

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 an equal 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 fitting 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—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. WRIGET, where he has for SALE articles of the best quality at lowest possible prices, and who is his only 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:—

Mr. F. S. Johnstone, 7s. 6d.; Mr. Hadden, 7s. 6d.; Miss Hassall, 7s. 6d.; Mrs. Turner, 7s. 6d.; Mr. W. Price, 7s. 6d.; Mr. H. Butler, 7s. 6d.; Mr. J. Jarrett, 7s. 6d.; Mr. W. Pardon, 3s. 9d.; Mr. E. J. Fryer, 7s. 6d.; Mr. E. Bradon, 7s. 6d.; Rev. C. C. Dunstan, 7s. 6d.; Mr. H. H. Platt, 7s. 6d.; Mr. W. Dent, 7s. 6d.; Mr. H. S. Bond, 7s. 6d.; Rev. J. O'Connor, 7s. 6d.; Mr. Brown, 6s.; Rev. A. W. Pain, 7s. 6d.; Miss Law, 14s. 6d.; Mr. Osborne, 14s. 6d.; Mr. Barrett, 7s. 6d.; Rev. G. McIntosh, £1 0s. 6d.; Mr. J. Lewis, 7s. 6d.; Mr. J. Gordon, 7s. 6d.; E. Moreton, Esq., 7s. 6d.; Mrs. Doyle, 7s. 6d.; Rev. Chas. Kingsmill, 7s. 6d.; Mr. Dudding, 7s. 6d.; C. S. Alexander, Esq., 7s. 6d.; C. R. Blanchard, Esq., 7s. 6d.; E. W. Molesworth, Esq., 7s. 6d.; Mrs. Histerlow, 14s. 6d.; Mrs. Fisher, 7s. 6d.; T. C. Buttley, Esq., 7s. 6d.; Mrs. Lipscombe, 7s. 6d.; R. Glasson, Esq., 7s. 6d.; £1 4s.; Marsden, 14s. 6d.; R. Hills, Esq., £1 4s.; Mr. H. Perdicau, 7s. 6d.; Mrs. O'Reilly, £1 14s. 6d.; Dr. Bond, 7s. 6d.; Mr. K. Blackett, 7s. 6d.; Mr. C. Martin, 7s. 6d.; Mrs. H. Dunn, 7s. 6d.; R. Kinder, Esq., 14s. 6d.; J. Kent, Esq., 15s.; T. C. Battley, Esq., 7s. 6d.; Mr. J. Drew, 7s. 6d.; Mr. Murray, 7s. 6d.; Mr. J. Haughion, 7s. 6d.; Mr. A. J. Howard, 7s. 6d.; Mr. C. Horwood, 7s. 6d.; Mr. F. Crawford, 7s. 6d.; Miss Keys, 7s. 6d.; Mr. G. Bridle, 7s. 6d.; Mr. G. Arndell, 7s. 6d.; Mr. C. R. Middleton, 7s. 6d.; Mr. F. Friedwicks, 7s. 6d.; Mr. Coin, 7s. 6d.; E. M. Stephen, Esq., 7s. 6d.; Mr. G. Gibson, 7s. 6d.; C. H. Wansborough, Esq., 7s. 6d.; Mr. J. Allen, 7s. 6d.; Mr. Badger, 7s. 6d.; Rev. W. M. Martyn, 7s. 6d.; T. Scott, Esq., 3s. 9d.; Mrs. A. Gordon, 7s. 6d.; J. Dunson, 14s. 6d.; F. Griffiths, 7s. 6d.; N. Conway, 7s. 6d.; Mr. Hogg, 7s. 6d.; Dr. Hansard, 7s. 6d.; A. J. Riley, 7s. 6d.; Miss Hall, 7s. 6d.; Mrs. Onslow, 7s. 6d.; J. Bennett, 7s. 6d.; Miss Kellock, 7s. 6d.; Mr. J. Baunett, 7s. 6d.; Mrs. Perkins, 7s. 6d.; Rev. Canon Gunther, 7s. 6d.; H. Munster, 7s. 6d.; Rev. W. Grant, 7s. 6d.; Miss S. Fox, 7s. 6d.; John Ree, Esq., 7s. 6d.; R. H. Matthews, Esq., 7s. 6d.; Mr. H. Elder, 7s. 6d.; John Gray, Esq., 16s.; G. Davis, Esq., 7s. 6d.; Mr. H. Dennis, 7s. 6d.; Mrs. G. Dight, £1 3s. 6d.; Mrs. H. H. Osborne, 7s. 6d.; W. R. Bowers, Esq., 14s.; E. J. Wilshire, Esq., J.P.; 7s. 6d.

THE CHURCH SOCIETY OF THE DIOCESE OF SYDNEY.

ADDRESS: THE CHURCH SOCIETY'S HOUSE
171, PHILLIP STREET, SYDNEY.

Hon. Secretaries:
REV. CANON H. S. KING, M.A.
ROBERT HILLS, Esq.

Organizing Secretary:
THE REV. S. S. TOVEY, B.A.

Bankers:
The Commercial Banking Company

The Church Society has for its objects:—

- 1.—The support in part or wholly of Clergymen and Catechists who may act as schoolmasters, including Grants for the payment of passage money, and assisting Clergymen or Catechists employed by the Society to reach their destination.
- 2.—The support in part or wholly of Missionaries to the Aborigines.
- 3.—The Endowment of Churches.
- 4.—The Erection and Repair of Churches and Parsonages.
- 5.—To assist poor parishes, or Ecclesiastical Districts in discharging pecuniary obligations, imposed upon them, or the Clergymen licensed to any such parish or district by Ordinance or resolution of Synod.

It is earnestly sought to induce members of our Church to become members of the Society by subscribing not less than 12s. annually. Subscriptions may be paid to the Treasurer of a Parochial Auxiliary, to any Incumbent or they may be forwarded direct to the Secretaries.

Collecting Cards, Boxes, Leaflets, &c., on application to the Secretaries.

HULTON S. KING, M.A., Hon. Sec.
ROBERT HILLS.

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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 Maloga 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 £1000 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 in their power to render, from a cause so fraught with blessing to the land of their adoption or their birth.

THE CHURCH ARMY.

It may be that many of our readers are unaware of the existence of the Church Army. Such an institution exists in England and has been instrumental in effecting much good amongst a class of persons in large cities who have become alienated from the Church.

Many of the thoughtful, earnest members of the Church in England watched with great interest, and perhaps with some anxiety, the novel operations of the Salvation Army. They saw the influence which their method exercised upon a class which had to a large extent severed itself from religious ordinances, and which had lapsed into unbelief, carelessness, and sin. They heard reports of changes wrought in the lives of many who had been abandoned to vice and immorality. They were told of the effect which the operations of this body had produced in communities, transforming localities which had become notorious for disorder and crime into quiet and peaceable habitations. But they felt that these people had a claim upon the Church—and that the Church had a responsibility with regard to them. They saw with anxiety that large numbers were being drawn away from the Church, and separated to a body which lacked the means of permanently benefiting those who were influenced by these evangelistic agencies. Our lesson was learnt quickly—that the ordinary Church Service and the common-place Sermon was not well calculated to win over this class. It was manifest that some other methods must be employed to secure the attention of these people. The Salvation Army had employed methods which served to answer. The question was asked why should not the Church, in her comprehensiveness, enter upon an enterprise in the same direction?

No reason was given why it should not be so, and the Church Army was called into existence with the approval of the Archbishop of Canterbury and other English Bishops. It has proved a great success, has spread through various dioceses in England and is now recognized as part of the Church's machinery. Not long ago 152 adults were confirmed at Dadley, as one of the results of one station of the Church Army. At six o'clock on Easter Morning 100 men and 50 women were present at the Holy Communion. The Bishop of Peterborough had arranged to hold a special Confirmation for the Members of Holy Trinity and St. Stephen's Corps of the Army at Leicester, all of whom were adults, and most of them had been without any religious profession. The Bishop of Oxford presided at the first Annual Meeting of the Church Army, held in Princes' Hall, Piccadilly. It will be seen from this that the movement is not the creation of any one party in the Church, but is sympathized with by all who long to reach the many who have strayed away from the Church and from God.

The question which we desire to ventilate is, should we not have a Church Army in the Diocese of Sydney? Do not the circumstances by which we are surrounded demand it? We have in Sydney, at any rate, thousands of the lapsed, who are entirely estranged from religion, and who never think of entering any place of worship. Many of these may nominally belong to the Church of England, certainly the majority of them once professed attachment to the Church.

The Salvation Army is in full work, and by its methods is attracting large numbers to its banner. That army is in reality a religious sect, and any one allying himself or herself to it, is severed from any other denomination

with which he may have been connected. Now, we rejoice in good, no matter by whom it is accomplished. We begrudge none the honor and happiness of being the means of winning the sinner to Christ, we are prepared to bid God speed to any who go forth in the name of Christ to rescue the perishing—but we must confess that we are not satisfied with the teaching of the Salvation Army. We believe it to be imperfect, and to a large extent unsound. We do not think that it is in its constitution calculated permanently to benefit the whole community. We are not willing to hand over our people to any body, when we have means at our command to render them more effective service. We are of opinion that a Church Army, upon the lines of the one which has proved so successful in England, should be formed in Sydney. It should be entered upon boldly. It should not be effected by prejudice nor restrained by the fear of being considered *outré*. The objections which may be raised by some will soon vanish when the effect of its operations is seen. Prejudices will soon take their flight, when a record is proclaimed of results similar to those which have cheered the hearts of Bishops and Clergy in England. We believe that the movement will receive the sympathy and active support of the Primate, the clergy, and a large number of the laity, who see the evils which abound on every hand and long for some remedy by which they may be removed or considerably lessened. We commend the matter with great earnestness to the consideration of our readers, and of all members of the Church, hoping that active steps will at once be taken to organize a CHURCH ARMY for the rapidly growing city of Sydney.

WHY THE CLERGY DREAD COMPETITION?

Such was the question asked and answered by Mr. Charles Bright on the occasion of his resuming the platform of the Theatre Royal last Sunday night. We venture to look at the question from another point of view and give an answer which will we think be truer and more just. Probably the Clergy would acknowledge that they regard the competition of the Theatre lecturers with considerable misgiving, if not with dread. They would probably admit honestly that the crowded theatres every Sunday evening are a cause to them of deep and painful anxiety. But this anxiety is not produced by any selfish apprehension or personal loss—it is not caused by the fear that Christianity is going to be blotted out by the attacks of those who choose to assail it, for they are aware that men of more power than Bright, more daring than Hughes, and more honesty than Walker, have, in the ages past, raged together, have assaulted the faith and hope of the Christian, and have predicted its speedy decline and fall, and yet it stands to day as strong, as influential, as glorious as ever. Their misgivings do not arise from any idea that their personal influence is likely to wane, as the doctrines of the Secularist become more widely spread. This they are prepared to leave with Him who called them to their office and ministry, and who gives them the measure of power and influence which they possess. But the misgivings of faithful Clergy have other bases. They fear the effect of Secularist teaching upon the hundreds of misguided men and women who drink in so greedily the unwarranted assertions of the so-called free-thinker. Such teaching is not calculated to fit them for the duties which, as citizens, they are called upon to perform—we may go much further and say that it positively unfits

them for the responsibilities of life, whether these are viewed from the point of the home, society or the state. Does this teaching tend to make men, better Husbands, better Fathers, better Sons? We throw not. Are the women who attend upon the ministry of the Theatre encouraged thereby in those womanly instincts and duties which are so essential to individual happiness and domestic joy and peace? We throw not. Is society likely to be purified by the prevalence of those influences which flow from the free-thought platform. The whole tendency of the doctrines performed is to elevate self to minister to self, to show how self can best be promoted and selfish ends attained. This element is fatal to the peace and purity of social life. Are the principles which prevail in the Sunday evening addresses at the theatre calculated to advance our interests as a nation? We say unhesitatingly, No! That which is injurious to the individual must be injurious to the nation. That which is hurtful to the smaller spheres, which we call Society, must affect prejudicially the State and Nation. These are reasons why the Clergy dread the competition of the Free-thought platform. These are the considerations which produce anxiety, not only in the minds of those who are solemnly called by God to "contend for the faith once for all delivered to the Saints," but in all who regard the truest interests of man. They dread the consequences to those who voluntarily become the ministers of Satan, to those who yield to the influence of such a ministry, and to the community generally.—"IS THERE NOT A CAUSE?"

WANTED.

Our correspondent, "X. Y. Z.," has opened up some very important considerations, which should occupy the thoughts of those who are in authority in the Church, and which should be carefully and prayerfully entertained by clergy and laity. We confess that we lean very much to the opinion which he has so well expressed in the letter which appeared in our last issue. That there is a great want in the Church, is a fact which all thoughtful, earnest persons recognise. That some of all classes have become alienated from the Church is painfully manifest. The great question which needs solution is—What is the desideratum? How can this state of things which we mourn over be remedied? The answer commonly given is, "We want better preaching, more culture in the clergy; this will bring about the desired change. Now we yield to no one in the desire to see the ministry of our Church educated to the very highest degree. But will such supply the great want? Will this produce that which every lover of his Church must desire to see? We think not. We do not believe that men are alienated from religious things because they are ignorant. We do not think that the *mind* of the community is at fault. This can hardly be in an age which boasts of its enlightenment, and amid circumstances which are so favourable to the acquirements of knowledge of all kinds. We are of opinion that the weak spots are the heart and conscience. It is there that men are at fault. The want is spiritual power. The power which was wielded by a Stephen, a Peter, and a Paul; the same power by which a Whitefield was enabled to influence thousands and draw them after him; the same power which has been put forth by men in every age of the Church, and which in the present day is manifest in some who are working so mightily and so effectively for Christ.

This is what is wanted, and until the power of the Holy Ghost is regarded as the primary qualification for the Christian Ministry, until our clergy are the

possessors of that power, we shall never see the Church attain to the glory and dignity which she might and ought to enjoy; nor will she till then ever occupy the position of influence and usefulness which she ought to hold in the land.

* CHURCH NEWS. *

SYDNEY.

Diocesan.

The Bishop has intimated his intention of visiting the south coast to hold confirmations in the month of October.

THE REV. W. F. B. UZZELL.—We are glad to be able to report that Mr. Uzzell is rapidly recovering. He will proceed soon to the mountains for a few weeks, so as to obtain that entire rest so very necessary in his case.

We regret to learn that the learned principal of Moore College the Rev. A. L. Williams is in such a state of health as to need rest and change.

The Rev. John Vaughan is also very unwell through over work, and proposes going for a month to Adelaide.

APPOINTMENTS.—Rev. F. T. Trivett to be incumbent of St. Matthew's, Botany. Rev. D. Murphy to be incumbent of St. Stephen's, North Willoughby. Rev. J. Howell Price to be curate at Burwood and Five Dock.

The Rev. T. and Mrs. Harrison are passengers by the s.s. "Australasian," which left London on the 2nd of July, and is expected to arrive at Sydney about the middle of August. Mr. Harrison was at one time on the staff of St. Andrew's Cathedral, Sydney, and is returning to settle in the colony.

CONFIRMATIONS.—The Primate has made the following arrangements for holding confirmations during August:—

Aug. 15, at St. Luke's, Burwood, for Burwood and Five Dock. Aug. 15, at St. Paul's, Burwood Heights, for St. Paul's and Enfield.

Aug. 19, at Holy Trinity, Sydney, for Holy Trinity, St. Philip's and St. Luke's.

Aug. 23, at St. Silas', Waterloo, for Waterloo and Botany.

Aug. 27, at the Cathedral, for St. Andrew's, St. James', St. Bartholomew's, Hunter's Hill and Bishopsthorpe.

Aug. 29, at St. Stephen's, Newtown.

THE CHURCH SOCIETY.—The committee meeting on the 4th inst., the Lord Bishop presiding, was well attended. It was reported that the following members of Synod had been returned to serve on the committee:—Messrs. H. E. A. Allan, the Hon. W. A. Brodribb, E. Burton, A. Houston, M.D., C. E. Jenneret, Thomas Moore, James Plummer, Thomas Robertson, Christopher Rolleston, C.M.G., Shepherd Smith, James Vickery, G. F. Wise, and that Mr. E. H. Rogers had been elected to serve as a representative from the Ashfield auxiliary. An additional grant of £50 was voted towards the cost of All Souls, Leichhardt. Resolutions were passed agreeing to an increased rental for the Society's House being paid to the trustees of the Moore Estate, and referring to the Finance Committee for consideration the desirability or otherwise of making some charge towards rent and expenses from the committees and societies at present using the room. The following were appointed sub-committees for the year:—Finance Committee: The Dean, Messrs. J. Plummer, E. S. Ebsworth, and the Hon. Secretaries. Auxiliaries' Committee: The Dean, the Archdeacon, the Revs. Canons Günther and Moreton, the Revs. J. D. Langley, A. W. Pain, A. Yarnold, Messrs. the Chancellor, H. E. A. Allan, and the Hon. Secretaries. The use of the room, at a charge to be fixed, was on the application of the Rev. W. Hough granted to the St. James' Young Men's Institute.

The following applications were referred to the Finance Committee:—

(1.) For £50 towards rent of Parsonage at Gordon and forage of horses.

(2.) For £50 towards erection of parsonage at Blackheath.

(3.) For grant towards Christ Church, Guildford.

(4.) For grant towards St. Paul's Mission Room, Harris Park.

(5.) For £100 towards a church at Broughton Creek.

(6.) For £30 increased grant for Stipend, St. Stephen's, N.

Willoughby.

(7.) For £10 towards Mission Room at Five Dock (Balmain end).

The Organizing Secretary gave notice of the following resolution:—"That it be referred to the Finance and Auxiliaries Committees to consider and report on a proposal now submitted, having for its object to secure more systematic and regular payment of stipend through the Church Society."

PROPOSAL.

- 1.—That in the month of October in each year Churchwardens, Secretaries of Auxiliaries, and others in parishes requiring assistance from the Society shall be requested to make returns, showing amounts it is hoped or guaranteed to forward the Society during the ensuing year for and on account of stipend.
- 2.—The Finance and Auxiliaries Committees shall then consider and report to what amount by a grant supplementing the parochial contributions they can recommend the General Committee to guarantee a *minimum* stipend to be named for that year.
- 3.—A list of stipends thus supplemented, together with others to be named, and equally guaranteed, to be submitted to the committee not later in each year than the December meeting.
- 4.—All stipends to be payable by the Society on the 1st day of each month, or on quarter days by warrant passed by the Finance Committee, and presented at the monthly meeting next following.
- 5.—At each monthly meeting of the committee a return shall be made by the Finance Committee, showing parishes *over one month* in arrear with parochial contributions, when the General Committee shall decide, if needed, what action shall be taken.

Notices of motion were given for increase of stipend fund to the districts or parishes of Mount Victoria, Manly (for outlying districts), Broughton Creek, St. George, Gordon.

On the motion of the Dean, seconded by Dr. Corlette, it was unanimously agreed—"That this committee desires to place on record its sense of the loss which the Church Society, as well as the church at large, has sustained through the decease of Canon Stephen, and to express its heartfelt sympathy with Mrs. Stephen and her family in their bereavement."

(2.) That a copy of this resolution be transmitted by the Secretaries to Mrs. Stephen.

RELIGIOUS INSTRUCTION IN PUBLIC SCHOOLS.—A well attended and influential meeting was held on Monday evening last, under the auspices of the committee for giving Religious Instruction in Public Schools. The work done was placed before the meeting. The Primate delivered an admirable address. The other speakers were Sir George Innes, Hon. A. Gordon, the Dean, Mr. W. J. Foster. The report was read by the energetic clerical secretary, the Rev. A. W. Pain, B.A. By request we publish with this issue a supplement, which intending subscribers to the funds of the Committee may fill up and return to the secretaries.

THE SUNDAY SCHOOL INSTITUTE.—The annual meeting was held in the Protestant Hall on 4th inst., and was well attended. The Bishop presided, and delivered an interesting address. The report, which was of a very encouraging character, was read by the Rev. E. J. Sturdee, the clerical secretary. The speakers were limited to quarter of an hour each, and were the Dean, the Revs. A. W. Pain, B.A., A. Yarnold, and Mr. A. Richardson. The large body of teachers present must have been strengthened and helped in their work by the many suggestions and practical advice given.

GIRLS' FRIENDLY SOCIETY IN NEW SOUTH WALES.—The first meeting of the General Council was held by kind permission of the Bishop of Sydney at the Diocesan Registry, on July 30, at 8 o'clock. Present—Mrs. Alexander Gordon, President, in the chair; Mrs. Hey Sharp, Vice-President; Mrs. R. Armstrong, Miss Allwood, Mrs. Baber, Mrs. Griffiths, Mrs. Holdsworth, Mrs. Weigall; Mrs. Barry, President Sydney Diocesan Council; Mrs. A. W. Pain representing Goulburn Diocese. The eight elected members signed their adherence to the three central rules. The Heads of Departments were then voted for, and the following was the result of the election:—Homes of Rest, Mrs. A. Stephen; G. F. S. Registry Work and Immigration Associate, Mrs. Hey Sharp; Literature, Mrs. Kirwan; Saving Fund, Mrs. Holdsworth; Associate for Probationers, Mrs. Griffiths; Associate for Unattached Members, Mrs. Cardew. The Executive Committee was appointed to consist of Heads of Departments, the President and Vice-President, the Finance and Reference Committee. The President stated that A. B. Weigall, Esq., the Rev. Hey Sharp, and E. Deas-Thomson, Esq., had kindly consented to act as the Finance and Reference Committee, and that Mrs. E. Deas-Thomson had also consented to act as honorary treasurer. A balance of £19 8s. was handed in from Mrs. Riley (treasurer of the sub-committee appointed for the festival), which sum the sub-committee suggested might be devoted towards the formation of a G.F.S. general office and a recreation room for G. F. S. members. The suggestion was adopted with this alteration, that a G. F. S. Lodge (including the office and recreation room) should be aimed at. Several by-laws were proposed and carried. The President was requested to convey to Mrs. Dove (on the occasion of her resignation from ill-health of the office of head of the G. F. S. Registry), the thanks of the Council for her unwearied labors in connection with this department ever since its formation. The

following resolution was moved by the Council, "That the president of the General Council of the G. F. S. in N. S. W. be requested to convey to Mrs. A. H. Stephen, their affectionate sympathy with her in her great bereavement." The next meeting of the General Council was fixed for Wednesday, December 10th. The Executive Committee arranged to meet on August 13th.

Parochial.

DEATH OF THE REV. THOMAS WILSON, B.A., RANDWICK.—This gentleman, who had been for so many years the incumbent of St. Jude's, Randwick, passed away on the 2nd instant. For some months he had been ailing, and his death was not unexpected. His funeral took place at Randwick on Monday, the 4th, and was attended by many of the clergy and a large number of friends. Mr. Wilson was formerly incumbent of Kiama, where his name is still held in great affection.

ST. PHILIP'S, SYDNEY.—A meeting of gentlemen desirous of forming a Literary and Debating Club was held on Tuesday evening, the 29th ultimo, in St. Philip's School-room. The Rev. J. D. Langley took the chair. In the opening address the Chairman said that, while he regarded the spiritual life and growth of his people as the main work of his ministry, yet he was glad to aid in any way that would tend to their mental improvement. He therefore offered his cordial sympathy to the young men who were endeavouring to form a society such as that now proposed. Mr. J. A. Inglis was elected hon. sec. pro tem. It was proposed and seconded, "That a Society, to be called the Church Hill Literary and Debating Society, be formed, and that the following gentlemen form a Committee to draw up rules and regulations for its management: Rev. W. A. Charlton, Messrs. C. W. Met hure, J. A. Inglis, G. W. Longford,—West."

ST. BARNABAS', SYDNEY.—The Primate held a confirmation in this church on August 9th. There were 97 candidates presented. The Bishop delivered two very appropriate addresses, impressing on the candidates the duties and obligations of the Christian life.

SUTTON FOREST.—The tender of Mr. Whitwell, of Parramatta, has been accepted for the erection of a new parsonage. The amount is £1425. The Government resumed the old parsonage with site for £1000. A considerable sum towards the deficiency has already been subscribed.

BOWRAL.—PROPOSED NEW CHURCH.—On the evening of the 1st August a public meeting was held in the church of St. Simon and St. Jude, to take steps for the erection of a new church. The attendance was good. The Bishop of the diocese presided, and opened the meeting with a few remarks, after which the incumbent gave an address, stating the need for a new church, and the advisability of its being a large and handsome one. Mr. P. L. C. Shepherd moved, and Mr. C. Bennett seconded,—"That it is advisable that a new church should be built at Bowral, and this was supported by the Rev. J. H. Mullens and by the Bishop. Mr. S. A. Stephen then moved the appointment of a committee to carry out the above object, and it was seconded by Mr. V. B. Riley. Both resolutions were carried without a dissentient. The speeches were to the point, and both interesting and convincing. £250 is already in the bank, and £150 more is now promised, so that the work will probably be commenced with very little delay.

WATSON'S BAY.—Messrs. H. P. Airey, A. W. Jack, and William Wood have been appointed by the Lord Bishop to be churchwardens of the Church of St. Peter, Watson's Bay.

BONG BONG.—On 20th ult. the church was re-opened, after it having undergone a thorough repair. In the morning the Rev. E. J. Spencer read the service, and the Rev. G. Sheppard, B.A., preached an eloquent sermon from the text, "I was glad when they said unto me, we will go into the house of the Lord."—Psalms, cxxii., 1. Miss Throsby presided at the organ. In the afternoon, the Rev. J. H. Mullens, the incumbent, preached. There were large congregations, and about £30 were collected. The repairs, which are of a substantial character, have cost about £250. Much is due to the liberality of Mrs. Throsby, senior.

RIVERSTONE.—A church is to be erected in this rising township. An acre of land has been purchased, and a plan by Messrs. Blackett Bros. has been agreed upon. The Church Society has granted £40, and £100 have been borrowed from the Loan Fund. Tenders are to be called for shortly.

JAMBEROO.—It is worthy of note that during the past two years no churchwarden has missed any meeting of the wardens.

SHELLHARBOUR.—A new fence is to be erected on the west side of the churchyard, and trees are to be planted. Funds are still coming in for the new church in this place; great credit is due to the hard-working incumbent, the Rev. E. A. Colvin.

JAMBEROO.—On Friday, 8th inst., the Rev. F. B. Boyce, of Pyrmont, delivered a lecture on "Father Mathew," at Jamberoo, and again on Saturday at Shellharbour. On Sunday evening he preached in Jamberoo a sermon on the text, "This is the day the Lord hath made: we will rejoice and be glad in it." To show the danger of secularising the day, he illustrated the subject by notes upon a Sunday he had spent in Paris, by which he showed the evils of the Continental manner of keeping the Sunday. The church was crowded.

ST. STEPHEN'S, NORTH WILLOUGHBY.—The Memorial Fon in memory of the late Rev. G. C. Bode has been placed in position in the Baptistry. The design, which was prepared by Sir Gilbert Scott, is very chaste, and in keeping with the interior of the church.

NAREMBURN.—The Churchwardens of St. Stephen's, North Willoughby, have given to the School-Church the small stone font which formerly was in use at St. Stephen's chapel of ease.

GOULBURN.

THE SYNOD.—We have received an account of the proceedings of the session lately held, and will insert the same in our next issue.

THE CATHEDRAL.—A meeting has been held to devise means to reduce the debt, and much encouragement has been received. The congregations on Sundays are large. The Rev. J. Anchnilek Ross, is at present on the Cathedral staff.

GOULBURN.—The Ven. Archdeacon Puddicombe, B.D., presided at the meeting to elect representatives to the Synod. Great pleasure was manifested by all present at seeing him sufficiently recovered to engage in parish work. Messrs. W. Conolly, A. Mackellar, and A. M. Betts, were elected. There was a very large attendance.

QUEANBEYAN.—The Rev. Charles Kingsmill, of Gunning, has accepted the incumbency of this parish. The people of Gunning will lose an able and hard-working pastor.

EAST GROVE MISSION, GOULBURN.—A commodious building, to be used chiefly as a Sunday School, has been opened, and a Mission Church is to be built.

BATHURST.

WELLINGTON.—The Bishop has held a Confirmation Service at Wellington. There were 80 candidates.

PARKES.—A very successful concert has been held on behalf of the Parochial funds.

COONAMBLE.—The late Rev. W. J. Campbell.—Just as this parish was beginning to flourish, and through the hard working of the Ministers (in whose charge it has been), because comparatively easily managed, the Church and its people have received a wound from which it will not recover for some time to come, and one that will be keenly felt in every place where the subject of this notice has ever dwelt. The Rev. W. J. Campbell, in whose character was represented everything that was good, true, and noble, has, within the last week, been taken from us to that bourne from whence no traveller returns. Has passed from death unto life, and so suddenly, that many even yet cannot believe or realise the fact. Truly, "we are here to-day and gone to-morrow," but few, I am afraid, are so prepared to meet their Master at a moment's call as our late kind pastor, for with him "To live was Christ and to die was gain." On Wednesday, the 16th inst., Mr. Campbell left Coonamble to take his usual country trip visiting the stations, promising to return on Friday, the 25th, but at dusk on Thursday evening, the 24th, the deceased rode up to the Parsonage, and after arranging matters in the stable went into his room and prepared for tea, and then began to read his correspondence which had accumulated during his absence. He was then called to tea, and seemed quite in his usual health, passing remarks about his trip, &c., but he seemed somewhat troubled about a letter he had received containing news that he did not like, but still there was nothing unusual in his manner. After tea he performed a marriage ceremony in the Church and entered everything correctly. He then resumed his reading in his study until about 11 o'clock, when, as he was accustomed to do, he went to the stable and fed his horse, after which he retired to his bedroom. Nothing more was heard until about seven next morning, when those in the house heard noises in his room like heavy sighing, but, thinking it only a touch of the nightmare which he so often complained of being subject to, no particular notice was taken, the deceased not making any stir about breakfast it was thought probable he was weary after the journey, and it was not until 11 o'clock that any attempt was made to disturb him. At that time Mr. A. T. Cochrane, and Mr. Ellis, knocked at the door and getting no reply they opened the door and went in only to find that the reverend gentleman had slept the sleep that knows no waking. All the bedclothes were snugly arranged and he appeared to have gone off in a calm sleep, as there was not the slightest sign of a struggle. The shock to the inmates of the house was a great

one, and in fact the whole town was thrown into a state of astonishment and surprise. The Coroner held an inquest late the same afternoon, and after a post mortem had been made, the verdict being in accordance with the doctor's evidence, viz., "that deceased died from serious apoplexy." Telegrams were sent to the Bishop of Bathurst, to the deceased friends, and also to the clergy of the adjoining parishes, two of whom came over to conduct the burial-service, viz., the Rev. Wallis Ellis from Warren, and the Rev. A. R. Raymond from Coonabarabran. The coffin was placed in the church, and covered with a pall on the top of which lay a velvet cloth edged with flowers, with the words, "Asleep in Jesus," put on in white wool, and worked by Mrs. Cochrane, and also a beautiful wreath of roses sent by Mrs. Irving, and around and about were strewn flowers, etc., whilst the pulpit communion rail, communion table, chandeliers, and choir gallery were deeply draped in black; 3 o'clock, on Sunday afternoon, a great congregation of the people mustered at the church, and the organist Mr. C. J. Ellis commenced with a nice voluntary in A Minor key. The two clergymen then came out of the vestry, and the Rev. Mr. Ellis from the pulpit gave out the 1st hymn (which was printed specially with another on mourning paper, and distributed throughout the church). "Days and moments quickly flying," the choir singing it very feelingly. The psalms were read by the same gentlemen, and the Rev. Mr. Raymond in a clear audible voice read the lesson, after which the 2nd hymn, "When our heads are bowed with woe," was nicely sung, followed by the organist playing, "The Dead March in Saul," whilst the coffin was borne out by members of the Parochial Council preceded by the clergymen in white. The remains were placed in the hearse, and all the Sunday School children who were present formed in line and marched in front, the hearse next with three members of the council on either side, and behind followed the largest number of men walking that has been ever seen here; the rear being completed by a long string of vehicles containing the leading residents of the town of all denominations. On arrival at the Cemetery the coffin was carried to the grave by the same gentlemen who carried it from the church, then the service was most impressively conducted by the Rev. Mr. Raymond, assisted by the Rev. Mr. Ellis, and at the close of the service Mr. Raymond delivered a most touching address, referring to the many virtues and many qualities of the deceased, and urging his hearers to take warning by this sudden call, and prepare to meet the same God and Saviour that he, Mr. Campbell, had done. During the ceremony many of the bystanders were in tears, even amongst the strongest men. In the evening the little church, St. Barnabas, was thronged and the service beautifully conducted by the rev. gentlemen, both of whom were deeply affected by the circumstance of having lost one whom they esteemed their warmest friend. The Rev. Mr. Ellis preached a most impressive Funeral Sermon, and was listened to with marked attention throughout. The choir sang the same two hymns as were sung at the burial service, and also 264 in Mercer. The service concluded by Mr. Ellis playing "The Dead March in Saul" as the people quietly withdrew, and thus ended all that could be done for a truly earnest Christian Minister on this earth. Great sympathy is expressed by all for the deceased gentleman's aged father and mother, and other relatives who were so little prepared for such a sudden shock. Mr. Campbell, Senr., has arrived in Coonamble, and is engaged in adjusting the affairs of his late son, and purposes leaving Coonamble again, next week.—Communicated.

BOURKE.—A meeting of seatholders and parishioners has been held, having been called together by M. Srymgour, Esq., the Hon. Sec. The object of the meeting was the nomination of a successor to the present incumbent, the Rev. E. H. Wright, who had sent in his resignation to the Bishop. Mr. Srymgour read a letter from the Bishop to himself, stating that it was necessary to elect three nominators from the parish to act in concert with his own nominators, etc. Messrs. Bull, Harris, and MacFarlane, were proposed and unanimously elected by those present to act as nominators on behalf of the parish. Mr. Fredk. C. Bourne moved "That the Revd. Dr. Black, of Wellington, be nominated as the Rev. E. H. Wright's successor." Mr. Murray seconded the motion which was unanimously carried. Other business matters having been entered into, the proceedings terminated with the benediction.—Communicated.

TASMANIA.

THE BISHOP'S WORK.—The Bishop returned from Westbury, Deloraine, and Latrobe, where he had held confirmations, at the end of June. On July 2, attended by his chaplains, the Rev. J. B. W. Woolmough and Canon Bailey, he was present at the Governor's levee and afterwards at the State dinner at Government House in honour of Her Majesty's birthday. During the present month he has presided at the annual meetings of the Ragged Schools, and of the Young Men's Christian Association, and has held a conference with the clergy and laity of Hobart and the neighbourhood, at which Mr. Matthew Burnett was present with the object of resuscitating and extending the Church of England Temperance Society. On July the

Bishop went to Kingston for the purpose of meeting the church-wardens and parishioners and advising them in regard to the rebuilding of the parsonage. He received a kind address of welcome and goodwill as chief pastor of the Diocese, and in company with the Archdeacon of Hobart inspected the proposed site for the new house, and the church in the township, afterwards issuing the decision at which he and the Archdeacon had arrived. On the 12th inst. the Bishop left Hobart for Hamilton on the Clyde, being present that evening at a welcome tea meeting, and delivered an address. On Sunday, 18th, 30 candidates were presented by the Rev. R. Earl, the clergyman in charge of the parish, for Confirmation, and the Holy Communion was celebrated, at which all those who had been confirmed, communicated. It may be mentioned that two of the candidates, a brother and sister, walked into Hamilton and back through the bush, a distance of 34 miles. In the afternoon another confirmation was held at the Ouse, when Mr. Earl presented 25 candidates, and on Thursday following the Bishop, accompanied by Mr. Earl and Mr. Douglas Bethune, rode to Ellendale, Monto's Marsh, and confirmed three others who had been prevented attending on Sunday. During the week a tea meeting was held at the Ouse, and the Bishop visited the various families in the neighbourhood, returning to Hobart on Friday, 18th July. On Sunday, 20th, he visited Clarence for the purpose of inducting the Rev. Julian Rowsell to the incumbency of that parish, preaching at Rokey in the morning, Muddy Plains in the afternoon, and Bellerive in the evening. At the end of the month the Bishop proposes to visit Kingston, and preach in that parish, where the Rev. Ambrose Pollard is in temporary charge, proceeding afterwards to Launceston for Confirmations and visitations there, at Longford, Carrick, Bishopsbourne, and the neighbourhood during August.—*Church News.*

BRISBANE.

DRAYTON.—The Bishop held a confirmation service on the 22nd ultimo. There were 29 candidates.

ROMA.—The *Queensland Evangelical Standard*, a journal which we are pleased to see has lately come out in an enlarged and improved form says, on Sunday morning last a confirmation service was held at St. Paul's Church, Roma, by his Lordship Bishop Hale. There was a fair congregation present, but owing to the state of the weather numbers were prevented from being present. The bishop gave a very interesting address to the confirmation candidates in which his lordship explained what confirmation is, why young persons ought to come to be confirmed, what spiritual blessing is expected to be given through the laying on of hands, and the reasons upon which we ground our expectations. The ceremony of laying on of hands was then performed on the twenty-one candidates, after which the holy communion was celebrated. In the evening the bishop preached in same place, and announced that at his desire the Rev. E. C. Osborne has consented to postpone his trip to the home country until next year.

NORTH QUEENSLAND.

ORDINATIONS.—On Sunday, July 6, the Bishop of North Queensland held an ordination in St. James', Townsville, when the Rev. G. R. F. Nobbs, of St. Augustine's College, Canterbury, was ordained priest. On Sunday the 20th, another ordination was held, when Mr. W. A. Turner, just arrived from St. Augustine College, Canterbury, was admitted deacon. The Rev. G. R. F. Nobbs officiates at Cairns, and the Rev. W. A. Turner takes temporary charge of St. Andrew's Church, Port Douglas.

THE SYNOD met on the 2nd ultimo. Regarding the Bishop's address the *North Queensland Bulletin* says, the address delivered at the opening of the Anglican Synod by Bishop Stanton on Wednesday afternoon is, throughout, marked by the sound practical wisdom that characterises all the utterances of His Lordship, and illumined here and there by those happy flights of eloquence with which he at times charms his hearers. As put by the Bishop in his usual happy manner, the Synod met yesterday with a dual object, to estimate by its results the practical working of their newly constructed machinery, and to increase its efficiency by certain additional measures. Reviewing the progress of the Church in Queensland during the past year, Bishop Stanton very properly gives priority in importance to the arrival of Bishop Barry in the Primatial See, and pays a very generous tribute to the worth of his Most Reverend colleague. A tribute coming from one so well able to judge should bear weight with every sentence. Alluding to the Primate the Bishop said, "His position in the foremost rank of home clergy, his wealth of general and theological scholarship, and his direction of it towards the various phases of modern thought, his robust comprehensive mind, and sound judgment, united with energetic readiness for practical work, invest the Primacy with peculiar lustre." No one who has the future welfare of the Church of England at heart can fail to recognise that in North Queensland, as elsewhere, the hand of a man of energy, power, and foresightedness at the helm is indispensable. On him depends the regulation of actions, which, though at the present time they

may seem trivial, will in years to come exercise most patient influence on the interests of the Church, and the words of Bishop Stanton that the new Primate "is a centre round whom all Churchmen feel proud to gather," will carry general satisfaction to all churchmen in the North, who will cordially endorse the loyal and hearty welcome sent to him by the Diocese on his arrival, and the Primate's first visit among them will be looked forward to with anxious interest. A man of his high intellectual powers will do much to foster that broad policy, and promote the wider action of the Church referred to by Bishop Stanton when he said that "as English Churchmen we dare not dishonor our goodly ancestry by creeping behind that selfish, narrow standard of duty which measures no further than what supplies its own little day." As pointed out by the speaker, the activity displayed by some parishes has been too local and exclusive, and not sufficiently expansive and diocesan, but in many instances where matters affected the welfare of the Church throughout the colony there has been displayed a narrow and too conservative feeling, as though the present only was to be considered. We repeat that the arrival of such a man, ably supported as he will be by many liberal-minded Churchmen, in his See, will go far towards remedying this evil. Alluding to the absence of the Venerable Archdeacon Plume, Bishop Stanton spoke of the visit of that gentleman to England as a clergy-recruiting expedition among the universities and colleges at home. At present such action is necessary, but we believe that the Bishop is not sufficiently sanguine when he states that before the Diocese will be clerically self-supporting years must elapse. There are growing up in the colony at the present time many men whose educational accomplishments and moral training will enable them to carry out their wish to join the ranks of that noble body of men, the Church of England clergy; a number strong enough to soon do away with the necessity of sending to the other side of the world for men to do the Church's work. Looking forward, Bishop Stanton points out that one of the most important matters to be dealt with by the Synod is that referring to the advisability of erecting a Cathedral Church in the Diocese, and those who will be called upon to consider it will do well to weigh the words of the Bishop, in which he shows the advantages that must follow its fruition. To those laymen who have been instrumental in serving the Church in his Diocese during the past year the Bishop metes out unsparring praise, which will undoubtedly spur them on to a continuance of their useful help. To the members of the Synod themselves he also gives good advice, urging them to so conduct their deliberations as "to preserve us from stiffening into a mere ecclesiastical parliament, or sharpening us into an acrid debating club." If that be done, then undoubtedly will the words of the Bishop become true, and the Church be edified through the wisdom and spirit with which they speak in Synod.

A canon was passed to provide for a Widows' and Orphan's Fund; also one for the appointment of clergymen to parishes, and a parishes regulation canon.

The Rev. Mr. Tucker moved—

1. That, in the judgment of this Synod, the time is come when the Church of England in North Queensland may wisely and beneficially proceed to establish a Cathedral Chapter and to build a permanent Cathedral Church.

2. That this Synod request His Lordship the Bishop of North Queensland to take such measures for the formation of a Cathedral Chapter as he, in his wisdom, may deem most expedient.

3. That a Committee be formed, to be called the North Queensland Cathedral Building Committee, composed of His Lordship the Bishop of North Queensland, as Chairman, the Venerable the Archdeacon of North Queensland and the Chairman of Committees of the Synod, as Vice-Chairmen, and twelve members elected by the Synod, in the proportion of one clerical member to three lay members, with power to add to their number, and that it shall be the duty of this Committee to raise funds for the building of a permanent Cathedral Church for the Diocese of North Queensland, which fund shall be called the "North Queensland Cathedral Building Fund." The resolutions were carried by 26 to 2.

The election of the Diocesan Council took place by ballot, and the following gentlemen were chosen:—Rev. C. G. Barlow, 26; A. Edwards, 21; W. F. Tucker, 18; R. Hosken, 14; W. Hays, 24; R. Abraham, 19; W. F. Walker, 18; E. J. B. Wareham, 18; H. Hubert, 14; W. V. Brown, 13; J. Hughes, 13; F. Gordon, 12.

WESTERN AUSTRALIA.

PERTH—ORDINATIONS.—On the fifth Sunday after Trinity the Bishop of the Diocese held an ordination service, when the Rev. T. E. Pritchett, B.A., and the Rev. E. F. Parker were admitted to the order of Priests. The Bishop preached on "The Ministry of Reconciliation," 2 Cor. 5, 18-19.

Of 600 Russian periodicals only 40 are dedicated to the cause of religion. Of this number 26 are merely official diocesan gazettes. Thus there remain only 14 religious periodicals of any importance.

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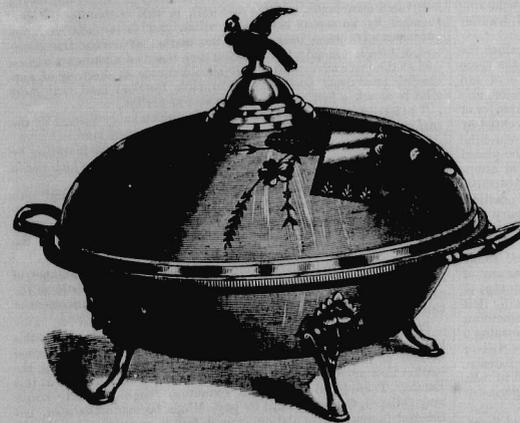
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The craving for the possession of land is so firmly implanted in the breasts of all Anglo-Saxons that their ultimate success in whatever part of the world they are found is not to be wondered at, so truly is the possession of land the first step towards 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' fees, 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, fetid, and feudal restrictions are prevented by the commercial enterprise of our citizens, and Estates that, 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 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 into 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 location.

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 extent 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 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.

→NOTES ON PASSING EVENTS.←

LECTURES are not usually very attractive, and it is found difficult under ordinary circumstances to gather together a large company to listen to a lecture no matter how profitable or interesting the subject to be discussed may be. The Board of Technical Education, however, is to be congratulated upon the success which has attended the establishment of Lectures in connection with the Technical College. They have been, we believe in every case well attended and much appreciated. The success may be attributed to the judgment exercised in the choice of subjects and Lectures.

WE should scarcely have thought that a course of Agricultural Lectures would have been successful in Sydney. The subject is not one, which would seem at first sight likely to attract a metropolitan audience. But the course which, was arranged by the Board of Technical Education, and which has lately come to an end, has shown that the subjects treated have had a great charm for the home people. Large and attractive audiences have assembled night after night to listen to the Lectures. An Agricultural Class has been formed in the City, which will meet every Monday evening. By this means systematic instruction in the art of cultivating the soil will be given to any who desire to gain practical information upon a subject which should be of great value now to many in or near Sydney.

MR MACIVER, the Instructor in Agriculture, under the Board of Technical Education, in his Lectures on "Dairying," gives some important facts about milk. Amongst other things he urged the paramount importance of cleanliness, showing that milk has an intense power of absorbing impurity. He also dwelt upon another matter which has been much discussed of late, viz., the tendency of milk to attract the germs of disease, and then to convey infection and spread disease. The Lecturer ventured to say—and we gladly endorse his utterance—that dairies in the city or other large centres of population, should either be shut up or kept under the strictest possible inspection. The former may not be possible, but the latter certainly should be acted upon in Sydney.

WE sympathise very much with the sentiments of our correspondent "X.Y.Z.," in our last issue. We are strong advocates of the highest possible culture in the ministers of our Church. By all means let the education of our clergy be all that the most profound intellectual could wish. But we want more of spiritual power. It is not the mind of men which in the present day needs to be touched so much as the conscience. The preaching which will fill our churches and establish our influence as a Church, is not that which informs the mind merely, but that which will awaken the conscience and touch the heart. It is not the mind of the community which is at fault, but the heart and conscience.

OUR South Australian friends are to be congratulated upon the opening of the new buildings which have been erected in Adelaide for the Young Men's Christian Association. No city nor large town should be considered to possess proper equipment for moral and spiritual work without some such institution, and when the Association itself is formed it should have a home which will add to its influence and enable it to carry on more efficiently beneficent work. Our Adelaide friends have provided a building in every way suited to the requirements of the work, which under careful and wise management has assumed such large dimensions, and worthy of the institution which has become such a power for good in almost every English speaking city of the world. The opening of the buildings in Adelaide took place last month, and all the ceremonies connected with it were most successful. Prominent men of Church and State took part in the ceremonies, and contributed by their means, words, and influence to the great success which attended the opening. Knowing what a blessing the Young Men's Christian Association has been

to young men and others in every place where it has had a proper footing, and being ourselves acquainted with the good which has been accomplished by the Association in Sydney, we cannot but rejoice that Adelaide possesses so flourishing an Association with so suitable a Home.

DR. HUGHES has said "farewell" to the audience which has for months past been accustomed to listen to his lectures in the Theatre Royal on Sunday evenings. We devoutly hope, both for his own sake and for the sake of the community, that it will be a long farewell. We trust that it will be long before the walls of any public hall in Sydney ring with the sound of profanity and blasphemy such as has proceeded from the lips of this man. He is an atheist of the worst type. His denial of God is stated in terms which are most offensive and blasphemous. The very thought of the lectures which have just terminated, fills us with grief and pain. We are grieved to think that one possessing, no doubt, some ability, and who was once a preacher of the faith which he now seeks so ruthlessly to destroy, should have fallen into the profanity and reckless blasphemy of which, we believe, he has been guilty. We are intensely pained to know that such low attacks upon everything that is sacred—yea, even upon the Supreme Being himself, should receive the patronage which has been accorded these lectures on Sunday nights. We tremble for our fair land if the sentiments which have found utterance upon these occasions should lay hold of this community to any great extent. In our capacity as public journalists, we feel constrained to draw attention to this painful subject.

TWO young men, who had hitherto walked in the path of morality, went upon a recent occasion to hear one of the lecturers who discourse in the theatres on Sunday evenings. They received greedily the poisonous draughts which had been prepared for them. It took immediate effect, for they went away forthwith to a brothel, where they spent the rest of the night, "By their fruits ye shall know them."

WE do not agree with one of the speakers at the annual meeting of the Young Women's Christian Association that such an institution is more necessary for women than for men. But we are sure that it is very important that the young women of our city should have the advantages which are afforded by the Young Women's Christian Association. We rejoice in the revival of the institution in Sydney, and in the success which attended the annual meeting. In the hands of the committee which has been entrusted with its management, aided by the excellent General Secretary, we are convinced that it will not be long before this Association finds as much public favour and support as does the kindred institution for men. If it keeps upon true lines, and proves to be a real benefit to the community, it will not lack the sympathy and support which are essential to the existence of such an institution.

THE Examination of the Scholars in our Sunday Schools, can be managed without any very serious difficulty. We are not so sure, however, about the Examination of Teachers. There can hardly be a second opinion about the advantage, which such a plan would be to Sunday Schools, and the improvement which it would bring about in the teaching. We think, also, that after the first nervousness is got over by the teachers, that they themselves, would like the principle and would derive much strength and confidence from it. But it is a matter which must be carefully handled, and which must not be hurried.

THE LAND BILL after a protracted and strong passage has passed through the Legislative Assembly. The majority was a substantial one and the Government must breathe somewhat more freely now that they have successfully piloted it through all the dangers of the way. We imagine that the whole Assembly must feel much relieved, after the wearisome debate and the unhappy contentions which have marked the progress of this measure. As outsiders we feel much perplexed upon the subject. The

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majority consider that the Bill is calculated to settle satisfactorily—the great Land question. The minority condemn the measure as altogether bad and predict the Country's ruin from its operation. If the Upper House stamps its imprimatur upon it, we shall have quietly to wait and test by experience the wisdom of the Law which has been brought into existence with so many pangs.

THE uncertainty of cricket has been abundantly illustrated in the matches which have been played recently by the Australian eleven in England. The feather is no sooner erected in our cap upon the receipt of news of a brilliant victory which has been achieved by our cricketers, than we have to lower it as we hear of a crushing defeat experienced perhaps by a team inferior to the one before vanquished. Are our men getting tired of it? Are they eating and drinking too much? Are they rating their opponents too cheaply? There must be some reason for the ups and downs of our cricketers, beyond the uncertainty which is said to belong to the game.

SYDNEY should be a model city for it is always mending its ways, our streets are in a chronic state of confusion and the traffic is constantly being interrupted in consequence of repairs. We are not so unreasonable as to suppose that there will be no wear and tear, but considering the amount which is spent in making the streets, the citizens should have more comfort out of them than they have. It seems to us that a portion of newly made street is no sooner open to the public than some of it has to be pulled up again. Perhaps when the £200,000 are expended our ways will be so complete that there will be no longer room for complaint.

WE are glad that the authorities are having their attention drawn to certain matters which affect Public Health. The state of a certain part of Newtown has been disclosed by a special reporter of the *Sydney Morning Herald*, who personally visited the locality, and in a recent issue of that paper, he gave a very vivid account of it, its unpleasantness and its dangers. The Corporation should lose no time in seeing that this is remedied. At last, too, the dirty pool situated in the North-East corner of the University grounds, and which has been an eyesore and a danger, is to be attended to, in the interests of health and beauty. The pond is not to be altogether removed, but is to be partially filled up, and then formed into an ornamental sheet of water, in connection with the grounds of the University and the Victoria Park. This will be a marvellous metamorphosis.

THE Queensland Parliament is engaged in the consideration of an "Immigration Act Amendment Bill." One portion of the Bill is the proposal to exclude altogether the immigration of Asiatic races, indeed of all so-called coloured labour. This means most probably, if carried, the suppression of sugar manufacture, as it is stated that that industry cannot be prosecuted without the employment of such labour. We are not unmindful of the danger and difficulty of importing labour of this kind into the colony, but we think that apart from the commercial gain which would accrue from it, there are moral and religious grounds, though not always held to be within the province of Statesmen, which should be regarded by Christian men, as affording a reason for sanctioning and even encouraging it. Should we not be able to bring Christian influence to bear upon these people when here? Might we not be able to send them back to their own country at some future time as missionaries to their benighted countrymen? We spend much money in sending missionaries away to the heathen lands, but we often fail in embracing opportunities of evangelising the heathen who may settle down amongst us.

THE Bishop of Melbourne has given it as his opinion that women should not be employed as Barmaids. He rightly distinguishes between service behind the bar of an Hotel, and the work of an ordinary shop girl. In the one case the Servant is subject to all the low, ribald conversation which is inseparable from the Public House bar, and is brought under the influence of the excitement and

hilarity which are always present there. No such evils exist, nor are likely to exist, in connection with other trades in which female labour is employed. The Bishop's decided opinion is that "men only should be employed in bars, and not women."

THE Sunday School Institute Meeting will do good. Many of the suggestions were of a most useful character. We wish the speakers had had more time to deal with the various points raised, but limitation to a quarter of an hour each, doubtless, helped to sustain the interest in the large audience. We hope the Institute will continue to gather fresh strength, and draw to itself every Sunday School in the Sydney Diocese.

NOTICES OF BOOKS.

SERMONS PREACHED AT WESTMINSTER ABBEY. By Alfred Barry, D.D., D.C.L., Bishop of Sydney, Metropolitan of New South Wales, and Primate of Australia. London: Cassell and Co. 1884.

At the time of Dr. Barry's appointment to the See of Sydney we expressed the opinion that the appointment was a good one. As a farewell memorial of his connection with Westminster Abbey, the new Bishop has selected from the sermons preached there by him during the three years that he was one of its canons twenty-one discourses. They constitute the little volume before us. We are glad to say that we find in them not a few indications that the Diocese of Sydney has made a wise choice, and that their chief pastor has that great gift of understanding of the times for lack of which some chief shepherds we could name appear to do little but jingle the "keys" and fumble at the lock.

Some of these sermons were preached after Dr. Barry had accepted the Bishopric of Sydney, but the dates show that the larger portion were written before the See was vacant. But though in the later sermons the Southern Cross has risen above the writer's horizon, the substance of his teaching is the same throughout; the topics are various; the treatment varies with the topic; but the Canon no less than the Bishop, and the Bishop no less than the Canon declares first of all that Christ died for our sins according to the Scriptures.

It is open to discussion, and Dr. Barry discusses it, whether Gospel truth can best be translated into practical life by bringing out the truth itself in all simplicity and fullness, leaving it to adapt itself to all the various needs, trials, duties, and opportunities of every day, or by examining "its actual bearing upon these exigencies themselves." He gives his verdict for the first, but this volume is most deeply marked by such sermons as are examples of the second. The four discourses in which Dr. Barry confronts "Christianity and Business," "Christianity and Politics," "Christianity and Science," "Christianity and Art," are excellent specimens of a kind of preaching which is almost forced upon a man who stands between the most influential of the living and the most illustrious of the dead. The four Epiphany sermons are very interesting; the Epiphany of power, of wisdom, and of goodness lead up to full unflinching faith. "The one root of the new life is faith in the Word and Person of the Lord Jesus Christ," "Without it life is hardly worth living." The sermon on the Epiphany of goodness is admirable, as at once a real preaching of Christ and an able argument for the Being and moral attributes of God. The text is, "Which of you convinceth me of sin?" "A strange and daring challenge which has been ratified by the testimony of all humanity, by the silence (as in the context) of foes, by the adoring confession of disciples, by the unimpassioned verdict of the world. In the degree in which it can be made it is a witness for God. Men feel 'how awful goodness is.'"

I doubt whether any man who has entered into the spiritual beauty of goodness, and has observed how a will guided and inspired by it is absolutely unconquerable by any earthly power, can seriously imagine to himself that a being endowed with this glorious gift has been created or developed by any conceivable evolution from a first cause which has in itself no moral being. Nay, if this could be conceived, then man would be the only being in the universe really divine, and yet this God would be found in a universe that he could neither understand nor rule, and in actual experience would be seen but too plainly to bear upon him the marks of moral imperfection and corruption. No! it cannot be. It was a well-known saying of a great German philosopher, that there were two things which filled his mind with awe—the starry heavens and the moral nature of man. Surely of the latter, at least as much of the former, it is true that it "declares the glory of God, and shows His handiwork." Its light, as our Lord teaches, "shines before men, that they may glorify the Father in Heaven," of whom it is but a faint reflection upon earth.

There are two very noteworthy sermons in this volume, one on Conversion, the other on Christian Unity, which plainly indicate that the chief pastor of great Southern England will not be found wanting in either the spirituality of his teaching or the breadth of his sympathy.

In the sermon on Conversion he protests with great power against what another recent writer has called "the popular modern fallacy which insults alike the human dignity and the Divine by promising to sin apart from repentance an amiable obliteration," or only next in moral shallowness the "almost complacent recital by the converted of the sins out of which God has called them." While we write these lines there is lying before us an account of a meeting at the Salvation-hall to hear three young eunuchs give their reasons for joining the Salvation Army. One of them, as he is reported to have spoken, might have sat for the portrait which Dr. Barry has drawn. The sermon on Christian Unity, preached early in the summer of 1882, is eminently worthy of a high-placed Church of England divine. We wish we had space to quote from it. It is a sermon calculated to do great good, large but not loose, comprehensive but not compromising, elastic but not indifferent; it sparkles with the very statements which we love to hear from the lips of our leaders in times of division and strife. "What is the duty of Christians in the matter of unity?" he asks, and in brief his answer is, "Realise what you have and seek for what you have not." "Jesus Christ theirs and ours" is the true centre.

We must confine ourselves to a single remark on the Bishop's style. To use one of his favourite words, an adjective which will be found in more than half of these sermons, it is rather too "magnificent." A little greater severity would be more to our mind. We recognise in him with gratitude a real light-bearer, but his light—again we borrow a favourite word of his—"flashes" too much, at least for our eyes. But the Canon is now Bishop of a young and energetic community which is putting on its ornaments and putting forth its powers, and looking forward in the near future to practising "imperial arts." In such a community the instinct of "magnificence" will not come amiss. We can warmly congratulate it, on the evidence afforded by these sermons, on having found a chief pastor who, with God's blessing, will worthily fulfil the duties of that great office to which, in God's providence, they have called him.—*London Record.*

A RECANTATION.

SOME may not have seen the following, and others may like to have their memories refreshed:—Mr. Thomas Walker (says the Melbourne *Southern Cross*) has been elected President of the Australasian Secularists, and he celebrated his accession to office by formally purging himself, of all his belief in Spiritism. A "stool of repentance" seems to be part of the furniture of the new society, and its president sat on it *coram publico*, while he read his recantation and gave an elaborate explanation of his late exploits as a Spiritist. A correspondent gives this account of Mr. Thomas Walker's address:—"Mr. Walker commenced by sundry statements of his indebtedness to Spiritists, and told us that he owed nearly his all to their kindness, that no doubt it would seem ungrateful on his part, now that he had been raised by the Spiritist's ladder, that he should kick it away. He was well aware of the charges which he laid himself open to by his confessions that evening; but he must be true to himself. . . . When he was here a few years ago he believed himself to be under the influence of the spirits. If he had stopped to inquire how much of the feeling was excitement, love of applause, or of popularity, he might have had other views. . . . He was excited—he found that he could speak without preparation, and could command large audiences. He wanted this to be spirits. There was a little heart truth, but much exaggeration. The Spiritualists might blame him, but he was not alone to blame. They put on the gloss. They were in the same boat. They gave out to the world that, when not in a trance, he was ignorant and incompetent, and that his ability was only when he was in a trance and under the control of spirits. Although he said it, as a child he was precocious. At 16 he lectured at Liverpool, and to his mind he believed that he was under spiritual control. He was told that it was so, and that around him they could see those spirits. One gentleman came to him last week and told him that, when he (Mr. Walker) was lecturing, he could see 16 scientific spirits gathered around him there on the platform, controlling his deliveries! This question arises: If he were not under the control of the spirits, what becomes of all the statements of all the mediums throughout the world? No newspaper, no seance, no friend, no Spiritist ever said that he was not controlled, therefore they are responsible. Had the spirits given him a true analysis of his position and mind he might have been able to believe in them. When a boy he had a strong tendency to do things which pleased people. If his audience only knew how mediums are flattered they would be surprised that there are not more. He had been told of the eloquence of his lectures, but now how different they are. The Spiritists helped in the delusion, and they had put a premium on dishonesty.

The fault was as much theirs as his. Mediums, fostered thus with flattery, are bound to spring up as weeds in the garden. The qualifications of a medium are: 1st. Excessive desire to please. 2nd. Love of notoriety. 3rd. More or less mental ability; but very little of ability is required. The Spiritists' desire to have them so, made them so. When he was here before, delivering his trance lectures, he commenced to read more, and he soon found that he was not what it was given out by the Spiritists. But how was he to get out of it? Look at his position. You say that he ought to have been honest. Many had been the nights when his pillow had been wet with tears because of his painful position. He knew that he was not what he was represented; he therefore went to England to get out of this position. The change had to be brought about gradually; he therefore went to England and still gave out that his lectures were inspired. He felt that by so doing he was more true to himself (!) But in his lectures, from the force of habit he could not keep his eyes open; after speaking for a short time he would close them. He therefore obtained a pair of green spectacles, and used them until he could address an audience with his eyes open without embarrassment. His great crime, according to the Spiritists, was not in changing his views, but in confessing it. If he were a fraud, then they had only found it out by his telling. Where are the incentives to honesty? You wonder why men are not more honest; they cannot be when you calculate those who will speak out. Then, with melodramatic emphasis, Mr. Walker cried, 'Judge me by the future. Judge me by the future. The past has been my youthful past. I have been unfortunate. I am sorry for those who have trusted in me. Never believe without fruitful evidence.' Mr. Walker then, during the remainder of his lecture, gave evidences of the fraudulent character of Spiritism, dealing principally with mind-reading, materialisation, and spirit photographs. Certain transactions now going on among his former spiritualistic friends in Russell-street he described as fraudulent, and gave the audience his proofs. All spiritism, according to Mr. Walker, is fraudulent, the only qualification he made was that some mediums were unconscious frauds, and their so-called facts, there is no doubt, arise from their own desire to believe them. 'Let us be true,' was Mr. Walker's peroration. 'We cannot be so at once, (3) but let us strive after it. Let us be true by constant and steady growth into it; mediums, especially, being exhorted to free themselves of their trammels as he had done.'

TEMPERANCE.

Cardinal Manning said at the National Temperance Congress on 18th June:—It is not my intention to speak of the legal or legislative remedies for this great evil. I would only say, support the United Kingdom Alliance with all your power, and use all the influence you possess to aid in the passing of a Local Option Act. (Applause.) On this I will say no more; but there is a means of remedy which is personal and within our own reach. (Hear, hear.) I have often said that the word drunkenness is Saxon and rough; the word temperance is classical and Latin. There was a time when I preferred good broad Saxon, but, to tell the truth, I have rather inclined to talk about temperance. I will tell you why—it gets so many more people. (Hear, hear, and laughter.) Not that I ever administered a temperance pledge. I think it is a waste of time. (Hear, hear.) I have another reason. I think it might encumber the present condition and sense of obligation by which every Christian man and woman is bound already, whether they like it or no, to be temperate. (Hear, hear.) Between the two we have no liberty of choice, but between total abstinence and non-abstinence we have a liberty of choice, and therefore I use the time I can and the little influence I may possess in getting people to take the total abstinence pledge. (Loud applause.) I always do all I can to make all men do it—(applause)—and I am so extreme as to try to make all women—(applause)—and even all the children to do it. (Renewed applause.) It is wonderful how slow we are to come to a common sense conclusion. We have been talking proverbially that prevention is better than cure, and yet we allow poor innocent children to acquire the taste which the parents have when we have had to do with I endeavour to make the parents of the children give them full leave to take the pledge. (Applause.) Fathers and mothers generally follow after the children. (Hear, hear.) I try all I can to get all the women to take the pledge. Why, because women are more courageous than men—women are stronger in good things than men. Many a man is kept up to his pledge by his wife sitting a man is got to take it by the silent example of his wife sitting at the board drinking water and shaming the man at last. (Applause.) Once again, there is many a husband who is kept up to his resolution by the courage and love of his wife; many a son who is supported by his mother—(hear, hear.)—many a brother who is saved by his sister. (Applause.) Therefore I do all that I can to see that the daughters, and mothers, and sisters shall set

a domestic example, which has the most powerful effect in redeeming the whole family. (Applause.) Now, perhaps, somebody who hears me may say that is very extreme. I do not think it is extreme, because to a large number of people it is vital—it is the sole, only lingering hope of salvation. (Applause.) I say this not upon theory, but from the experience I have had of a long life. Man after man I have known who has fallen under the power of intoxicating drink. He has been saved not only for a few months or years but for many years, and nevertheless he falls back again because he has been advised by a physician or by some foolish and false friend that it is necessary for him to take intoxicating drink in some little quantity. And therefore I say make up your mind at once that unless you break with it altogether—if you cannot master it, it will master you. (Applause.) Then I have another reason for it. Total abstinence is not only vital to those who are in danger, but is good for everybody. (Applause.) Some one will say, "Oh, my health would not stand it," I say, "Are you so superstitious as that? Do you believe in ghosts?" (Laughter.) I have no doubt if you saw three magpies you would think you would die. (Laughter.) Take my word for it, nobody ever died by leaving off intoxicating drink—(applause)—but millions have died of taking it." (Applause.) I am sorry to say that one of my best arguments has just now been taken from me. I have been in the habit of saying that I have a neighbour in Westminster, where I live—it is a large house inhabited by a great number of people. They are all total abstainers; and, what is more, the day they enter that house they all become total abstainers. Nobody dies of it; and no coffins are carried in or out of that house for that reason. Incidentally, those who have been hard drinkers up to the time of their entry become total abstainers, and when they come out they are stronger and healthier than before. (Applause.) That is Tothill-fields Prison. (Laughter and applause.) I have it from the highest authority that intoxicating liquor is no part of the ordinary human food, and as a medicine it ought to be taken only under the advice of a physician, in the quantity and for the length of time that the physician prescribes. (Applause.) Common sense for one moment. What is health? It is the condition in which the human frame is in its natural and normal state, when the circulation of the blood and the respiration of the lungs are in their natural condition; and we know there is a certain regular beat of the pulse in every one, and a certain respiration measured by the law of nature. If you run up hill the circulation is quickened, and the respiration also is faster. Every stimulant you take increases the circulation of the pulse, and the rapidity of the respiration of the lungs, that is to say it alters the natural and normal state of the health. I ask you to give me a definition of disease. Disease exists when the human body has passed from its natural and normal state into a state which is unnatural and abnormal, and those who contract the habit of taking stimulants, in however small a degree, are laying up in themselves and accumulating continually this unnatural, abnormal state, which some day or other will either manifest itself in a distinct disease, or, if other diseases supervene, it will be one of the provoking and aggravating causes of the disease with which they are assailed. (Applause.) Sir Andrew Clarke told me himself that seven-tenths of the persons in the hospital he had attended for 20 years were under the influence of intoxicating drink in its consequences, or that the disease by which they suffered was aggravated and made worse by that habit. I can only add that total abstinence is ten times easier than temperance. It is impossible that in the thousands before me there should not be a wife who is sorrowing over the perils of her husband, or a father mourning over his son, or a mother even over her daughter—and I have known such cases. What have you done to save them? You have implored them, you have besought them, you have put before them all the arguments you can. I ask you, what have you done, not what have you said? We know that between the power of our words and the power of our life there is an interval so great that the one will do nothing and the other will do all. Therefore I ask those who have this affliction upon them, have they done anything? Have they set the example? Let them set the example, and there will be a blessing upon that example; and if they persevere, I was almost about to say it will certainly and inevitably have its result. (Applause.) I have but one more word. I had the happiness some time ago to go down to Aldershot and Chatham and to found the League of the Cross in those two camps. The men who were then before me were drafted off to Egypt. I remember saying on one of those occasions, "It will be a great blessing if, at the end of your life, when you either lay your head upon your pillow to die or lie upon the cold ground in some foreign land, you can say 'My brain was never made to reel, nor my conscience made dark, nor my heart set on fire, nor my will weakened by intoxicating drinks.'" One of my young clergy, a fine noble-hearted young man, was sent as a military chaplain with one of the regiments, and on that early twilight morning of Tel-el-Keber he was in the fighting line. Advancing up to the earthworks, which he entered among the first who assailed them, by his side stood a sergeant who had been his right hand man in the League of the Cross at Aldershot—a man who had stood by him in all

the religious duties of the chapel, a fine noble-hearted man who never tasted intoxicating drink. The first man that fell was that noble-hearted soldier. He fell forward dead on his face; and I ask you who would not choose rather to die than to live to say: "To my sorrow and my shame, I know how often the bright intelligence God gave me has been darkened; how often my conscience has been dulled; how often my will has been weakened." Then I would say to any one: "Choose for yourselves, and do all in your power to make those you love choose likewise, that when that hour shall come you and they may lie down in peace, having done that which you know now to be your strength." (Applause.)

WOODEN CROSSES.

By MAUDE JEANE FRANC,

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

CHAPTER X.—(CONTINUED.)

It was easy enough to detect the fine artist in Gracie, had not the little ones betrayed the fact.

"The cross has been a blessing to us, dear Harry," faltered Ethel, as she turned at length away; "a great blessing."

"So may all our crosses prove, my darling," Harry replied. "Bless God for what we have already had. How heavy they seemed; how light they were made; and now all our path is bright with his love."

The key of the little house was handed over to the landlord after the furniture was removed, and another tenant soon after took possession. But never again were its rooms tenanted by such occupants; and perchance never again within its walls were deeper lessons taught and learned.

The new home was a great an exceeding delight—it was such an omen of the future, its very brightness even in the late autumnal days that they first entered it added a charm. There was no extravagance; indeed, the principal part of the furniture had been purchased at sales in good condition, but not new, and wore a home-like look which new furniture never does. In a little while they fell quietly into place, enjoying all of them a return to a larger sphere of action—wide rooms, broad windows, and green surroundings, which bore promise of much beauty in spring. Ethel soon got strong in her new home, and all the sweeter for the fiery trial through which she had passed. And Harry's lesson had been so burnt into his soul he was little likely to forget it.

Three months had passed, as we said before, when that wintry evening Gracie knelt above on the hearthrug in the soft fire-light, looking down into the glowing coals, and reading in them, as many another has done, pleasant pictures of the past, which were rapidly chased away by brighter visions of the future.

She was waiting for her brother and his wife, for Ethel had driven out with Harry that morning to a friend's house, and was to return with him in the evening. What a pleasant experience it was to drive again in anything but a hired cab! They could afford now to live a few miles out, and could breathe the pure air, for walking was no longer imperative.

It was boisterous and rough out of doors. The wind whirled round the house, appealing for entrance at doors and windows that effectually resisted the appeal; but Ethel was well wrapped up, and the cold would do her no harm. And after the blustering drive home, she would more fully enjoy the warmth and the fire-light, and the fragrant tea. So Gracie went on with her pleasant dreams, and was so utterly unconscious of the lapse of time and of everything else external, that the low sonorous notes of the door-bell, followed by the murmur of voices in the hall, were unheard by her; and not till the door of the room was suddenly opened, and then as suddenly closed, and a rapid footstep came across the carpet, did she spring to her feet.

"Gracie!"

"Dr. Ethan!"

This was the only greeting, but both her little hands were taken in a warm clinging clasp. And if no other word had been spoken, those exclamations and the ring of them would have been evidence enough. Dr. Ethan, however, presently added in a low, suppressed voice—

"I thought I should never get back to you, dear Grace; and I had so much to ask you."

"You were with your aunt all the time," said Gracie, scarcely knowing what she said, so wild was the confusion into which his sudden and unexpected return had thrown her.

"Yes; till she died. She passed away very peacefully ten days ago," said the Doctor, gravely. "She was so glad to have me with her to the last. Her death has made me a comparatively rich man, Gracie; I am the only heir to her large property."

"And she died happily?"

"Very happily, joyfully, indeed. She has veritably exchanged a cross for a crown, for she has been a great sufferer. I owe her very much. Dear Aunt Janet. She has been like a mother to

me. But oh, Gracie! I cannot tell you how I longed to be back here."

"We all missed you," said Gracie, stooping to caress the large dog that had followed the doctor into the room, and glad to hide her glowing face on his handsome head, and among his soft fur.

"Do you remember I told you that I was an exacting fellow," asked the doctor, presently. "Gracie," he added, nervously, "you told me that you owed me much, and I want a large payment."

"We are not very rich even now, doctor," said Gracie, glancing archly up at him, but looking down again as she met his large asking eyes.

"I want such payments as only you can give me, Gracie," he answered anxiously. "I want you to give me yourself, dear Gracie. Can you do this?"

She could not answer him. The words would not come from her trembling lips; but for a moment she turned her eyes upon him and put her hand in his.

The mute reply was all sufficient. The ice was broken away, barriers removed; and after that nobody noticed how late it was growing, or that the urn no longer hissed upon the table, till the sound of wheels at the side of the house recalled them to the fact.

"I shall want to claim you very soon, dear Gracie," said Dr. Ethan, hurriedly, as the wheels stopped before the hall door, and Harry's voice was heard calling to the man.

"The day Harry pays his debts," said Gracie, archly; "not till then."

"Not till then; ah! Then the sooner they are paid the better for me," laughed the doctor. "And it shall be my business to see that he does it speedily."

"Hetten!" he suddenly exclaimed that evening as they sat over the bright embers smoking their cigars, after the ladies had retired for the night; "wouldn't you rather have one creditor than several?"

"What nail are you driving against now, doctor?" returned Harry, removing his cigar from his mouth, and opening his eyes a little on his friend.

"Why that sister of yours will not consent to become my wife till your debts are settled. Now I think you and I might manage matters."

"As how?" said Harry, slowly returning the cigar to his mouth, a slight frown contracting his eyebrows.

"Easily managed, and more for my benefit than yours. I want my wife—you your debts cleared off. The one state of affairs, it seems, depends on the other. Moreover, I have a quantity of surplus cash which, of course, I must put out to interest. You pay off your debts with it, and I become your sole creditor. I get my interest, and you the privilege of paying at your leisure. That's my plan!"

"Not to be thought of, Doctor! Thank you, all the same; but it can't be done," said Harry, decidedly.

"Have you reflected that I want my wife?" asked Dr. Ethan, with mock gravity.

"Of course; but Gracie has no right to make such stipulation. It is mere girlish nonsense."

"I think not. She will consent to no other terms; but mind you, she knows nothing of this plan of mine."

"No," said Harry drily; "she would never consent to it if she did."

"And I do not intend her to know; at least, not till she is safely mine," said the Doctor, laughing.

"It can't be thought of; it would never do," said Harry, more decidedly than ever. But the Doctor won his way after all. It was found to be by no means an impossible thing—a mere matter of accommodation, in fact. So the forms were drawn up, arrangements made for the regular payment of principal and interest, and duly signed by both parties. Then one day there was a great meeting of all the old creditors, and every one received his due, with interest. Dr. Ethan managed the whole affair, for Harry declined to be present. After all, this payment was not so sweet as if he had paid it with his own, and not borrowed money. He was in debt still, and could not consider himself a free man—though it was some satisfaction that he could pay off by degrees. So he had not got rid of the cross—and it galled sadly; but he could not stand in the way of his friend's happiness, and as Gracie held out firmly, he had to submit.

So the debts were paid, and the secret kept between the two gentlemen. It was enough for Ethel and Gracie to know that amicable arrangements had been made, and so far the incubus had gone.

"The other is a matter between ourselves," said the Doctor; "and with a little of such prosperity as you are now enjoying, you will soon cease to be my debtor, while I shall have my little wife safe."

One fine morning in early spring, therefore, Gracie Hetten became the Doctor's wife. He took her away for a long trip over the colonies; and after that, affairs in England requiring his presence, they had another long absence—a pleasant series of wanderings amidst continental scenes. Gracie was very happy, but not so happy as when on her return she was welcomed by her brother and his wife; and settled down in a lovely

villa not far distant from their house, first realized the quiet pleasures of her own home.

Harry, meanwhile, had been very successful and very economical; and on the Doctor's return, he received the whole of his loan. This was not wholly due to his success—it must have been, indeed, unprecedented success for such a result; in a great measure it was due to a most opportune legacy left him by a distant relation—as opportune as it was unexpected. So he paid the Doctor, and once more stood forward a free man.

There were plenty of crosses strewn along the pathway of their future life. There are crosses for us all; and the little crosses of our daily life—even in their minuteness—often fret, and weary, and gail as much as the larger ones. But for all there is one remedy. At Jesus' bidding take them up, and they shall prove but "wooden crosses"—light, and salutary to bear.

THE END.

MOORE COLLEGE REPORT.

TO THE TRUSTEES OF THE ESTATE OF THE LATE MR. THOMAS MOORE.*

Liverpool, June 1, 1884.

My Lord and Gentlemen,—I have the honour of presenting my Report for 1883, and the months of January to May in 1884.

In my Reports for the last two years I described at some length the method of work pursued here now, and referred to the measure of success that had attended the College since its foundation in 1856, and I suggested such further means to increase its usefulness as seemed to me to be necessary. Perhaps the most important of these was the foundation of Scholarships or Bursaries to help candidates for Holy Orders to pass through their College course. I am glad to be able to say that this has been partially, though still insufficiently, supplied Mrs. Frederic Barker has most generously given the sum of one thousand pounds (£1000) for a Scholarship or Bursary in memory of our late beloved Bishop. Also at a Remunion of ex-students held in October last, it was resolved to form an ex-students Bursary. A committee of ex-students was appointed to deal with the matter, and annual subscriptions were invited. The result has been that the Committee was in a position to offer a Bursary at the rate of fifty pounds (£50) per annum. This was held in the Lent Term of this year by Mr. C. M. Lowe, of the Diocese of Ballarat.

One feature of the work during the past year was new, in a student who had completed his full course remaining for an extra term. I believe that he found this very beneficial, and that he was able not only to study higher subjects than usually be included in the College course, but also to grasp more fully the true meaning of those that he had already studied. It is probable that the time has not yet come for making the College course three years instead of two, but it is evident that two years is a very short time for the study of theology, especially when, as in many cases, so much mere foundation work has to be attended to.

In previous Reports I have sometimes expressed the hope that the standard of the Entrance Examination might soon be further raised. I hope so still, but I do not think that it is probable. It is indeed easy to raise the standard of the Examination, but when I find, as I have found, that it already shuts out men from coming to the College, who notwithstanding are, owing to the scarcity of clergy and the needs of the Dioceses admitted to Ordination, the question suggests itself not whether the standard should be raised, but whether it should not be lowered. I am very loath to go back from the advance that has been made, but while it is true that the higher standard ensures greater knowledge on the part of those who come, yet, if it excludes some who are ordained from the preliminary theological training which every clergyman ought to receive, it is questionable how far it is advisable to retain it.

During the last year the Final Examination had received more complete external recognition, the Bishops of three Dioceses, viz., Bathurst, Ballarat, and N. Queensland, having expressed their willingness to accept it in lieu of the greater part of their chaplains' examinations.

NUMBER OF STUDENTS.

Four students were admitted in the year 1883, and three in January, 1884. There were in residence during the Lent Term of 1883, seven students, during the Michaelmas Term nine, and during the Lent Term of 1884 eleven students. These were from four Dioceses, viz., Sydney, Newcastle, Bathurst, Ballarat.

STUDENTS OBTAINED.

Two Students were ordained. I have appended their names below.

SUBJECTS STUDIED.

The following subjects have been studied:—
OLD TESTAMENT.—The History from the Exodus. Psalms XLII—LXXII. Isaiah. Hebrew Grammar.
GREEK TESTAMENT.—Philippians. St. James. St. John.

* The Most Reverend the Bishop of Sydney, Primate of Australia; The Very Reverend the Dean of Sydney; the Hon. Alexander Stuart, M.L.A.

Galatians. Acts I—XVII. Greek Grammar and Composition. Textual Criticism. Westcott's The Bible in the Church. Paley's Horæ Pauline.

CHURCH HISTORY, DOCTRINE, ETC.—Centuries I—VI. XXXIX Articles. Prayer Book (History and Rubrics). Butler's Analogy. Also by one Student in his fifth Term. Hooker V.—Ch. LXIII—LXVIII; Pearson on the Creed: Christian Dogmatics.

LATIN.—Augustine's Confessions.

HOMILETICS, ETC.—Oxenden's Pastoral Office. Phelps' Theory of Preaching.

SECULAR SUBJECTS.—Political Economy. Botany. Logic. Much time has also been given to the composition and criticism of Sermons.

LECTURE ON PRACTICAL WORK.

A Lecture on Practical Work was kindly given by the Rev. T. Holme on "How to raise money for Church purposes."

TUTOR.

H. T. Johnstone, Esq., of Dublin and Sydney Universities, has acted as Tutor.

LIBRARY.

The following donations in money have been kindly given:—

	£	s.	d.
Hon. A. Gordon, M.L.C. ... ..	...	...	...
Rev. A. W. Streaue, M.A. ... ..	...	...	...
The Parishioners of St. James, Smithfield... ..	12	10	6
P. L. C. Shepherd, Esq. ... ..	...	...	...
Septimus Stephen, Esq., M.L.A. ... ..	...	...	...
Robert Hills, Esq. ... ..	...	...	...

£44 10 6

Books have been kindly given by the following:—

Rev. Canon Moreton, Commander Sadlier, R.N., Rev. S. Fox, Thomas Robertson, Esq., "E." per Rev. R. Taylor, Mrs. Stanley Howard, Rev. H. A. Betts, Rev. Canon H. S. King, M.A., Rev. W. B. Boyce, Rev. E. Smith, B.A., James Comrie, Esq., Rev. Dr. Schiller-Szinessy, M.A.

VISITING, ETC.

The Students have continued to visit weekly the Parish of Holsworthy and the Liverpool Asylum, Religious Instruction has also been given by them in the Public School at Holsworthy.

SUNDAY SERVICES.

The Sunday Services at Holsworthy, Cabramatta, Smithfield, and the Liverpool Asylum have been continued.

DEATHS OF FORMER STUDENTS.

I greatly regret to have to report the death of two of our former Students: Rev. S. Howard, B.A., Incumbent of Bowral, ordained in 1873 to the Diocese of Sydney; and the Rev. J. Pittfield, Incumbent of Horsham, Victoria, ordained in 1877 to the Diocese of Ballaarat.

I am, my Lord and Gentlemen,

Your obedient Servant,

A. LUKYN WILLIAMS, M.A.,

Principal.

NAMES OF STUDENTS ADMITTED TO DEACON'S ORDERS IN THE YEAR 1883.

P. S. Luscombe, Curate, E. Maitland, Newcastle.
S. Gilmer, Ballaarat.

The use of the Prayer-book service in Wesleyan chapels has been the subject of discussion in recent numbers of the *Derby Mercury*, the leading county paper; and in reply to a correspondent who says, "Wesleyans are now brought up to despise the Liturgy that their fathers loved so dearly," and who also affirms that there are Wesleyan ministers who boast publicly that they have declined invitations to London, Liverpool, and other towns, because the Liturgy is used in the chapels there, another Wesleyan gives the following statement of the case:—"There may be ignorant Wesleyan families, the members of which are brought up to despise the Liturgy;" but it is not the case generally. The majority of educated Wesleyans love the Liturgy, and in the best chapels, such as those at Southport, Liverpool, and London, I have heard it read with excellent effect, and joined in most heartily by large and devout congregations. And from a long acquaintance with Wesleyan ministers, I am prepared to say that many of the most thoughtful, the most experienced, and those of the highest repute as preachers, are decidedly favourable to a Liturgical service. Perhaps, in Derby, it is impracticable to introduce the Liturgy at present; but I contend that even here there ought to be at least one chapel in which Wesley's rule should be observed, and where those Wesleyans who prefer a reverent ritual might have a similar privilege to that enjoyed by the brethren in the towns above-named. Not only Wesleyans, but Independents—Mr. Newman Hall, for instance—use the Prayer-book; and Mr. Baldwin Brown, whose death we regret to note, had, we believe, a sculptured redos in his chapel at Brixton.—*Church Bells.*

WHERE DO YOU LIVE?

I knew a man, and his name was Horner,
Who used to live on Grumble Corner;
Grumble Corner in Cross-Patch Town,
And he never was seen without a frown.
He grumbled at this; he grumbled at that;
He growled at the dog; he growled at the cat;
He grumbled at morning; he grumbled at night;
And to grumble and growl were his chief delight.

He grumbled so much at his wife that she
Began to grumble as well as he;
And all the children, wherever they went,
Reflected their parents' discontent.
If the sky was dark and betokened rain,
Then Mr. Horner was sure to complain;
And if there was never a cloud about
He'd grumble because of a threatened drought.

His meals were never to suit his taste;
He grumbled at having to eat in haste;
The bread was poor, or the meat was tough,
Or else he hadn't had half enough.
No matter how hard his wife might try
To please her husband, with scornful eye
He'd look around, and then, with a scowl
At something or other, begin to growl.

One day, as I loitered along the street,
My old acquaintance I chanced to meet,
Whose face was without the look of care
And the ugly frown that it used to wear,
"I may be mistaken, perhaps," I said,
As, after saluting, I turned my head;
"But it is, and it isn't, the Mr. Horner
Who lived for so long on Grumble Corner!"

I met him next day; and I met him again,
In melting weather, in pouring rain,
When stocks were up, and when stocks were down;
But a smile somehow had replaced the frown.
It puzzled me much; and so, one day,
I seized his hand in a friendly way,
And said: "Mr. Horner, I'd like to know
What can have happened to change you so?"

He laughed a laugh that was good to hear;
For it told of a conscience calm and clear,
And he said, with none of the old-time drawl:
"Why I've changed my residence, that is all!"
"Changed your residence?" "Yes," said Horner,
"It wasn't healthy on Grumble Corner,
And so I moved; 'twas a change complete;
And you'll find me now in THANKSGIVING STREET!"

Now, every day as I move along
The streets so filled with the busy throng,
I watch each face, and can always tell
Where men and women and children dwell;
And many a discontented mourner
Is spending his days on Grumble Corner,
Sour and sad, whom I long to entreat
To take a house in THANKSGIVING STREET.

—Family Churchman.

An admirable effort is being made to popularise the British Museum, and to give visitors an intelligent interest in its curiosities by the delivery of lectures bearing upon some of its special departments. An address of this description was given yesterday week by Mr. J. T. Wood, F.S.A., in what is now styled the Eplian Gallery of the British Museum, on 'The Marbles from the Great Temple of Diana at Ephesus,' when he showed by means of a rough diagram that the temple had 100 columns externally, each quite 6 ft. in diameter, and very nearly 60 ft. in height. These remains were found between 22 ft. and 24 ft. underground, and the great depth beneath the surface at which they were discovered accounted for the expense of the excavations, the Government having spent £12,000 upon them during the five years which it took him to clear out the temple. The fragments are placed in the room at the Museum nearly as they were found in the temple, and thus they give some idea of the original arrangement. By the help of the scriptures in the room and of diagrams, the lecturer succeeded in giving some idea of the outline and details of the great building.

TEMPERANCE.—We have received a copy of the first issue of the "Great Northern Temperance Advocate." It is to be published weekly, and contains eight pages of excellent reading matter. We wish the new venture every success.

→ ENGLISH MAIL. ←

The subjects for discussion at the forthcoming Church Congress, as provisionally arranged by the Subjects Committee, are as follows:—The Report of the Ecclesiastical Courts Commission with special reference to legislation; music as an aid to worship and work; parochial missions—(1) preparation for the mission, (2) conduct of the mission, (3) sequel to the mission; foreign chaplaincies—their episcopal supervision, and the relation of American and English congregations; rights of parishioners in parish churches: what can England learn from Scotland and Ireland in religious matters; England's religious duties towards Egypt; duty of the church with regard to the overcrowded dwellings of the poor—(1) in towns, (2) in the country; popular literature with reference to infidelity and public morality; the best means of raising the standard of social purity amongst (1) the wealthier and more educated, (2) the poor and less educated; the influence of the Reformation upon England, with special reference to the work and writings of John Wycliff; the religious side of elementary education—(1) Church Schools, (2) Board Schools; lay ministrations, (1) in churches, (2) in other buildings, (3) in the parish generally; foreign missions (1) missionary societies, (2) special missions, (3) mission boards; result of recent historical and topographical researches upon the Old and the New Testament Scriptures; the duty of the Christian teacher with regard to national politics; the advantage of an Established Church; and some of the aids to holiness—(1) study of the life of holy men and women, (2) active self-denying charity, (3) worship and holy communion. The Congress takes place at Carlisle from September 30 to October 3.

The ladies have—if intellectual feats can justify a proceeding which Canon Liddon condemns on far higher grounds—given an ample justification to the recent vote on their behalf at Oxford by completely distancing the other sex in the Moral Sciences Tripos at Cambridge. There was only one first-class awarded, and that was to a student at Newnham. When girls beat young men in political economy and logic we have obviously reached "a pretty pass."

LORD R. CHURCHILL, in continuing his campaign at Birmingham, reviewed the Legislature in a speech of considerable power, and vindicated the existence of the House of Lords and of the Church of England. The latter he declared was "a centre, a source, and a guide of charitable effort, mitigating the other violence of human misery;" while, as "compared with other creeds and other sects, it was essentially the Church of religious liberty."

CHURCH BILLS.

In the House of Commons, on 14th July, Mr. Mundella moved the vote of £3,016,167 for public education in England and Wales. This was the first time, he said, in the history of the Education Department that this vote had exceeded three millions, it being an increase of £77,287 over the vote of last year. The increase mainly arose in the grants for day and night schools, which now stood at £2,680,542, or an increase of £70,069. The remainder was accounted for by increased grants for training colleges, increased cost of inspection, and several new appointments. He was glad to be able to state that although the new code had been in operation twelve months, there had not been a single case of fraudulent registration under it. To show the progress made during the last year, he mentioned that the number of schools inspected in 1883 was 18,540, an increase of 250 over the preceding year. These schools afforded accommodation for 4,670,000 children, being an increase of 132,000. The scholars on the registers numbered 4,278,000, an increase of 84,000, while the scholars in average attendance numbered 3,127,000, an increase of 112,000, and the number individually examined was 157,000 more than in the preceding year. These figures showed that they had made steady progress all along the line. The truest test of progress was to be found in the increase in average attendance and individual examinations in the higher standards. The highest point ever reached in average attendance before the passing of the Education Act was in 1870, when it rose to 68.1 per cent. of the number on the register, but as the children were forced in under the new Act it steadily declined, until in 1879 it was 66.9. Since then it had steadily gone up, and now it reached 73.1. The percentage of those who passed the fourth and higher standards in 1869 was 11.3, in 1879 it was 22.8, and last year it was 29.03. In Scotland the progress was even more satisfactory, for 37 per cent. of the children examined there last year passed in the fourth and higher standards. The cost of maintenance in Board Schools last year was £2 1s. 3½d. per scholar, being a decrease of 3d.; in Voluntary Schools it was £1 1s. 10½d., or an increase of 3½d.

THE NEW HENRIADE AND MODERN GEORGICS.

Mr. Henry George pursues his mission in a provincial town with great popular success. Why? He has complained of unfair neglect and of the absence of influential leaders, yet the people are crowding to hear him. Why? The reason is not

far to seek. While wages have risen, rent has increased far more. The working classes have improved and advanced, but their dwellings are dearer, yet not more desirable. Compulsory squalor is a chronic condition of masses. Is it not inevitable that any pretender is sure of a hearing if he will wage war on the rent and landlords? The question of accommodation of the people is the question for legislators, however enamoured of Egyptology and Soudan-emanipation problems the property-classes at home may affect to be. Questions that centre in Cairo and Khartoum are very absorbing to all who desire to ignore the foul servitude in which myriads are steeped in our social depths at home. But to the working classes every other question must centre on the pivot of home politics—the question how the homeless are to be decently housed.—*Christian Commonwealth.*

IRELAND.

The late Earl of Bantry has bequeathed £3000 to the treasurer of the united diocese of Cork, Cloyne, and Ross, for the benefit of the parishes of Kilmamagh, Macroom, Kilmunogue, and Glangariffe, County Cork.

UNITED STATES.

The presiding-Bishop, Bishop Potter of New York, has at length died, at the good old age of ninety.

The assistant-Bishop of New York has received a letter congratulating him on his consecration from Bishop Herzog of the Old Catholics in Switzerland, and has returned a cordial reply.

RUSSIA.

The Bishop of Gibraltar, in his recent visit to the South of Russia, has held a Confirmation at Odessa, consecrated the Crimean graveyards near Sebastopol, and furthered the settlement of a chaplain at Mr. Hughes' coal-mines and ironworks near the port of Mariapool, the 300 British there having had until now only occasional services from the Rev. E. W. Ford, chaplain at Odessa.

GERMANY.

BISHOP TITCOMB, late of Rangoon, signing himself "First Bishop of the English Church for the Chaplaincies of Northern and Central Europe," has held a Confirmation at Coblenz. The chapel of the Palace is here assigned to Anglican use. The Old Catholic pastor in the city was present in robes with the other clergy, likewise the Lutheran pastors.

The Old Catholics have been joined by a priest of distinction at Bonn University—Dr. Moog; he renounced Romanism in April.

INDIA.

There is actually now a periodical published with the name of *The Anti-Christian*, evidently written by men who, knowing better, would prejudice the national mind against our religion by hideously misrepresenting the Atonement, &c. *The Epiphany*, a paper which appears with the *Indian Churchman*, does good service by inviting worded replies. Probably one great lever for removing idolatry will be found in the vernacular translations now being made of Professor Max Müller's on the *Origin of Religions*.

The Lambeth degree of D.D. has been conferred upon the Rev. Imad-ud-Deen, chief pastor of the native church at Amritsar on the recommendation of the Bishop of Lahore, in consideration of the theological services in the Mohammedan controversy.

ITALY.

The Pope has canonised the philosopher Boetius, who died in 514. This act is almost as remarkable as the canonisation of Philomena—a martyr that never existed!—by his predecessor, Pius IX. It has long since been shown to be a groundless fiction that Boetius was a zealous orthodox, wrote in defence of the Nicene Faith, and was put to death by the Arian king, Theodoric, for his opposition to the Arians. The truth is that Boetius was not a Christian at all, and the cause of his imprisonment and execution was the charge of treason preferred against him by other jealous courtiers. His work, *De Consolatione Philosophiæ*, is wholly devoid of Christian tincture, though justly admired. Our own King Alfred translated this treatise, and amplified it with reflections of his own.—*Church Bells.*

THE CHURCH IN AMERICA.

The American Church has now forty-eight confederated dioceses and fifteen missionary jurisdictions, with sixty-seven bishops, more than 3,500 active clergy, 3,000 organised parishes, not including missionary stations, and more than 373,000 communicants. Only forty years ago there was but a single parish in all the land which had the celebration of the Holy Communion weekly, there are some three hundred parishes where it is celebrated at least on every Lord's Day. As a marked incident of the change in the Church, the venerable Bishop of Mississippi, with deep emotion, told the General Convention which met during the autumn of last year that sixty years ago, when he took holy orders, there were but nine bishops in the United States of America.

In Paris there are no fewer than 30,000 women who make a living by the production of artificial flowers. Many of these women are at present out of work, owing in part to flowers being out of fashion, and partly to competition in England, Germany, and America.

In the Calcutta Exhibition there is a collection made by the local Bible society of Christian Scriptures in 160 different languages.

It is stated that a wealthy London merchant has recently offered £15,000 towards the further endowment of the Wakefield Bishopric Fund, as a thank-offering on the recovery of his only child. The necessary money being now in hand, it only remains for the usual legal formalities to be completed prior to the erection of the new see.

The Earl of Aberdeen has joined the Wyclif Quincentenary Committee, whose operations are awakening great interest in the publishing world. It is stated that not less than 20 new publications dealing with Wyclif's life, times, and work, will be issued during this year, and it is hoped that the attention of Englishmen will be drawn, and that with no idle result, to the distinguished merits and services of this among the greatest of her sons. Wyclif died Dec. 31st 1384.

Lord Barrington once asked Collins, the infidel writer, how it was that, though he seemed to have very little religion himself, he took so much care that his servants should attend regularly at church? He replied, "To prevent their robbing or murdering me." To such a character, how applicable are these words, "Out of thine own mouth will I judge thee."

Mr. Mead, an aged Christian, when asked how he did, answered "I am going home as fast as I can, as every honest man ought to do when his day's work is over; and I bless God I have a good home to go to."

Two Cistercian monks, in the reign of King Henry VIII, were threatened before their martyrdom by the Lord Mayor of that time, that they should be tied in a sack and thrown into the Thames. "My Lord," says one, "we are going to the kingdom of heaven; and whether we go by land or water, is of very little consequence to us."

MR. GLADSTONE ON SABBATH OBSERVANCE.—"Believing in the authority of the Lord's-day as a religious institution, I must, as a matter of course, desire the recognition of that authority by others. But over and above this, I have myself, in the course of a laborious life, signally experienced both its mental and its physical benefits. I can hardly overstate its value in this view, and for the interest of the working men of this country alike in these and in other, yet higher respects, there is nothing I more anxiously desire than that they should more and more highly appreciate the Christian day of rest."

It is reported from Malta that the opposition to the encouragement and diffusion of the English language in that island has been actively supported by an influential ex-official, as well as by the Maltese lawyers, who were afraid that English barristers would take their places if English was proclaimed the language of the law courts. The lawyers insinuated the idea that the British Government intend

to abolish the Italian language, to cut off all communication with Rome, and to proselytise the Maltese by means of Protestant Bibles.

The electric light in the House of Commons has proved so satisfactory that it is the intention of the authorities to have it extended to all parts of the building.

John Wesley one day said to Dr. Clarke: "As I was walking through St. Paul's Churchyard, I observed two women standing opposite to one another. One was speaking and gesticulating violently, while the other stood perfectly still and in silence. Just as I came up and was about to pass them, the *virago*, clenching her fist, and stamping her foot at her imperturbable neighbour, exclaimed, "Speak, wretch, that I may have something to say." "Adam," said Mr. Wesley, "that was a lesson to me; silence is often the best answer to abuse."

Several Liberal Swedish newspapers have, owing to their outspoken opinion on the King's policy in Norwegian affairs, been ordered by the Minister of Justice to be proceeded against and tried for high treason.

The statue of Lord Beaconsfield, executed by Boehm, and placed in Westminster Abbey, in pursuance of a vote of the House of Commons, is now in its position in the north transept; and the memorial tomb which has also been erected to the late Dean Stanley in the Abbey is completed, and the public are admitted to view it.

The Wyclif Quincentenary will see a good many books brought out upon the life and writings of the great English Reformer, among which will be the little volume "John Wyclif: Patriot and Reformer." It is written by Dr. Rudolf Buddenseig, Lec. Theol. Leipzig, one of the greatest living authorities upon Wyclif, and one of the editors of the Wyclif Society. The book will comprise a memoir of the Reformer, and also an interesting selection of his writings, translated for the first time from the original Latin MSS. in Dr. Buddenseig's possession and elsewhere.

Mr. W. E. Toose, Jeweller, of George Street, has invented a plate powder which surpasses in rapidity of action and effectiveness of results any similar preparation at present in the market. It has been subjected to careful analysis by experts, and proved to be singularly free from grit and all other injurious substances. The materials of which it is composed are all produced in the colony. When the preparation becomes known it will be highly appreciated and command a large sale.—*Telegraph*.

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 overworked 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.

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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. 20; 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 to 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 "mocker." 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.*

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NOTICES TO CORRESPONDENTS, &c.

THE CHURCH OF ENGLAND RECORD is published twice a 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.

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.

THE CONFIRMATIONS.

The season of Confirmation is a time of much interest to the members of the Church; but it strikes us forcibly that it ought to be so much more extensively, and would be, if its importance were more fully realized. The first and principal interest lies in this: that our young people who have attained to such an age as to make them to feel the responsibility which lies upon them, come forward and publicly take upon themselves the Christian profession, avowing themselves determined, by the grace of God, to be true and faithful servants of our Lord Jesus Christ. It is presumed that they have been made aware, by careful instruction from their pastors, what this means and implies. And if this instruction has been what we may reasonably suppose, they ought to be able to give a reason of the hope that is in them, and to feel how blessed their lot is in fellowship with God and His blessed Son, and in the glorious prospects opened to them in the kingdom of heaven.

Now, if this be the fact—and so far as it is the fact—a confirmation season may be regarded as not only a strengthening of those who are confirmed in their individual capacity, as members of the Church, but as a great increase of strength to the Church as a body. The enrolment of a large number of recruits should add considerably to the power of that portion of Christ's army which is thereby affected.

It should give to it an increase of ability and power for good, for which we may well be thankful. It ought to produce a supply of Christian workers in the parishes, and of Christian influence in the families concerned, as well as in the neighbourhood. The increase in the number of the communicants may be expected to be considerable; and each communicant should be a centre of light and life to others—a helper in good works, a pattern of Christian conduct and Christian principles.

And when it is considered that in such a confirmation season as is now in progress, probably something like 2,000 persons are led to make a solemn dedication of themselves to the Saviour's service, it does appear that what we have already said of the importance of the occasion cannot well be overrated.

But then, a great deal depends upon the transaction being a reality; not a mere ceremony, but, as the Primate put it in his Cathedral the other day, the actual beginning of a new life. This, experience teaches us, it often is; though not always, why it is not our business here to enquire. But we may observe in passing, that in many cases proper conception has not been formed of the true meaning of the Ordinance; while in other cases there are serious hindrances to a Christian life in family circumstances, or in the society in which the confirmed move, and the peculiar temptations to which they are exposed. When there is no proper and full conception of the meaning of Confirmation, no great blessing can be expected; and when such hindrances as we have just alluded to exist, holy desires and purposes are not infrequently quenched and destroyed.

We may assume, however, notwithstanding these admissions of failure, that a considerable number remain of those who are sensible of their responsibilities, and desire to do something towards fulfilling them. It is to the careful nursing and strengthening of these feelings, and wisely directing them to useful purposes, that we would ask the attention of the clergy, of parents, and sponsors, and other Christian friends. It has often seemed to us that for want of this much is lost; and that a great deal more attention to it is called for in those we have named. Like the young recruits in a regiment, our young soldiers in the Lord's army need every help that can be given them; more instruction, careful training, frequent drill and exercise, and the sympathy and fellowship of their seniors. They need encouragement and direction, patience with their failings, and guidance as to the way in which they may best discharge the duties to which they are called. And we venture to remind the clergy especially how much they have in their power, if they think it well over, to mould and train these young disciples for the great work before them. Other work may, we think, be subordinated to this, or even given up rather than that it should be left undone.