear of punishment than by hope of reward. Besides this, the club engaged in impromptu addresses and readings, and Mr. Hargrave gave an interesting account of Recent week experiences. The club met seven times and members attended as follows:—President 7, Secretary 7, Charlton, Rushforth, Tate, 7; McGeorge, James, D'Arcy-Irvine, Hargrave, 6; Ellis, Morgan, 4; Lowe, 3. In conclusion, the retiring committee are pleased to call to remembrance the valedictory remarks of the students who left last term, which were to the effect that they had found the Debating Club extremely useful during their college career, and that they had greatly enjoyed the privileges its membership conferred. (Signed) H. T. JOHNSTONE, President, R. J. E. HAYMAN, Hon. Secretary.

Moore College, 7th July, 1884.

THE LAND OF ONE BOOK.—A Welsh speaker, at a recent meeting of the British and Foreign Bible Society, declared there is not a single infidel book in the Welsh language. He said:—"Wales is pre-eminently the land of one book. We owe it to the influence of the Bible that we have not a single infidel book in our language, and that Popery has failed hitherto to make any progress among the pure Welsh, because they read and know their Bibles too well."

ST. SAVIOUR'S CATHEDRAL, GOULBURN.

Following the recitals of the early portion of the week, the formal opening of the new organ of St. Saviour's Cathedral was celebrated on Saturday evening, 28th June, by a full choral service, and the noble instrument was for the first time used as an aid in divine worship.

The congregation was by no means so large as one would have expected on an occasion of this sort, but in every other respect the celebration was complete.

The opening hymn was the National Anthem, which was rendered with telling effect, the powerful and swelling tones of the organ furnishing an accompaniment such as is seldom heard to this noble piece.

The Rev. Dr. Ellis officiated as precentor, and in the intoning of the service his clear enunciation and melodious voice were especially remarked. Intoning is apt to appear ridiculous when done by unpractised or unskillful persons; but there was nothing of this kind in this instance.

The first lesson was read by the Rev. Canon Soares, and the second by the Rev. G. M. D'Arcy-Irvine.

The execution of the Magnificat and Nunc Dimittis was distinguished by great taste and delicacy of touch, and the solo and anthem, *Hear My Prayer* (Mendelssohn), was as fine a piece of sacred harmony as could well be conceived; the solo by Miss Phillips, the anthem by the choir, and the accompaniment by the organist, following and blending together in perfect accord. The *Hallelujah* hymn was another excellent piece.

The sermon was preached by the Right Reverend the Bishop of Newcastle (Dr. Pearson), who took his text from the 6th verse of the 150th Psalm, "Let everything that hath breath praise the Lord." The preacher dwelt in easy and appropriate language upon the nature of the Book of Psalms, which he described as the hymn-book of the sacred library, and showed how it was adapted for the expression of the divine praise, and calculated to raise our eyes from earth to heaven. He went on to describe the power of sacred words set to sweet melody; and pointed out that the primary object of church music is not the pleasure or even the edification of man, but the setting forth in worthy fashion of the praise of God. It was the consecration of the art of music to its grandest uses. For the adoration and worship and praise of God they now in this spacious and beautiful cathedral possessed a noble instrument by means of which music was to be dedicated to its highest and holiest uses. But he urged those who might have been disposed to come to the services this week as to a concert room, to learn rather to come to the cathedral as to the home of the spirit. Familiarity with holy words might easily prove mischievous. Let them not lose sight of the purpose of sacred song in the song itself. Every clergyman of experience must have found out how easy it was to sing prayers without praying, and so singers might sing praises without praising. They should guard against this tendency, and let their music be the pure expression of praise to God. He addressed a few words in conclusion in regard to the collection on behalf of the organ fund. He was told there was a debt of about £1000 on the organ, and this was wanted before that noble instrument, the last addition to the furniture of the cathedral, could be called their own, and he urged them to take this burden from the shoulders of those who had become responsible for it. When it was paid for, they would join with greater freedom in those words of praise, "Let everything that hath breath praise the Lord, and they would say one to another, 'Praise ye the Lord.'"

The offertory solo, *In Native Worth*, by the Rev. Dr. Ellis, with the chorus, *The Heavens are Telling* (Haydn), by the choir, were rendered with beautiful effect, the solo in particular awakening general admiration.

The Bishop of Goulburn pronounced the benediction, and a brilliant voluntary by the organist closed the service.

It is due to Mr. F. W. Harmer, organist to the Cathedral, to say that his playing was distinguished by great taste and perfect mastery of the instrument; and no person who had heard him only on the old organ in the pro-cathedral could have had anything like an adequate conception of his real powers, as shown when dealing with an instrument worthy of a master's hand.

On Sunday full choral services were held morning, afternoon, and evening. The Bishop of Newcastle preached morning and evening, and the Rev. Dr. Ellis preached in the afternoon. The morning and afternoon congregations were moderate, the evening congregation was a large one.

The offertory collections at the various services above-named were on behalf of the organ fund. During the present week two other recitals will be held in aid of the same object; and those who have not yet availed themselves of the opportunity of hearing the organ should do so, and thus at the same time give themselves a real pleasure and aid in reducing the debt upon what is not merely an addition to the cathedral but an acquisition to the city at large.—*Goulburn Herald*.

Professor Wagner, of the German Landtag, directly attributes the impoverished condition of the rural population to Jewish usurers, and added that he was not afraid to state openly that Judaism had become a great public danger.

TEMPERANCE.

C.E.T.S.—On 21st. ult. a Conference was held in the Church Society's House, Sydney, which was largely attended. A Paper was read by Rev. J. N. Manning, B.A., on "Rescue Work," and one by Rev. T. B. Tress, on "A Church Home for Inebriates." Each Paper was well discussed, among the speakers being Revs. J. D. Langley, A. W. Pain, B.A., W. Hough, F. B. Boyce, M. Archdall, Dr. Hansard, G. T. Collins, and C. Stuart.

At the above Conference Dr. Hansard said:—

The C. E. T. S. numbers this year 553,152 members, an increase in one year of 120,478. And yet it is calculated that 70 out of every 100 patients in the hospitals have suffered from disease caused or aggravated through the abuse of strong drink; and if those who have discontinued its use require encouragement, let them note that the London Temperance Hospital which has admitted 2,800 patients in three years, shows a lower mortality than that of any other hospital, only 4½ per cent., and during that time not five shillings worth of alcohol has been used. The late Duke of Albany said, "The great curse of England is drink!" The Archbishop of Canterbury remarks: "See how this great cause appeals to Christians, First, teach the people to be sober, and then assist by cleaning and re-building their houses. We must not be content with sweeping and garnishing, we must get a good spirit into the house if we wish the seven spirits not to come back spirits of evil in sevenfold force." The clergy must admit that in this age the stumbling block in the way of the progress of the Gospel is strong drink, and yet the committee have received but few answers to hundreds of circulars. What is the consequence, independent of the liberal offer of one half from St. John's, Darlinghurst, towards the support of a missionary? The present liabilities are heavy—over £60. Yet anxious to do good, we suggest that we should apply to a never-failing source of comfort, and ask the ladies to adopt the Women's Union, which the C. E. T. S. has found answer well. There have been 80 branches started in three years. Let us look to them for rescue and protection work. I am sure they will not be backward with such effort as will show the gent-men what they can do, when they hear the demand for their assistance is so urgent; and why, because this sort of muddling in secret has rapidly increased, and contaminated the home life of both high and low, rich and poor, and yet such drinking habits will come to light. A lady, Mrs. Renney, lately remarked, "She would not for one moment undervalue prayer, but while we are praying that the working classes may be bettered, the home life made purer, and the thought made nobler, they were at the same time doing their best to make this almost impossible by spending £2,000,000 every week in strong drink." I may remind the ladies that in the last century we did not hear of women drinking to excess; and what has caused this change? Why additional traps have been set for them, the grocers and confectioners' licenses. In London, last year, among only a certain class, there were 26,296 cases of drunkenness, of which 11,872 were women. In Liverpool, during the same period, there were 10,000 cases of women to 12,000 men convicted, and of these 868 were girls between the ages of 10 and 20. This does not include the many ladies who use it freely as a remedy for weakness and sinking, and thus commence their downward course. Surely then our first effort should be to stay the progress of the drink plague among women, if we wish to remove the stone from the sepulchre whereunto this morbid craving is conveying hundreds to premature interment. Our hope of reform is from the Women's Union. They are sure to succour this society effectually—we shall witness conscientious sympathy, the flower will bloom because of the life raising rays of fervent charity, and their example will cause the gentlemen's hearts to respond more readily to their Christian responsibilities.

ST. ANDREW'S CATHEDRAL.—On July 14, a Lantern Entertainment was given at the School in Pitt-street, the Rev. E. J. Sturdee presiding. The Lecture was to have been given by the respected Temperance Missionary, Mr. W. C. Roberts, but he was prevented from attending on account of serious illness in his home. The Hon. Sec., Mr. Little, was, however, equal to the occasion. He borrowed a lantern and some slides, illustrating views in London, and asked Mr. Rothwell to kindly give the lecture. In spite of the wet night the room was fairly filled, the larger part of the audience being children, and a very pleasant evening was spent. At the close a collection was made in aid of the Mission Work of the C.E.T.S.

MOORE COLLEGE BRANCH.—The first meeting for the Michaelmas term was held on Monday, July 21st. There were present, the Rev. A. Lukyn Williams, President; the Rev. D. W. Murphy, North Willoughby, and the resident students. The Annual Report for the year ending June 30th, was read and adopted. The Report showed that during the past year six general meetings have been held, and addresses given or papers read by the Revs. R. McKeown and J. N. Manning; and Messrs.

→ ENGLISH MAIL. ←

(FROM OUR OWN CORRESPONDENT.)

Lusecombe, student; W. C. Roberts, C.E.T.S. Missionary, and Rushforth, student. A Paper on "Colonial Wines and Colonial Wine Licenses," was read by Mr. E. Hargrave, student. Mr. Hargrave discussed with great ability and clearness the growing of Wines as a National Industry; the strength of Colonial Wines compared with that of the light wines of Europe, and with that of spirits as generally sold; and the adulteration of wines by retailers. He also dealt with the present Licensing Act in parts affecting Wine-shops, pointing out defects and consequent evils. In his opinion, he said, it was the duty of Temperance Societies not to encourage the industry of Wine-growing. Several of the members then spoke on the subject of the Paper, the majority opposing the opinion of the reader, whilst all agreed that more stringent legislation was necessary. A hearty vote of thanks was given to Mr. Hargrave at the close of the meeting.

One good sign of the strength of the Temperance cause generally is, that its opponents now rarely attack its main principles, but fall back upon some extreme sayings of its friends. Whenever a person misses the main point and shelters himself by talking about "fanatical expressions," it is in most cases because he has no reasons to advance against the work.

ST. MARK'S, DARLING POINT.—On the 7th ult., there was a highly interesting meeting of this new branch. At the close, 107 persons became members of the society, including Sir George Innes and other leading parishioners.

RYDE.—A well attended meeting was held on 2nd ult. The Rev. F. B. Boyce delivered an address. 20 persons enrolled their names as members at the close of the meeting.

We learn that the new Roman Catholic Archbishop of Sydney is an abstainer, and a warm friend of the temperance movement.

It has been proved by carefully compiled returns from the clergy, sent in by request to the Archbishop of York, that wherever there is more than one public house to every 600 inhabitants the accommodation is in excess of natural wants, and tends to create a diseased craving for drink. In this colony, therefore, there must be about four times too many public houses.

THE MAINE LIQUOR LAW.

Dr. Selwyn, the late Bishop of New Zealand and of Lichfield, said at the annual meeting of the Church of England Temperance Society, in the Free Trade Hall, Manchester, Nov. 3rd, 1875, the Lord Bishop of Manchester in the chair—"He had just lately come from several months' travel through the State of Maine, and he must say the appearances there were very much in favour of the Maine Liquor Law. (Cheers.) There was no such temptation there as was exposed to the people in England, where a man, if he was of weak mind and weak resolution, could go into one public-house after another, spending sixpence here and a shilling there, and two shillings in another, until he went out of the last one either to sleep in a kennel or die in a ditch. No such thing as that was possible in the State of Maine, and he thought that in itself was an enormous gain. As for what took place in private he cared little to enquire. If he passed through a country infested with bandits, he should think it some gain if the police, though they could not apprehend all the bandits at once, were at least so vigilant as to compel them to keep in their dens. (Loud cheering.) If he were travelling in a country infested with wild beasts, he should think it a great gain that man had attained so much ascendancy in that country that the wild beasts were afraid to meet him face to face, and lay down in their lairs. (Loud cheers.) As for drinking in private houses, it was impossible that any law could touch that; it was impossible that we could enter into any system of espionage which would give access to what was called a man's castle. But he would say with regard to public-houses, that, even if there were a back door by which men came secretly, that back door bore witness to the fact that there went a man who was ashamed of what he was doing. (Cheers.) There went a man who would not wish to be seen by his neighbours, or a man who would not wish to be seen by his wife. (Cheers.) Therefore he said the back door bore silent witness to the cause of Temperance. (Cheers.) * * * He did not feel comfortable if members of Parliament were returned by majorities of drinkers. (Cheers.) No one could wish a system to continue that made men poor, weak, and unfit to work; but when the time came when the whole mind of the nation should be rightly informed, when the conscience of the nation should be raised to its true and proper level, then the members of Parliament would be instructed by their constituents to vote for such laws as the Maine Law and the Forbes Mackenzie Law, in order that where moral suasion and preaching failed the law might control those who desired to convert liberty into licentiousness." (Loud cheers.)

The abstaining clergy of the Church of England number at least 10,000.

"The measure of the alcohol consumed in a district," says a living judge, "is the measure of its degradation."

In the United States sixty thousand persons die from the effects of strong drink every year—one every ten minutes!

It was only a fortnight ago that I had occasion to comment upon the appointment of an Anglican Bishop for Northern and Central Europe; another has been announced shortly to be added to the rapidly increasing roll of Church of England Bishops. This time it is East Equatorial Africa which is to have a Bishop, under an arrangement between the Church Missionary Society and the Archbishop of Canterbury. The clergyman is Mr. James Hannington, who reached the Victoria Nyanza as the leader of a small band of missionaries on their way to join the Uganda Mission. Although driven home by deadly fever, he displayed such energy and qualifications to command, combined with an apostolic fervour and self-devotion, that he has been named to this post of danger and discomfort. His headquarters will be at Frere Town, on the island of Nicotiana, where floats the "Henry Wright," steamship, and where his cathedral and palace will be two little mud huts with straw roofs. His jurisdiction will extend to all C. M. S. missionaries on the Eastern coast, and inland as far as the great lake and King Mtesa's capital, more than a thousand miles.

Across the Straits, in Madagascar, the French having wearied of offering terms to the Queen, have determined upon a stricter blockade. It is very doubtful if they will ever leave the island, but after driving away English trade and merchants, will introduce customs and Jesuits, and snap their fingers at our self-denying Government.

At home our neighbours are in some excitement about what certainly concerns them very closely: the revolt of the Belgian people against an illiberal anti-clerical set of politicians. It is a third stage in the process in Spain only a few months ago, a Conservative, that is clerical, Government seized the reins of power with a stronger hand than has been raised for many years. In Rome last Sunday, the Papal party gained a triumphant victory over the Liberals; and now Belgium, which for years has been delivered over to Radical rule, has utterly overturned her rulers in a single day. In Brussels, which was supposed to be as completely Liberal as Paris or Berlin, the Government have lost every one of the 16 seats they held. The reason of this movement is not far to seek. The vast majority in those countries are Roman Catholics—their consciences have been wounded by the anti-religious propaganda of the Radicals, and by nothing so much as by the *école sans Dieu*, the godless school, and they have at last been aroused to seal their convictions at the ballot. It is easy to see that the same elements exist in France, where a Paul Bert may be minister of Education, not where a vast majority is sincerely attached to the practice of religion—where a vigorous attack is being made on every privilege and every function enjoyed by clergy and religious institutions. In no long time we may see the national conscience aroused, the anti-religious government hurled to the ground—and then ho! for a President, a Dictator, an Emperor—and a new revolution. All depend now upon the attitude of the Republic towards religions—if it be moderate and generous all may be well. Perhaps an indication of this may be seen in the announcement that provision will be made for the endowments of the new Cardinals whom the Pope is about to create, but whose revenues must be supplied by M. Jules Favre. The lesson is one not to be forgotten entirely by more distant countries than France or Spain—illiberal Liberals are to be found in the Southern hemisphere as well as in settled lands.

The Suez Canal question has been settled to the general satisfaction, a large majority of the shareholders having ratified M. de Lessep's convention with the English shipowners. But one storm succeeds another, and the ill-omened Conference on Egypt bars the way. Originally called to decide on the finances of Egypt, France has claimed to make a private bargain beforehand. England, she says, must announce at what date she will withdraw from Egypt—and thus give our dear friends plenty of notice to prepare for a second occupation on her own account. Hard bargaining is in progress, but the Frenchman will not press our Premier too far, lest he should see a less yielding successor prematurely occupying his shoes, to the great discomfiture of French schemes all over the world.

The Franchise Bill plods wearily along its homeward way. A lively little debate is now in progress as to the admission of women to the Franchise. This would probably have been decided in the affirmative had not Mr. Gladstone at once declared that he would refuse to carry on the Bill if it were weighted with a few thousand ladies in addition to two million of men. It is apparently the last straw that might break the camel's back. That the interest is a large one is evident from the fact that women comprise one-seventh of the landholders of the kingdom, 20,000 tenant farmers, and many large employers of labour. Some other figures given by Mr. Woodall are instructive. There are three millions of unmarried women in England supporting themselves, and 800,000 married women helping to make the pot boil: there are 129,000 female teachers, and

857,000 milliners. The party of order and religion have nothing to fear, but much to hope from such an addition to the voting power of the country. The House roared with laughter when the hon. mover solemnly complained that women had been led to regard marriage as their "solitary" vocation.

The May meetings have come to a close, and the work, if quieter, has been none the less useful and important. Already the best of all the English months proves too short for the vast array of religious meetings, and a few days are borrowed from April and June. Almost for the first time a Lord Mayor of London has taken a foremost place in these gatherings, and the year of Lord Mayor Fowler will be long remembered. Foremost in every good work, he is also a true and earnest Christian, not afraid to speak for his Master in the face of the world.

The death, by his own hand, of the eloquent and fiery Dean of Bangor gave a painful shock to everyone. The "something snapping in the brain" which he felt was the result of too great tension of a naturally high strung mind. His own desire to be placed under restraint was left too long unheeded by the affection of his family. The effect of his malady was to produce deep religious depression in a man naturally of a lofty and vivid realisation of things unseen. He will be much missed in the Principality.

The accounts of the reception and enthronement of the Primate have excited wide-spread interest in this country. Perhaps the solemnities of the occasion may produce an exaggerated view of the importance and size of the Australian churches; but they will enable many to realise more of what has been done in past years to make such a scene a practical reality.

PHILANSTER.

June 13th, 1884.

CLEANINGS+OLD+AND+NEW.

The population of Leipzig has trebled itself within the last fifty years, and yet the number of churches remains the same as in Luther's time. There are only six places of worship provided by the State, and the suburbs that have arisen in recent times are absolutely unsupplied with churches.

At the recent Davidson Sale of Bibles, there was a bundle of odd books in which, unspecified by the auctioneers' catalogue, a little volume of great value hid. It was the English Pentateuch (without Genesis) printed by Tyndale, at Marburg, in 1530, and in its original binding, which proved, by the way, that the twice-printed Genesis of 1530 and 1531 was separately issued. As this Pentateuch was printed five years before the first complete English Bible—Coverdale's of 1535—it is a book of extraordinary interest, but also, unfortunately, of extraordinary rarity.

Herr Cohen, the celebrated Jewish preacher, has commenced a series of meetings in the Grand Assembly Rooms, Lee's, by delivering two interesting addresses upon "The Manners and Customs of the Jews." The hall was crowded on both occasions, a great portion of the assembly being Jews. He spoke upon the early training received by Jewish children, attributing to its practical character the comparative absence of crime among that race of people. The lecturer embraces every opportunity of drawing useful lessons from the habits of the Jews, and being himself an earnest convert to Christianity, he holds up Christ as the perfect pattern and as the Messiah sent for the redemption of Israel.

The Hungarian Upper House has rejected the Bill legalising marriages between Christians and Jews.

Another new meeting-hall has recently been opened in connection with the Rev. R. McAll's Mission in Paris. This makes the eightieth in France. A fifth hall has been opened at Bordeaux. M. de Rougemont is opening similar halls in Algeria.

The Soldiers' Total Abstinence Association in India has now over ten thousand pledged abstainers.

WHAT TO PREACH.—An incident in the life of Canon Clayton, late rector of Stanhope, is worthy of record. A short time before his lamented death, he addressed a meeting of the clergy of the archdeaconry of Bishop Auckland. In the course of his remarks, he dwelt on the importance in preaching, of sermons being carefully and prayerfully prepared, and sound in evangelical doctrine. To show how essential it is that Christ should be preached, that sermons should lift Him up, and be fragrant with His name, he told the story of a minister who, like too many, failed to point his people to the Saviour. Christ, in His love and power, was not set forth in this pastor's teaching. He was, indeed, so hidden from the eyes of the flock by eloquent disquisitions on moral excellence, works, prayer, &c., that some members of the congregation were led to write, and to place in the pulpit a note, containing the words, "Sir, we would see Jesus." Happily, the Spirit of God made the appeal effectual. The pastor was brought to perceive and bemoan his error. From that time his preaching underwent a change. Jesus was now his great theme; sinners were won by the story of redeeming love; believers were edified; the church generally woke into life and prospered; all things became new. And on entering his pulpit soon afterwards, the minister found lying on the cushion another note, in which his grateful, rejoicing hearers had written, "Then were the disciples glad, when they saw the Lord." Many will long remember the last address of the good canon. The point of the story is surely important. St. Paul's determination

(1 Cor. ii. 2) gives it emphasis. Elsewhere, he says, "The love of Christ constraineth us." And, taught by the same Spirit, the poet wrote—
"Talk they of morals? O thou bleeding Love!
The best morality is love of Thee."—Family Churchman

WOODEN CROSSES.

By MAUDE JEANE FRANG.

Author of "Marian," "Vermont Vale," "No Longer a Child,"
"Two Sides to Every Question," &c., &c.

CHAPTER X.

THE RESULT OF THE CROSS.

"We cannot always trace the ways
Where thou, our gracious Lord, dost move,
But we can always surely say
That Thou art love."—SIR J. BOWRING.

A wintry sky, a boisterous wind—stormy and cold without, but such a genial atmosphere within; that storm and chill and wintry sky were little heeded, and only seemed to brighten the comfort, and warmth, and brightness around.

A pleasant, large room it was, over which the glowing fire light fell, throwing the corners into shadows, and elsewhere lighting up everything disposed to take its impress with those delightful rambant tints which are so well known and admired. Soft carpets and lounges and cushions were all there, and pictured walls, and curtains with their flowing drapery. On the table was rich-toned china and a hissing urn and all the requisite for a hot tea, which the yet unlighted large solar lamp, with its exquisitely tinted globe, was yet waiting to illuminate. Yet, though everything was delightfully cozy, there was no lavish display of wealth or luxury. It was not the old luxurious home, neither was it the little home midway between the foot of the hills and Adelaide, in which so much had been learnt, such good discipline bestowed, such wonderful deliverances realized. All that state of things had passed. Harry Hettan, as the partner of Richard Colville, was again likely to prove a successful merchant, and had commenced laying aside what would ultimately make him a free man.

Three months had passed since we last parted from Harry Hettan on the deck of the steamer, bound on his homeward passage to Adelaide. It had been a wonderful passage to him—a passage of such hope, as he had never expected to realize again—and untinctured with such fear for his wife, and so fraught with impatience to make her the share of his good news, of the relief not only from present pressure, but of a sure opening for the future, that the head winds they encountered were heavy tests of his powers of endurance.

Al! what mutual confidence had husband and wife to disclose—and how wonderful had been the deliverance experienced by both. How infinitely gentle the hand that had uplifted the crosses, that had nearly borne them to the dust. They need not have feared the effects of Harry's return on Ethel—it was magical in its influence, and to the Doctor soon found.

"There will be little more of my services required," he exclaimed, half wistfully to Gracie, that evening as he was preparing to leave. "Mr. Hettan has brought restoration enough in his own presence."

"Al! but what do we not owe to you, Dr. Ethan?" the bright tears in her eyes, as they stood a moment at the little gate in the shadow of the trees, looking down the moon-lighted road.

"Nothing that you cannot abundantly repay," said the Doctor in a low, earnest voice, with a tight clasp to the little hand he had taken. "I am an exacting fellow and knave—and a presumptuous one. I am looking for large payment from you, dear Gracie!"

We know not what Gracie might have answered; but her brother thoughtlessly thundered out at the moment, and broke upon the tête à tête. As it was she escaped to her own little room, and sinking into a chair at the window, hid her face with its benches, and tears and smiles in her hand in glad confusion, while the Doctor was compelled to wait for his answer till a more propitious season. He little knew how long that waiting would be.

Where was Gracie's iron cross now? What good it had wrought, she saw it all now. How the cross had brought her nearer the Saviour—how in "following him" she had learnt more of his love, and how able he is to help in every extremity, and to make even the trial bright with his presence.

She had to content herself a long while with the remembrance of those few words, and the "dear Gracie" which concluded them, for on returning to town that evening the Doctor found a telegram awaiting him from Melbourne, calling him at once to the sick bed of a widowed Aunt whose illness was so sudden and serious that it was almost doubtful whether she would live to see him. A line to Hettan, recommending a medical friend for his wife, and also stating the reason for his own hurried departure, was all they heard of him for three months, excepting an occasional telegram, showing that his Aunt still lingered, and he could not leave her. But Gracie was no longer doubtful. She had no fears that he would forget her now. She knew he would

return some day to renew the subject, and she was shyly content to wait.

There were so many changes—so much to do in their little household that the energies and thoughts were fully taxed. She had no time for anything but joy and gladness, and thankfulness—for, independently of her own secret source of great content was Ethel's restoration to health and happiness. She was indeed still, and for some time, white and delicate—needing all the care, and the petting that are so good and pleasant for the convalescents, but a heart at rest is a wonderful restorative, and the discovery she soon made of her husband's altered feeling of the new bond of union between them, over which even death could have no power, was a very effective medicine, which wrought wonderfully in her cure.

Once fully established in business again, Harry Hetton threw his whole energies into the progress of the firm, proving thereby that his monied friend had not been wrong in his judgment—that he possessed a full share of the brains accredited to him; and required as an equivalence to his gold. He did not, however, forget that though he was to be diligent in business, he had a Master to serve—and he soon found a happy sphere of labour for him.

And then came a flitting from the little house. Gracie and Harry, unknown to Ethel, had found a pleasant home with large cool rooms and plenty of flowers and trees surrounding it. They had quietly furnished it and made everything ready for entrance, procuring an additional servant—and one cold, bright winter's afternoon, Maggie took the children for a walk, and did not return, and while their mother was anxiously waiting for them, Harry drove up in a cab, into which Ethel was enticed with many misgivings and surmising of some surprise. It was the last time she crossed the threshold of the little house. The cab drew up before the iron gates of a pleasant house, through the windows of which came gleams of fire and lamp light—to

welcome her—and thence on the steps, with bright smiles and dancing feet stood her missing darlings."

"Mamma! see our pretty new home! That was how they greeted her. And so she was led into the room, with husband and sister and children all round her, bewildered—and yet glad in her very bewilderment.

"Her home! was it possible—and she sank, overwhelmed into the great easy chair drawn up near the fire for her reception. As she did so, her eyes fell on a lovely painting of a wooden cross, round which a garland of roses had crept, and on which a light from heaven was gleaming. A wonderfully beautiful light deluging both the cross, and the fair face and figure of the bearer of that cross. A fair and delicate face, she now thought how much it resembled her own. But the figure was not drooping beneath the load, for at the head of the cross was a hand—imprinted with nail marks that have borne the weight of the cross. It was lifted and found light by the beam.

THE REV. W. F. B. UZZELL.—The many friends of this gentleman will be much pained to learn that on Tuesday, 15th ult., he became slightly paralyzed, his speech being chiefly affected. We are glad to be able to state that he is slowly recovering and that a few months rest are being arranged for which under the circumstances are absolutely necessary.

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

WHITE LEAD, OIL, and COLOUR WAREHOUSE.

FREDC. ASH, of Newcastle, begs to inform his friends and the trade generally of Sydney and suburbs that he has opened a branch, with every requisite of the Oil, Colour, and Glass Business, at 417 Pitt-st., adjoining Mr. J. Robertson's coach factory, and under the management of Mr. W. WRIGLEY, where he has for SALE articles of the best quality at lowest possible prices, and who is his authorised agent to receive moneys on his behalf. Every attention and prompt delivery. FREDC. ASH, 417, Pitt-street, Sydney.

THE HOLY COMMUNION.

The Rev. W. M. Thayer in his work on "Communion Wine" says "the Saviour's language implies that he continued the practice of using the unfermented juice of the grape. At the institution of the supper he did not use the word wine (*oinos*) the word in general use among the people, but he employed a phrase which is translated "fruit of the vine." We have his language recorded three times, Matt. xxvi. 29; Mark xiv. 25; Luke xxii. 18, and in each instance it is "fruit of the vine." As if he would distinguish the wine which was used on that occasion from that which the people were taught "not to look upon," and which would bite like a serpent and sting like an adder." As if he meant that no man should ever point to his example on that sacred occasion to defend the use of intoxicating wine on a secular occasion. It has the appearance of a studied consistent Christian arrangement to discard the "mockery." If the Saviour used *oinos* at the supper it is singular, at least, that he avoided the name by which it was known and called it "fruit of the vine."

The pure juice of the grape for Sacramental purposes sold at the Temperance Hall, Pitt-street.—Adv.

The MANAGER acknowledges, with thanks, receipt of the following subscriptions:—

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CONTENTS.

1. LEADING ARTICLES—	PAGE.
Special Religious Instruction Meeting ...	49
The Church Army ...	50
Why the Clergy dread Competition ...	50
Wanted ...	51
2. Church News ...	51
3. Notes on Passing Events ...	57
4. Notices of Books ...	58
5. Temperance ...	59
6. English Mail ...	6
7. Gleanings Old and New ...	64

NOTICES TO CORRESPONDENTS, &c.

THE CHURCH OF ENGLAND RECORD is published on the 1st and 15th of the month, but when either of those days fall upon Sunday the paper will be issued on the Saturday preceding. 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 communications of a literary nature to be addressed to the EDITOR, and those relating to business to the MANAGER, CHURCH OF ENGLAND RECORD, 172, PITT-STREET, SYDNEY.

ALL MONIES RECEIVED for Subscriptions are acknowledged in the last column of the reading matter.

RECEIVED.—"A Few Facts in Geography," by C. S. F. Chatfield. "for the use of St. Philip's Grammar School." "Ninth Report of Malaga Aboriginal Mission." "Fifth Report of Mission for Teaching the Blind to read." "The Sydney Quarterly Magazine."

Letter on "Diseases of Intemperance" crowded out.

Notice to Subscribers.

Subscriptions to June, 1885, are NOW DUE, and will be thankfully received. Postage stamps (penny preferred) may be remitted in payment. All Subscriptions are acknowledged at the commencement of the advertisement columns.

SPECIAL RELIGIOUS INSTRUCTION MEETING.

The Meeting in the Masonic Hall on Monday evening, though not so largely attended as might have been expected, was influential and may be expected to produce results. It is the first time, we think, that the true facts with regard to the work of the Church of England in the Metropolitan Diocese of Sydney, in availing herself of the 17th Clause of the Public Instruction Act, have been fairly put before the public. That work has been too lightly estimated by some and unfairly depreciated by others. There are those also who imagine that it is only now that the work is beginning, whereas it has been going on and steadily increasing during the last five years. We find it stated in the Report to the Synod that the number of Clergy who have been giving Special Religious Instruction in Public Schools was, in 1880, 48; in 1881, 52; in 1882, 57; in 1883, 58; in 1884, 63. This increase is thus shown to have been progressive year by year since the Synod Committee began its work. The number of Lessons given in the Schools weekly has shewn a similar progress. In 1880, 98; in 1881, 105; in 1882, 107; in 1883, 106;

in 1884, 125. These are facts which must not be lost sight of. There are now only nine Parishes in which no Special Instruction is given by the Clergy; and in three of these the Report says it is only suspended; in four others it is promised.

Another encouraging fact is that while there are 7 paid teachers employed to aid the Clergy, there are 12 voluntary teachers who give their services gratuitously. The paid teachers impart instruction to 80 classes weekly, in which there is an aggregate of about 3,700 children.

It is further encouraging to find that, generally speaking, the Public School Teachers welcome and facilitate the work of the paid teachers and of the clergy. Exceptions perhaps there are; but we believe they are not numerous. We know that some have found the moral tone of their schools improved by the influence then brought to bear upon the Pupils. In one large Sydney School, in which Special Instruction has been given by Clergymen for the last six years, the Head Teacher informed one of them that he had seen a great improvement in the moral tone of the school; he now scarcely ever had to correct the children for any improper language in the playground, or at other times. To shew his appreciation of the work he sent a donation to the Fund.

But there is another side to the question not so encouraging. There is not that zeal and earnestness in the members of our Church upon the subject which ought to be evinced by them. It is no doubt thought by many that the Clergy are quite able to do all that is wanted, and that they alone are responsible for it. We wish they would try to possess themselves of a full knowledge of the work and of the many other claims upon any earnest Clergyman's time. We assure them they have no adequate idea of either, if they imagine that this great duty can be overtaken by Clergymen with large Parishes in the City and Suburbs, or extensive Parishes in the Country, wherein from 5 or 6 to 14 or 15 Public Schools are scattered over them. There is a necessity for a much larger number of paid Instructors, to supplement and assist the work of the Clergy. And we trust they will be supplied. But how can they be unless much more liberal and general support is rendered by way of subscriptions to the Fund? The Report to which we have before alluded points out that about £1,500 per annum is required; or about £1,000 more than the Committee at present receives.

Can it, however, be supposed that, when the facts of the work done already are considered, and the importance of it to the moral and religious well-being of the youth of the Colony, is realized, small sums will not be provided? We cannot think so ill of the members of the Church, as that they will suffer the work to languish; by withholding their money, their influence, and such other assistance as they have it in their power to render, from a cause so fraught with blessing to the land of their adoption or their birth.