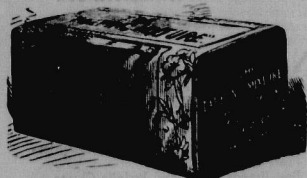


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NOTICES TO CORRESPONDENTS, &c.

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

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

Subscriptions for the current year are now due.
Any subscriber not receiving the paper when due is requested to communicate with the Manager.

Notices of Births, Deaths, and Marriages inserted at 2s. each.
All communications of a literary nature intended for insertion should be addressed to the EDITOR, CHURCH OF ENGLAND RECORD, 172, PITT-STREET. No correspondence will be published which does not furnish the Editor with the name and address of the writer, not necessarily for publication. The Editor cannot undertake to return manuscript in any case.

Communications should be forwarded not later than the 21st of the month, to insure their insertion in the next issue.

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

NOTICES TO CORRESPONDENTS.

"The Tea-Battle":—We do not admit advertisements as literary matter.

Notice to Subscribers.—All subscriptions are acknowledged at the commencement of the advertisement columns.

THE NEW YEAR.

The proprietors of the RECORD intend to send to each of their subscribers an extra copy of our January number.

We wish the paper to be better known, and by this plan we hope to enlist our friends as helpers of our circulation. We would be grateful if each subscriber would pass this extra copy to a friend urging the friend to take the paper regularly. We are emboldened to do this by the marked approval which it receives as it becomes known, as proved by monthly additions to our subscription list. Will our friends who value a Church of England newspaper generously assist us to enlarge our circulation during 1882.

QUESTIONS.

Will some member of our Legislature inform us how it was that the proposal to bring brewers under the new Licensing Act was rejected in the Assembly on Thursday night, November 24th? And that too just after it had been publicly stated in the House that there were brewers who had 180, 250, or even 300 grog-shops under their control. Surely if the keepers of these grog-shops, are brought within the Act *a fortiori* their keepers ought to be, and to the same extent. If they are not, then our present House of Legislature will have covered itself with the eternal shame of making one law for the rich and another for the poor with regard to the very same matter. Taxing barrels is only helping the lame dog over the stile.

OUR MATERIAL PROSPERITY AND CHRISTIAN GIVING.

If what we are told by the Press and in the Parliament is true, there ought not to be any lack of funds for carrying on those Christian works which are so much needed. We are told that the present is a period of great material prosperity. Money is plentiful; the season is splendid; our merchants and squatters, our shopkeepers and artisans, and our labouring population generally are in affluent—or at any rate—in easy circumstances. Trade is brisk, commerce is vigorous, as any one may see for himself by the number of steamships and sailing vessels, some of them magnificent in size and equipment, which are constantly entering and departing from our chief port—the Metropolis.

If then men's hearts are disposed as they ought to be in such circumstances, there ought to be no difficulty in paying off those debts upon Churches which have been contracted in harder times; and in providing for the erection of other Churches in places where they are required. There ought to be no difficulty in securing a fairly liberal support for the Clergy, and in sustaining the Ordinances of Religion with becoming decency and order. And there ought also to be no difficulty in carrying out successfully those various schemes of practical benevolence which are found to be essential to the Church's welfare and efficiency.

But if we come to hard facts, is this the case? Do we find that, as a rule, men give more freely in circumstances of prosperity than in the reverse? Are the stores of the Church increased in proportion to the augmented wealth of her members? Do we find them commonly saying that as God has prospered them, they will give more than they have been accustomed to give? and that these thank-offerings are due to Him for the blessings which He has, in his Providence, bestowed upon them and theirs?

Occasionally, but very seldom, such things do happen. But speaking generally, it is not so. The effect of an increase of worldly wealth is often observed to render men less willing to disburse what they have received.

The story of the Quaker who had suddenly come into the possession of a large sum of money, and who had the blessing of a liberal heart, has often been told. Fearing that what he had observed in others might be verified in himself, he said: "Bring me a pen, that I may give away a good portion of this, before my heart gets too hard to do it."

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We smile perhaps at this, but it was true philosophy and true Christianity also. Man's first wants are personal, and these are the first he seeks to supply. As soon then as the means of supplying them are obtained, those means are used for that purpose. But the sense of those wants expands with the means at command. And so, with the abundance of means there comes in the abundance of need, and the man who could live before on £300 a-year, now imagines that he cannot live upon less than £3000. And so he has nothing to spare, though he is affluent beyond all that he had ever expected.

There are two arithmetical rules which Christian people ought to put in practice systematically. One is the Rule of living; the other the Rule of giving. The income being supposed, or known, the Rule of living should be proportionate thereto; and that proportion ought never to be exceeded. Then the Rule of giving should be adjusted to the other, and strictly followed, or as near as may be. Under the Jewish polity, a *tenth* was the proportion to be set aside for this purpose; and it was found to work well. If Christians would adopt this, or some similar rule, they would not so often have to say, 'I can't afford to give anything.' The demands are so frequent that it is impossible to do anything more. And what a Fund of Liberality would then be always provided to meet the growing wants of the Church! For the Fund established upon such a principle would grow with the increase of population, and so with the increase of the wants to be supplied.

We believe that false principles with regard to these things have gained so deep a hold of the Christian Church that they are producing most disastrous effects. Means and methods are resorted to for getting money for Religious purposes, which are unworthy of the Christian name. Worldliness and selfishness are stamped upon them, and not love to God or man. Even in Church many people give just as they happen to be pleased with the Preacher, or the Music, or the attention they have received from somebody. And so they do elsewhere. When shall we have the purer and more noble spirit pervading our Churches, which gives from grateful love to CHRIST, and a deep and abiding sense of mercies received?

DEAN STANLEY AND HIS THEOLOGY

Is the title of a sermon preached in Norwich Cathedral by Dean Goulburn on the 24th July last. The sermon was founded upon the text (in the Epistle to Titus ii. 14) "Who gave Himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

After an exposition of the teaching contained in the text, Dean Goulburn proceeds to point out two opposite errors by which men neutralize the force of the words. One is 'the error of supposing that the end can be accomplished without the means, Christian morality produced without Christian doctrine, holy living without faith in Christ for its foundation and motives. The other is the error of contending stoutly for orthodox doctrine respecting the person and work of our Lord Jesus, without any solicitude to find in themselves those moral results which His Advent and Passion were designed to bring about.'

Before enlarging upon these points of grave general importance, he alludes, in very touching and beautiful language to the death of Dean Stanley, dwells upon his character and amiable qualities, his high talents, his literary attainments, and the great eminence to which he had risen in the esteem of the nation. He eulogizes his personal qualities, and speaks of him with affectionate regard as the friend of his youth.

But "as a theologian," he says, "he was undoubtedly weak, and sometimes alas! worse than weak. His very kindness of heart contributed to make him so. His ardent longing was to bring men of all shades of opinion together, to break down the middle wall of partition which separates Communions, and Churches, and Schools of thought. Creeds and articles and confessions of faith are such middle walls of partition; and hence they came to be regarded by him as his natural foes. Without himself denying any article of the Christian Creed—nay while professing (and no doubt with perfect sincerity) adhesion to them all—he would lend his countenance to their neutralization, would in his own teaching, while strongly and often very beautifully recommending Christian sentiments, almost ignore those great doctrines of Revelation, to which the New Testament traces up these sentiments as to their natural source, and would pare down to the quick the supernatural elements in the narrative of Holy Scripture, by way of rendering these less offensive to the reason of the sceptic."

This we hold to be just criticism and not unkind. And Dr. Goulburn says that Stanley was the last man to desire that in drawing a portrait of him, the defective features should be concealed or even toned down.

This sermon of the Dean of Norwich appears was to have been timely and appropriate to the occasion.

There is in the present day too much of this sort of theology, which strips the Gospel of its supernatural and Divine elements, and represents it as only a little above other Religions and schemes for the regeneration of mankind. The rationalizing school will allow Christ the title of Divine, if that is interpreted to mean *similar* but *not equal* to God. The Atonement is admitted, but it must not be the turning away of God's wrath by his Son's fulfilment of the Law—both in obeying its precepts and enduring its penalties. The Holy Spirit's operations are allowed in the Church, but it is a holy influence not a Divine Person who is thereby meant.

And when these fundamental doctrines are thus explained away and frittered down, it is no wonder that others of inferior, though still very high, moment follow. Satan and his angels are denied to be *personal* beings. The evil spirits often represented in the Gospel history as possessing men only mean maladies of a terrible nature. The inspiration of the Word of God is only something a little higher than that which is displayed by the poet, or the impassioned orator. The Word of God they say is *in* the Scriptures; but the Scriptures are *not* altogether the word of God.

Of such theology, good reader, beware. It comes not from above, but from beneath. It is dangerous, delusive, and powerless.

OUR LEGISLATIVE ASSEMBLY AS A COURT OF JUSTICE.

The British people have an inborn respect for their Parliaments. They regard the principle of self-government by chosen representatives as a sound one. They cannot all sit in Parliament and make their voices heard as to what they think is for their own benefit. So for convenience sake it was decided in Simon de Montfort's time that, while the feudal aristocracy should be represented by the heads of their families sitting in the Upper House, the burgesses should also have a voice in the King's government by means of their own elected delegates for each county and borough. This system has grown with our growth as a nation, and

strengthened with our strength until it has become the very backbone of our political life. And its vast importance is recognised by our national Church which teaches every Englishman to pray that the deliberations of his Parliament may be so guided by the great God and King Jesus that "peace and happiness, *truth and justice*, religion and piety may be established among us for all generations." Meanwhile some have entered Parliament whose views concerning their responsibilities as Members of our Legislature seem to be not altogether satisfactory in the eyes of the bulk of the people who placed them there. How was it that they ever were placed there? We suppose that the usual process of eliciting their sentiments was duly performed by the constituents of these members. Perhaps the questions that were then put to them did not include the matters with regard to which many of their constituents seem dissatisfied. Their electioneering speeches would probably not touch upon such details.

It is a very unusual thing for a Legislative Assembly to sit as a court of justice to decide whether any of its members shall be expelled or not. Such a course of action must necessarily be based on the assumption that there has been such misconduct on the part of certain members that their colleagues can no longer allow them to continue in their society as legislators for the people. Let us suppose, however, that the consciences of the majority of members condemn them as being in reality of similar lives to those upon whom they are sitting in judgment. What will be the result then? Probably self-conviction slowly dawning upon their souls will deprive them even of the capacity to condemn. Hence the oft-repeated question, "Where are those thine accusers gone?" There were as bad sinners as those Galileans whose blood was mingled with their sacrifices; but they were not detected. Christ's final *dictum* will, it is written, be the reverse of our human estimate. In the light of that eternal truth, it behoves us to look to the beam in our own eye. Since our Legislative Assembly is itself to be tried by Him to whom all judgment has been committed, a universal prayer for its *perfect salvation* from everlasting thralldom to the Prince of this world ought to be offered by every Christian. We believe there are among its members some who have the Lamb's seal on their foreheads where it may be known and read of all men. As the eternal God and Saviour Jesus prays specially for those whom the Father has given Him out of the world, so pray we that the light of the world may burn the brighter in the Christians in the Houses of Parliament for the crisis in their history which has just been passed. But that light must be suffered to shed His beams in every home, and all men must offer themselves body and soul on the altar of love to the glorified Nazarene, before a representative parliament of any country will be above fear of reproach.

THE LICENSING BILL.

Since our last the House of Assembly has made considerable progress with the New Licensing Bill. But what infatuation is it which has induced the Government and its supporters in the House to leave out in this new measure such a provision as that contained in the 30th Section of the Existing Law? We understand that the attention of those in charge of the Bill has been drawn to it, and the attention of other members; and yet no movement has been made for the insertion of this provision. It is the opinion of persons well qualified to judge that without it the door will be left open to the

perpetuation of nearly all the enormous evils which have been brought to light by the Police, and for which the thanks of the Colony are due to them. We do trust that if the Premier does not see the necessity of acting, some independent member will propose a new clause which will be substantially the same as that to which we refer.

OUR TRAMWAYS.

One of our Judges is reported to have remarked on a recent occasion from the Bench that the Tramways were a great advantage to many persons, but a nuisance to others. People regard them no doubt very differently, as they may feel their want of some such mode of conveyance or not. But there is an aspect of the matter which the general public does not, probably, regard or take into its consideration. It is with reference to the effect they are likely to produce upon the sanctity or desecration of the Lord's day. But it is an aspect which ought to receive serious investigation from the Church of Christ. If what we are told be true, and we have no reason to think it is not, then it is a fact that already the increased facilities afforded for travelling to certain of our Suburbs on Sunday, has led to a large increase of open pleasure-seeking on that day. And the probabilities are that this will be multiplied in the ratio of the facilities given.

Our Trams may thus tend to the larger development of irreligion, and they undoubtedly will, if the temptation they afford is not steadfastly resisted by the more serious and godly portion of the community.

We know it may be said that people who are so inclined would desecrate the Holy day in some other way, if they had not the Trams to help them. There is no doubt some truth in this. But would they do it as publicly, and as manifestly in opposition to the spirit and law of the day?

There is an influence exerted by what is done openly and before the world, which *private* irreligion does not exercise. Just as, on the other hand, there is a power in the public and united observances of Religion which *private* faith and devotion do not possess. And therefore the argument above-mentioned is not valid, unless the desecration in both cases is equally public and open.

FORMATION OF PROVINCES.

We have been favoured with a copy, in pamphlet form, of the substance of Mr. Gordon's admirable speech on the Formation of Provinces, delivered in the late General Synod. We venture to extract, in the belief that it will be acceptable to our readers, portions of the speech which contain information of interest to Churchmen in the Dioceses of Australia and Tasmania. In dealing with the *history* of the Church in these colonies Mr. Gordon says:—

"The first attempt which the Church at home appears to have made in this direction, organization, on behalf of this portion of the globe, was to place all that region which we now call Australia and Tasmania, together with New Zealand, under the superintendence of the Bishop of Calcutta as part of his diocese. This was done in 1823; and in the following year the plan was more fully carried out by erecting the same district by the name of New South Wales and its dependencies, into an Archdeaconry subject to the episcopal jurisdiction of the Bishop of Calcutta, and appointing the Rev. Thomas Hobbes Scott Archdeacon. In 1829, after some few years of useful labour, Archdeacon Scott resigned, and the Duke of Wellington offered the post to the Rev. W. Grant Broughton, then chaplain to the Tower of London. The offer was accepted, and Archdeacon Broughton arrived in New South Wales in September, 1829. He worked actively among his people until the year 1834, when he made a visit to England to lay the case of the spiritual wants of the colony before the government, and before his fellow churchmen. The result of his exertions in England was to render English churchmen alive to the wants of the colony; and in 1836 he returned to Sydney as Bishop of Australia, having been consecrated by the then Archbishop of Canterbury Dr. Howley. The ecclesiastical arrangement, made I believe at the Bishop's own suggestion, was that the whole of Australasia should at first, constitute one See, but that as circumstances allowed other

dioceses should be carved out of it. This plan was actually followed. Thus in the year 1842, the See of Tasmania was established; and in 1847 the four Sees of Sydney, Newcastle, Adelaide, and Melbourne were created, part of the arrangement being that the Bishops of the three last mentioned Sees and their successors, and also the Bishop of Tasmania and his successors should be 'subject and subordinate to the See of Sydney and to the Bishop thereof and his successors in the same manner as any Bishop of any See within the Province of Canterbury is under the authority of the Archbishop of Canterbury of that Province and the Archbishop of the same.' * * * * * This is made abundantly clear when we consult the minutes of the proceedings of the six Bishops who met in Sydney in October, 1850. They designate themselves as 'the Metropolitan and Suffragan Bishops of the Province of Australasia,' and refer to 'the Church in the said Province,' 'the metropolitan city of Sydney,' and 'the several dioceses in this Province.' In fact, the Bishops of the five Sees of Tasmania, Adelaide, Melbourne, Newcastle, and New Zealand had no doubts or difficulty in recognizing the Bishop of Sydney as Metropolitan, and the Province as that which included their Sees. * * * * * Bishop Broughton laboured, and those who knew him can testify how zealously, among his people for several years; at last we find him on the 14th August, 1852, addressing his clergy on the occasion of his departure for England. He was about to seek for advice on many of those questions which have since been solved; and in referring to the work which he had been able to accomplish in the colony, he used the following words:—'Eighteen years ago when I embarked for England, there was established here one Archdeaconry, within which there were, in this colony, twelve clergymen licensed to minister. Eight Churches then existed and no more. The limits of that one Archdeaconry contain at this time the Province of a Metropolitan Bishop having jurisdiction over six Suffragan Sees, and this, through the infinite mercy of God, has arisen out of that proceeding to which I was then directed, and which I have now once more in contemplation.' The good Bishop died in England on the 20th February, 1853, and was interred in Canterbury Cathedral. The summary of his work of episcopal organization is recorded by the inscription borne by the coffin: 'Bishop of Sydney and Metropolitan.'

To the position and relation thus established and recognized the present Bishop of Sydney succeeded, when he was appointed to the See and consecrated in 1854; and it can be no matter of surprise that a position and relation thus in the Providence of God cast upon the Bishop and his See are matters of regard to Churchmen in this diocese. The position and relation have since been recognized in every form and shape in which recognition has been possible. This was notably done in 1868, when the Bishops of Adelaide, Melbourne, Newcastle, Brisbane, Goulburn, and Tasmania met the Bishop of Sydney to confer on various matters. I need read no more than the following introductory sentence to the printed minutes of their Conference:—

'We, the undersigned Metropolitan and Suffragan Bishops of the United Church of England and Ireland in the Province of Australia as it is at present defined in the Letters Patent of the Lord Bishop of Sydney, having been permitted by the good Providence of God to come together for the consecration of St. Andrew's Cathedral in the City of Sydney, have taken advantage of this opportunity for consulting upon various matters affecting the welfare of the Church in such Province, and we desire to commend the conclusions at which we have arrived, to the consideration of the Church in its several dioceses.'

* * * * * I will only refer to one other matter, which may be taken as concluding the brief history of the Church which I have laid before the Synod. When the Bishops of the Anglican Communion met in Conference at Lambeth in July, 1878, I find that 'Australia with twelve dioceses' is referred to as one of the six Provinces into which the Churches planted by the Church of England are mentioned as being associated; and the Bishop of Sydney appears as Metropolitan.'

As to the guide afforded by the early Christian Church in dealing with the state of things which is thus shown to exist, Mr. Gordon says:—

'It is well known that the Church in her ecclesiastical arrangements, followed to a great extent the civil arrangements of the Roman Empire. The city with its suburbs and town council was a civil division; it was followed by the Church in the creation of a diocese with its presiding Bishop and Synod. The civil province was the grouping of cities under one superior officer; the Church province was the grouping of dioceses under a presiding Bishop, the Metropolitan. Then there was the still larger civil division including many provinces under one high officer—the Exarch; the Church in like manner had its provinces collected into a Patriarchate under a Patriarch. The fact, however, which has most to do with our present work is the manner in which the Church acted, when changes were made in the arrangement of a Province by altering the boundaries of existing Sees or changing the civil position or rank of existing Metropolitan cities. In these cases there was one clear and universally admitted rule, viz., that the position and rights of the old Metropolitan or chief Bishop of the Province were maintained. This was done not for the glory or advantage of the Metropolitan Bishop and his See, but in order to preserve Church union and order, and to avoid the risk of there being a number of antipathetic Bishops, each independent of the other, and not being in subordination or obedience to any Ecclesiastical head. We have thus an example to guide us in our present work, and I submit with confidence that we ought to follow it.'

Mr. Gordon next asserts that there is nothing in any way whatever to prevent the General Synod from pursuing the course which he has shown to be required both by the history of the Church in these Colonies, and by primitive practice.

'That Letters Patent no longer exist has nothing to do with the matter. That they did not confer jurisdiction, that is legal coercive power, is of no moment. The obedience of the clergy to the Bishop is equally well secured without the Bishop being able to hold a court. The real value of the Letters Patent consisted, first in their authorizing a particular position or status to be conferred by consecration on a specified person, and secondly in their defining the limits within which the functions and duties attaching to that position or status were to be exercised. The first of these objects is now equally accomplished by the mandate or license which precedes consecration, and the second, which is a territorial arrangement, is carried out by the action of those interested when the Bishop arrives at his sphere of duty, and the clergy and laity recognise and accept him. The value which was at one time attached to the Letters Patent arose from the circumstance that the law relative to the powers and actions of voluntary associations of persons for certain objects was not ascertained and settled as it has since been. Be the association a Club, or a Trades Union, or a Religious organization,—all are now dealt with in the same way. So long as property or civil rights are not affected, the courts do not interfere; but if those are touched the courts require, not only that the rules of the Association be strictly followed, but that the proceeding be conducted with a due regard to the ordinary requirements of justice. And here I may say that it is, with reference to the present state of the law that, having provided by Legislative enactment for the Acts of a Diocesan Synod, when passed according to the Constitution, being binding with regard to property and the rights attaching to it, we have made it necessary to have the determinations of the General Synod accepted by the Diocesan Synods. In this way a determination of the General Synod will become legally binding as if passed by the Diocesan Synod itself.'

THE LORD BISHOP OF SYDNEY.

Our readers will be glad to hear that favourable reports continue to be received of the Bishop's health. 'Writing on the 12th October from Ambleside, he says: "I feel stronger."

CANONS OF 1603.

How far these Canons bind the Church of England in Australia and Tasmania, forms the subject of the following Opinion, given by request to one of the Bishops who was present at the recent Session of the General Synod:—

'I have very carefully considered this question, and am clearly of opinion that a correct answer is to be found in the statement made by the six Australasian Bishops who met in Sydney in October, 1850, to the effect that the Canons of 1603 are generally binding on the Bishops and Clergy of these colonies. I will now explain and state the reasons for my opinion.

'With regard to England, the general statement is sufficiently accurate that the Canons in question do not of their own authority bind the Laity (see Lord Hardwicke in *Middleton v. Crofts* 2 Atk. 650, 669), but that they do bind the Clergy (see Chief Justice Holt in *Lucy v. Watson*, *Brodrick and Freemantles Judgments of the Privy Council* 332, 338). It is, it is observed, quite consistent with this statement that on the one hand such of these Canons as are declaratory of the ancient usage and law of the Church received and allowed may by virtue of such allowance bind the Laity, and on the other that the Clergy may be free from the obligation to obey certain Canons, which either have fallen into desuetude or may possibly have been overridden by Legislative enactment.

'Applying now the general statement I have mentioned to the Church of England in Australia and Tasmania, it is hardly worth while to discuss the matter with reference to the Laity. I shall therefore confine my remarks to the case of the Clergy. Now, as the Canons undoubtedly in England form a portion of the established constitution of the Church, it is not easy to imagine that the Clergy of the same Church can be free from their influence, merely because such Clergy are located in parts out of England. In the same way as British subjects carry with them to a colony the ordinary law of England, so far as it can be used, until they are freed by lawful authority from an obligation to obey it, so it seems to me that the Clergy of the Church of England must be everywhere bound by the laws of that Church, unless freed by authority from their obligation to observe them. And this view is strengthened by the consideration that the Canons in question are not independent rules of conduct, but that they have a material bearing on the construction of the Rubrics to the Prayer Book. That such is the case is treated by Sir R. Phillimore in his *Judgment in Jenkins v. Cook*, (Law Reports 4, Admiralty and Ecclesiastical Cases 463, p. 489,) as a proposition of an elementary character; and the same view has been taken and acted upon in other cases where the question has arisen. Thus the Lord Chancellor, Lord Hatherley, in giving judgment in *Herbert v. Purchas*, (Law Reports 3, Cases in the Privy Council, p. 646,) lays it down that, 'The provisions of the Canons and Prayer Book must be read together as far as possible, and the Canons upon the vesture

'of the minister must be held to be an exposition and limitation 'of the Rubric of Ornaments.'

'Looking then at the matter in this light, it would seem clear that a set of rules which help to make up the law of the Church of England in one locality cannot be cut out from her Constitutional Law in another; and this is nothing else but to allow that the Canons in question bind the Clergy of the Church of England in Australia and Tasmania, just as they bind the Clergy of the Church of England in England.

'I will now allude to one or two difficulties which are supposed to attend the recognition of that which I hold to be the law. And first, certain Canons are said, and truly said, not to be observed; and this seems to be considered a sufficient reason for asserting that the Canons are not binding. The answer is obvious. A Canon can fall into desuetude, and when that happens it cannot be revived except by lawful authority. It is in this respect that Canon law differs from Statute law. An Act of Parliament, however long disused, may be invoked against its transgressor, whereas a Canon disused cannot be so applied. Another difficulty is sometimes started with reference to a supposed conflict between the law of the Canons and the law of the land. In England, where the Church of England is established, such a conflict would not be permitted to exist. The two laws would either be brought into harmony by legislation, or the Clergy of the Church would, as in the instance of the Divorce Act, be freed from any obligation to act in their ecclesiastical capacity upon the provisions of the Statute law. In the colonies, legislation invariably proceeds upon the idea of leaving unaffected all ecclesiastical arrangements. Thus in the case of Marriage, the State studiously leaves the religious ceremony to be dealt with according to the rules of the different religious bodies. That, therefore, the law of the land may allow persons, either absolutely or on certain terms, to do things which as members of a religious body they ought not to do, or can only do on other terms than those prescribed by the State, seems to me to afford no reason whatever for such persons violating the law of the religious community to which they belong.

'I have, on the whole, no hesitation whatever in advising that the Canons of 1603 are generally binding on the Clergy of the Church of England in Australia and Tasmania, and that neither the law of the colony nor the desuetude into which certain of the Canons have fallen furnishes any ground for holding a contrary opinion.

'ALEXANDER GORDON,

'26th October, 1881.'

'77 Elizabeth-street.

THE MONTH.

SOME people have peculiar notions about moderation. In his defence before the Legislative Assembly Mr. E. A. Baker said 'They got all the accounts together at length, and among them they put their own claims as trustees. They put in a claim for £4700, and it would be said that this was a very large claim. Some might think so, but the trustees thought it was a very moderate one.' It is a pity that such large notions do not prevail when clerical stipends, missionary expenses, and church building are under consideration. But passing that, is it any wonder that while such practices as the late Commission brought to light prevail, and such opinions are held by men in high social position, that small shopkeepers and men with moderate incomes become impatient of small savings, and throw conscience and character overboard to rush greedily on in the race for wealth? The spirit of gambling and rash speculation infects all classes, and practical scorn is thrown upon the teaching of our Lord Jesus, 'Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you.' Were this promise universally believed, such malpractices would cease.

A GREAT deal is said in praise of practical men. Now the writer, being a clergyman, is of course not a practical man, yet he presumes to wonder how the foundations of the Town Hall were laid within a stone's throw of the place where the intensely practical men who manage our city affairs were constantly sitting in council. The process seems to have been simply this: a trench was dug and the stones were got into it somehow until the surface was reached, and the thing was done. Not always in this present time does the earth disclose her secrets. That the discovery was made in this instance is a matter for thankfulness, as a massive pile raised upon such an insecure base might possibly have fallen and caused a terrible catastrophe at some future day. If all the fortunes made by building frauds and dishonest contracts could be undermined, there would be some grand financial crashes in this city. This may not be now, but there will be sharp work when the great Architect of the Universe sits in judgment at the great assize, for He sees all 'the evil work that is done under the sun.'

WE note with pleasure that the Committee of the Sunday School Institute and the Committee of Synod appointed to assist the Bishop in carrying out plans for the religious instruction of the young

have met in conference and cleared some technical difficulties which threatened to hinder their harmonious working. We earnestly hope the good work will be prosecuted with vigour, and we strongly recommend the superintendents and teachers of our Sunday Schools to join the Institute at once. The truly valuable address of the Bishop of North Queensland, reported in the last *Record*, ought to produce good results in this direction. While the teachers use prayer and pains and faith, let them not be forgetful of the benefits of organisation and union with all their fellow teachers throughout the diocese.

THE last of the winter series of lectures under the auspices of the Young Men's Christian Association was given by the Rev. T. Kemmis. His subject was wide and suggestive: 'Christianity and Civilization,' and it was treated skilfully and comprehensively by the lecturer. The truths are plain to him that will read them that the religion of Jesus of Nazareth has reconstructed society and given to man all he has of true civilization. If law and strong government could have given us what we know by that term, then perfection of the race ought to have existed under Pagan Rome. Or if intellect and culture without God had been sufficient, then ought Greece to have regenerated the world. Both Empires, like the older ones of the East, sunk to the earth, rotten to the heart's core with indescribable immorality. But the Gospel of Christ has always brought with it the elements and foundational principles, the possession of which raises man individually and socially, blessing and guiding him in school, in home, in commerce, and in political life. The lecture was marked by some brilliant passages, and deserved the applause which it received. We scarcely like assuming the task of an unfriendly critic, but we did feel the lecturer's declaration, several times repeated, 'I am a High Churchman,' to be in very bad taste. It was so entirely out of harmony with the lecture itself and the whole of the surroundings that it positively hindered the good effect of what was said. One of the speaker's illustrations was that of an ancient general who predicted victory for his own troops from the unevenness of the fowmen's line of spears. Why should an apologist for Christianity draw attention to the alas! too broken lines of our defence, standing on a platform as champion not of a section but of the whole Church of the living God. The teacher ought to rise far above the glorification of party war-cries. Even in a discussion on a question of doctrine or discipline before an audience of churchmen exclusively, the use of such terms ought to be avoided as provocative of strife, but they are altogether to be condemned in such places as the lecture-room of the Young Men's Christian Association.

THE Sydney Undergraduates are being exercised in their minds over an item that is of no mean importance. 'Supposing,' say they, 'for some of their leading spirits, "that we have amongst us a budding Newton or Faraday. Is he to be hampered in his academic career by an awful conflict with Trojan heroes or not less formidable endecasyllables?" We are reminded of the famous story told about the great classical scholar Schilleto (now no more to be seen in college "quad" or hall) so long a familiar figure in the Cambridge Senate-house. In his undergraduate days it was necessary to graduate in both classics and mathematics even for an honour degree. So Mr. Schilleto, as they say, committed the proof of the *Binomial Theorem* to memory on the strength of a friend's assurance that that was one of the questions that would most certainly be put to him in the mathematical examination papers. Alas! the disappointment was overwhelming when on taking his seat in the dread chamber of torture, he could find no question on the proof of the *Theorem* that had so painfully been assimilated by his classical *cerebrum*. What should he do? A brilliant idea flashed across his mind. One of the questions in the latest paper ran thus, "Explain the hydrostatical action of the common pump." Over that he unbent himself, with the simple explanation, "Before proceeding to explain the action of the common pump, gentlemen, it is necessary that I should lay before you the following proof of the *Binomial Theorem*." He could not answer anything in the paper, but that which he had he freely imparted. It is said that he gained the "wooden spoon," which, for the benefit of unacademic minds we may as well say means the lowest place in the list. We do not vouch for the truth of this story. It is a tradition of the past that floated through our minds on perusing the letters of the Rev. E. G. Hodgson, and Mr. A. B. Piddington. The latter gentleman quotes Mr. Todhunter's *Conflict of Studies* for the remark that the peculiar benefits of the study of mathematics are "experienced in a high degree at the beginning of that course of study." Any one who remembers Isaac Todhunter (*pace* his remarkable works on Algebra) will admit that a little more of the *ingenue didicisse fideliter artes* would not have been thrown away on him. George Canning, Lord Macaulay, the late Lord Derby, and last in point of time William Ewart Gladstone were all eminent classical scholars, and probably owed their own eminence to prolonged acquaintance with the literary masterpieces of noble souls.

BLAYNEY telegram informs us that Mr. E. A. Baker has been addressing a meeting there, with a view to his re-election. He is reported to regard Sir Henry Parkes as an ogre who revels in the destruction of innocent victims. He charges the Crown Commissioner with having unfairly suppressed everything in his (Mr. Baker's) favour, and given "undue prominence to all which could be taken as against him." Mr. James Fitzpatrick proposed, and Mr. Fields seconded that Mr. Baker was a fit and proper person to represent the electorate in Parliament. The chairman put the motion, and declared it to be carried. The meeting closed with three cheers for Mr. Baker and the chairman, Mr. B. Sampson. Well, this is to say the least of it, confusing. True facts cannot be altered. Still an able lawyer, of good character, brings in a report, after careful consideration, which is, in Mr. Garrett's case, rejected by the Legislative Assembly, by a majority of two, and now, in Mr. Baker's case, set at naught by an assembly of his own electors. Certainly the benefit of the doubt

should at once be given, if there is any doubt. If there is not, the distinction between right and wrong should not longer be publicly shrouded over.

THE Cabinet has undergone a reconstruction which seems generally regarded with approval. Mr. F. B. Suttor is now Minister for Public Instruction, vice Sir John Robertson resigned. The Hon. F. M. Darley, Q.C., is now Vice-President of the Executive Council, and will, without portfolio, represent the Government in the Upper Chamber. Mr. Stephen Campbell Brown has accepted the office of Postmaster-General vacated by Mr. Suttor, and has been appointed by the Executive Council a member of the Legislative Council. These changes, taken with the recent appointment of the Hon. W. J. Foster as Minister for Justice, seem to bid fair for the future well-being of our colony. May the Spirit of the Living One be not ignored in their meetings.

AT the Moss Vale meeting Mr. Garrett stated that Mr. Davies, as Government whip, worked hard to secure a majority in support of the motion for his expulsion. This is the sort of statement that may stick to a man long after it has been contradicted by its own speaker. It is only fair to Mr. Davies to say that when Mr. Garrett was afterwards challenged to make good this assertion, on Tuesday, November 15th, according to the *Sydney Mail*, he said "he thought he owed an apology to Mr. McRillone and Mr. Davies for having coupled their names with Mr. Garrett regarding the Government, and, we suppose, especially Sir Henry Parkes, might almost suggest the question, 'Who made thee to differ?' But this question would have to be based on the assumption that he was really a degree nearer Jesus of Nazareth in his life than those whom he seems to regard with such undisguised abhorrence. Whether this be really the case or not is not for us to determine. This, as all other matters, will be finally judged by the Eternal Jesus Himself in a far larger Assembly than that of New South Wales. We make no haste to judge it before the time; but it seems a serious imputation to cast upon an old statesman, who may, for all we know, be a truer follower of Christ than Mr. Garrett, that a personal hostility was organising this persecution of himself (Mr. Garrett) an upright and honourable man. It remains to be seen (the discovery will inevitably come sooner or later, and it will be far better for those who are in the wrong that it should come sooner) what the truth regarding this matter really is.

BRavo, MR. FARNELL. There is at last a prospect of the Drink Demon being brought fairly to bay by your fearless statement of November 24th. "Mr. Farnell said that he knew one merchant who had 300 houses under his control, another who had 350, and a third who had 180, whilst others had smaller numbers." (S. M. H. Nov. 25th.) It is these big speculators in grog-shops that are really heathenising our corner of Jesus' own earth. They talk about "wine that maketh glad the heart of man," and remind us so glibly that the great God Himself while on earth converted water into wine. These are they who palliate their own excesses by calling their God a glutton and a wine-bibber. These are they who devour the earnings of half the bread-winners of the colony, and worse still, drench their bodies and souls with a fiery concoction, which they pretend is Jesus—created wine, while they all the while blast His own day, by making their tools drive a hellish trade in it on that day, more than on any other day of the week. They may, for a pretence, make long prayers, and cast their offerings into Jesus' treasury, but they are even more remote from Him than the sots for whose damnation He will hold them partly responsible. And then they turn round and coolly tell us that the drink trade is so interwoven with all others that it is quite useless for any individual to give it up, whose conscience may rebuke him. If this be true, then we are as a nation going down to hell, and our much vaunted civilisation is only a whitened sepulchre fair to view at a distance but full of putrescent rottenness, a few feet beneath the surface. The land stinketh in the nostrils of the Most Holy One as long as souls are poisoned and eternally ruined to fill the pockets of brewers, and enable commercial travellers to drive good bargains. It is a pity that must make angels weep that the sure and certain hope of a glorious resurrection through the finished Atonement of the Incarnate God, is not regarded as a brighter prospect by our business men than the income of all the grogshops, that ever stained this land, rolled into one. Let all believers in the risen life of Jesus of Nazareth pray that He may come quickly to make this His own fair world again. Those Sydney merchants who will interweave this certainty with their own speculative gains will be able to lift up their heads when that Day cometh as a snare upon all nations.

CARCOAR TELEGRAM of Thursday, November 24th, was read with interest by many. The Carcoar people were well reminded by Mr. George Campbell of Cowra, that this election is no ordinary one. His speech is modest and to the point. Mr. Baker seems to have indulged in those reflections upon Sir Henry Parkes which have been so plentiful lately. He turned prophet for the occasion, and predicted that Sir John Robertson's resignation would very soon cause the Government to crumble to pieces. It does not altogether appear as though Mr. Baker would be very sorry at such an event. He evidently takes a similar view to that of Mr. Garrett about Sir John Robertson's resignation. The only difference being that Mr. Baker puts it down to his own account, not to Mr. Garrett's:—"Was it not known that one of the greatest, if not the greatest statesman in the country—Sir John Robertson—sooner than become a party to being his accuser in this most shameful business, had retired from the Government? (Cheers)." So reports the *Sydney Morning Herald*, the italics only being our own. Well, this is very confusing to people who are not acquainted with any of the individuals in question. It reminds us of a story in which a young gentleman, after suffering very much from not being allowed to marry the eldest daughter finishes off by

proposing for the youngest, and elicits from their father the playful rejoinder, "Why, you have been in love with all my family!" If Sir John Robertson has such an affectionate regard for all members who suffer under the hands of the Government—but we forbear. Time will show whether the Cabinet can survive his departure from it, or not. Meanwhile Sir Henry Parkes is again held up as very *indivictible* and Mr. Watson as "carrying out this *indivictible* scheme of the Government" by "writing letters to Carcoar district to influence the electors against Mr. Baker, and against his return." If this be true, the Treasurer's letters seem to have had their weight, for the show of hands was "decidedly in favour of Mr. Campbell." So that unless the ballot-box reverses this dictum, Mr. Baker, after having promised to allow the public to go and mine on Church and School Lands and to do what he could to unlock pre-leases and to prevent sales of country land at auction, and last, but not least, "to go and fight it out with those men in the Assembly," must for a while "bloom unseen."

CHURCH NEWS.

Diocesan Intelligence.

ST. ANDREW'S CATHEDRAL.

DAILY SERVICES FOR THE MONTH.

The week beginning December 4th.....	Canon Günther.
" " " 11th.....	The Dean.
" " " 18th.....	Canon Allwood.
" " " 25th.....	

GENERAL SYNOD.—The following is the Determination, as finally passed, as to the Formation of Provinces, and the regulation of matters connected therewith. In connection with this important subject we would draw the attention of our readers to the review of Mr. A. Gordon's speech to be found in another column.

DETERMINATION 1.

(Made Wednesday, 19th October, 1881.)

GENERAL RULES FOR THE FORMATION OF PROVINCES AND THE REGULATION OF MATTERS CONNECTED THEREWITH.

Bishop of Sydney to be Primate.

1.—Without prejudice, and subject to the position and rights of the present Bishop of Sydney as Metropolitan and Primate, the Bishop of Sydney for the time being shall, in conformity with the past history of the Church in Australia, and for the purposes of these Rules, be held to be Primate of the Dioceses constituting the General Synod, with all the powers and authorities conferred on the Primate by the Constitution of the said General Synod, and by the Determinations thereof, and shall also be *ex-officio* President of the General Synod.

Authority of Primate and Metropolitans.

2.—The Primate shall have such authority over the Metropolitans of Provinces formed under these rules and over the Bishops of Dioceses not included in any such Provinces as the General Synod may within the powers conferred on it by the Constitution from time to time determine. And the Metropolitans of Provinces formed under these rules shall have such authority over the Bishops of such Provinces as the General Synod may within the powers so conferred on it as aforesaid from time to time determine.

Bishop of Sydney, now elected.

3.—When the See of Sydney shall next become vacant the Dioceses within the colony of New South Wales shall be treated as having been formed into a Province under these rules by the style of the Province of New South Wales the Bishop of Sydney being Metropolitan thereof. And on the See of Sydney becoming vacant the Synod of the Diocese shall nominate, in such manner as may to it seem expedient, three duly qualified persons to the Bishops of the said Province; and the said Bishops, or a majority of them, shall nominate two of such persons to the Bishops of Australia and Tasmania. And whichever of such two persons the said Bishops or a majority of them shall elect shall be Primate, and shall also be Metropolitan of the said Province, and Bishop of Sydney. Provided always that it shall be competent for the Synod of the Diocese of Sydney, in place of the above nomination of three qualified persons, to appoint a Committee to act with the Bishops of the Province and with the Bishops of the Dioceses in Australia and Tasmania, or with Committees of such Bishops appointed by them respectively; and such Diocesan Committee and Bishops, or their Committees, shall have power by concurrent majorities to elect a duly qualified person who shall be Primate, and shall also be Metropolitan of the said Province, and Bishop of Sydney.

Provinces, how to be formed.

4.—When the Bishops of the Clergy and Laity of three or more Dioceses shall desire to be formed into a Province, such desire being evidenced by Resolutions duly passed by the Synods of the several Dioceses, they shall submit to the Primate proposals for the formation of the Province, which proposals shall include a provision if the Province is to be constituted with a Colony, for making the Capital City of the Colony the See of the Metropolitan Bishop, and if the Province is not to be constituted with a Colony then for leaving the determination of the See of the Metropolitan Bishop to the Bishops of the proposed Province or the majority of them. And the Primate shall forthwith bring such proposals before the Bishops of Australia and Tasmania and if the proposals are assented to by a majority of such Bishops the formation of the Province shall take place; but if the proposals are not assented to by a majority of such Bishops, the matter shall be referred to the General Synod at its next Meeting, whether ordinary or specially called for the purpose of dealing with the reference.

5.—The formation of a Province shall be certified by means of a Declaration in writing under the hand and seal of the Primate and under the hands and seals of the Bishops of the Province to be formed. And there shall be annexed to such Declaration a Schedule containing the proposals for the formation of the Province as assented to, and the Province shall be taken to be formed from the date of the Declaration, which Declaration shall be executed in duplicate, one part to be kept in the Registry of the Diocese of Sydney, and the other part to be kept in the Registry of the Metropolitan Diocese of the Province.

Metropolitans, how to be elected.

6.—Whenever the See of the Metropolitan of a Province except in the case of Sydney shall become vacant the Synod of the Diocese shall nominate in such manner as may to it seem expedient two duly qualified persons to the Bishops of the Province. And whichever of such two persons the said Bishops or a majority of them shall elect shall be the Metropolitan and Bishop of the Metropolitan Diocese. Provided always that it shall be competent for the said Synod in place of the above nomination of two qualified persons to appoint a Committee to act with the Bishops of the Province or with a Committee appointed by such Bishops, and such Diocesan Committee and the said Bishops or their Committee shall have power by concurrent majorities to elect a duly qualified person who shall be Metropolitan of the said Province.

Changes in Provinces.

7.—No change shall be made in a Province formed under these rules as to its extent or otherwise except with the sanction and under the direction of the General Synod.

Rule III. of Determination I. of General Synod Session 1872 is hereby repealed.

Provincial Synods, how formed.

9.—So soon as conveniently may be after the formation of a Province, the Bishops and Clerical and Lay Representatives of the Church in the several Dioceses of the Province shall meet under the presidency of the Metropolitan thereof, and shall agree upon the Constitution of the Provincial Synod of the said Province. But it shall not be necessary to the action of the Province or of the Metropolitan or Bishop thereof, that any such Constitution should have been first agreed upon.

10.—That such Constitution shall, as nearly as the circumstances of the case will permit, be framed on the plan of the Constitution of the General Synod. Provided always, that the powers of the Provincial Synod shall be limited to matters and things concerning the order and good Government of the Church in the Province; and that no Ordinance or other Determination of the Provincial Synod shall contravene any Determination of the General Synod. And provided also, that due provision shall be made to enable the Provincial Synod to accept the Determinations of the General Synod.

Interpretation Clause.

11.—Wherever the words "Synod of the Diocese" are used in this Determination they shall be read as including the equivalent Body in Dioceses in which no Diocesan Synod exists.

THE SUNDAY SCHOOL INSTITUTE.—Model Lessons, under the auspices of the Institute, have been given at Petersham, and at Holy Trinity, and St. Paul's, Sydney. That at Trinity was given by Mr. Bardsley, Head Master of St. James's school, Sydney, in the presence of sixty Teachers, and several Clergymen, including the Incumbent, Archdeacon King. The Lesson at St. Paul's, for the Rural Deanery of West Sydney, owing to the threatening character of the weather, and from the evening chosen being very inconvenient to most of the teachers, was but indifferently attended. The Lesson was given by the Rev. Evelyn Hodgson. We would venture to impress both upon the Clergy and the Teachers, the advantages to be derived from these Model Lessons, and the advisability therefore of their being utilized to the fullest possible extent. We have been favoured with the following notes of the excellent lesson given by Mr. Bardsley, which we publish as a sample of the instruction in teaching given in what is called "a Model Lesson."

Subject: First words of the Apostles Creed, together with Faith in God the Father. Meaning of Jesus and Christ.

Q. Where do we find Articles of Christ? A. Apostles Creed explain by reference to a Seaman signing Articles.

Q. Name some Articles of Faith? A. Belief in God the Father. 2. Jesus Christ our Lord. Meaning of Creed, Belief, from Credo, I believe.

Q. Why called Apostles Creed? A. Composed near the time they lived and contained the doctrines they taught.

Q. Have we authority for using Creeds? A. Tim. i. 13; and Jude 3, and short statements of doctrine in 1 Cor. xv. 3, 4; Eph. iv. 4, 5, 6; and Heb. vi. 1, 2.

Q. Why place Creed before Lord's Prayer and Commandments? A. I must believe in God before I pray to Him or obey Him—i.e., Faith is necessary both to obedience and prayer. Explain. Rehearse.

Q. Why should you declare your faith? A. To show that you are a Christian and not ashamed of it, and thereby promote God's Glory. St. Matt. x. 32; Rom. x. 1, 9, 10; 1 Peter iii. 15. Explain position while saying Creed.

Q. Why use Apostles Creed particularly? Because it contains substance of all other creeds, and contains doctrines believed in by the whole Christian Church.

Q. What is believing? A. Giving credit to the words of another. As regards the Gospel, receiving it on the authority of God Himself, He having revealed it. St. John iii. 33; 1 John, v. 9, 10.

Q. Why are the words "I believe" important? A. Because they apply to each Article in the Creed.

Q. Why say "I believe," when you say "Our Father"? A. Because it is necessary that each should make a distinct confession, and though I can pray for others, I cannot believe for them. Habbakkuk ii. 4; St. John ix. 35 to 39; xi. 26, 27; Acts viii. 36, 37; Gal. ii. 20.

Q. Why do we begin by professing our faith in God the Father? A. Because there are three persons in the Godhead, therefore the Father is the first in order.

Q. In what sense do you use the word, Father here? A. As showing the relation to our Lord Jesus Christ, who is God's only begotten son, and to all true believers who are His children by adoption and regeneration. St. John i. 14, 18; xx. 17; II. Corin. vi. 18; Gal. iv. 6; St. John i. 12, 13.

Q. What is the meaning of Almighty? A. Able to do all things. Q. Prove God to be Almighty, II. Chron. xiv. 11; xx. 5, 6; 4 Matt. v. 20; Rom. ix. 20; Rev. ix. 6.

Q. What is meant by heaven and earth? A. In the universe all that is round, above and beneath us.

Q. Can you prove that God made all things? Yes; Nehem. iv. 6; Acts xviii. 24, 25, and Heb. i. 3, 10.

Name work of six days creation? A. Gen. i.

Q. What is the meaning of Jesus? A. Saviour; Matt. i. 28; and means that we can be saved alone by Him. Acts iv. 2, 3; i. 4.

Q. How came he to be so called? A. By express command of God. St. Luke i. 31; Matt. i. 21. Had received it at the time of circumcision. St. Luke ii. 21.

Q. What word in the Old Testament corresponds to Jesus in the New Testament? A. Joshua. Acts vii. 45; Heb. iv. 8.

Q. How was Joshua a type or figure of Jesus? A. He led them to the promised land; fought their battles, and conquered their enemies, and divided the land of Canaan; so Jesus is the Captain of our salvation, and leads the true Israel to the Gospel rest and inheritance, overcomes their spiritual enemies and settles Heaven upon them.

Q. What is the meaning of the word Christ? A. Anointed being a Greek word, Prophets, Priests, Kings, were anointed to their offices; so Christ was anointed with the Holy Ghost to the exercise of the same office on behalf of His Church. I. Exod. xl. 13, 14, 15; Levit. viii. 10; I. Sam. xvi. v. 3, 13; I. Kings, xix. 16; II. Luke iv. 18; Acts iv. 26, 27; x. 38.

Q. How does Christ fulfil the three offices? A. As our Prophet he reveals God's will to us. Mark xi. 27; St. John iii. 33; Acts iii. 22; Heb. i. 1, 2. As our Priest He has atoned for us, intercedes for us and blesses us, Heb. vii. 24, 25, 26, 27; ix. 11, 12, 24; Acts iii. 26; and as our king he rules over all things for our benefit. Isaiah ix. 6, 7; I. Cor. xv. 25, 26, 27; Eph. i. 22, 23; Rev. xix. 13, 6.

Q. To what Hebrew word does Christ correspond? A. Messiah, as we learn from St. John iv. 2.

Whilst on the subject of Sunday Schools, we would mention that the recent death of Lord Hatherly has called attention to the pleasing fact that some of the most noted lawyers in England have not disdained the office of Sunday-school teacher. To the list of great men who have devoted their talents in this direction, we may now add the name of the late Sir James Brooke, Rajah of Sarawak, who regularly taught in the Sunday-school of the moorland Devonshire parish, in which he resided for some years previous to his death. In Ireland the names of Sir Joseph Anson and Mr. Justice Lawson claim a place on the same roll of honour.

CHURCH SOCIETY.—At the usual Monthly Meeting, on the 7th of November, the Report of the Auxiliary and Finance Committees, as to the grants recommended to be paid, in aid of Stipends in 1882, was brought up, and received. Notice was given that the adoption of this Report would be moved at the Meeting to be held on the 5th instant.

CLERICAL.—The Rev. W. Bryan Brown, M.A., who is on a visit to this colony in search of health, has undertaken the duties of St. Philip's, Sydney, for a few weeks. Should his strength allow of his doing so, it is probable that he may remain as Canon O'Reilly's locumtenens for a longer period. The Rev. J. W. Debenham, M.A., will take charge of Petersham during Mr. Baber's absence in England. The Rev. John Elkin, Incumbent of Broughton Creek and Kangaroo Valley, has accepted the Incumbency of Lithgow, which will be resigned by Mr. Debenham, from the first of January next. The Rev. Joseph Best will proceed to Broughton Creek. We understand that the Rev. Mr. Holmes, formerly Incumbent of Maryborough, in the Diocese of Brisbane, and the Rev. F. B. Boyce, late of Orange, in the Diocese of Bathurst—both of them now in England—have applied for employment in this Diocese. They are excellent men, who have made good proof of their ministry in their former spheres of labour. Should it therefore please the great Head of the Church that they be allowed to cast in their lot amongst the Sydney Clergy, we feel sure they will be a valuable accession to their ranks.

ORDINATION.—The Bishop of Bathurst will hold an Ordination for the Bishop of Sydney in St. Andrew's Cathedral on St. Thomas's Day, the 21st inst., at 11 a.m.

RESUMPTION OF CHURCH LANDS.—We mentioned that it is probable that the Government will resume the land on which Christ Church Parsonage stands in Pitt street South Sydney, for the purposes of the intended Railway into Sydney. A similar course, we learn will be followed with the Parsonage ground of St. Paul's, Redfern, which are required for workshops in connection with the Sydney Terminus. We fear that the Incumbents of both Parishes will be involved in considerable inconvenience, as it is very doubtful whether suitable residences can be found for them, except at some distance from their respective churches. In the case of St. Paul's, there seems to be no real necessity for the resumption of the land, because there is a large area on the Eveleigh Estate, purchased by the Government as a site for workshops two years since, which remains unoccupied. However, forges and blacksmiths' works are already erected, and others are in course of construction close to the parsonage; and it is doubtless better for the inmates to be dislodged in the manner proposed, than to be suffocated by smoke, or deafened by steam hammers, working night and day.

Parochial Intelligence.

ST. DAVID'S, SURRY HILLS.—One of the wants of this parish has been a suitable residence for the minister. For many years a house was rented in Marlborough street and occupied by the Rev. J. D. Langley, but not being parish property it soon passed into other hands. For some time the question of the Parsonage has been discussed, and on Saturday 12th November we had the pleasure of being present at the ceremony of laying the Foundation Stone. At three o'clock the Very Rev. the Dean of Sydney, Revs. J. Hargrave, R. McKeown, J. Parr, F. C. Williams, the Churchwardens, and some of the Parishioners and friends assembled. The gathering was not as large or enthusiastic as we should have expected from such a congregation and so populous a parish as St. David's. The ceremony commenced by singing Hymn No. 510 in Hymnal Companion, then Prayer by the Very Rev. the Dean; a few words were then addressed to those present on the object of the gathering and on the Parsonage generally by the Rev. J. Hargrave; Mr. Frederick Phillips, one of the Churchwardens presented the Dean with a Trowel and Mallet bearing the following inscription:—"Presented to the Very Rev. W. M. Cowper, Dean of Sydney, on the occasion of laying the Foundation Stone of St. David's Parsonage, Surry Hills, November 12, 1881." and begged his acceptance of the same in memory of the event. The stone was then got into its proper place and in the cavity underneath was placed a sealed bottle bearing the usual particulars with a copy of *S. M. Herald, St. David's Parish Magazine*, &c. &c. The Dean then proceeded to lay the Stone, when the Choir sang Hymn No. 541 "Christ is our Corner Stone." As soon as the Hymn concluded the Dean in a clear and forcible manner dwelt on the advantages of the Parsonage to a Parish, and expressed his hope that the present one in whose interests they were met would be a continual means of union and blessing to St. David's people. At the close of the Dean's address a collection was taken up which, together with what we have in hand, amounted to £160, and the meeting was brought to a close with the Benediction.—The House when erected will be a large two-story brick building of nine rooms and out-houses, and will cost some £1600.

HORNSEBY.—The new Church of St. Paul in this village, which is distant some two and a-half miles from Gordon (formerly called "Lane Cove"), was opened for Divine service on Saturday afternoon, the 26th instant, by the Vicar-General. Prayers were read by the Rev. George Macintosh, minister of the district; the first lesson by Canon Stephen, and the second by the Rev. Stephen Childs. The Dean preached a plain and practical, and very appropriate, sermon on Matthew xviii. 20—"For where two or three are gathered together in My name, there am I in the midst of them." The church, which is a substantial stone edifice, was filled to overflowing. At the conclusion of the service, the large congregation, together with many who could not obtain admission into the church, were entertained at a lunch, given in a bower or arbour erected for the occasion, at which were present the clergy already named, and the Rev. A. Colvin, and Mr. Clarke, of the Lay Readers' Association.

WOLLONGONG.—A meeting of the Rural Decanal Chapter of Illawarra was held in Wollongong on the 22nd November, the Rev. T. C. Ewing, Rural Dean, in the chair. There was a celebration of the Lord's Supper in St. Michael's Church at 11 a.m., and in the evening there was service with a sermon preached by the Rev. H. Walker Taylor, B.A., of Bulli. The clergy present at the Chapter were the Revs. T. C. Ewing, James Stack, and H. W. Taylor.

MITTAGONG AND BOWRAL.—On Saturday 5th November, while perchance some effigies of Guy Fawkes were being ridiculed and burned amidst frost and snow in the old country, we happy folk of the southern hemisphere, in the little town of Bowral, were enjoying the summer amusement and labour combined in a Sale of Work for St. Jude's Parsonage. The debt had stood about £660 for a long time, nearly a year, and all agreed that it ought to be reduced; and further agreement was found in willingness for work. All arrangements had been made, and success seemed appointed us by our Heavenly Father, whose blessing on the effort had frequently been invoked at the evening meetings and the weekly prayer-meetings. But the morning of the day brought much disappointment: the rain was determined to come down, and the whole heavens were filled with watery clouds. However, energetic workers still plodded on: and when the weather cleared beautifully about noon it found the premises well prepared for purchasers, who did not fail to attend. The flower stall of potted plants, bouquets, and button-hole bouquets, cleared over £9. The refreshment stall in the Sale room, and the luncheon "saloon" outside, were well patronized; and when the whole receipts were added up it was found that £100 had been cleared. This is a great encouragement to the workers who are bent upon harder and more systematic work than ever: and there is good hope that the debt of £560 will disappear before the time spoken of when it was incurred, viz., five years. The Parsonage is a very handsome building, one of the prettiest to be found in the diocese, and very fairly commodious, though one desideratum in every parsonage has not been provided, though it was earnestly sought after, i.e. one room large enough for parochial gatherings such as should be held in the parsonage. The dining room is 18 x 12, and a handsome bay window adds to the space and appearance in this and the drawing room; but 20 x 14 would have made a room just suitable for small meetings, sewing "bees," and various others. Still, no parish could be otherwise than proud and thankful to have such a nice parsonage: and we only mention the deficiency to warn others against admitting it into a new parsonage. When we are happy enough to have a schoolroom this deficiency will be less perceptible.

SUNSHINE.—If outdoor labourers would put fern, turpentine, or cabbage leaves inside their hats, or wind some green herbage around them, there would be fewer cases of sunstroke. The heat is not only lessened, but is actually grateful.

Inter-Diocesan News.

BATHURST.

At the recent Session of the Synod the Determinations of the General Synod were accepted by this Diocese. The following Canons were passed,—for the creation of a Diocesan Council: for the formation of new parishes; for determining the periods within which a Synod of the Diocese may be held.

GEORGE'S PLAINS.—ADDRESS AND TESTIMONIAL TO THE REV. F. C. WILLIAMS.—After several years' sojourn at George's Plains, the Rev. F. C. Williams has taken his departure from the district. The rev. gentleman has been most energetic in the discharge of his duties, and has won the esteem and regard not only of his own congregation, but of the members of other denominations. Before leaving, he was made the recipient of an address and testimonial. Mr. Williams is has taken a great interest in Church matters in this district, and has laboured very devotedly in the Sunday School, and has acted as Organist for fifteen years has also received an highly and deservedly complimentary address from the churchwardens, and another of similar character from the children of the Sunday School. Mr. Smith is leaving the colony on a visit to England.

O'CONNELL.—The Rev. John H. Price, late of Willemia, has been appointed to this parish, in succession to Rev. R. J. Read. The following is Mr. Read's reply to the address presented on his departure from O'Connell:—

[REPLY.]

My Christian Friends,—I feel that I can scarcely find words at this moment to express to you my feelings in answer to your kindly-worded address and very substantial token which, with your usual kindness of action and manner, you have given me. Your feelings of respect and esteem for my dear wife and myself you have more than once shown to us during my ministry amongst you. The regular and good attendances at the Church services, at Mrs. Read's Sunday evening devotional meetings, and your ready and liberal response in all cases to my various parish calls upon you, have, without this very substantial gift accompanying the address, gratified and fully recompensed me, and proved your appreciation of my poor feeble efforts in God's work here amongst you. I have only endeavoured to do my duty for God's praise and glory and the increase of His kingdom. I thank God from my heart for His having made me a pastor to a people so warm-hearted, so willing to acknowledge the calls of duty, and so generally observant of the obligations of churchmanship. He alone knows how painful at the last it is to me to be obliged through failing health to relinquish my charge of this parish. Associations of a domestic character have also endeared both myself and Mrs. Read to this parish. Your sympathy shown to us in sickness and in the loss of two of our dear little ones we shall not soon forget. It is due to you that I should publicly say that it is only in obedience to those conscientious convictions of responsibility to God which have, I trust, generally guided my actions as a minister of Christ, and not for any worldly advantage whatever, that I am now severing the tie that has been linking us together in this life. It is a comfort to know that for those of us who are living a life of real dependence on Christ Jesus, God over all, it cannot be for long. Your special and very kind mention of my dear wife I greatly appreciate. I would here take this opportunity on her behalf of again thanking the ladies of her Sunday evening devotional meetings, and the children of her various classes, for the kindly-worded address and the handsome tea and coffee services presented to her by them a few days ago. She has ever made my work her work, and I can only say that all has been a labour of love; the pleasure connected therewith we share with each other. I would also here thank the same ladies for the handsome present, in the form of a jewel casket, given to my sister-in-law, Miss Stratford. She is very much rejoiced to receive at their hands this expression of their good-will, and acknowledgment of her assistance rendered in the Sunday-school. I must thank you again very cordially for your very substantial tokens, and for the kind Christian feeling displayed on this and other occasions. Truly sorry we are that we are to be severed from a people so kind and warm-hearted! and let me assure you that we shall long remember the people of O'Connell. I am pleased to see attached to the address the names of the various office-bearers with some of whom I have been so long associated. Once more I thank them very sincerely for their kind assistance in Church matters; also the superintendent and the teachers of the Sunday-school, the choir-master and the members of the choir, for their continued and regular assistance in their respective offices of Church work. In conclusion I would pray that God's richest blessings may descend and enrich you a thousand fold with every personal and domestic happiness, but especially with "all joy and peace in believing." This will ever be the hearty prayer of Your faithful and affectionate friend and servant for Christ's sake,

R. J. READ.

To the Churchwardens, Trustees, Members of the Parochial Council, and of the congregation of St. Thomas' O'Connell.
September 27th, 1881.

GOULBURN.

A public meeting was held on the 31st October in aid of the Cathedral Fund, which was presided over by the Bishop of the Diocese, and was attended by the Bishop of Melbourne, the Dean of Melbourne and several of the clergy of the city and neighbourhood. In the course of his speech the chairman said "It is a cause of immense gratification and thankfulness to me that contributions of varied amounts have during the past eight years been flowing in from all quarters—from Goulburn and the neighbourhood, from Sydney and from Melbourne, from the diocese, and from Great Britain; and that in all cases the benefactions have been cheerfully and promptly given in aid of the beautiful cathedral, which already carries its strongest

recommendation upon its own forefront. It may be encouraging to our friends to learn that the walls may probably be completed by the end of the year, and that beautiful designs for the roof have already been prepared by the architect. But we shall require a considerable sum (about £1942) to complete the payment for the walls so that we may commence the roof without debt. In the course of an eloquent address, the Bishop of Melbourne thus explained the uses of a cathedral. "The cathedral then is the mother-church of the diocese, the church in which the chair of the bishop is placed, in which he preaches and ordains, and gathers on great and solemn occasions his clergy and laity. He believed if they loved their bishop they would endeavour to provide for him a place worthy of him. He did think the people of Goulburn loved their bishop; and although he was speaking in his presence he would take leave to say they had found him a man of great goodness, learning, and experience in the ways of God—that they had found him wise in administration, abundant in labours, faithful beyond his peers in preaching the everlasting gospel of Jesus Christ. If these were but the words of truthfulness he was sure they loved him; and if they loved him they ought to hasten the completion of that handsome cathedral—that he may have the joy of pointing to it in its completeness, and that after-generations may say it was his voice that pronounced the first solemn benediction. Besides these personal considerations, he thought they ought to build a cathedral here for purposes of utility. There were societies for the building of churches, for the promotion of home missions, for the improvement of education, and the like, and he was sure these societies would never prosper unless they provided for their central solemn services a place where all the members could come together. The parish church is the natural centre of parish work; but for matters of wider import many persons would object to making the parish church a sort of diocesan centre. From one cause or another, they would find that until they got a natural home for their general church societies these would show the want of it by the want of success—they would be loose appendages hanging around the church rather than component parts of it; and therefore, to gather these societies together into one centre, and make the members of them sensible that they belong to one body, they ought to find them a home in what he might call the larger church of the diocese, for that is the meaning of cathedral. When there is an elevated building for this purpose, men can feel that the church is one organic whole, that it has head and hands and feet, each member having its several office; and further, he thought they would testify to a larger unity; for a minister like that they were going to build points with signal finger to the past and to the future—to the great future which is before the Church among the ninety millions of English-speaking people and the races they are providentially called upon to guide. Again, he had been told he was a diocesan. Let him tell them what as a diocesan their bishop could do when his cathedral was finished. He could organize special services therein for special occasions, gathering to himself the best musical ability and the best preaching ability which God has granted to the Church of Australia, and show wonderful sources of power in that wonderful liturgy which few of them suspected to be in it. Their bishop would very probably make of his cathedral church a school for preachers. He could do it, and he (the speaker) knew he would. He knew the effect produced upon the manner and matter of the speakers by having to preach in a cathedral. In a large space you must speak slowly and distinctly; and a person will have to talk sense when he talks slowly—bright and varied sense. It is very easy to talk common-places and platitudes when you can run them trippingly off the tongue; but to give forth such things with the stately slowness of cathedral preaching convicts you before yourself of folly, and becomes intolerable. He appealed to them then not only on the ground that honesty is the best policy, but that a liberal expenditure is the best policy. Their ministers would be so much better in the manner and matter of their preaching through the influence of the cathedral that the people would be paid for their expenditure ten times over."

GRAFTON AND ARMIDALE.

OPENING OF A CHURCH AT MOOR CREEK, NEAR TAMWORTH.—On Wednesday afternoon last (Prince of Wales' Birthday), at 3.30, the new School-Church, which has just been erected near Moor Creek, was opened for divine worship by the Rev. W. J. K. Piddington, assisted by Mr. Auld, catechist. Many visitors from Tamworth were present. St. Paul's (Tamworth) choir attended, and discoursed excellent music, both vocal and instrumental. After the service the Rev. Mr. Piddington announced that it was his desire to detain the congregation for a few minutes, to give them an idea of the receipts and expenditure up to the present time in connection with the Church, and also a few other matters in reference to it. He stated that the land (one acre) on which the Church was erected had been very kindly presented by Mr. Walter Bailey. The handsome books for the reading desk were presented by Mr. John T. Bailey; and the man then read a list of subscriptions hitherto received, amounting to £74 3s. 6d., also a list of promised subscriptions amounting to £12 12s. He was happy to state that he had obtained a grant of £10 from the Parochial Council, making a total of £105 5s. 6d. The contract sum was £142, and the seating and a few extras brought the amount up to £162 1s., leaving a balance deficiency of £56 3s. 6d. owing. A collection was then made, and, with promised donations, amounted to £21 0s. 4d. The building although it is now opened for worship, is not yet quite finished, owing to the difficulty in procuring suitable timber, and to the dilatoriness of the person employed on the windows, which are being made in Tamworth; the style is Gothic, and the plans were presented by Mr. W. S. Dowell. The dimensions of the building, so far as erected, are 30x20, the walls 12ft. high, and gables 9ft., making the total height about 21ft. It is built of pine, and when completed

will be painted with two coats of paint of appropriate colour inside, and three outside. The roof is covered with corrugated iron, and lined with T. and G. pine boards inside. The main entrance to the building is from a porch at the north-east corner. It is intended, so soon as the funds can be raised for the purpose, to erect the chancel, which will carry the length of the building about 12 or 15 feet back. When finished it will be a good, substantial, pretty little church. We may add that pine seats with backs are provided, to accommodate about 80 persons.—*Tamworth News.*

TASMANIA.

GIRLS' FRIENDLY SOCIETY.—On Friday, October 21st, the Associates of the Girls' Friendly Society met at Government House, when a statement of accounts was read, and certain regulations agreed upon. This little Society, formed on the plan of a society that is doing good work in England and Australia, was started three months ago, and there are now 35 associates and 166 members. The associates at present are all resident in or near Hobart, and it is very desirable that some ladies in the country districts should join the Society, so that when a member goes to service or leaves Hobart she may find in the district to which she goes an associate who will be a kind and judicious friend. The object of the Society is to give a helping hand to young working women who are endeavouring to lead respectable and useful lives, and by kind words, advice, and sympathy, to encourage them in their efforts,—to help them to find respectable situations, and to remain in them, to encourage simple habits of devotion, to collect them occasionally in classes for instruction and mutual support, to show them the value of habits of thrift, and to co-operate with parents and clergy in preserving them from evil associations, and helping them to choose the straight path. A Registry Office in connection with the Society has been opened at St. David's Schoolroom, where ladies requiring servants and young women seeking employment may apply on Wednesday at 8 o'clock. Arrangements have also been made to provide a respectable lodging for any member of the Girls' Friendly Society who, leaving her situation on good and sufficient grounds, may find a home for a few days. A bed-room has been secured, and furniture is promised. An address was presented by the Associates of the Society to Lady Lefroy, the wife of the Governor, on her approaching departure for England, expressive of their gratitude to her ladyship for the kind and active interest she had evinced in the welfare of the Society ever since its formation.

ADELAIDE.

We read that Lady Jervois is taking a great interest in two societies—one the Young Women's Institute, by which a coffee-house and boarding establishment is to be provided for them at a small weekly charge, and a thoroughly good matron has been engaged. The other is the G. F. S. (Girls' Friendly Society), which is very much the same as the Young Men's Society. At their annual service in the Cathedral about 400 young women are expected to be present.

THE BISHOP has given the following opinion on "The Marriage Law of the Church of England:—"The law of the Church of England, as laid down in the Table of Kindred and Affinity at the end of the Prayer-book, forbids a man to marry his brother's wife—a woman to marry her sister's husband. See Leviticus, xviii., 16. Moses forbids marriage between those who are 'near of kin.' It is held by the best expositors in all ages of the Church that our Lord's declaration concerning man and wife, 'they two shall be one flesh,' makes a sister-in-law or brother-in-law the same in regard to marriage as a sister or brother in blood, and consequently renders such marriages incestuous. Spiritually, then, ecclesiastically, and socially, they are to be deprecated and avoided. The colonial law, though relaxing as to deceased wife's sister, does not appear to legalize the marriage of a widow with her deceased husband's brother, as far as my information extends."

A MEETING of the Synod was held on the 8th of November, for receiving the formal resignation of the Bishop, which was tendered by his Lordship in person, in a very affecting farewell address, from which the following is an extract:—"To bid farewell to scenes where the most important duties of my life have been performed; to part with old familiar friends, who have been co-workers with me in the building up of this diocese and its institutions; to bid good-bye to those ecclesiastical affairs in which I have been privileged to take a leading part, would, except done in submission to the will of God, have excited the liveliest feelings of pain and regret. But a grateful acknowledgment of the very many years of health and strength accorded to me, during which I have seen these institutions grow and mature and bring forth fruit, temper, I am happy to say, the sorrow of parting. Nevertheless, memory will fondly labor back to the foundation of the Collegiate School, with its chapel, laboratory, and gymnasium; to the building of Bishop's Court; the erection and consecration of the Cathedral; to the founding of the Synod and the church office, with the Diocesan Library, and the various voluntary funds for the benefit of the diocese there administered, viz., the Leigh-street estate, the widow and orphan, clergy annuity, Allen pastoral aid, Melanesian mission, parochial churches endowment, the dean and chapter and see endowments, and last of all to the Hostel and Theological College of St. Barnabas. And when it glances from these institutions to the many churches built, missions commenced, and agencies set on foot with the help of 212 unpaid lay readers, under the superintendence of fifty clergy, supported wholly or in part by voluntary contributions, thankfulness predominates over temporary regret, and the hope prevails that through the grace of God there may be built up a 'spiritual temple' in this diocese, and 'lively stones' gathered in from the world to the glory of God and of the Lamb, more especially when we remember that on my arrival in 1847 the number of clergy was only five. And this, dear brethren, brings me to the last and most solemn theme of this my parting address to you

and to the Church, namely, how great a responsibility rests upon you in your choice of a successor in the See. I know well that in these stirring times the great gifts of intellectual power, fervid eloquence, and varied knowledge attract and rivet the public mind. And well it is that the ministry of the Gospel should wield such weapons in defence of the faith, and that so armed should make war upon the powers of darkness in this world of sin. But let us not forget that the sling and stone of the believing shepherd boy were used to prostrate the giant infidel. Experience confirms the saying of the prophet (Zech. iv. 6)—“Not by might, nor by power, but by my spirit, saith the Lord of Hosts,” is the world overcome. God is not always in the strong wind, or earthquake, or the fire, but in “the still small voice speaking audibly to the inmost heart. Marvellous beyond thought are the words, “And I, if I be lifted up from the earth, will draw all men unto me.” Yet such is the power of the Cross, and the pastor who in love for souls follows the Lamb—

‘Still travelling in second birth

Of souls that will not be redeemed,’ shall see the blessed fruit of that travail and ‘be satisfied.’ Never in the history of our reformed church was there more abundant outpouring of evangelical faithfulness, of knowledge and excellency of speech upon our ministry. If then in the spirit of prayer and of responsibility before God, you seek out a chief pastor, one nourished up in the faith and teaching of the Gospel as handed down to us, on the warranty of Holy Scripture from the apostolic age, a man of love as well as of power, of broad sympathies, and ready to face the questions which in this age of enquiry will surely arise, touching the very inner life of the church, doubtless one will be found worthy of your confidence and love. Only pray earnestly that such an one may be given you, for He who promised, ‘I will never leave thee nor forsake thee,’ will certainly fulfil His word, and send you a faithful and wise ‘servant to rule prudently His household and give them their meat in due season.’ And now, in conclusion, I commend you to the grace of God, which is able to build you up, making you wise unto salvation, and to the setting in order the things that are wanting for the gathering-in and edification of your brethren dispersed throughout the colony. And now, dear brethren, farewell, may God bless you all.”

The Bishop's resignation will be forwarded to the Archbishop of Canterbury, and until His Grace's acceptance of it shall be notified, no steps can be taken by the Synod to elect his successor. In the meantime Dean Russell will administer the affairs of the Diocese as Vicar-General.

MELBOURNE.

THE CATHEDRAL.—Since the meeting at Bishops Court, at which such an encouraging commencement was made of the effort to meet the generous offer of “A.B.C.,” the committee then appointed have been successful in obtaining a considerable number of additional promises. These, with contributions that have come in without solicitation, have raised the amount promised to very nearly £250,000; but this, being inclusive of promises to pay in series of years, extending over two to ten years, does not satisfy the conditions of A.B.C., which is that cash donations of the required amount shall be sent in *on or before the last day of 1881*. Upwards of £9000 have still to be procured to satisfy that condition; and though it is a large sum to raise in less than two months, we are encouraged by the success that has attended the efforts already made to hope that we shall not at the last be dishonoured by failure.—*Messenger*.

NOTICES OF BOOKS.

“THE LORD THAT HEALETH THEE.” By W. E. Boardman. Author of “Higher Christian Life,” &c., pp. 144. London: Morgan and Scott, 1881. 2s. 6d.

“SEVENTY FAITH CURES,” or Answers to Prayer in the Healing of the Sick. By Charles Cullis, M.D., &c., pp. 76. London: *Christian Herald* Office, 1881.

“DOROTHEA TRÜDEL,” or the Prayer of Faith, pp. 185. Twelfth Thousand. London: Morgan and Scott, 1877. 1s. 6d.

Here are three books on the subject of healing by faith. They all assert that the direction given in James V. 14, 15, is a present regulation for the Church of God. The last comes to us indirectly from Germany; the second from Boston in America; and the first from England. They tell us of occurrences in each of these three countries. They say that the marvels which they relate have been brought about by simple obedience to the commands of God. They give names, dates, and places for the various narrations. They court investigation, and they declare that the only reason why such experiences are not more frequent in the present day is, that Christians do not rely upon the promises which God has made to them in His word. It is a

remarkable fact that such testimonies should be multiplying at a time when disbelief in the supernatural is increasing, and when the efficacy of prayer is widely and loudly denied.

The last of the little works at the head of this notice has been before the world for many years, and its statements so far as we know have never been challenged. Dorothea Trüdel was born in Switzerland in the year 1813. Her mother's example, in the first instance, led her to exercise faith for the healing of disease. After her mother's death, when she inherited a house in Männedorf, sick people flocked to her in such numbers that her home overflowed with them, and she found it necessary to rent a second dwelling which was speedily filled. This was followed by a medical storm which burst upon her head. She was prosecuted for healing without a license. The magistrates fined her sixty francs, and ordered her to dismiss all the sufferers by a certain specified date. She paid the fine with money sent by God, and with great sorrow sent all the sick people away. But the houses filled again as rapidly as they were emptied, and a third building was purchased and occupied. This led to a second prosecution, when the former fine was doubled, and she was ordered to discontinue altogether her work of faith and labour of love. She appealed to the county court against this judgment, but the decision of the magistrates was upheld. She then carried the case to the highest court at Zurich. Her cause there was undertaken without charge by an able advocate, and the trial lasted eight months. In its course hundreds of persons testified to the fact that in their own cases the prayer of faith had saved the sick. Many also of the best people of Switzerland gave explicit testimony to the high Christian character of the work and teaching at Männedorf. The opposing counsel admitted the facts, and was reduced to the one plea that some restraint ought to be put upon the gathering of so many sick people in one place. As this plea was not deemed sufficient, Dorothea was fully acquitted, and the prosecutors had to pay the costs. From that time to the present the work has gone steadily onwards. Dorothea Trüdel has been removed by death, but her place as director has been taken by Samuel Zeller, brother-in-law of the late Bishop Gobat, of Jerusalem. Zeller experienced first in his own person the fulfilment of the promise in St. James, and then at the call of the foundress of the work, took it from her failing hands. Few Christian travellers visit Switzerland without inspecting the institution at Männedorf, and many are the testimonies that faith has been increased by the visit.

The second tractate is written by Dr. Cullis, who is a physician in good repute at Boston in America. This edition, an English reprint, is prefaced by a sketch of the life of the writer. This sketch contains in brief a narrative of enterprising faith in behalf of sick people and general Christian work, which is not exceeded in interest by the remarkable faith-work of world-wide fame which is associated with the name of George Müller of Bristol. The tract before us is one out of two which have been issued in America by Dr. Cullis. In it the author confines himself to a plain narration of simple facts which have occurred under his own immediate personal observation. The Doctor appears to us to occupy a somewhat extraordinary position. He gets his living from his practice as an ordinary medical man. If a sick person visit him, his common enquiry is—“Do you want medicine—or do you want prayer?” If the answer is “medicine,” he examines the case, gives a prescription, and

takes a fee. But if the reply is “prayer,” he anoints with oil, offers prayer, and takes no fee. The cases of healing in answer to prayer are most remarkable; but our limits will not permit us to indulge the luxury of quotation. Dr. Cullis avers that they are but specimens of a large number to whom the Lord has made good this promise of restoration through faith; and he asks: “Why should it be thought incredible with you that the Lord should bestow in His Church in this day the same spirit of faith with power with which the first communities of Christians were endowed?”

The first work on our list undertakes to do more than the others. They profess to give a record of facts as they have occurred. This goes into the whole subject of healing by faith. It treats of the scriptural foundation, the present indications in various parts of the world, and clenches all with personal testimonies to the fact of healing through believing payer. The work has been carefully examined by a Dr. Robert McKilliam, a physician and surgeon, who is a firm believer in the teaching, and strongly urged the publication of the book. He affirms that “the cases given are striking in the extreme, and, from a medical point of view, many of them are not to be accounted for in any ordinary way.” He further states: “In many cases I have known friends and patients raised up in answer to prayer when I knew that all means had failed.” The author of the book begins with a personal confession. He acknowledges that for many years he looked upon such cases as properly belonging to the category of miracles; and for this reason threw away the light which he possessed. He goes on to tell us how he was convinced of his mistake, and how he was driven to a careful examination of the Scriptures. When he was satisfied himself he was still unwilling to bear his testimony in the face of an unbelieving Church, although many circumstances were conspiring to urge him to do so. In the second part we have what the author conceives to be the scriptural foundation for his belief. He shows how in the old Testament healing through faith was “a statute and an ordinance for Israel.” He illustrates it in the New Testament by the daily work of Jesus, by the three commissions to the twelve, to the seventy, and to the Church. He goes on to enquire whether there is anything against the permanence of healing power, and gives reasons for the opposite opinion. In doing so, he points to the fact that twice in the Epistles to the Corinthians a distinction is made between miracles and the gift of healing. After this we are led to consider the reasons for sickness amongst the people of God, and for the removal of disease when its purpose has been accomplished. This is found in a chapter entitled the Alternatives presented. Then follows the consideration of questions arising from the parable of the Good Samaritan—Luke, the beloved physician, Paul's counsel to Timothy, the leaving Trophimus unhealed, and Paul's thorn in the flesh. In the third part we are shown in various ways that faith in the living God is the great want of our time, and then narrowing down this want to the subject in hand, he gives cases as indications of its gradual revival in Switzerland, Germany, Sweden, Great Britain, various mission fields, and in America. The fourth and last part of the work is occupied with personal testimonies from various individuals, some of them like Lord Radstock occupying prominent positions in the religious world. The whole subject is full of interest, and seems likely to command increasing attention as we approach the close of “these last days.”

We have received a pamphlet, entitled “The Authority of Jesus Christ for Infant Baptism,” by Palmer Law, Pastor of Ocean-street Congregational Church.

CORRESPONDENCE.

(We do not hold ourselves responsible for our correspondents' opinions.)

TO THE EDITOR OF THE CHURCH OF ENGLAND RECORD.

SIR.—Allow me to state for the information of the Rev. Joseph Best, and of any others who share the very natural anxiety he expresses in your last issue, that the boys of the several choirs who were present at the choir supper given here last month were refreshed with Ginger Beer, Raspberry Vinegar and Lemon Syrup; and that in these exhilarating drinks they drank the health of the Queen and other distinguished personages with such remarkable enthusiasm that the fact might well be cited as one more instance of the excellence of Temperance beverages.

I am, Sir,

Faithfully yours,

STEPHEN H. CHILDE.

Also a member of the C. E. T. S.

St. Thomas, North Shore,

November 23rd, 1881.

KANGAROO VALLEY.

TO THE EDITOR OF THE CHURCH OF ENGLAND RECORD.

SIR.—There is an error in the news from the above District in the *Record* of November. It is said in the report of your Correspondents that the local promise given by Kangaroo Valley towards stipend of a resident Clergyman amounted to only £50. This is untrue. The promise given by the Valley at the meeting referred to by Correspondent was *One hundred and fifty Pounds (£150.)*

Yours, &c.,

J. ELKIN.

Broughton, November 20th, 1881.

WARANGESDA ABORIGINAL MISSION.

TO THE EDITOR OF THE CHURCH OF ENGLAND RECORD.

SIR.—Would you kindly allow me to draw the attention of your readers to one of the great requirements of this mission at the present time.

We are greatly inconvenienced for the want of a suitable building in which to hold our religious services and Sunday School. The only place we have to meet in is a small dining-room 20 x 11. And into this small space we are compelled to crowd between 70 and 80 souls every day.

Consequently our services instead of being seasons of refreshing are seasons of discomfort both to body and mind. The time is come when we are compelled to arise and build a Mission Church. To this end our good friend, Mrs. Thomas, has initiated a movement in Goulburn, and so far sufficient money has been raised to enable us to proceed with all the wood-work, with the exception of flooring; and as the work is now proceeding I am anxious that there should be no delay in completing the building.

To roof the Church with iron and make it respectable and comfortable within, we need about £50 more. Would the many friends who deeply sympathise with us in this our important undertaking kindly aid us in building a house of prayer for the poor blacks.

The thought has occurred to me that if every subscriber to the *Record* and *Churchman* would only contribute one shilling each, we should in that way secure more than enough to finish our Mission Church. The Church, when completed, will comfortably accommodate 170 persons.

Our work is rapidly growing. Blacks are coming from great distances to settle with us, and others are anxious to do so. We have now between 70 and 80 members of the mission.

Contributions to Church Building Fund may be sent to Mrs. Thomas, Bishopthorpe, Goulburn, or direct to myself, Warangesda Mission, Darlington Point. Yours truly,

JOHN B. GRIBBLE,

Missionary.

Nov. 23rd, 1881.

TO THE EDITOR OF THE CHURCH OF ENGLAND RECORD.

SIR.—With your permission, I would reply to the invitation of “*Lumen Accipie et Importa*,” in your last issue. And in the first place I would point out, that his statement in his last paragraph “that the Church of England is thoroughly Scriptural in Her Doctrines and usages,” is language much too loose to employ. It would be more exact to assert, that She is thoroughly “Scriptural” in Her “Doctrines”; i.e. in what She teaches as being necessary to Salvation; but that in Her “usages,” She claims the power (vid. Art. of Bel. 20) “to decree rites and ceremonies,” so far as they are “not contrary to God's Word”; and to change these (Art. 34) so that (1 Cor. xiv. 26) “all things be done unto edifying”; i.e. so that the Church of Christ may be built up with greater strength.

I submit answers to the enquiries as follows:—

(1.) It may be proved from various passages, that a Ministry was to be set apart for the performance of what are called “Clerical duties.” Our Lord, after continuing all night in prayer to God,—evidently preparing for the solemn event of the morrow,—called unto Him His disciples, and (Luke vi. 13) “of them He chose twelve, whom also He named *Apostles*.” On another occasion (Luke x. 1)

"The Lord appointed other seventy also, and sent them." On the first vacancy among the Apostles caused by the death of Judas Iscariot, a solemn form of electing and setting apart his successor was gone through (Acts i. 14 to 26). The order of Deacons too was instituted, and the first seven men appointed, after a solemn form of nomination and ordination (Acts vi. 1 to 6). Then when St. Paul travelled and preached the Gospel, we hear of "Presbyters" sometimes called "Overseers," being appointed, and left in charge of the different Churches he had established (Acts xiv. 23; xvi. 4; xx. 17 and 28. Titus v. 5; Hebrews xiii. 7 and 17). On the other hand there is no instance recorded in the New Testament, of any one performing what are called "clerical duties," unless he had been duly "appointed," "sent," or "set apart"; or, as we should say, "ordained." See also Heb. v. 4. where St. Paul speaking of a Priesthood, expressly declares, "no man taketh this honour upon himself, but he that is called of God." Therefore, the Church of England is thoroughly "Scriptural" in setting apart a Ministry for the execution of clerical duties.

(2.) The duties of Deacons were "to serve tables" (Acts vi. 1 to 6); i.e., to assist the Apostles in attending to the more secular work of the Church. We know also that Philip the Deacon preached (Acts vii. 5 and 35 and 40), and baptised c. 12 and 38). All of which duties,—assisting Presbyters, preaching, and baptising, Deacons in the Church of England, are called upon to perform (vid. fifth question by the Bishop, in the Service for the ordering of Deacons.)

(3.) Clear proofs from Scripture having been given above for the authority for the Ordination of Deacons, and also for that of the Ordination of Presbyters, or, as we call them "Priests,"—the duties being also distinct;—it follows, that when a duly ordained Deacon seeks the Higher Order of the Priesthood (which he is not obliged to do), a new Ordination to the Higher duties must ensue. There is no instance recorded in the New Testament of a Deacon being raised to the Priesthood; but neither is it stated he should not be so raised. And therefore it is a "usage" established by the Church which is "not contrary to the Word of God."

(4.) It is not correct to assert that a "Priest alone has the right to administer the Sacraments." As a matter of fact, a Deacon can, and does, by himself, administer one Sacrament, Baptism; and a Deacon can, and does frequently, assist in the administration of the other Sacrament, by delivering the cup. Nor is there anything in the Rubric which would prevent him *delivering* the Bread; but the Rubric directs that the Priest alone shall *consecrate*. Nothing is mentioned in Scripture as to who, Presbyter or Deacon, administered the Lord's Supper after its first institution. But the Church of England from time immemorial, in her undoubted right, has ordained the present "usage."

Trusting I have faithfully "imparted" "light," as I have "received" it.

I am, Sir, &c.,
B. D. U.

TO THE EDITOR OF THE CHURCH OF ENGLAND RECORD.

SIR,—I have read the article that appeared in a late issue of the *Herald*, and also some correspondence upon the movement now on foot by the undergraduates to make what appears to me a desirable change in the curriculum of our University. It has been urged that the meeting of undergraduates was only attended by 35, out of the 90 at present attending lectures. Against this may be stated the difficulty of compelling attendance at such meetings, together with the fact that many of the present second and third years, thinking that the change would not be made early enough to benefit them, had not sufficient interest in the movement to appear a second or third time at meetings as often adjourned. Further, many of the undergraduates are of such nature as to be wholly indifferent as to the result of the petition to the Senate. The meeting was duly notified on each occasion. Little or no arguments were advanced in opposition to the speakers for the movement, so that it is fairly reasonable to suppose that since 27 voted for and 9 against the petition, the feeling of all who thought at all on the matter was in favour of the proposed change. The change is one which I believe will inevitably take place.

At present a student with a taste for some particular subject, with perhaps a need of thoroughly mastering that subject as an aid to his future occupation, or a student with, what is a common occurrence, a downright inability to master some one subject, is to be hampered by learning other subjects that will in his case be only a matter of cram and will be forgotten as soon, or even sooner, than learned. I have known cases in which a student has been prevented from acquiring distinction or even sound knowledge in one subject by the dread of failing in some other. In many such cases the second subject has been crammed up. I can call to mind at least 2 cases in which the whole of one night sufficed to pass a student in Natural Science, while another read up enough Mineralogy, &c. for a third class pass, in *two* days. Of what use is such knowledge? I have known cases in which a good classic has carefully read up Chemistry and slaved at Mathematics in order to try for a general scholarship at matriculation, and has done so to the detriment of his classical knowledge. Take a case in which a classic manages to pass matriculation in Mathematics. We propose to discharge him of his handicap of Mathematics at the end of his first year (provided he obtain a sufficiently high class in that subject and also in the subject he purposes to continue to guarantee a certain amount of general culture). By that time he will be able to discard mathematics, but will have learned enough to go into the world without displaying ignorance of the commoner branches of mathematics. The same may be said of a man mathematically inclined. He may give his attention to the subject of his choice, and still go into the world with some degree of scholarship, some culture; he will not be *totally* illiterate. The drawback to the success of the petition seems to be the impossibility of granting an Arts Degree for natural science alone. This I do not think the Senate will or ought to allow. It has been said that students of average brains and application can read three subjects and even get honours

in more than one. This, I contend, they should not be allowed to do. The subjects as at present may be read up by candidates for honours; indeed, we had an example of the holder of a scholarship in the three branches now taught at the University. But we all anticipate a speedy enlargement of the different schools. Who will then get honours in, say, mathematics (at present a hard subject), and also shine in classics, under which we hope to include Philology, History, &c., or in Natural Science, in which there have been *no* first classes at the B. A. Exam. for the last 3 years, and the lectures on which, even at present, occupy, for pass 9 hours, for honours 13 hours, per week, while the subject of classics is limited to 5 and 7 hours.

It seems also to have been overlooked that we do not wish to delar a man from passing in the whole three subjects, or from taking honours in them if he can do so. To pass in one subject will not be a matter of compulsion. At present the subjects are not too difficult to allow a man to read for honours in three, but what class will he get in more than perhaps one, and what will be the extent of his knowledge in that one subject. He may get up the mere translation of his books, and even do a fair amount of prose composition, with perhaps a smattering of Greek and Latin Versification. He may attend the Mathematical lectures, but will be able to do little more than read through his notes at home. He will also be more or less confined to his notes in Natural Science, he will have little time to read up authorities on the different subjects. At present little or no use is made of text books, and most students trust to the quickness of their pens and the care in the transcription of their notes (which I was informed the other day takes generally an hour and a half) for something to read up a few weeks before the Examination. What time will a candidate for honours in Classics have to devote to those branches of that school upon which there are at present no lectures, but of which he may desire to gain some knowledge. What time has a Student in Geology and Mineralogy for collecting specimens, or for observing the characteristics of his own country? He will be confined to a smattering of two or three subjects, for at present it is considered desirable to learn as much (i.e., as many subjects) as possible.

I trust the change will commend itself to the consideration of all who think at all deeply on the matter. I remain, &c.,

"COOPER" SCHOLAR.

Sudden Death of Chinese Catechist.

We regret to have to announce the sudden death of Mr. Paul Ah Fat, the Chinese catechist at New Bendigo, St. Arnaud. On Sunday afternoon, the 16th of October, Mr. Paul Ah Fat conducted his usual mid-day service in the Church of England, Chinese Camp, New Bendigo, St. Arnaud, apparently in his usual health, and without any difficulty, but just as he was closing the service, and whilst repeating the Lord's Prayer, he suddenly stopped, sat down, and complained of being very ill. He asked one of his countrymen to get him some medicine, but speedily became cramped and convulsed, showing unmistakable signs of apoplexy. He seemed in great pain, and was at once carried to his house, adjoining the church, amidst the sympathies and regrets of his countrymen, who did all they could to relieve him, but without avail. Subsequently Dr. Pegus was summoned, who at once attended, and seeing the gravity of the danger, directed his removal to the hospital, where he could have better attention than in the camp. Immediately on the doctor's return to St. Arnaud arrangements were made for the removal of the patient to the hospital, but from some unfortunate yet unavoidable delay, it was late at night before the hospital was reached. Everything was then done that could be done for him, but without avail, as he continued to sink, and expired shortly after four o'clock on the morning of the 17th. From the first, however, the case would appear to have been hopeless, as very shortly after the commencement of the attack he lost consciousness and power of speech, and never regained them. His death has occasioned much genuine sorrow and sympathy among his countrymen, to whom he had endeared himself by his kindly manner and zealous attention to their wants, a fact readily testified to by all classes. He was, as it were, the right hand of the camp, and his counsel and aid were often asked, and always cheerfully given, whilst his simple and unostentatious but cheerfully shown benevolence to his poorer countrymen was often experienced, and is deserving of all praise. Paul Ah Fat was born at Sin Ning, in China, in April, 1833, and was now consequently a little over forty-eight years of age. He landed in Sydney in 1859 (twenty-two years since) where he resided five years, removing thence to Beechworth, where he resided three-and-a-half years, coming from thence to New Bendigo, St. Arnaud, where he has since resided. In the year 1869, some ten years after his arrival in Australia, Ah Fat was thrown in the way of James Le Wah, the first Chinese catechist at New Bendigo, who gave him a copy of the Chinese New Testament and asked him to read it. At first it was distasteful, but eventually he read it, and, after a long probation, he was baptised in Christ Church, St. Arnaud, in August, 1870, and, after some months, began to read the Scriptures to his countrymen, until at length he was regularly engaged by the Church of England Mission Board of Melbourne as catechist to his countrymen in and around St. Arnaud, which office he has since held and fulfilled with much diligence for the past eleven years, working quietly, but steadily, for the benefit of his countrymen, and with much success; overcoming opposition and hatred, until at length he became the trusted counsellor and adviser of the whole camp. At the wish of a large number of his countrymen, his remains will be taken to the Chinese Church, New Bendigo, when the funeral will start for the St. Arnaud cemetery on Wednesday, at three o'clock in the afternoon. —*St. Arnaud Mercury.*

The following account of the funeral is furnished by the Rev. J. B. Stair, incumbent of St. Arnaud:—

"As arranged, Paul's remains were taken to the little church at New Bendigo, which he had been so largely instrumental in building, and in which he had ministered so long. About half-past two o'clock on the Wednesday, groups of strangely mixed mourners were seen wending their way towards the Mission Church, which was soon filled with Chinese and Europeans—all most devout in their behaviour, and manifesting much feeling during the service; and, as the whole assembly knelt while I offered up a short prayer at the close of the first portion of our burial service, they formed an affecting and striking picture. Henry An Gook, the Catechist at Mount Blackwood, a former pupil and near friend of Paul's, had been summoned by desire of his countrymen, and arrived a short time before the service began. At my request he read the opening sentences of our beautiful burial service, and the lesson from 1 Cor. xv., in Chinese; after which I read the whole service up to the end of the lesson in English. We then started for the cemetery, five miles distant, followed by several vehicles of various kinds, crowded with Chinese, many of whom manifested tokens of genuine sorrow, but all seeming to feel that they had lost a friend, and testifying in the most impressive manner to the esteem in which Paul had come to be held, and the sorrow felt at his death. Arrived at the cemetery, I concluded the service in English, the body being lowered into the grave by his countrymen, who thus showed that they could overcome their reluctance to handle the dead. Some sixty Chinese were present; also several Europeans, who had come at no little loss of time and cost to themselves to show respect to their friend and teacher.

"It will be difficult to supply Paul's place, as he had lived down much early opposition, and, by his wise and prudent conduct, gained such influence amongst the whole of the camp, that he seemed to have become their leader and guide; so much so, that a remark made to me by a European was most applicable—'Why, sir, Paul lived amongst them as a ruler.'

"In common with his countrymen, he had many faults; but he did a good work amongst the people, and will be long remembered by them.

"During his eleven years of work he was privileged to see the little bark hut, that at first did duty as a church and catechist's residence, exchanged for a comfortable weatherboard church and detached teacher's residence; and was the means of instructing and assisting at the baptism of twenty-five of his countrymen, several of whom have been and now are usefully employed as instructors to the Chinese either in Victoria or elsewhere, more than one having returned to China and found work there."

Notes of Travel by Canon Moreton.

VISIT TO ST. ANDREW'S AND TO EDINBURGH.

My last communication was closed at Dundee, the population of which is about 140,000. Here I correct the error into which I fell, when I stated in my last communication the population was between 20,000 and 30,000. During my stay at Dundee I visited

ST. ANDREW'S.

This ancient Cathedral and University city is on the east coast of Scotland, thirty miles north-east of Edinburgh and eleven from Dundee. A line of rail, partly along the south bank of the Tay, through lovely country, runs from Edinburgh, via Dundee, to St. Andrew's. Tradition gives a very early date to the city and its ecclesiastical establishment. St. Regulus, with some of the bones of St. Andrew, is said to have been shipwrecked on the coast at the close of the fourth century, and became the first missionary. The history of the city and cathedral cannot be traced to a period earlier than about the eleventh century. After walking through the streets the impression left on the mind is a confused mixture of ruin, poverty, quiet life, and University study. Castle-street consists of an unkept road, bounded by two rows of dismal-looking dwellings. On either side of the street were fishermen, their wives and daughters, "mending their nets." Their appearance was in unison with their surroundings. Could it be that from such the Saviour of the world chose His Apostles? The only answer to be given is "God seeth not as man seeth." The remains of the castle stand upon a rock overlooking the German Ocean, on the north side of the city. This fortress was founded about the year 1200, by Roger, one of the bishops, and repaired at the end of the fourteenth century by Bishop Trail. It was the birth-place of James III., and afterwards the scene of the martyrdom of Wishart, a Scotch reformer. The window is still pointed out where Cardinal Beaton sat to witness the sufferings of the martyr, and, by a marvellous retribution, he was assassinated by Norman Lesley, and his remains were flung out of the same window into the ditch near where the stake had been placed. The castle was at that time almost demolished, and its picturesque ruins have since then served as a study for the antiquarian and a land-mark to mariners. The cathedral is also a ruin. I sat down amidst its roofless broken walls with a feeling of sadness. This once glorious temple had been abused by the idolatries of Rome. But why should it have been destroyed? The heated zeal of the moment must have overcome the calm judgment and piety of the Scotch Reformers, or a nation so possessed of wisdom, would have reformed the use of, and not destroyed their cathedrals and churches. Speaking of the destruction of the cathedral, Black, in his guide to Scotland, says, "nearly the whole of the fabric was pulled down by an infuriated mob, excited by a sermon preached by John Knox against idolatry, in the parish church of St. Andrew's."

A guide conducted me over the University. There was the hall in which Dr. Chalmers held his pupils spell-bound by the power of his eloquence. There was the old oak pulpit in which John Knox had many times preached. In front stood the hour-glass, as though used only yesterday; by the side, fastened to the pulpit, was the iron frame to hold the baptismal basin; there were two projecting boards,

one probably for the Bible and the other for the Prayer-book of Edward VI., which last was used at that time in Scotland as in England. It seemed so hard to take home the fact that more than 300 years have passed since the Joshua of the Reformation had thundered forth his invectives against Rome from this pulpit. But so do men pass away, and so do their memorials remain.

EDINBURGH.

We bid adieu to our kind friends at Dundee, not without pain, and took the train, through Perth, for Edinburgh. This beautiful city inspires the stranger, on entering it, with a feeling of awe, wonder, and admiration. There is Arthur's seat towering upwards in solemn grandeur, with Salisbury Crags at the base, and almost washed by the waters of the Firth of Forth. Close by is the Palace of Holyrood and the ruins of its Abbey. Again, the eye falls on Calton-hill, crowned with the national monument, in Grecian architecture, and Scotland's tribute to the memory of Nelson. The eye still wanders over that city—its ancient past—the scene of many a great, many a dark act now embalmed in the history of the nation; the modern part of the city, the home of commerce, of fashion, of wealth, of architectural beauty. On the summit of a rocky height, of the old part, stands the Castle of Edinburgh—so full of history. The railway occupies the intervening valley. There can scarcely be a greater contrast than that which exists between these two parts of the Scottish capital. The old has its history, its lofty houses of from seven to eleven stories; its crowded poor population. The modern part is almost without history, and its appearance shows that it is the abode of the well-to-do and the wealthy.

DARLING'S TEMPERANCE REGENT HOTEL.

We entered Edinburgh as strangers. The first necessity therefore was, to secure hotel accommodation. We called to make inquiries at three before we could suit ourselves. That named above we resolved to make our home during our short stay here. Of this hotel I feel a passing remark may be made. We had scarcely taken up our quarters when we experienced somewhat of a home feeling. The charges are moderate; the bed-room is scrupulously clean; the coffee-room is a comfortable drawing-room, well supplied with guide books, time tables, newspapers, and interesting and religious volumes. In one part of the room a card informs Mr. Darling's visitors that there is family prayer conducted in that room every night at 9.45, and all are invited to attend. A few minutes before the time a waiter came and arranged the chairs—placing a Testament and Hymn-book in each, and a large Bible on a small table at the end of the room. At the time for prayers Mr. Darling and his daughter entered the room; the former taking his place at the Bible and the latter at the American organ. A hymn was sung, a chapter read, and prayer offered. Mr. Darling invites one and another of his visitors to help. On two evenings I received and accepted of his invitation. If this page should fall beneath the eye of any intending to visit Edinburgh, and seeking for hotel accommodation, I strongly invite them, from my experience, to try Darling's Temperance Hotel. [The Regent Hotel, Waterloo-place, Princes-street.]

SUNDAY IN EDINBURGH.

In the morning we attended Divine Service in St. Mary's Cathedral. "This magnificent structure is the result of a bequest by two ladies (Misses Walker, of Coates) to the Scottish Episcopal Church and clergy. The architect was the late Sir Gilbert Scott, who adopted the cruciform plan and early pointed style. At the intersection of the choir and transept rises the central tower and spire to the height of 295 feet, including the cross on the summit, the two towers above the beautiful west entrance from Palmerston-place, and the chapter-house, are still unfinished. Exclusive of these, the cost has already reached £110,000." The congregation was large, filling the whole of the noble building. The sermon of the Dean, from the words, "But he was a leper," from the first lesson, was simple, practical, and delivered with much power. If this be a sample of the sermons preached here there is no cause to wonder that the congregation was so large. The Scottish Episcopal Church is on the increase both in numbers and in power; and judging from a correspondence which is now taking place in the *Scotchman*, the United Presbyterians and the Free Church are on the decrease. In the evening we attended the service in the old Tolbooth Church. Viewed from without, the building is large and imposing in appearance; inside, one is greatly disappointed, as the space is cut up into offices, &c., &c., leaving only about a fourth of the edifice for public worship. I afterwards learnt that it may rather be regarded as the Assembly Hall of the Established Church of Scotland. This explains the hall-like appearance of the part used for Sunday services. The congregation well-filled all the seats. At the close of the ordinary service the Sacrament of Baptism was administered. The parents of the child sat on the platform, of which the pulpit formed part. The minister turned to the father, who stood up before the entire congregation, spoke to him upon the solemn nature of baptism, asked whether he himself was a follower of Christ, and whether he was determined, in God's strength, so to train up his child. To which he answered in the affirmative. The whole service was of an impressive nature.

GLAS ANTIQUARIAN MUSEUM.

This is situated in Prince's-street. Upon the top is a large statue of her Majesty the Queen. The Museum contains an interesting collection—such as stone implements of the Kelts and Picts, sepulchral remains; bronze implements, personal ornaments, coins, ancient instruments of torture, used in the "good old times." John Knox's pulpit, taken from the Cathedral of St. Giles; Jenny Geddes's stool, which she hurled at the head of the Dean of St. Giles, on his attempt to introduce the Prayer Book. This interesting memorial is low, cross-legged, with leather top. Rare M.S.s. too are to be seen there, in the handwriting or bearing the signature of kings, princes, and other great men. Good Abp. Leighton's is among them.

THE CASTLE.

This ancient royal residence and State prison is built on a precipitous rock, 383 feet above the level of the sea. Many a dark page of

Scottish history is associated with it. As we passed through the massive gates at the entrance, well guarded by soldiers, we found others, like ourselves, wishing to go over such parts as are open to the public. Thanks to the outrages of the Fenians, these are limited. The guide pointed out to us the places of ancient interest—"You see that old window: it was in that room that 'Argyle' slept his last sleep"—another small room, the guide remarks, is called Queen Mary's room; it was here that James VI. of Scotland, and I. of England was born." A fine portrait in oil of the unhappy Queen hangs in a large outer room. The guide called our attention to an inscription on the wall of the 'Queen's room,' surrounded by the Scottish arms, as follows—"M. R. (Mary Regina), J. R. (James Rex), 19th Jan 1566." As the birth of James took place shortly after the murder of Rizzio, or Riccio, it is probable that the Queen chose this small ill-ventilated room as her temporary abode for the protection it afforded her. At least, such was the suggestion made to us. I must pass over the other matters of interest in this ancient fort, such as the Scottish Regalia, Queen Margaret's Chapel, "Mons Meg," an old cannon, &c., &c.

JOHN KNOX'S HOUSE.

This is in the Canongate. The following description I copy from "Ward's Guide Book to Edinburgh":—"It was the Town Mansion of the last of the Abbots of Dumfermline. Perhaps that fact made it more acceptable as a residence to the great Reformer, who was not above taking a grim pleasure in the appropriation of papistical belongings. He took up his abode there in 1559, and occupied the house, with some intervals, until his death in 1572. * * * The interior consists of three rooms, which were thoroughly repaired in 1849, the original oak panellings, which had decayed or had been injured, being replaced by wood taken from other old houses of the same period. * * * On the exterior is an inscription in antique characters—"Lufe God above all, and your neighbour as ye self." * * * The lower part of the house is now used as a little shop for the sale of tobacco, and the window is marked by a liberal supply of play-bills." I can bear testimony to the truthfulness of this painful fact. It does seem strange that Scotland should allow the home of her greatest Reformer to be so desecrated, for I can regard it in none other light.

HOLYROOD PALACE.

We walked over the historic part of this painfully interesting seat of Scottish royalty. I have now left me only space for a few lines. There is the bed-room of Mary Queen of Scots, with the bed in it upon which she was accustomed to lie, and the furniture is still around the room. Adjoining this is a small room or closet approached by a narrow winding stair-case. On that dark night in history of Rizzio's murder, Lord Darnley led the conspirators up these stairs—the Queen and her few friends at supper were thrown in confusion. Rizzio saw his danger, rushed behind Mary, when he received the dagger-thrust of Ruthven. More dead than alive he was dragged through the Queen's bed-room, receiving stabs on the way, and his remains were left for the night on an outer landing (bearing fifty-six wounds). Since that night more than three centuries have added their records to the annals of time, and still the ancient floor-boards bear the stain of Rizzio's blood!

I felt deeply impressed as I reflected that while centuries have passed since the actors of this piece of dark tragedy have been called from earth that still they live, and must and will live as ages roll on, and that unless they sought and found pardon here, the event of that night will add to their eternal misery!

G. H. M.

Newcastle, October 4, 1881.

—* TEMPERANCE. —*

A new Temperance Society of the Episcopal Church of the United States of America has just been started. It already numbers thirty-four bishops as Vice-Presidents, and is planned with few modifications on the basis of the Church of England Temperance Society. Robert Graham, Esq., Secretary of the C.E.T.S. for the diocese of Manchester has accepted the position of Organizing Secretary to the new society. The *C. E. T. Chronicle* says:—"Perhaps no single man has put his personal imprint upon the work of the C.E.T.S. in the North of England to a like extent with Mr. Graham. He joined the society in 1874 in the year after its reorganisation on the double basis, and his conspicuous ability both in speaking and organising contributed largely to make it the power in the land for good which it is at present. Under his vigorous management we may predict a grand career of usefulness for the American Society."

The publicans and their friends have scored a success. Soon after its starting the Sydney Coffee Palace Co. procured at great expense two coffee stalls for night trade. The beverages sold were of the very best description. All night long they were well patronised. The early market people about Belmore Markets and elsewhere hailed them with delight. The enormous takings shewed at once the opening there was for them and the real boon they were to the working people. But by the Police Act it seems that anything to which a constable's attention is drawn as an obstruction by any one person must be removed. Under this regulation the stall keepers were badgered and worried and driven off the streets. The Colonial Secretary was appealed to in vain. He as well as the Inspector-General of Police highly approved of the street selling of those wholesome non-intoxicants, but could not over-ride the law. The directors of the Coffee Palace have kept up the contest for months, but their stalls were driven out of the places where they were needed into gateways and bye-places until they could not pay the expenses. So they have been withdrawn, and the many hundreds who used them gladly must go without refreshment or patronise the publican to their own injury in morals and purse. In England the Coffee Stall movement is a

grand success. So it is in Melbourne, so it was in Sydney until the friends of grog, and the keepers of drinking shops defeated it. No wonder exasperated public opinion demands reform of the Licensing Laws in the direction of restricting the mischievous trade known by a title which reads like grim irony, that of "Licensed Victuallers."

MEETINGS OF THE CHURCH OF ENGLAND TEMPERANCE SOCIETY.

ST. ANDREW'S.—This branch had a good meeting on Monday 14th ult. The Very Rev. the Dean presided. Short addresses with singing and recitations filled up the evening. This branch is flourishing.

ST. PAUL'S, REDFERN.—Both the Adult and the Juvenile sections are working well. The former held its meeting on Tuesday 8th ult. Besides the usual business an hour's address was given by the Rev. J. Barnier on the necessity of reform of the Licensing Laws. On Friday 18th the Juvenile branch met. Under the fostering care of Dr. Hansard and the Secretary it is increasing in numbers and usefulness.

COBBITT.—The quarterly meeting was held on Wednesday 2nd ult. The schoolroom was well filled. The Rev. A. W. Pain filled the chair. After some good singing and reciting and a few remarks from the chairman, the Rev. Mr. Allnutt, of Mulgoa, addressed the meeting. He was glad to see the Church of England people coming forward in the cause of temperance, and hoped they would be instrumental, with the help of God, in winning many from intoxicating drink. In every class and grade of society drink had left its terrible course behind. How are the Christians to successfully oppose the great temptation, drink? Can it be done by legislative measures? The Society had glorious principles for inducing drunkards to abandon their intemperate habits and become Christians. They do not go to a person that imbibes too freely and tell him that he must do this and that before he can become a respectable man and a Christian. Acting under the command of their Saviour, "Loving one another," they must give a helping hand to their fallen brethren, welcome them, and invite them to become temperate, industrious, and God-fearing. The speaker dwelt on wines at some length and explained their adulterations. Personally he did not object to people partaking of pure and wholesome wine. Day by day, the drunkards were sinking into the mire, and their connections were suffering a life misery. Those drunkards were in a state of slavery, and it needed strong hands and kind advice to reclaim them. There were many men suffering from intemperance who would feel very thankful for loving help. There are many drunkards who were led to extreme drinking by commencing with a little drink, following the example of others. St. Paul says, "It is not good for man to eat flesh, or drink wine or anything, whereby thy brother stumbleth." He exhorted his hearers to set a good example for others to follow, by being temperate, industrious, and upright. By thus setting a good example, they may probably lead many drunkards to the Saviour. He hoped the children present would grow up to see the necessity of temperance. Their Society was well established, and he hoped it would go on prospering, and accomplish much good. The speaker again expressed his pleasure at being present, and said that visit would not probably be his last. (Applause.) The Chairman said the Rev. Mr. Allnutt had exactly explained the principles of their Society. He was a believer in the maxim, "Prevention is better than cure." At a recent meeting of the Church of England Synod he had the pleasure of meeting with the Bishop of Melbourne. He asked that distinguished personage his opinion of the Church of England Temperance Society, and he replied, "It is the best thing out." This answer had given him great encouragement to labor on in the temperance cause. The singing of the National Anthem, and the benediction brought a pleasant evening's entertainment to an end. The members afterwards met, when ten more were added to their number.

COAL-CLIFF.—On Monday evening a number of people met at the School of Arts, Coal Cliff, to form a branch in connection with the Bulli Church of England Temperance Society. The President of the Society (Rev. H. W. Taylor, M.A.) and two members of the Committee from Bulli were present. The meeting was opened with singing and prayer. The chairman then explained the objects of the meeting, and spoke at some length on the subject of temperance. He asked those present to bear in mind that the promotion of temperate habits and the reform of the licensing system was not a work simply for total abstinence societies, but was one in which every man, woman, and child, as lovers of God and lovers of country, were intimately concerned. On the motion of Messrs. Fielder and Armstrong, it was unanimously resolved that a branch of the Society be formed at Coal-Cliff. The meeting was then adjourned to a date to be fixed upon by the chairman.

BULLI.—The second monthly meeting of the Bulli Parochial Branch was held on Thursday evening, the 3rd ult. There was a large attendance of members and visitors. After the meeting had been opened, the President gave a short account of the Branch's progress since last meeting and made reference to the general welfare of the temperance cause. He then proceeded to exhort members of the "non-abstaining" section to remember that they were pledged to promote the objects of the Society by example and effort. The foolish custom of "shouting" or treating was at some length alluded to. This custom of drinking when not thirsty was unnatural and degrading. The words of Shakespeare fully expressed his feelings on this score: "O that men should put an enemy into their mouths to steal away their brains; and that they should, with joy, revel, pleasure, and applause, transform themselves into beasts." At the conclusion of the address some singing and recitations by members, adult and juvenile, followed. The Rev. John Done then addressed the meeting. In a very interesting speech he gave an account of his

long experience in Northern Queensland of the frightful results of intemperance, and pointed out how the greater part of the evil arose through the drinking customs of the day. The talented, the noble, and the loved were all struck down by the fell stroke of the national curse. He bade the members beware lest they thought little of the work they as Christians had to do, and urged them to put forth increased efforts in the future for the benefit of themselves and their fellow men, as well as for the glory of God. After music by members of the choir, the meeting closed with the Benediction.—On Tuesday afternoon last a juvenile association in connection with the above Society was formed at the Bulli Mountain. It might be here mentioned that the entrance fee is 6d.

MACDONALD TOWN.—The usual fortnightly meeting was held in Holy Trinity schoolroom, on Monday evening, November 21. There was a crowded attendance. The Rev. J. Dark occupied the chair, and opened the meeting, after which a number of recitations were given by the juveniles, and several of the melodies from the Society's book were sung. The great feature of the evening, however, was a visit from the St. James' drum and fife band. Notwithstanding the wet weather, and the dirty roads, about twenty of the members put in an appearance, and regaled the audience with some choice selections. One or two instrumental solos and songs were also given. At the conclusion a vote of thanks to the band was passed with acclamation, and acknowledged.

GRENFELL.—The Rev. J. Read is carrying on vigorously the work so well begun by his predecessors, and the meetings of this branch are well conducted and the singing, reciting, music, &c., attract good audiences. Names are generally added either to the adult or juvenile branch at the close.

CAMPBELLTOWN.—A good meeting was held in the Temperance Hall on Thursday, 17th ult. The chair was occupied by Rev. T. V. Alkin. After singing and prayer and reading of selections from Scripture parts of Luke xv. and Romans xiv., the Secretary read the Balance-sheet and report of the Society as follows:—Reading Room—Cr. By cash receipts to November 17th, £5 1s. 5d. Dr. To expenditure to November 17th, 1881, £4 13s. 4½d.; Balance 8½; £5 15s. Balance in hands of Secretary 8½d. Church of England Temperance Society—Cr. By cash receipts to November 17th, £2 7s. Dr. To amount subscribed to the Reading Room, £2 7s. Your Committee have to report that the Campbelltown Branch of the C. E. T. S. was opened in April, 1881. That in the total-abstaining section there are thirty-five members, and that in the non-abstaining section there is one member. That twenty-one meetings have been held with an average attendance of fifteen members. That a reading-room has been established, which, however, is not so well patronised as it deserves. Your committee express an earnest hope that the parishioners will unite in giving their utmost influence to the Society in its endeavours to promote the cause of temperance, and further, that efforts will be made to secure premises in some central situation for the purposes of the Society. Aledresses followed from the chairman, Rev. A. W. Pain, the secretary Mr. Matthews, and Mr. J. S. Shearston the Seamen's Missionary. Messrs. H. Dillon, W. Fowler, E. H. Fieldhouse, C. A. Mansfield, G. Larkin and J. Payton were elected Vice-Presidents and Mr. Matthews, Secretary and Treasurer. A collection was made, a hymn sung, benediction pronounced, and then there was transaction of business and enrolment of members.

Bishop Hale's Speech at the laying of the Foundation Stone of the new Protestant Hall in Ann-street, Brisbane, on Saturday, November 12th, as reported by the *Queensland Evangelical Standard*:—

He said he held it a great honour to be allowed to perform this ceremony, and expressed his thanks for the honour conferred upon him, and for the extremely handsome present of which he had just been the recipient. Not only did he regard it as an honour to take part in these proceedings, but he was pleased to do so because he believed the building to be erected would contribute to the well-being of the community who would use it. He was told it was to be used for meetings, lectures, and no doubt for a library and reading-room, as well as for a variety of other purposes which would tend to improve the moral and social condition of the people and raise them intellectually and religiously. They sometimes found that their intentions, however good, were not carried out; but he hoped and believed that in this instance those who had made such strenuous efforts to bring this enterprise to its present stage would persevere and not relax their endeavours, but, with the help of God, continue them, and see that the building after it was erected should be used for those good and valuable purposes for which it was intended. He thought this would be a fitting opportunity to say a few words about the name of the building. There were some people who looked with disfavour upon the word "Protestant," as expressing something they were not, instead of something that they were. But if they looked into the dictionaries they would there find a great number of words which, although prescribed in their original meaning, had by long and official usage acquired a far more extended but no less definite signification. That was precisely the case with the word "Protestant." This word had now been used for over 300 years in great historical works and official and national documents, and by this long usage it had come to have a definite and decided meaning, and that meaning it had now. If anyone questioned that it had such a definite meaning, he would call their attention to an extract from the coronation oath, which surely would be acknowledged as a document of authority. The Archbishop or Bishop about to administer the oath asked, "Will you to the utmost of your power maintain the laws of God, the true profession of the Gospel, and the Protestant Reformed religion?" Who could say, after that, that the word "Protestant" simply meant that they were not something else? It meant that they were something else;

they knew what it meant, and they intended to stand by it. (Applause.) Then again, it was said that some people called themselves by one name, and others by something else. In trying to do good to their fellow-men, they had to take people as they found them, and they found them naturally divided into parties. It was quite as true in a good sense as in a bad sense that "birds of a feather flock together"—(laughter)—and they did not expect that all would have one prescribed mode of thought. No such thing would happen in this world. There would be different views and opinions, and people would go one way or the other as they found their minds assimilated. But it did not follow because they were divided in thought that they should have hot and angry feelings towards those who differed from them. They might be on perfectly good terms with those who were not of their own party; and that was what he hoped all those interested in this building would bear in mind—that, though they were a party and should stand by their views, and lead others to the same way of thinking if they believed those views to be right, they should always entertain kind and charitable feelings towards those who differed from them. He hoped from this building would never go forth any hot words of contention, but that those who used it would cherish kindly views towards all. With these words he pronounced the ceremony finished.

Three cheers for the Queen were then heartily given on the call of Mr. D. P. Milne, and in response to repeated calls Mr. A. Rutledge, M.L.A., made a few remarks, in which he thoroughly endorsed all that had been said by the Bishop, and expressed his conviction that his lordship's remarks would find an echo in the breasts not only of all Protestants present, but of people throughout the length and breadth of the colony. It had been said that there was no visible unity between Protestants, but he trusted that the erection of this building would show that there was such a unity.

NOTINGS FROM THE BUSH.

[We are not responsible for our contributor's opinions.]

I was very pleased to see that the Rev. Thomas Kemmis lately gave a lecture for the Young Men's Christian Association against the anti-Christian doctrines which are now being so busily circulated in Sydney. It is good to see different schools of Christian thought uniting against their common foe; and this union will, I hope, be brought about by the ill wind of sceptical thought. Let us all hold our own doctrines as firmly as we please, whether they be High, Low, or Broad, for to our own Master we stand or fall, but let us all unite against the enemies of that Master. I confess that at the time when the Y.M.C.A. altered its constitution I was so disgusted at the Medo-Persian law with which the Association bound itself, in what seemed to me a very absurd way, that I have not sympathised with its efforts as I ought to have done. My very hatred of intolerance has led me, perhaps, into intolerance. *Peccavi!* Henceforth let me fight shoulder by shoulder with all Christ's followers—Y.M.C.A. or E.C.U.—so far as they fight against His enemies.

WOULD it not be a good thing if some of our wealthy colonists were to set apart a sum of money to found a lectureship on Christian evidences? See how numerous such lectureships now are in the old countries. The Bampton, Boyle, and Hibbert lectureships are being imitated largely both in Scotland and England, and these lectures are being raised against the attacks of scepticism. Such lectures can be purchased in Sydney in book form, but they are not largely circulated among the classes who stand most in need of them. If lectures of such a character were delivered in our midst they would have more effect. We can see this by the result of the Y.M.C.A. lectures; though they are isolated in subject and delivered at rare intervals and by different persons, they undoubtedly do much good, and if these defects were avoided, I am of opinion that still larger and better results could be obtained. Sydney is now flooded with infidel lecturers, and they ought to be publicly answered. Certainly the parochial clergy can meet their attacks in the pulpit, but parish work does not allow very much time for deep study, and sermons ought not, in my opinion, to be too polemical. It would be more impressive, more attractive, and probably more convincing if series of lectures were periodically delivered to repel assaults on some particular portion of the Christian rampart, or to make a sortie on one of the numerous weak points in the enemy's camp.

AND if anyone thinks that books are more likely to convince than lectures are, I would point not only to the example of our foes, but to notable instances of the power of oratory during the past month. We may learn from the success of Mr. Garrett's defence of a local case, both in the Assembly and at Moss Vale, how powerful is the influence which eloquence and earnestness still have on an audience. True, they have not a lasting effect. A Moss Vale elector, who is charmed and enthusiastic while under the spell of persuasive rhetoric, may be altered considerably in his opinion by a calm, judicial, but severe article in the next day's newspaper. Yet, powerful as the Press is to diffuse the solid arguments and temperate reasoning which convince the careful reader, there is room for the means which the Church has from the earliest ages used to break down the walls of prejudice—or, to change the figure, to make the sceptic for one half-hour take down the shutters and let the light fall into the darkened room.

HERE is another suggestion in our present danger—yes, danger! There is no danger of our rock of safety being overthrown by the dynamite of Sunday theatre lectures, but there is danger of our allowing many to leap from that rock and be lost. Could not a Christian Evidence Society be formed in Sydney? It could follow the

lines of the Victoria Institute or form a course of action of its own. It would have plenty of work to do, and by its means efforts which are now scattered and occasional might be made combined and persistent; or the Synod might appoint a committee for the same purpose, after the style of the Presbyterian "Committee of Faith and Morals." Whether such plans would work well or not, the fact remains that there is at present no system in our opposition to what we believe are doctrines which ruin men's souls.

AND so they do! The letter of one of your correspondents last month gives a practical instance of what common sense would assert to be the logical outcome of doctrines which are all negative. Man cannot live a holy life on negations alone. And yet, as far as I can see, the religion preached by anti-Christian lecturers is either Spiritualism or Negativism. The former I have some respect for: low as the creed is which believes in the revelation of rapping tables and rattling tambourines, it is still a belief in something; but what can you say of the latter? It is like Sancho Panza's physician in *Bartolomea*—"Take away that doctrine." "You must not enjoy that promise," "That precept is injurious,"—yet it is hard for the soul that hungers and thirsts after righteousness to be fed on nothing, while what seems—and is—so pleasant and satisfying is wholly forbidden. If I am not a false prophet, the earnest men who hear the gospel of the Everlasting No will soon begin to demand some food for their souls; and unless their teachers can compound from the food that they have tabooed something which will satisfy that yearning, there will be a quick reaction towards the creed which we have tried and not found wanting—the creed which gives a holiness that so-called Free thought will never give,—which gives a peace that Negativism can never supply,—which gives a hope that contrasts strongly with the gloomy dreariness of the future to one to whom Christ is not a Saviour nor God a Father.

COLIN CLOUT.

CLIPPINGS FROM NORTHFIELD.

Mr. Moody did not know a better investment than to pay for a Bible-woman. A lady he visited was full or the good work done by the one she supported. When in Chicago, he used to keep three or four. If ministers had these angels of light visiting around their churches they would gather in the people whom now they failed to touch.

Mr. George Williams, an actor, converted at the Victoria Hall meetings, Liverpool, 1876, gave a thrilling account of his conversion, his giving up his profession and a good income to go and measure coal in the coal-pit at sixteen shillings a week. He obtained permission to preach to the men in their dinner-hour, and was, on leaving, presented with a Bible by his grateful hearers. He was soon impelled to go forth and preach the Gospel in country places, villages and towns. The Lord led him, and provided for him, though at first he was sorely tried. Referring to his past life, he said one great obstacle to actors receiving the Gospel is their seeing ministers and professing Christians at the theatre. If he could have continued his profession and been a Christian, he would never have given it up. Mr. Williams has now been appointed to the management of the evangelistic work connected with the orphan institution founded by Mr. Quarrier in Glasgow.

There was a lot of men before the flood, of whom the only record is that they lived for hundreds of years, begat sons and daughters, and died. Except Enoch, who walked with God for 365 years, we are not told that any one of them did anything for God or man. No wonder the wickedness of man was great in the earth, and that God had to sweep them all away, except Noah and his family! Let us every one do what we can. If you have a voice, sing. You ask what are you to do in a little town like this. In every village there are aching hearts, and if you have a heart to work, there will never be any want of work to do.

God does not pardon us to leave us useless. But we may have to pass through tribulation to get the blessing. His greatest struggle was some years after his conversion; it lasted three months, but when he had given up his will to God,—oh! the peace that followed. It is hard to flesh and blood, but the reward is great. *If Moses had not forsaken Egypt, we should never have heard of him.* People must have thought him the greatest fool of his generation; but no one now knows who was the next King of Egypt, while Moses has been one of the greatest names among men for these four thousand years!

With the above notes of Northfield compare the following:—"Every grace must be in exercise if we would enjoy the communion of the perfect God. Every wheel of the chariot must be in motion to gain the race. My chief work upon earth is to obtain sanctification, and to die for Him. How sweet to walk with Jesus—to love Him, and to die for Him. Sweet peace is only to be found in being nothing before God."—Rev. Henry Martin.

Melbourne Conference, August, 1881.—Rev. H. B. Macartney says:—"The Conference has left behind it an indelible impression that God is infinitely more than we thought Him to be; that we in Him may be more than we ever dreamed; that Jesus contains within Himself all possible blessings, and offers them freely to us, and that to hearts fully consecrated to Him and to His service. He is wont to reveal Himself in a manner as real. As it is supernatural, many believers are pressing nearer to the throne, that they may in spirit behold the very person of the Lord, and are seeking to be more thorough in their official capacity as witnesses for it, and winners of souls."

One of Canon Batterby's remarks at the close of one of the meetings, August, 1881, at Keswick (Cumberland) made a deep impression. It was to the younger persons present—that if he had only had the privilege of being taught when young the truth of *sanctification giving victory over sin and power* for service, what might have been the

possibilities of his life! Canon B.'s eyes here opened to the truth of Christ being to us our sanctification, in 1874. He remarked that he would be willing to give all that he had to have learnt it earlier in life. It seemed like lost time to him."

THE CHURCH CONGRESS.

Another Church Congress, and at Newcastle too, with all its busy toilers underground, and its stirring, commercial life. Well might the Bishop of Durham say that in no other diocese has the work of the Church been beset with greater difficulties. "No other diocese can boast four considerable tidal rivers, with their accompaniments of shipbuilding, commerce, manufacture, fisheries, and the like—to say nothing of a coast line stretching out for a hundred miles. No other diocese contains so large an underground population as is found in Durham and the Tyne-side. No other diocese, or hardly any other, can show such extensive parishes with scattered rural populations (a farm here and a cottage there) as exist in considerable parts of Northumberland, where, notwithstanding recent divisions and subdivisions, you will still come across parishes from fifteen to twenty miles long."

If we were to enter upon a review of the various places in which the Church has held these annual congresses, until at last it has met in Newcastle to celebrate its majority—for the present Congress is the twenty-first which has been held—it would not be fanciful to say that it has grown, in this direction, from infancy to youth, and from youth to a very promising manhood. At Cambridge, where the first Congress, or conference, as it was called then, was held, there was but a small attendance, and so little interest was excited by the fact of a few clergymen meeting together to confer upon spiritual affairs that the London press did not think it worth while to send representatives to write so much as a paragraph about it. A very different state of things exists now in editorial regions, as readers of the daily papers during this week have had ample opportunities of seeing. Every London journal has its representative, and the same may be said of the chief provincial papers throughout the country.

At Cambridge, at Oxford, and even at Manchester, where in 1863 the third meeting was held, it might have seemed hopeless to anticipate such an annual assembly of clergy and laity as that which is seen this week in Newcastle-on-Tyne. Dean Hook was the preacher on that occasion, and the Bishop of Manchester afterwards presided in Free Trade Hall. There was a very modest little list of "subjects" in those early days: "Church Extension," "Church Architecture" (Mr. Beresford Hope's topic), "The Training of Ministers," "The Church of Ireland," "Free Churches," "Clergy Discipline," and "Church Music" were the chief, indeed the only, topics discussed. Seven years later, what was deemed a bold experiment by some, was tried, for the Congress determined upon leaving university towns and cathedral cities for industrious and toiling Wolverhampton, and many will remember how heartily the Congress was welcomed, and the enthusiasm excited by the visit, especially amongst working men. The meeting in Dublin too was a decided success, and clearly showed that the Congress idea had taken deeper root in the clerical mind, and notably also in that of the laity.

The gatherings in Liverpool and in Leeds were also successful in point of numbers attending, and in the subjects discussed. Members attending have their pleasant memories of the hospitality displayed by the good friends in the North; and in fact, as Newcastle has clearly shown, the further North the Congress has travelled the warmer and more cordial has been the welcome accorded. Certainly the hundreds who have been attracted to this historically-interesting neighbourhood will not fail to remember Newcastle as famous for something besides "coals."

FREETHOUGHT LECTURES.

Hearing some of the lectures being given on the so-called Free thought of the present day, the subject suggested itself as more like slavery to the spirit of darkness, the first impression being, "if the light that is in you be darkness, how great is that darkness;" and some reasons may be given why such teachings should not be received by thinking and reasonable men, as it sets aside faith altogether, and without faith it is impossible to please God. If a man desire to yield himself to his own reasoning powers—noble, grand, and intellectual as God has made them—and rejects the humble path of faith and the revelation that God has made to him, is he not likely to be left to swim in his own depth, and where may he not be led without divine guidance? The spirit of light and truth was purchased for us by the Incarnation, Resurrection, and Ascension of our Lord and Saviour; and if these are denied, can the same spirit be teaching the man who rejects them, and is he then fit to guide his fellows? Are not these plain and sufficient reasons why such teaching should not be received by the masses, who doubtless desire to be saved; and, indeed, have only to believe that they are saved by One, who cannot be known by the powers of reason only, but of the superior and divine powers of faith, trust, and hope? God must be known by something in man like Himself—divine; and faith is the exercise of that divine power given him to use. Let the one and all-sufficient text be used, viz.: try the spirits whether they are of God. Every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God. Which do these men do? Can they stand this test? It seems as absurd to think that two continuously parallel lines should meet as to suppose an enlightened Christian to have anything in common with Free thought as now set forth. The one rejects Christ, the other cannot do so. The wonderful action and energy displayed in the enunciation of errors in Free thought and science in the present day are painfully sad and absurdly ridiculous. There are doubtless wonderful prevailing laws of nature, but they need not deny and will only exalt revelation.

H. H.

ENGLISH MAIL.

THE SALVATION ARMY.

Is becoming a power that can no longer be ignored. Five years ago they had only 20 stations, 36 officers, and an income of £4000 per annum. Now, they have 245 stations, 470 officers, and an income of considerably more than £30,000. They hold 46,000 meetings per week in different parts of England. These facts are taken from "General" Booth's own statement at a "Council of War" held last September in Exeter Hall, London. "At the rate of increase of the last five years," says the *Christian Herald*, "General Booth reckoned that in five years' time they would have 80,000 efficient preaching members in the streets. He hoped that the time was not far distant when the 'Army' would be able to search every street and every house. He then made allusion to a project for a great world-centre in London, to be called a Salvation Temple, which was to be built at a cost of £100,000, and which would hold 10,000 people." Why does not the Church of England progress in the same ratio? Is it because we fail to grasp the truth that, as Satan is aggressive so must we be, and in a still greater degree. Otherwise, it is questionable whether we shall hold our present ground, not to speak of gaining upon the "enemy of souls."

NIHILISM IN RUSSIA.

Has led to a strange conspiracy against the Nihilists. It is a secret society which calls itself the Holy Brotherhood. Its object is to protect the person of the Emperor, and to maintain the existing autocratic régime. The means whereby its members intend to do is seen to include assassination of any Nihilists whom they may discover. This certainly points to a phase of Russian history that is rather startling in the nineteenth century. The "things that are coming upon the earth" will perhaps include still more unmistakable signs of an approaching crisis in its history.

THE REV. EUGENE SHEEHY.

A Romanist priest, who was arrested in Kilmallock, in the county Limerick, under the Protection of Person and Property Act, has been released by the Government. Since then he has been interviewed by reporters, cheered all along the line, and finally received at Kilmallock by an enthusiastic crowd, which brought him through the streets in procession. The local League and the Kilmallock board of guardians have presented him with addresses of welcome. He made a speech condemning the Land Act as a poor, mean, hypocritical measure, which he advised the people to have nothing to do with, except upon the advice and direction of the Land League. The *Guardian* gives the following extract from his speech:—

"The Land League agitation should go on more vigorously and more strenuously than ever, and now its platform should be widened so as to embrace every labourer in the country and every tradesman in the towns. The Land Act sought to make a compromise between the landlords and the tenants, but the object of the Land League was to make such a compromise impossible, and very soon they would have a triangular duel, the labourers first, the farmers next, and the landlords last, and very soon to be nowhere. When the farmers next went to pay their rents the measure of the reduction must not be their necessities, but the necessities of the labourers added to their own, and, where they had been allowed 25 per cent. reduction before, they should demand 60 per cent. reduction now. He objected wholly to the proposal that the labourers should be planted out in waste lands to waste their lives in redeeming the fœtid swamps of the country while there was such an unnecessary amount of grazing land in the country, which might be well utilised for the support of the labourers. (Great cheering.) But, above that, beyond all these questions, there was the question of Irish nationality. They should remember that next year they would be celebrating the centenary of the glorious declaration of Irish independence, and he hoped devoutly that they would celebrate it in the fitting way. They would have a convention in Dublin, far more representative of the people of Ireland and her people than any Parliament of England, and if they only worked unitedly, and organised thoroughly and determinedly, the day when Irish legislative independence would be achieved was close at hand."

The proceedings of the day closed with a torchlight procession and a riot, in the course of which the police were severely stoned, and a large number of persons arrested. Several of these were on the following day sentenced to ten days' imprisonment. Other towns in the neighbourhood celebrated Father Sheehy's release by illuminations, and also by breaking the windows of those who did not illuminate their houses. At Roscrea the illuminations ended in the reading of the Riot Act and the forcible dispersal of the mob. This is the third riot that has taken place there within a few weeks.

THE MAYNOOTH MEETING.

Of Romanist bishops is more creditable to the common-sense of that body. They passed the following resolution:—"Influenced by the same deep solicitude for the welfare of their flock which moved them at the last general meeting in April to solicit the Government to amend the Land Bill which was then before Parliament, the Bishops of Ireland consider it their duty at the present meeting to declare that the new Land Act is a great benefit to the tenant class and a large instalment of justice, for which the gratitude of the country is due to Mr. Gladstone and his Government, and to all who helped them to carry this measure through Parliament."

Other resolutions urge the tenant-farmers to make use of the Land Act, and call on the clergy to "guard their flocks against all secret agencies and intimidations, which can only come from the enemies of the people, and appeal to the laity to prove they love their country

and faith, by seconding the clergy in the suppression of all *anti-social and anti-Catholic abuses*." The Archbishop of Cashel, up to the present a patron of the Land League, seems now at last aware that it really means the entire breaking-up of all distinctions of property, and a fierce defiance of any ordinance whether of Christ Himself or of those whom He has called to administer human government. "Parnollism" is merely an Irish variety of Parisian Communism, and both owe their origin to the atheistic lawlessness that seems to prevail in every place (Spain, Italy, South America, New York, Melbourne and Sydney may furnish instances) where the Roman Gospel of Jesus has maintained a dreary and polluted sway, until Jesus Himself has swept it away. We acknowledge His hand in Ireland's troubles, and we believe this is His way of freeing Ireland from the dominion of a corrupt and anti-Christian system. The time times and half-a-time, or 3½ prophetic years (of which every day is a year), if reckoned, with Elliott from the Popedom favouring decree of the Emperor Phocas, in the 7th century, would indicate that Rome's earthly race is run within this past decade, and when these things happen, the worshippers of the God-man, Jesus of Nazareth, may lift up their heads, for the day of their redemption draweth nigh.

SIGNS OF OUR TIMES WHICH "THE WICKED SHALL NOT UNDERSTAND."

EARTHQUAKES AT NAPLES AND AGRUM.

London, Nov. 17. An earthquake occurred at Naples yesterday. A severe shock of earthquake was also experienced at Agrum, in Hungary.

EARTHQUAKE IN SWITZERLAND.

London, Nov. 17. An earthquake has occurred in Switzerland, which caused much alarm amongst the inhabitants.

A Second Earthquake is reported from Metkovich, (Dalmatia). It was observed on June 14 at 5.27 a.m. During the night of May 17 a violent shock occurred in Haiti, causing several land-slips, through which a large number of cattle perished. The volcano in the Gulf of Sanitoria, which has been inactive since 1870, again began to eject vapour on May 30 last. This activity increased considerably on June 2. The sea between Pala and Aeolus has again become heated. Earthquakes are reported from the east coast of Tunis. It is stated that since June 10 last Gabes and neighbourhood was visited by a great many violent shocks, some recurring at very short intervals. The last shock was felt during the night of June 22-23. The mountains in the neighbourhood of Gabes are of volcanic nature; smoke rises during the night from the Ay-Buin Mountain (about 30 kilometres to the north-west of Gabes), and at Hamma, 18 kilometres from Gabes, there are hot springs. Shocks of earthquake are reported from different places in Dalmatia; Ragusa on July 4, at 10.28 a.m.; Budua, Castle-lustua, Sutomore, on July 4, at 10.19 a.m. and 1.53 p.m.; duration, two to four seconds; direction, north to south.

EARTHQUAKE AT GENEVA.

London, Aug. 7. An earthquake has been felt at Geneva.

TERRIBLE EARTHQUAKE IN ASIA MINOR.

Constantinople, Aug. 29. Information has been received here reporting that a terrible earthquake, attended with disastrous results, had taken place at Thesme, a village in Asia Minor, about 40 miles south-west of Smyrna. A large amount of property was destroyed, and a great many persons were injured by the effects of the earthquake.—*Sydney Morning Herald*.

SUBMARINE VOLCANO.

A remarkable eruption was recently observed by the passengers of the ss. *Glenely*, at the northern end of the Bay of Plenty, New Zealand. The water rose suddenly to a height of four feet, and spread over a circle of 60 feet in diameter, throwing up sand, shells, stones, and mud. The steamer was only about twenty yards outside the circle. The water continued boiling for some time.

SIMULTANEOUS EARTHQUAKES.

An earthquake shock was felt in Eastern France on the night of July 21-22 at Aix-les-Bains, Lyons, Grenoble, Chalons, and other places. The time of the phenomenon was 2h. 35 a.m. at Lyons and Chalons and the direction from north to south. No accident is reported in either of these places. The shock was also felt in Switzerland in a large number of places, at Geneva, Morges, Lausanne at about 2h. 45m. a.m. local time; indeed it is stated to be the sharpest felt in the district since 1854. Nowhere has any accident been recorded. A terrible storm was raging in these regions on the 21st, a few hours before the earthquake took place. Spontaneous currents have interrupted also the telegraphic communications.

EARTHQUAKE AT NAPLES.

London, Sept. 12. A severe earthquake has taken place in the Abruzzi, a territory forming the northern portion of Naples. Great destruction of property resulted, and many persons were killed.

EARTHQUAKE AT CHIOS.

London, Nov. 12. The island of Chios, situated off the coast of Asia Minor, has been visited by another terrible earthquake. Great loss of life occurred, a whole village being submerged.

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ADEN, NOV. 16.—An outbreak of cholera has occurred at Djeddah, on the Arabian coast. The epidemic is spreading with fearful rapidity at Mecca, where cholera has been raging for some time. The mortality is largely on the increase, and hundreds are daily falling victims to the disease.—*Sydney Morning Herald*.

The *Times* of Friday, September 2, contained a letter which, if Mohammedans read English or understood hygiene, would have a circulation of millions. The centre of the Mohammedan world is Mecca, and the centre of Mecca is the well Zemzem, the Holy Well into which the moon once fell, and which communicates under the sea with the Holy Well Baroota in Kairouan. Every pilgrim who seeks the shrine visits the well, and either pours its water over his body or drinks it, or both, and departs purified. The water of the well is even sent abroad to Mohammedan Princes, who pay small sums for an annual supply, which, however, we believe, they do not drink, unless stricken with mortal disease. The British Consul-General at Jeddah has obtained a bottle of the water, and sent it to South Kensington to be analysed, and this is Dr. E. Frankland's report. The water is "of the most abominable character," sewage, "seven times more concentrated than London sewage," and containing 579 grains of solid matter per gallon. If the Consul-General is certain of the identity of the water sent him, we need not be surprised that Mecca is the cholera-centre of Arabia, that the pilgrims diffuse cholera, or that in bad years not one pilgrim in three regains his home. The guardians of the well would, however, reject any suggestion for the purification of the well as blasphemous; and should the letter be read in Jeddah, the Consul-General's popularity will recede to zero.—*Spectator*.

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2nd. From Secretary, Great Eastern Hotel, Wine and General Purveying Co., Ltd. "Calcutta, dated 13th August.—"Your Pekoe is simply superb, and we will be glad to have a few half chests of it at a time. Upon receipt you might send us six half chests."

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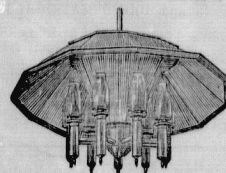
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N.B.—The Secretaries will be in attendance at the

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The Judges have endorsed
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"I HAVE ANALYSED AN ORIGINAL PACKET OF THE TAPING MIXTURE, and I certify that it is composed of PURE UNCOLOURED TEAS, and admirably flavoured with a delicate and harmless scenting, which renders it VERY PALATABLE. I can recommend it as being a WHOLESOME and REFRESHING article of diet.

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EMPRESS BAKING POWDER
HAS NO EQUAL FOR MAKING
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The material is imported in its natural state reduced to powder and blended in the Colony, its delicious flavour is unequalled. It has the Patronage of the GOVERNORS of NEW SOUTH WALES and VICTORIA.

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—Photographs and full particulars sent on application.—

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Extensive Stock of Choice Goods, for which I
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Best Workmanship,
And all Orders executed on the Shortest Notice.

Special attention given to Clerical
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PHOTOGRAPHER TO HIS EXCELLENCY THE
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FAMILY PORTRAITS, which can be GUARANTEED NOT TO
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