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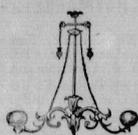
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NOTICES TO CORRESPONDENTS, &c.

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.

We have received a copy of the First Report of the Warangesda
Church of England Mission to the Aborigines.

Miss C. D.—The Rev. Stephen Childs of St. Thomas', North Shore,
is acting as Secretary to the New South Wales Auxiliary of the Church
Missionary Society.

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

THE GENERAL SYNOD.

THE Third meeting of "The General Synod of the
Dioceses in Australia and Tasmania" is summoned
for the 10th of this month. An event of such im-
portance to the Church of England in this part
of the world naturally calls for some notice; and we
gladly avail ourselves of the opportunity to make a
few remarks relative to the Synod itself, and to the
work in which it may be expected to engage. The
certain absence of the Primate, and the probable
absence of the Bishop of Adelaide, are much to be
regretted, but being unavoidable, we make no
further allusion to the matter. We may not how-
ever pass by without notice the busy ingenuity of
certain persons, who are apparently endeavouring

in various ways to persuade themselves, that cer-
tain other persons have been planning to prevent
a meeting of the General Synod. The idea is a
preposterous mistake, arising we surmise out of a
natural wish expressed by the Primate before
leaving for England, that the meeting of the
Synod might if possible be delayed until he was
able to receive his brother Bishops, and to join
in their deliberations, and out of an opinion, per-
fectly correct as we believe, which has been given
that a postponement of the Synod for actual work
could be arranged without any violation of the
Constitution. The matter has of course, in the
absence of the Primate, rested entirely with the
Senior Bishop, who before the departure of the
Bishop of Sydney expressed his opinion to be that
the meeting of the Synod must be postponed. He
has however subsequently determined to call it
together in the ordinary way, and thus all further
question on the subject has been closed. Then
some good people have doubted the propriety of
the Synod meeting in Sydney, and have attributed
its so meeting to the pride, or some such virtue,
of the Metropolitan Diocese. The fact we believe
to be that the Bishop, in summoning the Synod to
meet in Sydney, has strictly conformed to the ex-
pressed preference of a majority of the Dioceses.
That Sydney should be of this majority is natural
and proper; inasmuch as that Diocese could hardly
with propriety have promoted the throwing off from
itself the onus as well as the honor proposed by
others to be assigned to it. At all events the affair
is now settled, and we feel assured that Church-
men of this Diocese will do their best to give a
warm social welcome to their fellow Churchmen
from the other Dioceses, and will promote to the
utmost of their power a useful meeting of the
General Synod.

And here we desire to remind our Readers what
the General Synod is, and what is the nature of the
work which it is designed to accomplish. In the
year 1872 the position of the Church of England
in Australia and Tasmania was of this kind. The
Colonies had for ecclesiastical purposes, and in
various ways, become parcelled out into Dioceses.
Each of these Dioceses was presided over by a
Bishop between whom and the Clergy ministering
within the Diocese relations existed, which placed
them legally in the position to each other of
Presbyters and Bishop of the Church of England.
Each of these Dioceses had also in some form or
other secured that legal validity should be given to
the action of its Synod or meeting of Bishop Clergy
and Laity. This being the position of the Church,
it was generally felt that it could not be otherwise
than desirable to unite these different and separate
organizations; and that as the Church in each
Diocese had been strengthened by the union of
Bishop Clergy and Laity, so the Church in Aus-
tralia and Tasmania would be strengthened by the
union of its various Dioceses. There were however

obvious difficulties in the way of making directly applicable to an aggregation of Dioceses extending over various Colonies the legal sanctions which give force to the Synodical action of individual Dioceses; and the question was how to confer on a General Synod an "inherent potentiality" (we borrow a phrase used by an esteemed friend from whose utterances on the subject we widely differ) similar to that which existed in each Diocesan Synod. A little consideration shewed how this was to be accomplished. It was seen that as the "potentiality" for action of a Diocesan Synod depended on unanimity, so the "potentiality" of the General Synod must be made to rest on unanimity—that as a Diocesan Synod passed binding Ordinances by means of the consent of each of its component Orders, so the General Synod might make binding Determinations by means of the consent of each of its component Dioceses. It was also seen that, such consent being given, the machinery of the Diocesan Synod might be used to make a Determination of the General Synod as legally binding on a consenting Diocese as any of the acts of its own Synod. The General Synod was therefore formed on the plan of making Determinations binding by means of the consent of the various Diocesan Synods, just as Diocesan Synods had been formed on the plan of making Ordinances binding by means of the consent of the Orders of Bishop Clergy and Laity—a plan which secures to the General Synod precisely the same sort of "inherent potentiality" as that possessed by a Diocesan Synod.

Looking next at what are the functions of the General Synod as distinguished from those of a Diocesan Synod, we see that they obviously relate to those matters as to which united action of the Dioceses is absolutely and from the very nature of the case necessary, and to matters as to which diversity of practice would be undesirable. The General Synod has moreover to act with regard to the Dioceses it represents with the same cautious deference as a Diocesan Synod has to act with regard to the Parishes represented in it; and it is only by attention, forbearance, and care, that Synodical Constitutional machinery can be made to work smoothly, and therefore advantageously. We know that when machinery is new, there will probably be friction, and some evolution of heat; but what would be said if, on account of friction and heat, the Owners of some magnificent Ocean-going Steamer were to order their vessel back to port—take out her engines—convert her into a slow sailing tub—and then to hold high festival to celebrate their admission of the liability of humanity to err, winding up the revel by toasting in grim hilarity the memory of Sir E. Coke and the virtues of the wonderfully misapplied sentiment "melius recurrere quam male currere." This sort of thing will not answer now-a-days—this is the 19th century with Synods as well as Steam Ships. The General Synod is a fact and its work a reality, the fallibility of human nature, and the loyal caution of a Cathedral Canon notwithstanding.

We turn now to the work to be expected from the coming meeting of the General Synod. And in the first place we hope that the error committed at the Meeting of 1876 will be avoided on the present occasion. The multiplicity and variety of subjects then brought forward distracted the attention of the Synod, and rendered deliberation and serious action upon any one subject almost impossible. Thus it came to pass that the only Determination made was a by no means perfect moiety of one proposed by a Right Reverend

Prelate. Such a distraction of attention may be avoided by considering what are the subjects with which the Synod ought really to deal. These we conceive to be—First those which, relating to the Church generally, press for immediate determination; Secondly those which, relating also to the Church generally, require present ventilation with a view to future determination; and Thirdly those as to which, though not of an absolutely general character, different Dioceses may well look for guidance and advice. At the last Synod the Rules for the formation of Provinces would, according to this view, have fallen within the second class of subjects; and some of the matters raised by questions and notices of motion, but which were withdrawn, might with or without modification have been usefully dealt with under the third class. Unaware as we necessarily are of all the subjects which are proposed to be brought forward in the approaching Synod, we would urge on members the necessity of considering beforehand what seem likely to be the most pressing and important, and to be prepared to devote attention to them accordingly. Thus it is that, looking to past discussions, and viewing the necessity of the present time, we venture to submit as the subject deserving of the first place,—the framing of General Rules for the formation of Provinces. The matter is one with which the General Synod is expressly empowered to deal: it relates to the Church generally; and it involves the consideration of important subjects apart from itself, namely the formation of Provincial Synods, and the adjustment of the relations of Provincial Metropolitans towards each other. If the Synod will take up and carry through this matter in a calm, deliberate and worthy manner, there will not be too much time left for dealing with other subjects, either of general or Diocesan interest, such for instance as the Board of Missions, a subject which though not of the difficulty and complexity of that just alluded to, still claims the immediate and earnest attention of the Church.

We will conclude these remarks by stating very briefly the main principles upon which, in our opinion, the formation of Provinces and its kindred subjects should be settled. We start with the fact that there exists at present one and only one Ecclesiastical Province namely that recognised in the Lambeth Conference of 1878 as "Australia with twelve Dioceses" the Bishop of Sydney being ecclesiastically the Metropolitan of that Province. Now this is a state of things to which there existed many a counterpart in the early ages of the Christian Church; and the course then pursued was in effect to break up a Province which covered a number of Civil Divisions of the Roman Empire into smaller Provinces each coextensive with a Civil Division. These new Provinces had each its own Metropolitan, but they did not thereby become independent of the original Province (diminished though it was in extent) from which they were taken. That Province and its Metropolitan Bishop were recognized as standing in relations of precedence towards the new Provinces, and as having corresponding rights, these relations and rights being so recognized, not for the glorification of the original Province or its Metropolitan, but for the maintenance of unity and order in the Church. We commend these considerations to the attention of Members of the Synod. The next step after regulating the formation of Provinces will be to provide for Synodical action in each Province. This may be done by forming Provincial Synods upon lines similar to those upon which the General Synod has been formed. In the case

of a Province of New South Wales, this would legitimately bring about a course of action, which some have been long labouring, in season and out of season, to force on the Church, namely the conversion of that much-abused body the so-called Provincial Synod into a true Synod of a Province. It never has been, and never could be, such a Synod, because there has not been a Province of New South Wales. The relations to each other of the Metropolitans of the different Provinces will also have to be settled; and this too should be done according to ancient Ecclesiastical use and custom. We need not however go into the subject, since all we could write on it will be found better stated in a Paper "On the Status and Jurisdiction of Metropolitans," drawn up by the Rev. Canon Allwood in 1876 and reprinted in another part of our paper. We call the especial attention of our readers to it.

If the Synod shall succeed in dealing usefully with the great question of Church organization to which we have called attention, and shall also complete the efficient development of the Church's Missionary character, and shall besides give its aid to the solution of certain matters in which individual Dioceses may need direction and guidance, the Meeting of 1881 will not be less fruitful of pleasant memories than those assemblies which have preceded it. Nor do we think that the work of the Synod will be less efficiently performed, because carried on under the solemnizing feeling of the absence of some of the best and most valued of its former members, whom it has pleased God either to call away to their heavenly rest, or to lay aside from active service in his Church on earth.

We notice that a Bill to regulate and shorten the hours of employees in shops and other business places has been introduced into the Victorian Assembly. We sympathize with those of our fellow-creatures who are confined in shops and other places of business from Monday morning until 12 o'clock on Saturday night. So injurious is this to the moral and physical interests of those who are thus employed, that reform should be taken in hand by those who are appointed to guide the affairs of State. We often hear the cry that facilities should be offered these people for recreation on Sunday—that as they are confined so closely on the week day Museums and Libraries should be opened for their recreation on Sunday—that Sunday excursions should be encouraged, so that they may obtain a breath of the fresh air which they cannot get at any other time. That may be very convenient to avaricious employers, who want to get all they can out of their employees, but it is contrary to God's appointment, and the welfare of those who are thus oppressed. Let employees be fairly dealt with, let them have the Saturday afternoon for healthful recreation—that they may be fitted for the proper use of that day which is specially appropriated to the service of their God. We think that the subject is one which should receive the attention of our legislators. Many less important matters have often occupied their time and thought.

PRESIDENT GARFIELD'S DEATH.

The mania for assassinating rulers has felled another victim. What could die of Garfield is now in his grave. Such life as is enjoyed by a murderer is still the possession of Charles Guiteau. Which of the two is the happier for this deed? The living place-hunter who has robbed the United States of her purest glory, or the dead President who feared

Christ rather than man. Both must inevitably reap as they have sown. Garfield shrunk from the sin of political jobbery as Joseph did from another Satanic allurements. His body, being once killed, the man now enjoys everlasting life. The same living Jesus who preserved him from sin will sustain his widow in her sorrow. "Blessed are the dead that die in the Lord" will be to her a comfort which even her husband's murderer cannot kill. But what shall we say for the blood-stained soul of Guiteau. The mark of Cain may save his body from the gallows. But where will he find rest from the recollection of the horrible scene in which Satan's hatred of righteousness finally routed the murderer's scruples and drove him like a beast both in fury and cowardice to take the life of an unarmed man? He must have thought over it long and often. Little by little, the Tempter crept into his heart and whispered "Revenge." At first probably Guiteau would have spurned so foul a thought, but the Tempter's suggestion was not met with Michael's rejoinder. The murder was committed. The action of a moment, it can never be obliterated. The finished Atonement of Him who prayed for His murderers is, thank God, sufficient to save even this wretched man's soul, to wash it whiter than snow. But, as long as he lives on this earth, deeply trodden down into his innermost soul will be the fearful gnawing of the worm that dieth not, the consciousness that he will never be able, throughout all eternity, to cancel his hideous crime. Apart from the marvellous Atonement of the Incarnate God, there is no future for Guiteau other than the endless torment of a soul that has known what is good, but has preferred evil.

The murderer of Garfield's body will, when his time to die comes, find it the more difficult on account of his action to say, "God's will be done. I am ready to die." Perhaps he will then know what it is to fear God who is able to cast both body and soul into hell. He is after all, under any circumstances, infinitely more injured by the murder than the man whom he murdered.

THE LATE PRESIDENT GARFIELD'S OPINION OF THE MURDER OF ABRAHAM LINCOLN.

Considerable interest attaches to the following extract from the official report in the *Congressional Record* of Saturday, April 14, 1865, giving Mr. Garfield's speech on moving the adjournment of the House in consequence of the murder of President Lincoln. After prayer by Chaplain Boynton, Mr. Garfield said:—Mr. Speaker, I desire to move that this House do now adjourn. And before the vote upon that motion is taken, I desire to say a few words. This day, upon which will be sadly memorable so long as this nation shall endure, which God grant may be "till the last syllable of recorded time," when the volume of human history shall be sealed up and delivered to the omnipotent Judge. In all future time, on the recurrence of this day, I doubt not that the citizens of this Republic will meet in solemn assembly to reflect on the life and character of Abraham Lincoln, and the awful tragic event of April 14, 1865—an event unparalleled in the history of nations, certainly unparalleled in our own. It is eminently proper that this House should this day place upon its records a memorial of that event. After a brief eulogy upon the late President and a pathetic allusion to the circumstances of his death, Mr. Garfield concluded:—"It was no one man who killed Abraham Lincoln: it was the embodied spirit of treason and slavery, inspired with fearful and despairing hate, that struck him down in the moment of the nation's supremest joy. Ah, sir, there are times in the history of men and nations when they stand so near the veil that separates mortals from the immortals, time from eternity, and men from their God, that they can almost hear the beatings and feel the pulsations of the heart of the Infinite. Through such a time has this nation passed. When 250,000 brave spirits passed from the field of honour, through that thin veil to the presence of God, and when at last its parting folds admitted the martyr-President to the company of the dead heroes of the Republic, the nation stood so near the veil that the whispers of God were heard by the children of men. Awestricken by His voice, the American people knelt in fearful reverence and made a solemn covenant with Him and with each other that this nation should be saved from its enemies, that all its glories should be restored, and on the ruins of slavery and treason the temples of freedom and justice should be built and should survive for ever. It remains for us, consecrated by that great event and under a covenant

with God, to keep that faith, to go forward in the great work until it shall be completed. Following the lead of that great man and obeying the high behests of God, let us remember that

“He has sounded forth a trumpet that shall never call retreat,
He is sitting on the hearts of men before His judgment-seat,
Be swift, my soul, to answer Him; be jubilant, my feet;
For God is marching on.”

At the conclusion of the peroration the House silently adjourned.

The words in italics seem almost prophetic of his own assassination to us, though uttered by Garfield more than sixteen years ago. They apply to the attendant circumstances of Garfield's murder. He was certainly not less of a champion of Scriptural holiness in the business of life than was his esteemed friend Abraham Lincoln.

THE BISHOP OF SYDNEY.

The last report from his Lordship was dated August 5th. He and Mrs. Barker were then at Braeman, North Britain, where he had taken a cottage for two months for the sake of the climate which is considered very fine and bracing. He speaks of his general health as good, and says that he was doing all he could to strengthen his constitution with a view to future usefulness. We have since heard through another source that he had been taking some horse exercise with a view to his being as much as possible in the open air.

✻ THE MONTH ✻

A SUPPLEMENTARY sale in aid of the funds of the Church Society, was held in the Society's room. A number of articles remaining on hand from the previous sale were disposed of. The total amount of money raised by this effort was £1030. We need scarcely say that this assistance has relieved considerably the Finance Committee of the Church Society. Reports from the different branches are satisfactory. We trust that the improvements in the contributions to the general fund will be maintained.

RECENT events in connection with the department of Public Instruction are not comforting to those who are most deeply interested in the educational arrangements of the colony. The disclosures of the Crown-street school are calculated to weaken our faith in the Public Instruction Act in so far as the management of educational matters is vested in a Government department. It would seem that already political influence has made itself felt. If this is in any degree allowed, it will rapidly grow, and its presence will surely be most injurious to the cause of education.

RECENT agitation has had the effect of producing some modification of the “Licensing Act.” The “local option” clause has been remodelled. Instead of requiring a majority of two-thirds of possible voters, the Act now requires a majority of eleven twentieths of actual voters, provided that two-thirds of all voters on the roll shall have recorded their votes. This proposition is almost as impracticable as the last, and will, we hope, be rejected in favor of the ordinary majority of voters polled. The provision to close all Public-houses on the Lord's Day we hail with unmingled pleasure and satisfaction. Let all who regard the sanctity of the Sabbath, and value the morality of the people give assistance to the Government on carrying a proposal of such importance.

SYDNEY people are never short of amusement—what with necessities, &c. by day—theatres, balls, lectures, &c., by night—life is one whirl of excitement. Such rushing after pleasure surely is injurious to man's best interests. We would not be understood as discountenancing innocent recreation. Body and mind demand this. But when days are spent in unhealthy excitement, and nights are consumed in feverish gaiety, what room can there be for the cultivation of those tastes and habits which are essential to true happiness and prosperity. Home under such circumstances becomes a mere lodging—the dearest relationships of life are too often sacrificed, and the object of man's mundane existence is missed.

THE Government have introduced a Bill into the House called “the Billiard and Bagatelle Licensing Act.” The object of the Bill is to sanction billiards and bagatelle in public-houses. We cannot understand why those things should be attached to public-houses. We know that much evil has resulted from the fact that it has been so. A billiard table in itself may be exceedingly harmless, but a billiard table in an hotel is a very dangerous thing. If the sale of intoxicating drink be a legitimate one, why establish extraneous attractions to sustain and foster it.

WE read with pleasure the address of the President of the Baptist Union, delivered at its recent Session of that body. We have often been pained by the spirit and tone of the addresses of those in authority at the annual gatherings of the representative bodies of other denominations. Too often those addresses have consisted of unsparing criticism of other Christian Churches, and unmingled laudation of the constitution and practices of that branch of Christ's Church to which the speaker belongs. We have often felt that such addresses did no real good to the cause which all true Christians

alike should love, and “gave occasion to the enemies of the Lord to blaspheme.” The Rev. R. F. Becher addressed the Baptist Union upon “the need of power in our Churches.” In this subject he touched a chord which should vibrate through all the Churches, and offered suggestions which might profitably be regarded by all who long for the advancement of Christ's kingdom.

MR. COPELAND seems to have two main ideas, which are ever and anon cropping up in the Legislative Assembly—one is the necessity and importance of having drink dispensed at the refreshment-rooms of our Railway Stations; the other, the secularisation of the Sabbath. The refreshment question has been allowed to drop out of sight somewhat in consequence of repeated failure. But as some little success has in the past attended the efforts of anti-Sabbatarians, it was thought that the matter might be pushed on a little further. So an attempt has been made to have the opening of the Art Gallery on Sunday sanctioned by a resolution of the House. No difficulty was apprehended by the promoters of this movement, inasmuch as it seemed to follow naturally the opening of the Museum and Public Library; the House had agreed to the one, and could not refuse the other. But Mr. Copeland and the honorable members, who sided with him in the question, counted without their host. They either forgot that a new House was to deal with the new Members, or did not calculate upon the material of which some of the new Members were made. It may be invidious to mention names, but we cannot forbear congratulating Messrs. Fremlin, Garrard, and Brunker upon the stand which they took in defence of the Sabbath-day. The motion was defeated. The Art Gallery is not to be opened on the Sabbath.

HER Majesty's ships of war on the Australian Station have been engaged in a melancholy though a necessary duty. They have been to the Islands to discover the murderers of Lieutenant Bower and his party, and bring them to justice. They have succeeded in their mission, and the ringleaders of that dreadful massacre have been punished. We hope that the firm and wise measures adopted by those who were charged with this solemn duty will have the effect of showing these rude islanders that the white man's blood is not to be shed with impunity. At the same time we expect that every care will be taken that no needless provocation will be given by our countrymen to those savages, whose only law, as between themselves and their fellows, is the law of retaliation, and whose estimate of the value of human life is exceedingly low.

DO all the clergy of the city and suburbs know of the clerical meeting, which is held on the second Monday of every month at the Deanery? Fraternal intercourse is much needed, the interchange of thought is much to be desired. We are aware that the clergy are so much engaged as a rule that it is no easy matter to withdraw from labour even for one afternoon in the month. But we submit that such withdrawal would be a gain in every way. Body and mind would be benefitted by temporary release from the tension of parochial work, and the soul would be greatly refreshed and strengthened by mutual counsel and prayer. In the present condition of things, when so many discouragements meet the minister of the Gospel, it would be cheering and encouraging for brethren to meet together in love and sympathy.

AT the last clerical meeting, the Rev. W. H. Ullmann brought under the notice of those who were present, the meetings which are periodically held at Midway Park, in England, for the purpose of Christian fellowship amongst those who are members of Christ's body. The want of such a gathering in Sydney was strongly commented upon, and the establishment of such a conference was earnestly urged. After some conversation, a small sub-committee was appointed to report upon the matter at the next clerical meeting. We shall indeed be delighted if the outcome of the discussion above referred to, be the institution of an annual gathering of Christians for fellowship and counsel. Christ's Church is weakened by disintegration. It will be greatly strengthened by bringing, as far as is possible, its parts together. Difficulties, no doubt, there are, but those have been experienced and overcome in England and other places. A letter received from one of our own clergy, now in England, speaks of the Midway Conference as being one of the brightest features of religious life in England. Christians from all parts throng to it, and all England feels its power; such a meeting is what we want for New South Wales, and we hope that it will not be long before arrangements are made for the enjoyment of Christian communion, by means of a gathering of the kind.

✻ CHURCH NEWS ✻

Diocesan Intelligence.

ST. ANDREW'S CATHEDRAL.

DAILY SERVICES FOR THE MONTH.

The week beginning October 2nd.....	Canon O'Reilly.
" " " " 9th.....	Canon Stephen.
" " " " 16th.....	Canon King.
" " " " 23rd.....	Canon Günther.
" " " " 30th.....	The Dean.

CHURCH SOCIETY.—At the last Monthly Meeting the following Report of the Finance and Auxiliaries Committee was read and adopted.

“The Auxiliaries and Finance Committees, to whom was referred the following business—to enquire and report: 1st. Upon the reduced grants for the present year, and desirability of making good any portion of such reduction. 2nd. Upon all appropriations for

grants at present standing over for consideration. 3rd. As to what grants it may be desirable to make in aid of stipends for the year 1882, 4th. As to whether it is, or is not desirable to render available for the general objects of the Society the legacy moneys now invested in fixed deposits,—met at the Church Society's house on Wednesday, the 10th August. Present: The Very Rev. the Dean, in the chair, Rev. Canon King, Rev. Canon Stephen, Rev. Jos. Barner, Rev. A. Yarnold, and Messrs. Alex. Gordon, H. E. A. Allan, E. T. Ebsworth, and E. Knox. On behalf of the Finance Committee a statement was produced, showing that aid by special donations amounting to £250, by large receipts from branch associations, and by a sum of £900, realized by the sale of work held in aid of the funds of the Society, there was reason to believe that, with sustained interest on the part of the Auxiliaries, the greater portion of the deficiency shewn to exist on the 31st December last, might be covered by the end of the year. Adopting this statement as their guide, the Auxiliaries and Finance Committees resolved to recommend:—“That the grants in aid of stipend to the parishes of Dapto, Jamberoo, Pitt Town, St. George, and Shoalhaven be increased for the current half year from £40 to £50 respectively; Burrawang from £20 to £25, and that to the parish of St. Luke's, from £30 to £37 10s.” “That the Infirmary grant for the present year be increased from £30 to £100.” “That in respect of the applications for grants standing over for consideration the following sums be voted:—£25 to West Kangaloon towards liquidation of debt on church; £20 to North Willoughby, as addition to the stipend of a curate; £50 towards the erection of a church at Moss Vale; £50 towards the stipend of a curate for South Creek and Penrith; £30 towards the rent of the parsonage at Gordon; and that the General Committee be invited to consider the application of the Rev. Mr. Britten for a grant of £50 towards a church at Ermington.” “That before considering what grants it may be advisable to make in aid of the stipends for the year 1882, it is desirable that all parishes at present assisted by the Society be furnished with copies of the circulars adopted by the General Committee on 6th June, and be requested to fill up the same as accurately as possible, and to return them by the 14th September for the consideration of the Auxiliaries and Finance Committees.” “That in view of the fact that the increased funds of the Society will enable the Committee to relieve the parishes most pressed by the reduction of grants for the present year, and also to meet the more urgent applications for new grants, the joint Committee has deemed it advisable to defer for the present the consideration of the question, whether it is or is not desirable to render available to the general objects of the Society the legacy-moneys now invested in fixed deposits, under resolutions of Committee on the 9th April and 6th August, 1877. The Auxiliaries and Finance Committees beg to report these resolutions, and to state that the additions to stipends, and the new grants therein recommended amount to the sum of £262 10s.” (Signed) W. M. Gower, chairman. The proposed grants were moved separately and agreed to. In the case of Ermington—which was left for the expression of opinion of the General Committee—it was moved and resolved that £50 be granted on the usual conditions. The Rev. Dr. Corlette moved that the extended grants to the parishes take effect for the first six months, which, after discussion, was negatived. The Rev. Canon Günther moved that an application be made to the clergy of the different parishes in the diocese, whose stipends have suffered through the reduction of the Church Society's grants for 1881, with a view of ascertaining whether the stipends have been made up, or whether there is any probability of their being made up. The Dean mentioned that circulars on this subject had been sent in the early part of the year. The motion was put to the vote and negatived. A new application from the Dean for £50 for stipend, and £25 for Rent for the clergyman recently appointed to Mount Victoria, was referred to be reported on.

ST. PAUL'S COLLEGE, SYDNEY UNIVERSITY.—The Trinity Term Divinity Examination was held on Tuesday, August 23rd, with the following results—Class 1, F. Morrish and A. B. Piddington, equal; F. B. Wilkinson, E. A. M. Merewether, C. F. Davis. Class 2, H. M. Baylis. The first prize was awarded to F. Morrish. The prize for the student who, not being a candidate for Holy Orders, should obtain the highest number of marks, was awarded to A. B. Piddington; the other prizes were awarded to C. F. Davis, E. A. M. Merewether, and F. B. Wilkinson.

CLERICAL.—The Rev. R. P. Cummins, of the Diocese of Ballarat will be *locum tenens* at Waverley for three months, at the expiration of which term the Rev. Stanly Mitchell is expected to return to the colony. The Rev. H. A. Barker, who has been in charge of the parish for the last fifteen months, left for England on the 23rd September. We regret to hear that Canon O'Reilly continues so seriously indisposed that his medical adviser has found it necessary to order him to abstain from all work whatever, and to leave the parish for six months. The Rev. J. Newth has taken temporary charge of Mount Victoria. We understand that the Rev. C. Baber contemplates a visit to England in the beginning of the coming year.

THE GIRLS' FRIENDLY SOCIETY.—We are happy to learn that this excellent Society is prospering, and that the advantages it holds out, to those for whose benefit it was formed, are beginning to be more generally appreciated by them. A sub-committee has been appointed to take the preliminary steps for having a “Home of Rest” in the country, for members requiring relaxation from work. In the first instance it will be only possible to obtain a room for this purpose; but, as the funds increase it is hoped, and this before very long, that the room may give place to a comfortable cottage. Other arrangements are in contemplation for the benefit of the members, such as a Registry, and the having of a room in town where those coming from the country may be received. Lady Lefroy, the wife of the Governor of Tasmania, has initiated a movement for establishing a similar society in Hobart.

The following report of a general meeting of associates, and others interested in the Girls' Friendly Society, recently held in Liverpool, gives encouraging information as to the success of the Association in England:—“Rev. Canon Stewart, Rector of Liverpool, presided. There was a numerous attendance of ladies. It was stated that there are now four branches established in this diocese, and that the Lord Bishop of the diocese had become a patron of the Society, and had given his sanction to the diocesan organisation. The Prescot Rural Deanery included 29 parishes, in 18 of which the Girl's Friendly Society was now at work. The Liverpool branch continued to make steady progress, although owing to the severance of the many parishes in the Prescot Rural Deanery it numbered fewer members than at the date of the last Report. Thirty-seven working associates and 321 members remained upon the register at the close of 1880. The maintenance of the Lodge and registry-office, 19, St. James's-road, was a source of much anxiety to the Committee of Associates who superintended its working. They would much regret the necessity for closing it, as it had proved a most useful centre for the work of the Society in Liverpool, and as the new Prescot branch, which share in the benefit of the Lodge, contributed towards its support, they trusted that the additional subscriptions from this source, combined with the careful management of the present Lady Superintendent, might enable them to carry it on with efficiency and success. Through the registry at the Lodge 129 servants were placed in respectable situations during the year, 69 being members of the Society, to whom the registry is free. Thirty-eight lodgers were received. Of these 30 were domestic servants, 2 young women in business, and 6 ladies engaged in tuition, who made the Lodge their home for periods varying from a few days to eight weeks. The Warrington branch was doing good work amongst the factory girls of that town. Mrs. Townsend, President of the General Council of the parent Society, delivered an address on the objects of the Society. The Rev. Canon M'Nells moved a Resolution recognising the aim and work of the Society, and according it the Meeting's hearty support, Mr. H. H. B. Gilmour seconded the motion, which was carried. Thanks were accorded to Mrs. Townsend for her address, and to the Rector of Liverpool for presiding, after which the meeting closed. The first anniversary of the Prescot Burialceal branch of the Girls' Friendly Society took place on Wednesday afternoon at Huyton. The branch was formed last year, and has been very prosperous in its operations, in a great measure owing to the exertions of its Secretary, Mrs. Wyatt, of Croxteth. There are nearly 400 members enrolled, and the branch comprises no fewer than 18 parishes.”

OUR DENOMINATIONAL SCHOOLS.—A meeting of clergy and members of Local Boards was held in the Church Society's Rooms on Thursday evening, the 15th of September, for the purpose of considering what steps should be taken to maintain the present Denominational Schools after the withdrawal of State aid at the end of 1882. The chair was occupied by the Vicar-General, and there was an attendance of some twenty-five gentlemen—lay and clerical. After considerable discussion, in which not a little time was lost by wide divergencies for the object of the meeting—which was not to discuss the well-worn “Educational Question,” but the more practical one of devising “ways and means” to continue our schools. The meeting adjourned to a future day, and the Diocesan Committee was requested in the meantime to prepare a “scheme” for consideration.

UNIVERSAL PRAYER FOR SUNDAY SCHOOLS.—Friday, the 16th, and Monday, the 19th, are the days appointed for Universal Prayer on behalf of Sunday Schools. The Committee of the Sunday School Union in England have published a circular suggesting certain arrangements to be adopted, as far as practicable. We trust that these days of Intercession will be observed by Sunday School Teachers in the diocese of Sydney, for there have been many proofs of the direct blessings resulting from united intercession for their schools in past years. The matter will, doubtless, be taken up by the Committee of our Church of England Sunday School Institute, so that with the concurrence of the Vicar-General, suggestions for the observance of those days, in accordance with the principals of our own Church, may speedily be in the hands of the clergy and superintendents. Apropos of the Institute, is it yet alive?

LETTERS COMMENDATORY.—A want which has long been felt by the clergy, and which has been several times deplored at clerical meetings, has now been supplied by the publication of an excellent form of Letters Commendatory, or introductory, of parishioners moving from one parish to another. The form may be obtained at very small cost, at Messrs. Joseph Cook and Co.'s, Mort's Passage, George-street.

Parochial Intelligence.

ST. PAUL'S, LITHGOW.—A successful tea meeting, attended by about 300 people, was held at the School of Arts, Lithgow, in aid of the Church funds. Some needlework, made by the ladies of the Working Party, was sold during the tea. Addresses (interspersed with songs by the choir) were delivered by the Rev. R. H. Mayne, the Rev. Joseph Barner, and the incumbent, while the vote of thanks to those who provided the tea was moved by the Rev. W. W. Rutledge (Wesleyan). On September 24th, Canon Stephen delivered at the School of Arts, a lecture on “India: Its Manners and Customs,” in aid of the fund for a Church bell. Sermons for the Church Building Fund were preached on September 4th by the Rev. Joseph Barner. On Sunday, September 25th, which was the anniversary of the opening of the Church, appropriate addresses were preached by the Rev. Canon Stephen, the prayers being read by the Rev. W. Hey Sharp.

ST. MICHAEL'S, SURRY HILLS.—A tea meeting in connection with St. Michael's Church, Surry Hills, was held in the schoolroom, Fitzroy-street, on Friday, the 16th instant. About 220 were present at the tea, and considerably more at the concert which followed at 8 o'clock,

when, after an introductory speech by Canon King, several pianoforte and vocal selections were rendered. After a few words by Rev. L. Farr and Rev. J. Campbell, the proceedings were terminated by the National Anthem. The proceeds, amounting to about £23, are to be devoted to the reduction of a debt incurred in consequence of repairs to the Parsonage.

ST. BARNABAS'S, SYDNEY.—The annual tea meeting took place on 24th ultimo. There was a very large attendance; about six hundred persons sat down to tea, and at the meeting afterwards the two large school rooms thrown into one, were crowded. P. L. C. Shepherd, Esq., took the chair. Good speeches were delivered by Revs. Canon Stephen, J. Vaughan, and W. F. B. Uzzell. Amongst the guests were Rev. A. Gardiner, Presbyterian, who was unfortunately compelled to leave before speech time, and Rev. J. Rickard, Congregational, who addressed the crowd in a few words of hearty sympathy and brotherly kindness. Encouraged by the generous offer of an old parishioner and friend of the Church, Layman Harrison, Esq., to give £10 to the organ fund, if £90 were raised within the month to meet it, the people responded liberally, and the debt was reduced by £120. It is not yet two years since the purchase of the organ was resolved upon. It cost £750 in London. Incidental expenses brought the amount to £920. Of this sum, only £80 are now owing, and there is good hope, by God's blessing, that the Church will sing the Christmas Anthem with its noble instrument entirely free of debt.

ST. PAUL'S, SYDNEY.—After a faithful service of twenty-six years as organist at this Church, Mrs. St. John Adcock has resigned, in consequence of her being about to leave the colony for England. A vocal and instrumental complimentary concert was given her on the evening of the 1st of September, in the Redfern Town Hall, which was numerously attended, and at which, in recognition of her high character and standing in the musical profession, several leading musicians and vocalists gave their gratuitous services. In the unavoidable absence of Canon Stephen, from whom a letter was read, highly eulogistic of Mrs. Adcock, the Rev. H. Walker Taylor, Incumbent of Bulli, and former Curate of the Parish, presided. Amongst the audience were Mr. Alexander Gordon and Mr. Thomas Buckland, and many other well-known inhabitants of Redfern—past and present,—and members of all denominations. Mr. Albert Fisher, for many years connected with the Church and Sunday School, and a pupil of Mr. Younger, organist at the Cathedral, has been appointed by the Incumbent to succeed Mrs. Adcock.

RICHMOND.—On the 1st September there was a meeting of the Ruri-decanal Chapter in Richmond, when the following members were present, viz.:—The Rev. Dr. Woods, Rural Dean and Incumbent of St. Peter's; the Rev. F. W. Stretton, Incumbent of St. Matthew's, Windsor, with Clydesdale; the Rev. W. Wood, Incumbent of St. James's, Pitt Town, St. John's, Wilberforce, and St. Thomas, Sackville Beach; the Rev. J. Shearman, Incumbent of St. Stephen, and St. Philip, Kurrajong; Mr. A. Martin, Catechist of Windsor; and Messrs. P. Hough, J. Dunstan, J. H. Fleming, and W. Bowman, lay members from the respective parishes. Divine service was held in St. Peter's at 11 a.m., in which all the clergy took part. The Rev. W. Wood preaching from I. Thess. 5 c 25 v. "Brethren, pray for us." About 50 persons were present, 23 of whom partook of the Holy Communion. The meeting of the Chapter took place in the Parochial school-room, when the chairman read some letters, which he had received from the Vicar-General, and the Archbishop of Cumberland, in reference to the raising of funds to promote religious instruction in Public schools, to the condition of churches and parsonages, and burial grounds, and also to the mode of keeping the parochial registers. Some discussion arose on the subject of the Vicar-General's letter, for although all the members admitted the importance of giving additional religious instruction in Public schools, it was deemed inexpedient to make special collections for the same. The following resolutions were eventually moved by the Rev. F. W. Stretton; seconded by the Rev. W. Wood, and carried unanimously: (1) "That, in the opinion of this Chapter, any special collection to provide for the imparting of religious instruction in Public schools would be prejudicial to the collections now made for the stipends of the clergy and the general purposes of the Church Society, and therefore, under such circumstances, the Chapter cannot recommend the proposed collections." (2) "That, in the country parishes, the expense and difficulty of providing suitable persons as instructors would be considerable; and, further, that it would be impossible in many places to secure the services of corresponding secretaries." Each of the clergy then handed to the chairman the information required by the Archbishop's circular, and an opinion was expressed that steps should be taken to preserve the old parish registers, and to enlarge the burial grounds wherever it was deemed practicable. It appeared that the registers were kept by the clergy in their respective parsonages, and that, although some of the early entries were becoming illegible, they were, on the whole, in a tolerable state of preservation. The registers of Windsor were commenced by the Rev. R. Cartwright, in 1810, and those of Richmond by the Rev. H. Fulton, B.A., in 1814. In several towns on the banks of the Hawkesbury, the burial grounds were pretty well filled, and it was thought desirable that, in the course of a few years, a general cemetery should be formed—at all events for Windsor and Richmond. Some discussion then took place as to the best mode of rendering the meetings of the R. D. Chapter more generally useful, and of bringing forward such subjects as might tend to the edification of the Church. It was resolved to hold the next meeting at Windsor, in the first week of January, and to send a special invitation to the Archbishop of Cumberland, for the purpose of considering in detail the various topics suggested in his circular—especially those connected with the burial grounds and parish registers. Owing to the changes in the Rural Deanery of Richmond during the last year, the meetings have not been held so regularly as they should have been; but it was hoped, now that the clergy were settled in their respective parishes, the

meetings would be held quarterly, as at first contemplated. The meeting was closed with the Benediction, and the members of the Chapter dined subsequently at the parsonage.

BULLI.—The following address from the Choir was presented to Rev. C. F. Withey, with a handsome inkstand, on his departure from this parish:

Rev. and dear sir,—The members of the Woonona Church Choir, with a few other friends, being desirous of expressing their respect and esteem, beg your acceptance of the accompanying small memento of their regard and appreciation of your faithful and earnest labour among them, and trust you may be long spared to do the work that is set before you, also that the day is far distant when the connection between us shall be severed, and that by God's Grace it may be given you to see abundant fruit of your labours.—We are, &c., HENRY FRY.

The following address was presented from the congregation generally:—
Rev. and dear sir,—The members of the Church of England, at Bulli and Woonona, in bidding you farewell, beg to express to you their sincere love and respect, and hope and pray that in your new sphere of labour, your "Lines may be cast in pleasant places," that you may be blessed with long life and every happiness this world affords, and that your exertions in the Master's service may be abundantly blessed to the saving of souls and to the extension of His kingdom, so that when the end comes you may joyfully receive the crown laid up for those who diligently serve Him.—Signed on behalf of the members of the Church of England.—HENRY STRANGE FRY.

Inter-Diocesan News.

BATHURST.

THE GENERAL SYNOD.—The Hon. G. H. Cox, the Hon. W. H. Suttor, Mr. James Butcherford, J.P., the Revs. T. R. Curwen Campbell, M.A., Vicar-General, Canon Dunstan, M.A., and F. C. Williams have been elected the representatives of the Diocese of Bathurst in the General Synod.

GRAFTON AND ARMIDALE.

ST. PETER'S, ARMIDALE.—At the last quarterly meeting of the Parochial Council it was unanimously agreed upon to increase the stipend of the Rev. James Ross, by the sum of £50 per annum, to commence from 1st July last. That, it was expressly stated, was in recognition of the administrative ability that has characterised Mr. Ross's connection with the parish during the last three years. The increase of stipend has also been rendered possible by the reduction of the debt on the Cathedral Church, as the parish is now paying less than £100 a year as interest where it was paying nearly £300 a year, indeed £2000 has been paid off in the course of a year. At the same meeting it was agreed to grant £50 per annum for the part maintenance of a candidate for Holy Orders to assist in the work of this large and increasing parish.

CLARENCE AND RICHMOND.—On Sunday, 21st August, the Bishop of Grafton and Armidale held an ordination service at St. Paul's Church, Ulmarra, at 11 a.m., when the Revs. J. Bosworth and R. M. Heffernan were ordained ministers. This, we believe, was the first ordination service conducted on the Clarence. A confirmation service was held on the previous day.

The Bishop of Grafton and Armidale opened the churches at Tyndale and Coldstream on Sunday afternoon and evening, and preached sermons at both places.

MELBOURNE.

We take the following from the Melbourne Messenger:—Eight Days' Mission.—The Revs. G. Body and T. J. Knox-Little have accepted the Bishop of Melbourne's invitation, and may be expected to arrive in Melbourne about the end of June, 1882. Mission work has been proposed to them in the following churches and parishes in or near Melbourne, sufficient, it is supposed, to occupy the first fortnight in July and the first fortnight in August. According to the plan submitted to them by the mail that left in August, the Mission of 1882 will commence in the parishes of St. Mark's, Collingwood, and All Saints, St. Kilda, for the first week; St. Paul's Melbourne, and Holy Trinity, Kew; (with Christ Church, Hawthorn), for the second week; continuing, after a fortnight's interval, in St. Mary's, Hotham (with Brunswick), and Christ Church, St. Kilda, for the third week; and concluding in St. Peter's Melbourne, and Christ Church, South Yarra, with St. John's, Toorak. This table of Mission work has been drawn up, subject, of course, to the approval of the missionaries. It is hoped that a "Quiet Day" may also be secured for the clergy.

TRINITY COLLEGE.—The Hon. W. J. Clarke has added another to his many acts of generosity to Trinity College, having presented that institution the sum of £1000, to be applied, at the particular desire of the Bishop of Melbourne, to the foundation of a lay scholarship, "open to all comers, without restriction."

THE LATE JUDGE STEPHEN.—The colony has lost an able citizen and an upright judge in James Wilberforce Stephen. His career at the University, where his name stands fourth in the list of wranglers for this year; at the bar, where he was not long in attaining a leading position, and from which he rose to the bench, with the entire approval, not only of the general public, but of all members of his own profession; and in Parliament, where his sagacity, largeness of view, and command of speech, added to his unwearied industry, made him a tower of strength to the party or Government to which he belonged, was, from first to last, that of a man of great vigour of mind, tenacity of purpose, and elevation of principle. For some time he took an active part in the debates in our Church Assembly; but the exigencies of a busy political life, lost him some years back to the diocese as a counsellor and lay representative, though, till his trip home, he still held office as Chancellor, and, to the last continued to take great interest in Trinity College. He died of marasmus on

14th August, in his sixtieth year, and was buried in the Melbourne Cemetery on 16th August, Dr. Bromby, with Revs. J. H. Gregory and J. S. Low, conducting the service at the grave, and a large number of our leading public men being present.

BALLAARAT.

We announced in our last the death of Archdeacon Potter. The Council of the Diocese passed the following resolution of condolence with his widow:—

"At this, their first meeting after the decease of the late Archdeacon of Ballaarat, the Bishop and Council of the Diocese desire to give expression to the affectionate regard and high respect in which they hold his memory.

"They are of opinion that this Diocese owes a deep and lasting debt of gratitude to him, and that his able, unwaried, and self-sacrificing services during the last six and twenty years, supported by the influence exerted by Mrs. and Miss Potter, were of the highest value in planting the Church in Ballaarat and its neighbourhood, and in the establishment and organisation of the new Diocese.

"The Bishop and Council believe that the affliction which laid the Archdeacon aside from active labour, and his early removal, have occasioned profound regret among earnest Churchmen and others of all classes in Western Victoria; and they are sure that a very large circle of persons share in their earnest and deep-felt sympathy with his bereaved family under their heavy trial."

ADELAIDE.

NEW CANONS.—The Bishop has appointed the Revs. W. B. Andrews, S. Green, C. Moore, E. T. Howell, and Dr. Dendy, as Honorary Canons of St. Peter's Cathedral, the last named to fulfil the offices of sub-Dean, precentor, and sacristan.

TASMANIA.

THE BISHOP'S RETURN.—The Bishop and the Dean, together with Mrs. and the Misses Bromby, have decided to leave England by the P. and O. steamer on the 14th or 28th of September, and may be expected to arrive early in November.

FUTURE BISHOPS.—The following correspondence has passed between Lord Kimberley, the Secretary of State for the Colonies, and the Bishop of Tasmania, concerning future appointments to the See:—

To the Right Rev. the Lord Bishop of Tasmania.

Downing-street, 14th June, 1881.

MY LORD BISHOP.—With reference to your letter of 20th ult., I am directed by the Earl of Kimberley to state that it will be for the Anglican Communion in Tasmania to consider what course they would pursue in the event of a vacancy in the See, and that whilst his Lordship appreciates your desire to make timely arrangements in order to prevent future embarrassments, yet he cannot undertake to advise you, as it is not the intention of Her Majesty's Government to make any further appointments to the See of Tasmania, nor can they interfere with the internal affairs of the Colony. I am to add that Lord Kimberley cannot express any opinion on the question raised by the judgment of the Supreme Court of the Cape of Good Hope in the case Bishop Merriman v. Dean Williams, pending the result of the appeal which has been lodged from that judgment to the Privy Council.—I am, my Lord Bishop, your Lordship's most obedient servant,

R. H. MEADE.

The Bishop's reply is dated June 24, 1881.

MY LORD,—I beg to thank your Lordship for your reply to my letter of 20th ult. It will be of great value as the first official communication to the Church in Tasmania of the abandonment of the patronage which was originally claimed by the Crown. I write to ask of your Lordship permission to forward to my Synod your communication to guide it in the exercise of a right in respect of patronage which would seem to devolve upon it by the resolution of the Imperial Government "not to interfere in the internal affairs of the Colony."

The need of such an official declaration has been long felt as a practical wrong by colonial Churchmen, fettering their freedom by the fear of encroaching upon the right of the Crown. I am sure that the Synod of Tasmania will be gratified by the declaration, and will be encouraged to approach the Government again, and possibly to invite a yet freer expression of your Lordship's views after the judgment of the Privy Council in the case of Bishop Merriman v. Dean Williams has been delivered.—I have the honour to be, my Lord, your Lordship's obedient servant,

C. H. TASMANIA.

MISSION TO THE WORKING CLASSES IN PARIS.

The Rev. R. W. McAll's undenominational mission to the working classes of Paris has attracted considerable attention in this Colony as well as in Britain and America. Recently Mr. M. H. Stephen, Barrister-at-Law, whilst visiting Paris, took the opportunity of calling upon Mr. and Mrs. McAll, and acquainting himself with their work. His impressions were conveyed to the Rev. E. Robinson, of Paddington, in a letter, from which the following is extracted:—

A few days after arrival in Paris, last month, I drove out to Auteuil, a suburb about three miles, I suppose, from the central parts of Paris, and was sorry to find both Mr. and Mrs. McAll away from home, having gone to Fontainebleau for the benefit of Mr. M.'s health, which has lately, I regret to say, much failed.—and principally from message begging me to take tea with them, and accompany them to one of their meetings. Accordingly I drove out again, and was kindly welcomed. Mr. M. is a tall, rather spare man, of gentle and courteous manner, by no means strong enough in appearance for the work he undertakes and accomplishes. He is endeavouring to procure the assistance of a Secretary, and has in view one fitted for the duties.

This aid he ought to have, or he will break down. It is much to be hoped that pecuniary difficulties will not be in his way. Possibly the knowledge of this may help you in your solicitations for aid. He is, of course, the mainstay of the work. Human foresight cannot see what would be the result of the withdrawal of his care. Mrs. M. is cheerful and energetic, a very right hand to her husband. It was a wet, cheerless night, but no weather keeps them from their duty. I believe that through two severe winters, not a night were they from their post. We went by train some mile or two, and then walked, perhaps three-quarters of a mile, to a large room in a suburb—Montmartre. Here there was an assemblage of about 250 persons—chiefly women. There was a sprinkling of all ages—the large majority very poor people, some few of a better to do class, apparently. Hymns were sung—a very efficient assistant of Mr. McAll's. He repeated the verses of some before the singing.—Mr. McAll, others. A chapter in the Bible was read by Mr. McAll, and then an address was delivered by the Rev. Mr. Bersier, in a quiet, plain, kindly, and apparently effective manner, to judge by the attention paid. His subject was the resurrection of our Saviour, and the command to go and teach all nations; and he particularly impressed on his hearers the words "I am with you always." I regretted much that my knowledge of the language was not sufficient to enable me to follow him more than generally. After his address, I was introduced as a stranger from Australia—and in a very few words indeed, interpreted by Mr. Bersier, mentioned the interest that was taken by many in that far country in Mr. Mc's work. Mrs. McAll presided at the harmonium. Most of the people seemed to join in the singing. On the next evening I attended another meeting in the heart of Paris—Rue Rivoli. It was another wet night, but the room was crowded. Several addresses were delivered—one by an Italian, who spoke (of course in French) most rapidly and excitedly, and whom I could not follow. He is a man who gives up his life to work of that kind, having small independent means. Another address was delivered very simply and quietly by a minister from Boulogne, who, in addition to his own duties, is a great helper in the mission. I am sorry that I forgot the name of this very taking man in appearance and demeanor. I again said a few words, interpreted by the gentleman who led the singing at Montmartre as well as here. The people are very attentive, young and old. Most of them are regular attendants. Much respect and affection are, I am sure, felt towards this zealous and devoted couple—the Mcalls.

MY INTERVIEW WITH DR. CHARLES CULLIS OF BOSTON UNITED STATES.

My Dear Friends,—On the Saturday after my arrival in London, I went out to Highgate, to see an Australian friend residing in that locality. The first piece of intelligence she had for me was that Dr. Cullis was staying in the neighbourhood, holding a series of meetings which had been greatly blessed to souls, and that his last meeting would be held that evening. With great pleasure I accepted my friend's invitation to stay with them, and attend the meeting—glad of the opportunity of hearing and seeing this remarkable man.

As the name of Dr. Cullis will be new to many of your readers, it is perhaps as well that I should state that he is a medical man residing in Boston, United States, who for the last seventeen years has been engaged in one of the most wonderful Christian enterprises that has ever been undertaken. To describe it fully would take up more space in your columns than you could spare. Suffice it to say that in the year 1864, in simple faith in God, he opened a small hospital for consumptive patients at Boston, to which he dedicated all his own available income, and for the remaining expenditure left himself in the hands of God. Like Müller, of Bristol, he sought help from no one but his Heavenly Father, to whom in simple faith he brought all his work.

The result is more like a romance than a story of real life. Very soon a second house was added, then a third, then a fourth—finally the homes were removed to a place called Grove Hall, which cost Dr. Cullis £18,000, and on which are erected the wonderful pile of buildings where the work is now carried on. This work consists of—

- The Consumptive Home,
- The Paralytic Home,
- The Cancer Hospital,
- The Deaconesses' House,
- The Children's Cottage Homes,
- The Faith Training College,
- The Willard Tract Repository.

To all this Dr. Cullis has recently added a Mission to the natives of India, at Basim, in the Bombay Presidency.

The entire income for this stupendous work comes in answer to prayer, and every want has been supplied.

Your readers will not be surprised to hear how delighted I was at the opportunity of meeting Dr. Cullis, an opportunity which I had greatly desired.

When we entered the schoolhouse where the meeting was to be held, we found the place quite full. We had hardly taken our seats when the Doctor came in. He is about forty-five years of age, rather short in stature, with a peculiarly bright face, which gives the idea of a man "who never knew a care." And yet what a life! sufficient to weigh down half-a-dozen men, burdens which would have crushed many of us into our graves—but no care ever rests on him, he casts his every burden upon God as it arises, and hence his every look is a sermon; he shows, as I never saw before, the power of the life he leads. It is the "Higher Life," seen in his very face.

His address was singular in its exceeding simplicity, his manner quiet, but his words seemed clothed with power, every sentence seemed to go home to every heart in the audience. It was the closing address of a fortnight's mission, and was based on the text, "And now, brethren, I commend you to God, and to the Word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified."

He said that he desired to urge upon all those who had received any spiritual blessing at his services the importance of taking God's word as true in every particular, and acting upon it. The man who is wholly given to God can take the fullest comfort from his Word continually. But instead of looking at the Word, and resting upon it, men get trusting in some experience or waiting for some experience in which they might trust. In this lay the greatest danger. The Christian can grow up in the knowledge of God only as He is revealed to us in His Word. We should live according to the Word—not according to emotional feelings. The Holy Ghost, has been promised, to teach us all things, but the instrument by which He teaches is the Word.

Again, some persons lose most of God's promises by taking them as made to other than themselves—one blessed promise they say refers to the Jews, another to the disciples, another to the early Christian Church. For his part, he took every word of promise, of exhortation, every word between the two covers of the Bible, as "HIS." If there is any blessing of which God speaks in His Word, and which we do not possess, let us not leave ourselves without that blessing. Remember that every promise, every word, is as absolutely addressed to us as though there were no other human being in the world. See what God says about anything, and accept that statement at once. Don't go hunting to find out whether it is for you or not—OF COURSE IT IS. Where God gives a direct promise, act upon it; put yourself in an attitude towards God of expecting everything from Him. His will is your sanctification, His desire is that you may be filled with all the fulness of God. Then ask, believe, accept these gifts from Him. All prayer should be accompanied by expectation; prayer without expectation often fails to be answered—prayer with expectation never fails.

In his neighbourhood in America a Revival took place in a small town; it extended to a second, then to a third, then to several others around. A poor bedridden Christian woman died during the progress of that revival. It was found, after her death, that she had mapped out the country, prayed for place after place, and was calmly expecting the revival. While it was going on, she was translated into the presence of her Lord.

When you pray, BELIEVE! The sin of the Israelites was unbelief; do not let us follow their example. Do not let us pray to God merely to help us, with a sort of latent idea that we can do a little for ourselves, and only want God to do the rest—but let us pray that He may KEEP US, and do it all for us.

This principle applies to everything including the work of winning souls. If you want to win souls, self must be kept out of sight. This was illustrated by an anecdote of a man who went fishing with an excellent line, good bait, and all the materials for success. He spent whole hours walking up and down, throwing out his line, but all in vain—he caught nothing. Meanwhile he saw a boy hidden behind a clump of trees, with very indifferent fishing tackle, catching fish in great numbers. He went up to the boy, spoke to him, and asked him if he could explain why the one succeeded and the other failed. "Oh yes," said the boy, "it is because you allow yourself to be seen." Men too often fail in winning souls, because so much of self is kept in view.

Such was a faint outline of Dr. Cullis's address. When he had concluded, the meeting was left open for anyone to speak who liked, and numbers bore testimony of answers to prayer, and other spiritual blessings vouchsafed to them. Some there were also who offered thanks to God for healing from bodily infirmities; for Dr. Cullis, though a physician with a large practice, accepts the texts in the Epistle of St. James, v. 14 and 15, as applicable to the present as well as to the past, and whenever he is asked to do so, complies with the direction contained therein.

On Sunday afternoon I again had the privilege of hearing him at an open-air meeting held in the beautiful grounds of Mr. Green at Highgate (whose brother is a clergyman in South Australia). He gave an address on the hundred and twenty-first Psalm. At its close I had much interesting conversation with him and his devoted wife, in which they gave me valuable information, not only respecting their own work, but also about the condition of the Church in the Continent of America.

The great lesson impressed upon my mind by my intercourse with these interesting people was that impressed by the Apostle upon the Church at Philippi: "Be careful for nothing; but in everything, by prayer and supplication with thanksgiving, let your requests be made known unto God."

Yours very truly,
J. D. LANGLEY.

* NOTICES OF BOOKS. *

THE LIFE AND WORDS OF CHRIST. By Cunningham Geikie, D.D., Two volumes, large 8vo. Twentieth Edition; Strachan and Co., London, 1881.

That a work of this size, containing in all over 1250 pages, should have reached a Twentieth Edition is in itself no small testimony to its intrinsic importance. But this testimony will be readily accepted by careful readers, especially if they will go with attention through the whole work. Indeed there is little danger of their not doing so, for the interest is well sustained to the very last page. The Book is written throughout in a reverent spirit,

and without any attempt, like those so common in modern days, to weaken the Supernatural character of Christ's miracles. The believer therefore need not be afraid that his faith will be undermined or his admiration and love for the Master abated by the devout perusal of Dr. Geikie's book. Type and paper are both of the best; and the price, 30 shillings, places these volumes within the reach of many.

The subject too is one of the deepest interest in these days to the private Christian as well as to the theologian. Other memoirs have been written of the gracious Saviour. But we have met with few if any, unless it be the inspired Gospels themselves, which we can so confidently recommend. The subject is simply inexhaustible, and Dr. Geikie appropriately quotes in his preface the saying of Mr. Carlyle—this life "is of quite perennial, infinite character, and its significance will ever demand to be anew inquired into and anew made manifest."

Without going into an analysis of the whole of the book, for such an analysis would occupy more space than can well be asked of the conductors of the *Record*, it may be sufficient to state briefly the prominent ideas which an attentive perusal of the work has left on the mind of the writer of this review.

These are—the frightful depravity and almost inconceivable moral degradation of the chosen people (of course with exceptions such as Simeon, Anna, Joseph, Mary, Zachariah, Elizabeth) both in church and state at the time of Christ's birth and afterwards—the utter and heartless formalism of the Judaism of the day, and the extraordinary amount of scepticism found among the Sadducees—the strange obtuseness of the Disciples, even to the last with respect to the true nature of the Gospel Kingdom—the loving forbearance and long suffering patience of Christ while educating them for their grand mission—the gradual preparation which Christ made for his departure—the violation of every maxim of justice on his trial alike by Jew and Roman—the intensity of his sufferings, both bodily and mental—and the wisdom apparent in the nature of his intercourse with the Disciples after his resurrection.

It may disappoint some to find that, though the title promises to give "the words of Christ," the author generally gives in place of them a short paraphrase, in which a good memory of the text of the New Testament is necessary to enable the reader to distinguish which are the true words of Jesus and which are those of Dr. Geikie. There is no mark placed to catch the eye so as to show what is merely paraphrase and what is inspired; and, though we would speak on this subject with all due deference to the learned author, this always struck us as a grave defect. The explanation also of several of the Parables is given with inverted commas, as if it was that given by the Lord himself. (See especially vol. II. pp. 450 and 451; where the parable of "the talents" is spoken of as a simple repetition of that of "the pounds.") It may also be noticed that here and there, interpretations of passages occur which are quite open to question—interpretations which, though no doubt in some instances capable of defence, and such as have been adopted by particular writers, are by no means certain, and are not regarded as admissible by reliable commentators. Such, for example, are (from vol. II.) the sending the seventy disciples specially to the Samaritans, p. 283; the meaning given to Hebrews, V. 7, p. 509; the "appalling shriek" upon the Cross, p. 574; the death itself attributed to "literally a broken heart," instead of being the voluntary surrender of a life which could not otherwise have been taken away, p. 574; and the description of the resurrection, p. 583, im-

ing that Christ had to wait in the tomb until the angel released Him by rolling away the stone.

But these instances, and a few others, which may perhaps be detected, if blemishes, are of somewhat minor importance. The work is a right noble work, and bears traces on every page of having been a labour of love. It would seem as if no pains had been spared to make "the Life" worthy of its subject, so far as a human work can be worthy of God. It is a book to which the Christian may turn for refreshment, the teacher for instruction, and the theologian for practical suggestions. And we may well end our review, as Dr. Geikie ends his preface, with the humble prayer that He, whose honour is sought in the attempt to set forth "the Life and Words of Christ," may both "bless the book and its unknown reader."

It may also be noticed that there is a large body of notes, many of them of great interest, placed at the end of each volume, as well as copious indices of subjects and texts treated of.

R. L. K.

TRUTH FRAE MANY THE HEATHEN, OR IS THE BIBLE TRUE? By William McCaw. Fifth Edition; illustrated, pp. 96. London: Partridge and Co.

Dr. Guthrie declared that he read this remarkable production of a Scotch shepherd with pleasure, heightened by astonishment. In his opinion it deserved publication and a wide circulation. The fact that the book has reached the fifth edition, shews that the good doctor's opinion has been endorsed by the general public. The purpose of the writer was to put in a simple form, some of the arguments in favor of Christianity, which had commended themselves to his own mind, and which might reasonably be expected to commend themselves to the minds of others. Mr. McCaw reasons well in favor of the existence of a God from the evidence of design in Nature, and from the testimony of history. In proof of the Divine origin of Christian revelation, he brings forward the miracles of Christ; the consistency of the evangelical records—the history of primitive Christianity—the fulfilment of prophecy, and the conduct and history of the Jews. In the third chapter he asserts the superiority of Bible morality to the morality of Philosophy and of Heathenism, as a moral evidence of the truth of Christianity. Then in the last chapter the objections of some modern unbelievers are dealt with. As a book in favour of the Christian religion, addressed by a working man to working men, it is likely to do good service where more learned treatises would not be read. We believe that the shilling laid out in the purchase of this book for the purpose of gift or loan to any of our working brethren, who could be induced to read it, would prove a good investment.

A CHILD FOR A MOTHER. By Mrs. Umphelby. Second Edition. Nisbet and Co., London, 1881.

Full of wise counsels concerning the Christian nurture of children, and illustrated with many telling examples. Just the book for a young mother, and with instructions, which many an elder mother will be glad to receive.

We have received the following:—**SOME GUIDING PRINCIPLES IN THE REVISION OF THE NEW TESTAMENT; OR, THE AUTHORISED VERSION—HOW IT WAS COMPARED WITH THE MOST ANCIENT AUTHORITIES.** By Rev. A. Lukyn Williams, M.A., Principal of Moore College, Liverpool. Colonial Publishing Society, Sydney. **SERMONS PREACHED IN THE TEMPORARY CHAPEL OF ST. PAUL'S COLLEGE**

WITHIN THE UNIVERSITY OF SYDNEY. By W. Hey Sharp, M.A., Warden, and Evelyn G. Hodgson, M.A., Vice-Warden. George Robertson, Sydney.

With regard to the former we need hardly remind our readers that it is a lecture which was delivered a short while ago in connection with the Sydney Young Men's Christian Association. No Cambridge graduate of this rustrum can be unaware of Mr. Williams' distinctions as a scholar of the Hebrew and Greek Text of the Scriptures. Probably there are few other men in our colony who are as qualified to be heard on this subject. It is well printed. The St. Paul's College Sermons have taken us somewhat by surprise. Any addition to the valuable store of sermonic literature must be prepared to justify itself. An addition that comes from such a quarter must furthermore be weighed in a finer balance than the sermons of an ordinary parochial clergyman. The studious retirement of a college leaves a smaller margin in each day to be allotted to personal contact with the manifold ills of humanity than must usually be the experience of one whose special calling is to spread the gospel of the living Jesus wherever he may go. The condition of mind requisite for the production of such sermons as these by the Warden and Vice-Warden of St. Paul's, is essentially different to that of the preachers who found so many coming and going that they hardly had time to eat. Yet the latter is more often the case with Sydney clergy than those who are called *par excellence* business men usually understand or acknowledge. "Let no one who has not studied geometry enter here" was the purport of an old inscription over the doorway of Plato's school. "The groves of Academe" are truly no more. But in the midst of all the restless craze of the acquisitive worshippers of Mammon, Belial, or Beelzebub, these quiet thoughtful sermons have reminded us that there is covetousness of the best gifts is after all not quite dead in Sydney. "The life that is too shallow for any earnest thought, the life that is bounded by the trivialities of pleasure-seeking, or the excitements of business" is evidently not the life that has allowed our learned brethren of St. Paul's to edit these discourses. We are not quite certain however that they ought to be called discourses? We perceive that they have been preached at different times and places. But we have been unable to realise, while reading them, that they were preached without the aid of the manuscript. We are therefore of opinion that they would more fitly be described as essays. The question of the propriety of a "sermon" (the word, we believe, means "a speech") being read from the pulpit, whether it be original or not, is one that has occurred to us during the perusal of this little volume. The opinion of the present Premier of England seems to be that a church which is to be national must be extempore-preaching. Why a clergyman should read what *he has to say*, any more than a member of parliament or of the bar, we are at a loss to conceive.

But the value of the book, as a collection of thoughts on the deep things of God, that will well repay the most careful reading, is greater than the general public will probably realise. The description of the different sensations aroused in the minds of those who watched the crucifixion of the incarnate God is almost startling in its originality. One touch more would have perhaps improved this picture. It is not stated that the Roman custom was to watch all crucified criminals, until the moment of dissolution, for fear their friends should make an attempt to rescue them *in extremis*. This might perhaps have thrown into stronger contrast the two very

different kinds of watchers of the great Crucifixion. The vulture and the dove are not more distinct than the soldiers lounging on the ground and casting a wearily impatient glance now and again at the slowly expiring Jesus, and, on the other hand, the Marys and John who could not tear themselves from what they believed to be the last earthly sight of their beloved One, however painful the attendant circumstances might be. Still we are indebted to Mr. Sharp for a more vivid realisation of this one great fact in the history of Christ's world than we had before obtained. The sermons on the Death of Moses and the Personality of the Tempter will, if patiently read, convey many rays of light on dark places. The real tenderness of Jehovah in taking the body of Moses away from the peril of its becoming an object of idolatry is brought out, in contrast with the apparent sternness of the refusal to the plea for admission to the long-sought Canaan. The following sentence introduces that great variety, a new idea on an old subject." I would conclude my sermon by reminding you that the time did come when the prayer of Moses that he might enter the promised land was answered. More than fifteen hundred years after his death on Pisgah, when the luxuriant scenes upon which he had gazed from Nebo had become invested with associations in which their natural loveliness came to be forgotten; when at length the Star of Jacob had hung over Bethlehem, when the valleys and hill sides of Galilee had been trodden by the feet, and the waters of Gennesaret, had upborne the form of the Incarnate Son of God, he "whom the Lord buried," in company with him whom the chariot of fire carried to heaven without dying, was summoned to appear in glory on the Mount of Transfiguration, and to converse with "Him of whom Moses in the law, and the Prophets did write."

There is another passage in this book, we cannot lay our finger upon it at this moment, that introduces a thought that may comfort many a burdened soul that loves the living Lord. Such a soul will necessarily be not less but far more capable of sorrow and care than an unbeliever. Its instructive endeavour to bring everyone else to Jesus will cause it such bitter grief and disappointment, in many cases, as cannot enter into the heart of a mercenary and selfish man. But hereafter the very same condition of soul in each case will render heaven a permanent reality of incessant gladness to the former, while the latter will, if persisting in his preference of selfishness, become stereotyped in a habit of thought and feeling which will find no heaven in heaven. This thought may be expressed differently in the passage to which we are referring, but we have given it in the form which it suggested to us.

The sermon on the Personality of the Tempter is much needed in a city where a Sadducean Rabbi gives forth a contrary opinion. If any of our readers were at all influenced by the lecture in question we recommend them to make this little volume their own, and read the convincing summary of evidences by Mr. Hodgson on this point.

The book is well printed, and is not too large for the pocket. It is published by Robertson, in a very neat form. We regret, however, to hear that this guarantee in its favour will probably make the publication even less remunerative to its authors than it might otherwise have been.

W. H. U.

It appears that the Provincial Synod in Canada have, by canon, provided that no other than the Authorised Version of the Scriptures shall be used in their churches without the previous action of two successive synods and the votes of two-thirds of each House.

CORRESPONDENCE.

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

TO THE EDITOR OF THE CHURCH OF ENGLAND RECORD.

Sir,—My attention has been drawn to a letter in *The Weekly Advocate* (Wesleyan) signed "J. B. Youdale." After making an apology for going away from his own Church for once in a way, he consoles himself with the fact that what he sees elsewhere only makes home sweeter. It appears the gentleman alluded to wended his way one Sunday morning to St. Andrew's Cathedral, Sydney. He supplies news everyone knows, viz., that the acoustic properties of our handsome Cathedral are defective. After sitting for an hour and a quarter, and suffering martyrdom during a service uncongenial to his soul, he looked for some compensation in the sermon. He says the preacher was the much talked of Dr. Ellis, but the sermon was nothing like "some of our local preachers could deliver," or words to that effect. It had three heads, but he lost two of them—not to mention the text. Mr. Youdale has evidently been accustomed to listen to men who delight in being seen as well as heard. He makes a statement that he did not catch the text because it was given out before he saw the preacher. However, it is satisfactory to know that Dr. Ellis makes some impression upon "the fish out of water," for he informs us the subject was Ahab and Jezebel. Then comes the piling on the agony. Dr. Ellis only occupied fourteen minutes delivering his second rate local preacher discourse. This to a Wesleyan, who has been educated to look upon the sermon as the principal portion of the service, was the last straw. Mr. Youdale's overburdened back could stand it no longer. With a load on his back and a guilty conscience accusing him for having left the sweet congregational singing, so soul-stirring, he went home a sadder and no wiser man. I presume Dr. Ellis, the choir, and last, but not least, the good Dean, will survive the terrible criticism. Let them take heart and remember Mr. Youdale only leaves his own fold once a year, so it will be at least six years, if ever, before he visits St. Andrew's. His letter concludes wishing all the sundry of our beloved Church to wake up and see our duty is to save souls. Anyone would think the critic had been specially invited to hear Dr. Ellis, but he was an ordinary hearer, and he must blame his own peculiar education if his soul did not obtain good from our Scriptural service. I remember reading of two men going to worship, one proud, self-esteemed, &c.; the other, meek, reverent, and submissive. The latter went home justified and happy, the former did not, simply because he was justified in his own eyes before he went to the house of prayer. If Mr. Youdale looks upon the full morning service as a waste of time, because we love to hear God's Word and praise His Holy name by such means, then let him remain at home. The Pharisee thanked God he was not as other men "even as this Publican." Mr. Youdale thanks God he is not a Churchman, and that there is nothing to be compared to "Methodism under the sun," my advice is stay at home "lest a worse thing happen thee." In the meantime, let us as Churchmen love our Church service and short sermons in place of short services and lengthy sermons, even at the risk of offending J. B. Youdale.

I am, &c.,

CONTENDED.

SINGING IN CHURCHES.

TO THE EDITOR OF THE CHURCH OF ENGLAND RECORD.

Sir,—Will you favor me with a space in your columns to enable me to offer a suggestion to organists and choirmasters in churches where anthems and services are used instead of chants and hymns. My suggestion is, that they should devote one or two Sundays in the month to chants and hymns, so as to enable all the congregation to join in. The anthems and services are grand and pleasant to hear, but the music is too difficult for the majority of the congregation. Others besides myself have noticed, while the anthems and services are being rendered, that most of the congregation are looking about. I have been connected with Church choirs for thirty years, and where anthems and services were always used, it often occurred to me that some choirs were selfish and wanted all the singing to themselves. When I was a chorister, some members of the congregation have asked me, when was the choir going to let them have a chance of joining in the singing. I feel certain if the suggestion which I respectfully offer is carried out, it would be appreciated.

AN OLD CHORISTER.

TO THE EDITOR OF THE CHURCH OF ENGLAND RECORD.

Dear Sir,—Will you be good enough to intimate in your next issue that there will be a Choral Festival held on the full moon, Friday, Oct. 7th, in St. Thomas' Church, North Shore, at 7 p.m. The sermon will be preached by the Right Rev. Lord Bishop of Newcastle. The choirs of St. Andrew's Cathedral, All Saints' (Petersham), Christ Church (St. Leonards), St. Mary's (Waverley), Christ Church (Sydney), All Saints' (Woolahra), together with representative members from other Churches, have accepted the invitation of St. Thomas' choir to take part in the festival. A supper will be given immediately afterwards in the School of Arts, by the ladies of the parish, to all the choirs assisting, numbering some 100 voices, when the Bishop of Newcastle, the Bishop of N. Queensland, and several others will be present and speak. The offertory after the service will be given to form the commencement of a fund for a new organ in St. Thomas'.

A Confirmation will be held in St. Thomas' on Saturday, the 8th, at 3.30 p.m., by the Right Rev. Lord Bishop of Brisbane.

Your obliged,

STEPHEN H. CHILDE.

St. Thomas', North Shore, Sept. 21, 1881.

INFIDEL LITERATURE.

TO THE EDITOR OF THE CHURCH OF ENGLAND RECORD.

Sir,—As the public are aware, there is a bookseller's stall, situated at the west end of the Sydney Railway Station, occupying part of the platform. In this place are to be seen conspicuously displayed infidel publications, which from beginning to end breathe with blasphemy. I refer to the writings of the American Infidel and Scoffer, "Ingersoll." The "titles" of these compositions, presented in glaring type to public gaze, to say the least, are not morally wholesome, especially to the younger portion of the community. Should this sort of thing be permitted by the Government at such a place as our Metropolitan Railway Terminus, which undoubtedly is under the direct control of that body? Travellers arriving for the first time in our professedly Christian city would certainly not consider it very Christian, and might well imagine we possessed an Infidel Government by the first advertisement that would probably meet the eye.

I am, &c.,

EDMUND A. COLVIN.

TO THE EDITOR OF THE CHURCH OF ENGLAND RECORD.

Sir,—In the *Record* for last month, you state in reply to a correspondent (who had written in complaint of the matter) that it had been ascertained, upon inquiry, that only one of the clergymen, attached to the Cathedral, uses the title of "His Excellency" in the prayer for the Governor—which title your correspondent properly objects to.

Allow me as a friend of the "One Clergyman" in question, to say that the Reverend gentleman never having been in a colony before his arrival in N.S.W. some 8 months ago, was not aware of the precise form in which a Governor is to be prayed for, and simply followed the direction in the prayer book (placed in his stall) in which a line is drawn directing to the margin, where the words "His Excellency" are written.

Some 15 months ago I wrote to the *Australian Churchman* complaining of this practice at several churches and especially at St. James': some one replied that Bishop Broughton had directed it to be so done, and, therefore it must be right—and so the practice is still continued at St. James'.

Yours, &c.,

A CHURCHMAN.

THE LATE DEAN STANLEY'S CHARACTER REVIEWED BY REV. HARRY JONES.

The late Dean of Westminster was a frequent preacher at St. George's East. It was natural, therefore, that the rector on the Sunday following should make his death the subject of a sermon, from which we give some extracts. After a few words on his text—"How are the mighty fallen in the midst of the battle."—the *Ree*. Harry Jones said:—

"His influence was so widely human that many have hardly realised how learned he was, and how, as he began his course, he swept up into his hand almost all scholarly honours that were within the student's reach. People did not think of him as a mere erudite doctor and academical divine, but as a man whose college was the world of English-speaking Christians and thinkers, to whatever Church, sect, country, or community they belonged. He was a man himself, and touched the human heart and brain with vivid power, wherever they were found to be receptive. All who ever knew him loved and respected him. As I talked with the Dean two days before I left for the East last year, he said, 'If you should see my old Arab servant Mohammed, of Ghizeh, give him a kind message from me.' I chanced to meet him on the Nile bank near Thebes; and when I said that I had lately seen Dean Stanley, his dark face was lit up with smiles as he kissed my hand and said that the Dean sent him a message or a letter every year.

"In losing the Dean we lose one who had the gift of showing that the past was not dead, but alive. Much, indeed, of his power shown in this respect is now lost to us. Men of this generation who knew him, and heard him speak and talk, will never forget the indescribable charm with which he lit up every subject of public address and private conversation. There was that in his keenly sensitive and expressive face, in the tones of his voice, in the way in which, while passing it, he would put his finger on the precise feature of the subject in hand, which made it leap into life and show itself as it was. All this we can never know again. No description, however simple and faithful, can convey a due perception of his power in this way, specially in regard of any matter allied to history. Who that has gone with him round his cherished Abbey, every stone of which he knew, and has heard him, in unprepared language, talk as he stopped at this or that spot, but has felt its tombs and monuments to be no longer receptacles and records of the past? They seemed to be charged with living spirit, and not given over to death. Who can ever forget it that has heard the Dean in his house bring apply out of the treasures of his memory things old to fit the new; or seen him, with the happy readiness of the scholar, fetch some out-of-the-way book, and read aloud a passage which exactly fell into the tide of conversation, and gave that which had just been, in other months, mere talk of the day, an antique, vivid tinge, which suddenly clothed it in an atmosphere that was charmed?

"All this has passed away from us; and though it is yet seen by many whose eyes are now dim with tears, and will live in the memory of the living, cannot be communicated to those that shall survive them.' But he, being dead, will yet speak in his writings, and through them touch the hearts and open the understandings of thousands that are yet unborn. He had the power which gives its charm and value to history, and helps us to see through the gathering dimness of the past into things as they were.

"Next, we may recall, and in some moods almost deplore, the eagerness of his labours. He never spared himself. He was always at work, and often at white heat. His fervid heart and brain gave him no rest. We may think that if he had cared for himself more he would have been longer spared, but for the Dean to yield to a mood of selfishness, however legitimate, would so far have made him unlike himself. You remember how, in the deep depression of last winter's snow, he came to preach to us here. He had been indisposed, and I wrote saying that I hoped he would not let his kind purpose towards us lead us to be unkindly exacting towards him. But he would come. Then, by the way, arrived, too, a little characteristic touch. The church, do what we would, was cold. He had come in a fur coat, and was taking it off. 'Keep it on,' I said, 'Mr. Dean.' 'So I will,' he replied; 'and then my surplus will be a true super-pellicivium.'

"The time is short for me to look at the other sides of the Dean's character. I was in the Abbey when he preached the first of his sermons on the Beatitudes. As he spoke of the Divine courtesy implied in the words 'poor in spirit,' and showed the more in his heart: for they shall see God; I could not help thinking, as I looked up into his face, that if any man had a right to teach us he had. It was, moreover, his purity and courtesy which gave the charm and power to his liberal heart and brain. He did not sternly condemn those who misapprehended and assailed him, nor erect tolerance into an exasperating dogma, but ever sought to see and show the best in all. It is rare, indeed, to find tenderness go along with ignorance of fear. He ever had what is called 'the courage of his opinions' in intense readiness, but never used it bitterly. He could, indeed, show a passing flash of scorn at what was mean and false, as few men can; and in controversy he hit hard; but his blows were never stings. He had a personal regard for a genuine foe, and came nearest of any man I have ever known to the fulfilment of the hard saying, 'Love your enemies; bless them that curse you.'

"Much has been made, by some of the 'broad views' of the Dean; but one chief cause of his charming power was his singular freedom from what are generally meant by 'views.' He had something better than 'views.' He had eyes to see, and could not finally fix his gaze upon those formulated aspects of truth which are found to satisfy many. He simply saw farther than they. While his eye took in the crowd of parties, small and great, he could perceive that in those who composed them which came not from party spirit, but from such love of God and man as was common to all. He could no more help his field of vision being wide than a man who stands on a hill can help seeing more than he who is on the plain, or, having fallen into some theological pit, perceives only the sides of the hole in which he sits. The Dean would indeed have him get out and look around, but so long as he saw and described its interior truly, he would give him the credit of honest perception and utterance. Hence, however, he has been upbraided for exhibiting approval of men who were unlike one another, as if he sympathised with them in respect to the points on which they differed, rather than the life and work in which they were engaged.

"I have spoken of the battle in which he whom we mourn has fallen. That is one for the truest sight of what we see, and the fuller sight of what is now seen only in part. It is not a strife with men so much as against the evil from which all men need to be delivered. That is the real battle of life to be fought under the banner of Christ, and, though each soldier in turn passes away out of the ranks, and we cannot tell when the end shall be, must be won at last."

Notes of Travel by Canon Moreton.

THE NEW TESTAMENT—REVISED VERSION.

It is now two months since this was issued by the printing presses of Oxford and Cambridge. The demand for copies has been great, and the supply has kept pace with the demand. At all the Bookseller and Stationers shops, and at the Railway book stalls, throughout the kingdom, the volume is to be seen in various forms, sizes and bindings. I have frequently asked whether the sales have been successful, and have always been assured that they have. The Newspapers and Reviews have done their part to call the attention of the public to the merits and demerits of the work. It had scarcely proceeded from the press when in some of the papers appeared hasty, ill-digested letters, taking exception to this and that text and suggesting reasons why it should have been translated so and so. One was often reminded of the young man who is said to have told one of the translators of the Authorised Version of 1611 that, he could give three reasons why a certain text should have been otherwise rendered. "Yes, young man," said the translator, "we saw those reasons, but we saw many more why the Text should be rendered as it is." Since the *Revised Version* has become better known, some very able letters and articles have been published both in its favour and against it; and now we are being favoured with volumes on the subject; some even by certain of the revisers. One may be named "*The Companion to the Revised Version of the New Testament*, by Alexander Roberts, D.D., one of the *Revisers*." This little two shilling volume may be read with profit and interest. The revisers have put forth a copy of the Greek Testament, with the "various readings" which they have adopted in the *Revised Version*, under the able editorship of the Rev. Dr. Scrivener, Preliminary of Exeter. I have not, at present, sufficiently compared the new translation with the original as to justify me in forming a deliberate opinion of the work as a whole; nevertheless, I cannot but express my belief that its issue will be attended with good. It is true that, readers of the New Testament, in English, will find some well-known texts altered, and some in whole or in part left out. A feeling of more than disappointment will cross the mind at the discovery that what has been regarded hitherto as a part of God's inspired word is not such, but has assumed its place in the sacred page upon

no higher authority than the mistakes, or even the designs of ancient transcribers. We can well afford to do without, as inspired, all which has not proceeded from the Holy Spirit of God. Still we have lost nothing;—no fact of New Testament history, and no doctrine of New Testament teaching. Perhaps, after we have become acquainted with the altered language of the *Revised Version*, we shall find that it places before us much of the New Testament in language more pointed and graphic than that of the Authorised Version; while we are assured, on the whole, it is a more faithful translation of the Greek. Many, it may be from novelty, have been led to read this Version, who had neglected to read its venerable predecessor. They may get good from it, and if so, of the Saviour's kingdom there will be clear gain. But when speaking of the gains to the Church of Christ, by the issue of the *Revised Version*, its testimony to the *historical accuracy* of the New Testament should not be forgotten. Unbelievers have boldly asserted, and timid professing Christians have feared that, the New Testament, as a whole, could not lay claim to a date earlier than some time in the fourth century. Now it may be fearlessly pressed on the former as a challenge, and the latter may be assured that, two companies of men, one English, the other American, of all shades of ecclesiastical and theological opinions, profoundly learned in the subject of the history and ancient languages of the New Testament—they, after ten years of the most careful study of the subject, in all its bearings, have arrived at the conclusion that, the Greek New Testament has been preserved from the age of the Apostles to the present time, and in all essential respects uncorrupted; and that the translation now put forth, as the *Revised Version*, is a faithful rendering of the Greek.

The *Revised Version* is put down for discussion at the Newcastle Church Congress in October.

LORD HATHERLEY.

During the past month this great and good man has been called from the dignities and toils of earth to enter upon his rest. He was great as a statesman, greater as a lawyer, and greatest as a faithful worker in the Lord's vineyard. From a comparatively humble walk in life he had risen to the exalted position of Lord Chancellor of England. For more than forty years he was a Sunday-school teacher at St. John's Church, Westminster. He never failed to be with his class at the appointed time, not even when his field, the Lord Chancellorship, of the Westminster people, it is said, were so accustomed to see him pass that they timed their clocks by him! What a blessing it would be if the Church of Christ in all parts of the world had an army of such Sunday-school teachers. We may depend that his lordship did not repent, as he lay on his death bed, that he had so devoted his Sundays of the long past. "London Society" expresses its surprise that Lord Hatherley, considering his income, that he had no family, and that he was of inexpensive habits, should have died a poor man. To this it has been well replied, does "London Society" think that, during forty years, so earnest a man as his lordship failed to make himself acquainted with the situation of life, the homes and their surroundings of everyone to whom he imparted religious instruction . . . to him, to know of want was to relieve it. If any man in this world ever held his wealth as a trust from the Supreme Being, Lord Hatherley did, and as a faithful and just steward, he administered it. How could such a man, at his death, leave well-filled coffers behind him?"

EXETER CATHEDRAL.—BISHOP PATTESON'S MEMORIAL PULPIT.

The interior of this ancient, massive, and beautiful Cathedral was restored by the late Sir G. Gilbert Scott in the years 1870-1877. I attended the morning service a few days ago, and at its close, walked through all the parts, examining the nave, choir, chapels, tombs, with their recumbent effigies and the mural memorial tiles. The whole affords material for solemn thought and instruction. The architecture speaks to one's inmost feelings. These ancient builders were masters of their art. Their designs present so much of grandeur, interwoven with simplicity, and all their details are so finely executed. In admiring their works, a feeling, not unmixed with sadness, is felt for souls so gifted with the spirit of devotion, and, at the same time, it is to be feared so unacquainted with the operation of the Holy Spirit of God on their hearts.

BISHOP PATTESON—MEMORIAL PULPIT IN THE NAVY.

This was erected in the year 1877. It is a fine specimen of modern sculpture, composed entirely of Mansfield stone, and contains three beautiful panels, exhibiting first, the Martyrdom of St. Alban; secondly, the embarkation of St. Boniface, "the Apostle of Germany," and on the centre panel the placing of the Bishop's body in a canoe by the natives of Nukapu. They are attired in the rough costume of the island, and carrying their war implements. "The face of the Bishop has been sculptured from the last photograph taken of him. Across the chest of the murdered prelate is carved a palm leaf, with five knots, signifying, it is supposed, that his death was the vengeance for five of the natives," who had been murdered by some white people. Running round the base of the pulpit is carved the words—"The noble army of martyrs praise thee;" and on a small remaining panel there is an inscription to the effect that the Bishop was ordained in that Cathedral—dacon, September 25th, 1853; and priest, September 24th, 1854; that he was consecrated Bishop of Melanesia on St. Matthew's Day, 1861, "and killed, with two fellow-workers for our Lord," at Nukapu, 1871. The martyred bishop preaches by this pulpit, though not from it, of faithfulness and self-denial for Jesus' sake, even unto death.

THE LATE DEAN OF WESTMINSTER.

Rev. Dr. Stanley, the Dean of Westminster, died at the Deanery shortly before midnight on Monday, the 18th of July, after an illness extending over a few days; though it was evident to close observers of him, that his health had been gradually declining. The *Times* says that, he had worn himself out with overwork. Nature de-

manded rest, but the over active brain refused to take it. On the Sunday before his death, Canon Farrar administered the Lord's Supper to him. On the evening of the same day the Bishop of London spoke of him at the close of his sermon in the Abbey, of the loss his death would be to the Church and to society in general; and asked the congregation to pray that a life so valued might be prolonged. The following day Sir William Jenner visited him in consultation with the medical men in regular attendance. They issued a bulletin to the effect that, unless a very marked change for the better should take place, and of this they scarcely hoped, the Dean could not last many hours. The Archbishop of Canterbury arrived at the Deanery late in the evening. The Dean was then conscious; he spoke of his past life—of his efforts to make the Abbey of real use to London and the nation, and of his readiness to leave the world. His two sisters, and Dr. Vaughan, of the Temple, husband of one of them, were also present. As the night advanced throngs of people pressed to the Deanery, anxious to gain the latest intelligence. At a few minutes before 12 o'clock another bulletin was placed on the gates, announcing that all was over. The gates were then closed, while the crowds slowly retired. The news was heard with deep regret in the House of Commons. On the following Sunday, funeral sermons were preached in the Abbey by Dr. Vaughan, Canon Farrar, and the Bishop of Peterborough. The Dean was spoken of, or allusion was made to him in London, in many parts of the country, and in America, by clergymen of the Church, and ministers of all denominations. On Monday, the 25th, his remains were deposited in his vault, in the Chapel of Henry VII., in the Abbey, by the side of his wife, Lady Augusta Stanley, who died six years ago. Around that grave, and in the Abbey, stood many of the leading men of the day—nobles and Commons, representing all departments of art and science, and all shades of political and theological opinions. The Queen was represented, and some members of the Royal family were present. Thus, at the age of sixty-six, the grave has closed over the remains of Arthur Penrhyn Stanley, one of the most hard working, popular, and eloquent men of the day. The verdict on the effect of the late Dean's influence in the Church and on his age will not be unanimous. The *Church Times*, the organ of the extreme Ritualists, avails itself of the occasion to put the worst possible construction on his public life and character. It is true there is not much danger incurred in stoning a dead lion. The *Rock* and the *Record* write of him with cautious respect, reminding their readers that he frequently had to take exception at both his conduct and teaching. The daily papers, as quoted in *Public Opinion*, speak in terms of unqualified praise. The writer of these notes does not agree with all the theological views and public acts, so far as he is acquainted with them, of the late Dean any more than he does with the Broad Church School with which he was said to be associated. Liberality of sentiment, elegance of diction, zeal for the elevation of the "working classes," can never compensate for the absence of the vital truths of the Christian faith. I have no wish to imply that the late Dean lived and died in error, though it must be admitted, with grief, that his language and public acts were sometimes of that nature such as to lead to the fear that he was not free from some of the errors of the more advanced men of his reputed school. That he was an earnest man in the work of the ministry, that he had great gifts as a writer and preacher, that he was ever fearless in the public expression of his views, that he made Westminster Abbey attractive to multitudes of all classes, from the lowest to the highest, none can doubt. He saw that neither the Church nor Dissent had reached large portions of the population; that worldliness and infidelity were holding them, and drawing others who at one time had given hope of better things; he saw, too, what is patent to any one in England with their eyes open, that advanced Ritualism leads to the Church of Rome;—the Dean saw all this, and he turned the power of his mind to win the people to the Church and retain them in her Communion. It would have been cause for thankfulness if his sermons and writings had set forth more of Evangelical truth.

The Archbishop of Canterbury has stated in public, since the Dean's death, his firm belief that his sermons and writings have turned many from unbelief and kept others from it. May the next Dean be able to hold the large numbers whom the departed Dean has brought to the Abbey, and, by the aid of the Holy Spirit, "lead them into all truth."

G. H. M.

Warmley Vicarage, near Bristol,
August 10th, 1881.

ON THE STATUS AND JURISDICTION OF METROPOLITANS.

BY THE REV. CANON ALLWOOD.

[We reprint below a valuable speech delivered by Chancellor Allwood, in the General Synod of 1876, believing it will have a special interest at the present time.]

(A Plea for the Primacy of the Metropolitan See of Sydney.)

This subject presents itself under very different aspects to the different minds among us.

The question which underlies it, and which I think it would have been better to have first determined, is this:—Upon the subdivision of an Ecclesiastical Province into two or more Provinces, in what relation do the Metropolitan and Bishops of the new Province stand to the old Metropolitan? Have they acquired rights and powers altogether independent of him, or are they still under his jurisdiction as Bishop of the first See?

This is the question to which I will confine myself, and which I will endeavour to illustrate from the order and discipline of the early Church.

Very little is known of the gradual organization of the Church, and of the appointment and jurisdiction of Metropolitans before the middle of the third century; when, about 150 years after the death

of St. John, we find flourishing and perfectly organized Churches in many of the Provinces of the Roman Empire.

I will call the attention of the members of the Synod in the first place to the state of the Churches in the ecclesiastical Province of Africa; a province which extended from Mauritania on the Atlantic on the west to the borders of Libya on the east along the Southern shores of the Mediterranean, for upwards of 2000 miles; more than the distance between Adelaide and Brisbane.

We know very little comparatively of these Churches before the time of Cyriac, when we find them divided into six Provinces, each Province under its Primate or Metropolitan; but the whole forming one ecclesiastical Province under the Metropolitan Bishop of Carthage, who exercised jurisdiction over them, sent his mandates from time to time among them, summoned them to meet at Carthage, whenever circumstances of interest to the Church required their presence, and presided over their Synods.

At the same period we find the adjoining ecclesiastical Province of Egypt, extending from Libya inclusive to the borders of Palestine, including six Provinces, each of these under its Metropolitan, with his suffragan Bishops, but all subject to the jurisdiction of the Metropolitan Bishop of Alexandria.

At the same time, going further east, we find the Metropolitan Bishop of Antioch, having jurisdiction over fifteen Provinces of Asia Minor, containing many suffragan Bishops, all subject to the Metropolitan of their own Province; but all of them, Metropolitans as well as suffragans, under the higher jurisdiction of the Bishop of Antioch.

If again we look to Italy, we see the Bishop of Rome having special Metropolitan jurisdiction over the suburbicary Provinces, viz., the seven Provinces of Southern Italy, and the islands of Sicily, Sardinia, and Corsica.

Such was the order of the Church for at least eighty years, and probably for a much longer period before the assembling of the first General Council, at Nicea. Look where we will, we see the Church following the chief divisions of the Empire, having her Metropolitan Bishops in the chief cities of the civil Province, themselves subject to the higher jurisdiction of the Metropolitan of the ecclesiastical Province, the Bishop of the first See; the Matrix Ecclesia, from whose womb the word of salvation had first gone forth to give them spiritual life.

Such was the order and constitution of the Church at the assembling of the great Council of Nicea. At this great Council the Bishop of Alexandria preferred a complaint that his rights as Metropolitan had been invaded by Meletius, the Bishop of Lycopolis, and Metropolitan of the Thebaid Province, who had ordained Bishops in his Province without his sanction or authority. It would seem that the Metropolitan Bishops of Libya and the Pentapolis, had countenanced Meletius in his claim to act as a Metropolitan independently of the Bishop of Alexandria, by their being so expressly named in the Canon enacted by the Council on this occasion.

This Canon, which has been so often quoted, and it is not to be wondered that it has been so, for it prevented endless confusion and changes in the Government of the Church, commences with those words so full of wisdom and forethought, "Let the ancient customs continue in force; according to which the Bishop of Alexandria has authority in Egypt and Libya, and Pentapolis; for this is also the custom with the Bishop of Rome. In like manner, in Antioch, and in the other Provinces, let their privileges be preserved to the Churches; and as a general rule this is manifest, that if anyone be made a Bishop without the consent of the Metropolitan, this great Council declares that he is not a Bishop." (Can. 6.)

This was the Canon or Rule enacted at this great Council confirming the customs then observed which are declared to be ancient; a canon enacted to maintain and continue the old order and discipline of the Church.

But if it be thought that these are exceptional cases in early ecclesiastical history, and that this canon was not intended to apply to cases that might afterwards arise, I would only remind those conversant with ecclesiastical history, how efforts were made from time to time to evade the force of this Canon, and infringe on the rights of the old Metropolitans.

I will only cite two or three cases which seem to me to bear very closely upon the question before us, viz., "upon the subdivision of an ecclesiastical Province into two or more Provinces, in what relation do the Metropolitans and Suffragans of the newly created Provinces stand towards the old Metropolitan? Are they still in any sense under his jurisdiction, or have they in consequence of the subdivision of the Province, acquired rights and powers altogether independent of him, even to the exclusion of his Primacy as Bishop of the first See?"

The first case to which I will call attention is that of St. Basil, the great Eastern Bishop of Caesarea, and Metropolitan of the Province of Cappadocia.

The Emperor Valens, who held Arian opinions, was much displeased with Basil on account of his strenuous opposition to Arianism, and his firm maintenance under very great pressure of the true Catholic Faith. Basil's influence throughout Cappadocia was very great, from his zeal and holy manner of life, and the Emperor, in the hope of lessening his influence, divided Cappadocia into two Provinces, created the city of Tyana, the Metropolitan of the new Province, and Anthimus the Bishop of Tyana, the Metropolitan. Upon this Anthimus refused any longer to be subject to the jurisdiction of St. Basil, and exercised all the powers of a Metropolitan in the new Province. This caused very great trouble and scandal in the Church; the Bishops of Antioch and Rome warmly upheld the canonical rights of Basil, and the latter expresses himself in these words in a letter to the Bishop of Antioch: "You ask me whether upon the division of a Province, and the erection of two Metropolitan cities in it by the Emperor's decree, there ought also to be two Metropolitan Bishops." (i.e., two Bishops

having Metropolitan jurisdiction). "Now, although the Emperor can make alterations as he thinks fit for the honours and advantages of the civil state, diminish and enlarge his Provinces at his will, the Church cannot depart from her ancient customs and polity." (Innocent Ep. 18.)

We find a similar difficulty occurring in the ecclesiastical Province of Phoenicia. Tyre was the Metropolitan of Phoenicia, and Photius, the Bishop and Metropolitan. In course of time Berytus increased so rapidly in wealth and population, that it surpassed the ancient capital, Tyre. Upon this, Eustathius, Bishop of Berytus, prevailed on the Emperor Theodosius the younger, to divide Phoenicia into two Provinces, and to make Berytus the Metropolitan of the new Province, and himself Metropolitan. Photius protested against this act as an infringement on the ancient rule of the Church, but his protests and remonstrances were unavailing against the will and power of the Emperor, and Eustathius exercised the jurisdiction of a Metropolitan over the newly created Province. Upon the death of Theodosius, and the assembling of the fourth General Council of Chalcedon, under the Emperor Marcian, Photius brought his case under the consideration of the Council; and upon the Emperor declaring that he did not consider that it was within the office of the civil power to increase or diminish the number of ecclesiastical Provinces, or Metropolitans, and that he would have ecclesiastical matters should be decided in accordance with the Canons of the Church, and not by the laws of the State, the Council restored Photius to his ancient rights and authority, declaring that in accordance with the Nicene Canons, "one Metropolitan only should have jurisdiction in one ecclesiastical Province, and that while others might enjoy the title and honours of Metropolitans, being Bishops of the chief cities, they should nevertheless continue subject to the jurisdiction of the ancient and true Metropolitan." (Act 4.)

At the same Council at Chalcedon, Eusebius, the Bishop of Nicomed, and Metropolitan of the Province of Bithynia, complained that Anastatus, Bishop of Nicoca, had invaded his rights by ordaining Bishops, and in other ways exercising jurisdiction in his Province. Anastatus pleaded an edict of the Emperor Valens, by which he had divided the Province of Bithynia, created Nicoca the capital, and himself Metropolitan, placing a large portion of the old Province under his jurisdiction. The Council directed him "to be contented with the title and honours of a Metropolitan," and decreed that the old jurisdiction of the Bishop of Nicomed was to remain *intacta et intacta*, to which Anastatus though a Metropolitan, was to continue subject in common with the other Bishops of the Province.

I will only add that so clearly was this rule recognized that when Justinian sub-divided the two Provinces of Armenia into four Civil Provinces, he declared that "as concerns the order of the Church in these Provinces, his intention was to have everything done according to ancient custom, so that no alterations should be made in the rights of the old Metropolitans, or their power of ordaining their Suffragans." (Novell. xxxi. c. 2.)

These examples show clearly how the rule of Ecclesiastical Order was insisted upon, and followed in the early Church, and with what jealousy the rights of the old Metropolitans were maintained, even after the sub-division of their Provinces.

They are all based upon that decision of the Nicene Council, "Let the ancient customs be maintained," the wisdom of which we must all, I think, admit, in its preventing those endless changes in the order and constitution of the Church, which the ambition or impatience, or jealousies, of men, would have been continually striving to bring about.

I hope I may be pardoned for adding that if this wise and well considered rule had had its due weight with us in these uttermost parts of the earth, we should have been spared the consideration of this question, on the order and discipline of the early Church, so dry and uninteresting to many.

But I am aware that it is said by some that they care nothing for these antiquated rules, and do not recognize their value as precedents for our guidance. Is it not rather inconsistent in gentlemen who entertain such opinions, taking any part in a discussion on the rights and jurisdiction of Metropolitans? For where do we learn anything of Metropolitans but from these old ecclesiastical laws? Where shall we go for information upon their powers and jurisdiction excepting to these ancient Canons? Surely they seem to forget that these Canons are the basis of the ecclesiastical law of Christendom.

But I address myself now more particularly to those who glory in tracing up their Church ancestry to the early ages of Christianity, who rejoice in their fellowship in the faith of a Cyriac, an Athanasius, and a Basil, and who profess their ready acceptance of the decrees of the four General Councils, and I ask them as men having this feeling of reverence for the old order of the Church, "Is nothing due to the first See of this Province? Is even the title of Metropolitan to be refused to the Bishop of this Church in which the Gospel was first preached in this Territory, and from which the joyful song went forth to gladden not only this great Southern land, but the islands of New Zealand and the Pacific?"

I ask them to journey with me in imagination to that great Council of Nicea, and plead our cause there. What difficulties can they show between the position of the See of Sydney in regard to the Sees of Adelaide, and Melbourne, and Tasmania, and that of the See of Alexandria in regard to Libya and Pentapolis and Egypt?

Has not the Bishop of Sydney had the jurisdiction over these Churches from the beginning, first as Bishop of Australia, and upon the division of his Province, as Metropolitan? Can we doubt what would be the decision of the Council? We almost seem to hear again that judgment so full of wisdom and forethought, "Let the ancient custom be maintained," that the Bishop of Sydney continue to have jurisdiction over the Provinces of Victoria, Adelaide, and Tasmania, seeing that it has been so from the beginning, and since it pleased the great Head of the Church to make the See of Sydney the spring from whence the waters of life were to flow forth to quicken these distant provinces.

In conclusion I would say that the more I consider this subject the more firmly am I convinced, that it is one which cannot satisfactorily be settled here. It is a question of very great importance, not only to us, but to all the other branches of the Church of England throughout the colonies. I think, therefore, the fitting place for its discussion and settlement is that assembly of the Bishops of our Communion, which it is proposed to hold in 1878, at Lambeth. We, I say it with all deference to the members of the Synod, are not competent to determine it. It is a question which ought to be considered and determined by an assembly far removed from the influences of local prejudices and feelings, of which we cannot divest ourselves, however much we may desire it. It is a question which presents itself under many aspects, one which very few have had opportunities of considering, and which those who have given some little attention to it, must feel how much they have yet to learn. Under these circumstances I do not think that we ought to assume a knowledge which we do not possess, which would be the case if the members of our Synods proceeded to determine by their votes a question to which they had not given mature consideration. Strongly impressed with this conviction I venture to propose that the question of Metropolitan jurisdiction generally, and especially as regards this ecclesiastical Province, be referred to the Archbishop of Canterbury for consideration at the approaching Lambeth Conference.

TEMPERANCE.

A FRIENDLY WELCOME TO WORK.

It seems that in Ireland, as well as in New South Wales, the warm-hearted and fervid—too fervid advocates of total abstinence speak violently, and are reproved for their unwisdom by the more prudent and temperate people. But sometimes it happens in both countries that the wise and cautious ones are driven clean out of the lines laid down by themselves. Good and true men, as they often are, looking with observant eye upon the sins and sorrows of their fellows whom they wish to relieve, the conviction is reluctantly forced upon them that the drink traffic and the drinking customs of society are at the bottom of most of the mischief, and, moreover, that strong and special measures are required under the circumstances. So, at last, they join a Temperance Society—most probably the C.E.T.S., which offers in its double basis a half-way house for the earnest Christian worker, in his passage from scornful dislike—or at least careless neutrality—to decided co-operation with the efforts of temperance reformers.

The accession to their ranks of such conscientious brethren must ever be hailed with satisfaction by the older labourers in the field. To help those halting between two opinions, we print the following extract from "Church of Ireland Temperance Visitor." It is from a letter written by a clergyman of the diocese of Dublin, to a brother clergyman upon this matter—

"I am glad you are going to take up the temperance work. Will you pardon me for saying, that I think your position has been rather an illogical one, if I have understood it rightly. I think you are one of those who have been repelled by the violence of the total abstinens. I am one of the offenders myself, and I am not going to defend our ill-doings. I am not going to dwell in palliation of our offences, upon how we have faced the evil and tried to meet it, and have been baffled by the power of the drink trade and the drinking customs, and chilled by the unsympathetic criticisms of those who have done nothing but criticise. You are met by the same evils as we are—you are as much bound to do something to counteract those evils. You had not to answer for our faults. I feel them, indeed, to be faults. I often go home from a meeting disheartened because of the strong things my intense feeling on the subject has led me to say. But it is surely time that you, and those who feel with you, should do something more than the very negative work of criticising the teetotalers. Throw us overboard, if you like, as a bad lot, but do something practical, earnest, effective, yourselves. I am longing to be superseded in this movement. If you and others will take up the work from your own standpoint, and really do it, I shall thank you with all my heart. To do nothing is, I think, no longer possible for a Christian minister, the evil presses so much."

CHURCH OF ENGLAND TEMPERANCE SOCIETY.

The committee held its usual monthly meeting on Thursday, 15th September. There was not much business done, but the occasion was still one of more than ordinary interest. It was the last time that the Rev. H. A. Barker would be present. His departure for England leaves a great gap in the Society. The laudatory remarks made by the Chairman and others of the committee, were of a highly complimentary character, and were well deserved. Indeed, it is mainly through the exertions of Mr. Barker that the Society has made such good progress through the last year or two of its existence. We heartily wish to the present secretary, Rev. W. Hough, as good success in carrying on the work. The presence of Mr. Barker in England is likely to be of great service to the Society, as he is willing to act as its agent, in selecting suitable cards and literature from the Parent Society's publications. He assured the Committee that his interest in the Society and in the Church in the Colony would by no means cease as soon as he left our shores, and in various ways hoped still to do us at the antipodes some useful service.

ST. MARK'S, DARLING POINT.—This branch of the C.E.T.S. held a good meeting on 1st September. The Revs. W. Hough and H. A. Barker spoke in advocacy of the cause, as did the incumbent, Rev. T. Kemmis.

WOONONA.—The Rev. H. Walker Taylor is carrying on the work of the C.E.T.S. with vigour in his new parish. He has succeeded in establishing what seems likely to be a flourishing branch at Woonona.

CAMDEN.—On the last Sunday in August sermons were preached in Camden, by the secretary, Rev. W. Hough, in aid of the C.E.T.S., and the collections forwarded to the Treasurer.

ALBURY.—The third monthly meeting was held in the school-room on Monday, the 19th September. Rev. A. D. Acocks in the chair. Several temperance songs were well sung by the juvenile choir, and an effective recitation given by Mr. C. A. Pearce. The chairman's address dwelt upon the advantage which members and ministers derived from having such an auxiliary to Church work, in visiting those parishioners to whom abstinence was a necessity; he had not to say *go* and join this or that society, but *come* and join one which our Church has specially provided for you. Dr. Andrews, in a short address, gave two reasons for joining the Society—first, because he knew, from professional experience, that the less men in health drank the better; and, secondly, because if such societies were to effect any permanent good, temperance must go hand-in-hand with religion. A reformed inebriate must have a religious principle to sustain him. In this Society religion and temperance were united, and he felt sure good must result. Mr. Dale, the secretary, reported that the number on the roll had increased since the first meeting from 23 to 50.

JOANNA'S INHERITANCE.

BY EMMA MARSHALL, AUTHOR OF "NOW-A-DAYS," "MRS. MAIN-WARING'S JOURNAL," "HEIGHTS AND VALLEYS," ETC., ETC.

(Continued from page 331.)

CHAPTER V.

"Ceel, you are always so hard on me!" Gertrude said passionately; and she went away to the schoolroom, and flinging herself into the chair, she buried her face in her hands, and accused herself more bitterly than any one else could accuse her. She was aroused by Charlie coming in whistling, as was his wont; but Gertrude's face, when she raised it, checked him at once.

"Hallo, old girl! what is wrong now?"

"This is wrong," said Gertrude starting up,—*"that when once we do anything we feel is not right, we never know where it will end. Only fancy, Charlie, that people are beginning to say poor Joanna is of weak mind; and all through me."*

"What a joke!" said Charlie carelessly. "How did people, as you call them, catch hold of such a story?"

"Only by Sybil saying to Lottie Outhbert that Joanna had had a fit, when they asked what was the matter with her on Sunday. I must set it right; and yet it is horrid to have to tell the Outhberts and old Mrs. Seymour that I dressed up and frightened Joanna till I made her ill. I shall write to Mrs. Stuart, and I must consult papa about the others."

"I should just leave it alone," said Charlie indifferently. "There will be a tremendous row in school to-morrow, I expect."

"You are not mixed up in it, I hope, Charlie?"

"Oh! it is all lies, and will soon come right, I dare say. It is about one of the boarders being out of bounds with Weston."

"That horrid boy!" Gertrude exclaimed. "If he is in this row, I am certain you are."

"Nothing is proved; only old Spiers says he will go with a complaint to Birchall to-morrow about his son. One of the fellows has given him a black eye; and serve him right too."

"Who is Spiers? I never heard his name before."

"No, I dare say not," said Charlie derisively. "He is only the old fellow who keeps a little place on the Ashton road, and sells all manner of things."

"It must be a horrid little place," said Gertrude, "and I am sure you ought never to go there. Charlie, I do hope you have not done anything very bad."

Charlie laughed a loud ringing laugh, but there was no mirth in it. Old Spiers was, as Gertrude truly said, a horrid place. Charlie knew, that only six months ago he would have been angry if any one had hinted that he frequented Spiers' cottage. For it was but a cottage, standing a little back from the road in one of the outskirts of Minsterholme. A narrow lane on one side of the College playground led to it by a back way. Ginger beer, lemonade, and a sweet drink manufactured by Mrs. Spiers out of sherbet were to be had at reasonable prices. Indeed, there was a suspicion that the young gentlemen could get something a little stronger than these at Spiers' cottage. Anyhow, Spiers' place was forbidden ground to all College boys, and since Mr. Birchall had been head master the old man's business had declined.

Mr. and Mrs. Spiers had a very doubtful-looking son, who kept lop-eared rabbits, squirrels, mice, and other pets, to which schoolboys sometimes take a fancy; and by trading in these they managed to get a very fair amount of profit. There was also a strip of grass behind Spiers' where bowls could be played. Of course every College boy was strictly forbidden to touch the balls.

Charlie Prendergast knew all this only too well; and it would be hard to say what enjoyment he could find in transactions with the Spiers. But one false step leads to another, and by degrees he grew accustomed to turn in there with Weston and one or two of the other College boys. A few days before, Weston and one of Spiers' boys had had a controversy about a rabbit which Weston had bought. Weston declared it had been changed on the way from Spiers' cottage to his house in Mercer's Street, and high words had ensued. Weston had taken the law into his own hands, and thrashed the boy who, he said, had cheated him.

The blow which swelled up young Spiers' eye, was looked upon by his father as likely to be a profitable speculation. A red and white checked handkerchief was tied over it, and Mr. Weston was informed that a complaint would be lodged against him the very next day, unless some compensation was made. "His boy," Spiers averred, "wasn't going to lose a week's work for nothing."

The damages were laid at fifteen shillings, but Weston hoped an instalment would be accepted, and no more be said. Weston was himself in a state of bankruptcy, and his friends were not of the sort likely to help him.

As we know, he had wrung six shillings from Charlie, and had demanded six more. Charlie had failed to raise it, and the next day old Spiers and his son declared that they would come to the College school, see the head-master in his study, and lay their charge against Mr. Weston, the doctor's son, and Stokes major, the boarder who was implicated in the affair.

Now the boys knew very well that Mr. Birchall would see something far more serious in this matter than young Spiers' black eye, which was decidedly not bad enough to account for the great patch which covered it.

But ever since Mr. Birchall had been head-master, the Spiers had been looked upon with suspicion by him, and the cottage was "out of bounds" and forbidden ground to day boys and boarders. Thus the boys were well aware of the gravity of the offence.

"Look here, Truda," Charlie said presently, "can you by hook or by crook stump up any more money? Now don't fly off into a fury, and scold me. It will be a nice thing for you if I am expelled to-morrow. There's lots of things which will come out if that old wretch does split on us. Filling his gingerbeer bottles with whisky and water, for one thing, and selling to us fellows on cricket afternoons. Weston owes for a lot, and so do I, for that matter."

"Oh! I Charlie, Charlie," Gertrude exclaimed in despair; "it is so dreadful."

"Well, help me out of it, Truda, there's a good girl."

"I can't, I can't. I have not a farthing in the world. And when my monthly allowance is paid, I shall have to give it to Ceel, for some stupid thing I got her to buy for me when she went to London with Aunt Helen."

"What was it? Perhaps I could get some think for it."

"Oh! I no, you couldn't; it is all broken and spoiled. It was a stupid chateleine, which I hate now. But, Charlie, you had better go to papa. You had better tell him all, and ask him to help you."

"What an idiot you are! As if I could go and sneak and tell against the other fellows."

"Well, I see nothing else to be done," said Gertrude, "unless—"

"Unless what?"

"Unless Joanna would lend it to me. But it would not be right. Oh! I wish I knew if it were right."

"It was a moment of indecision and weakness, a trying moment for poor Gertrude. To escape from a disgrace so terrible as Charlie being expelled from the school was a great temptation. All the misery at home; and all the gossip! And yet, could it be right?"

"If I do ask Joanna, will you promise to have no more to do with Weston, and never to go to Spiers' again, Charlie? Oh, Charlie, I don't know what to do!"

"Well, if I am expelled I shall run away, and you will never see me again. Now I have done."

Gertrude stayed to hear no more; she rushed impetuously to Joanna's room. If Ceel should be there, if Sarah should be there, it would be impossible to ask; and Charlie said unless he had the money before he went to preparation that evening it would be too late.

Joanna was alone, and lying wearily on the sofa at the foot of her bed. Gertrude's sudden entrance made her start nervously.

"Were you asleep? Does your head ache? I am so sorry. O Joanna, could you, would you mind lending me six shillings?"

Unless she had plunged into the request once, Gertrude's courage would have failed.

"Six shillings! Oh, yes! You can have as much as you like. Dr. Prendergast gave me some money the day I came here. The purse is in that little drawer in the dressing table."

Gertrude snatched it hastily, and opened it. There was no silver, only gold.

"May I take half a sovereign?" she said. "It is not for myself. And please don't tell any one—not Ceel—that I asked for it."

"Oh, no," said Joanna; "money is no use to me. Pray take what you want."

"I only want to borrow it," said Gertrude, with that vague idea of repayment which people in the most hopeless state of insolvency often cherish. "Thank you." And flying off, Gertrude ran against Ceel at the door. She knocked a little wickerbasket out of her hand, and received a sharp rebuke. But Gertrude did not stop to listen. She was back in the schoolroom as quick as thought, and found both the brothers there. But Oswald was too deeply engrossed with his work to look up. So the half sovereign was laid unnoticed upon the page of Charlie's open Ovid.

He made no signs of recognition, but quietly slipped the money into his waistcoat pocket; and soon after, the bell summoned them all to tea.

The question involved in Gertrude's compliance with Charlie's request is a very difficult one. Shall we, to escape a present danger, risk the possibility of countenancing what is wrong? God has not left us without a compass on the stormy sea of life. He has given us a guide if we will seek Him. But we do not go to Him in our trouble; we too often prefer our own judgment.

Charlie came in later than ever that evening. Dr. Prendergast was very angry and displeased; Charlie hard and indifferent. Poor Gertrude went to bed, sad at heart, and feeling as if the events of the past week had added a year to her young life. And yet the dominant feeling was one of relief that Charlie had escaped the disgrace of being expelled from the College school. Poor child. Neither she nor

her brother had considered how unlikely it was that old Spiers would bring the charge against the boys, as he would criminate himself so greatly in the matter of the debt about the gingerbeer bottles filled with what he had no right to sell.

But Spiers had the boys who were weak enough to resort to his cottage in his power, and by threats at one time and offering and flattery at another, managed to keep up what he called "a very tidy little business," in spite of the new head-master, who "tried to crush a poor man, and prevents the young gents from having a bit of fun natural to their age."

"Well, Constance," Mr. Hastings said the next morning at breakfast, "who is your correspondent?"

The Vicar was watching his sister's face as she read a blotted scrawl which had been put into an envelope upside down, and was directed in a manner which would have shocked Miss Seal's sense of propriety, for the address was all tending towards the left hand, and there was a flourish under the word Minsterholme which the governess would have fity styled vulgar.

Mrs. Stuart looked up at last and smiled.

"This letter is from Gertrude Prendergast," she said. "I think you had better read it. Poor child! I appreciate most thoroughly her motive in writing it, and I think hers will be a fine character some day."

The Vicar held out his hand across the breakfast table for the letter, and read as follows:—

"MY DEAR MRS. STUART.—There is a horrid report in the town that Joanna Coningham had a fit on Saturday night. It is a great shame to say so. I cannot be happy till I tell you that I dressed up like Joan of Arc and went in through the dressing room into Joanna's room. You know there is a long glass there. Aunt Helen always uses it when she goes to a party. Joanna caught sight of me tied up in an old sheet in this glass. She screamed with fright, and rushed out into the corridor, where she fell down a fearful thump, and papa came up. She was fainting, and papa was frightened, and the servants said she would go mad. Please will you tell everyone, if you hear anything about it, that it was all my stupid trick. But one good thing is, Joanna and I are friends. I was horrid to her all Saturday, her first day with us. Now I am really sorry. Charlie—[but here the pen had been drawn through his name]—I find it very hard to do right. I hope you will tell me everything. You are so kind. Excuse this dreadful scrawl. I can't find a J pen, and this is one of Ceel's scratchy ones. Good-bye, dear Mrs. Stuart."

"I am your affectionate,"

"GERTRUDE MARY PRENDERGAST."

"What dashes and marks!" the Vicar exclaimed; "and I beg leave to doubt if all the J pens in the world would make this a decent hand. But it is a well-intentioned letter: I understand now several dark hints I have heard this week about that poor girl."

"You never told me."

"No, indeed; gossip receives so little encouragement from you, I did not think of it. Will you answer this letter?"

"I shall try to see the poor child. I think I will ask her to take a walk with me, for it is so much easier to talk out of doors."

"It is lovely October weather," the Vicar said. "Quite a St. Luke's summer to repay us for June and July. By the bye, that poor girl on the Ashton Road is very ill. I don't think I shall be able to go as far as there to-day; and Harrison is gone away for two days; that would do for a walk for you and Gertrude Prendergast, for I should not like the day to pass without hearing of her."

"I will go, certainly, and ask Gertrude to come with me. I will leave a note at the Priory as I go to the school."

Mrs. Stuart accordingly wrote a little note to Gertrude, which was taken into the schoolroom that morning as she sat at her lessons.

"What is it?" Ceel asked.

Gertrude coloured. "It is only Mrs. Stuart wants me to take a walk with her at two o'clock."

"You!" Ceel exclaimed.

"Yes, me; and pray why not?"

"Attend to your lessons, if you please," said Miss Scales in her very hardest schoolroom voice, "and discuss Mrs. Stuart's note another time."

(To be continued.)

ENGLISH MAIL.

LORD HATHERLEY'S DEATH.

On Sunday, July 10th, Lord Hatherley, Lord Chancellor of England, died at the age of eighty. He was a Sunday-school Teacher for 40 years at St. John's, Westminster. At the time of his death, the only other two men living who had been Lord Chancellors of England had also been Sunday-school Teachers—Earl Cairns and Lord Selborne. How many Australian Barristers are there who do this for Jesus Christ?

TWO LORD CHANCELLORS AS CHRISTIAN WRITERS.

Lord Selborne, when he was as yet known only as Sir Roundell Palmer, gave to the world an admirable collection of sacred poetry, *The Book of Praise*, enriched by annotations of the most laborious kind. Lord Hatherley also, while Vice-Chancellor, found time to publish a valuable little work on *The Continuity of Scripture*. "Surely," observes a writer in one of our leading religious magazines—"There is something eminently satisfactory in such facts as these. At a time when much shallow, unbelieving criticism is directed against Holy Writ, when we are told that natural science, instead of the Bible, ought to be taught at our Sunday schools, when we are told that

Christianity is losing its power, and has no further hold on men of culture and intelligence, when we are warned that we must look for a "regenerated Christianity," or some new plan of religion, we find the two greatest lawyers of our day, who, in breadth and keenness of vision, are among the greatest men of this or any age, employed in the lowly Christian duties of teaching the Bible to poor children, and engaged in such simple, practical Christian literature as a collection of hymns and a book on the harmonies of Scripture.

THE KING OF THE SANDWICH ISLANDS IN LONDON.

On Wednesday, July 6th, King Kalakaua, of the Sandwich Islands, attended by Colonel Judd and Mr. C. Armstrong, secretary, arrived at Claridge's Hotel, from the Continent; and during the week he has been industriously employed in seeing the lions of London. On Friday he went to the Eton and Harrow cricket-match; on Saturday to the Windsor Review; on Sunday to service at Westminster Abbey; and on Monday to Windsor Castle.

THE DEATH OF DEAN STANLEY.

ÆTAT SIXTY-SIX.

It would seem as though Dean Stanley and Lord Hatherley had furnished a second illustration of the funeral song of ancient times, "They were lovely and pleasant in their lives, and in their death they were not divided." Few Londoners who have been worshippers at Westminster Abbey need to be informed how constant and devout the late Lord Hatherley was in his attendance at that house of Christ on each day, as well as on Sundays, for the last fifty years. As a rising Queen's Counsel in full court practice, as a hard working M.P. for Oxford, whose name was often in the division list of the House of Commons at 2 o'clock in the morning, Mr. Wood (as Lord Hatherley then was) was certain, at a quarter to 8, to be in his place for daily morning service at the Abbey. When in town he was never missed from the early celebration of communion on Sundays at Westminster Abbey. Lord Hatherley died on Sunday, July 10th, and the late Dean of Westminster on Monday, July 18th, twenty minutes before midnight. On Sunday, July 10th, the late Dean Stanley was to have preached at St. Matthew's, Bethnel-Green, on behalf of the Philanthropic Pension Society; but the rector, the Rev. Septimus Hansard, had to announce, regretfully, that the Dean was confined to his bed by an unexpected illness. How little expectation there was of its ending in death may be inferred from the fact that the *Guardian* (July 13th) couples with this announcement, the words—"He is, however, very much better." The *Times* informed the public that "Lord Hatherley desired to be buried with his wife, at the Church of Great Bealings, in Suffolk; and that, at the suggestion of the Dean of Westminster, the first part of the funeral service would take place at Westminster Abbey (where the ex-Lord Chancellor worshipped for fifty years), at 10 o'clock on Friday, July 15th." It was given out that the late Dean would preach at the Abbey on the following Sunday (July 17th, the day before he died). The *Times* expressed its opinion that reference would be made to the deceased Lord Hatherley in the Dean's sermon. Tickets for admission to the choir (for the first part of the funeral service on the Friday, before the Dean's death) for friends and others (in mourning) were to be obtained from Messrs. Trollope and Sons, 15, Parliament-street. The public were to be admitted at the north transept door, at the great western door, and at Post's Corner door. Meanwhile, on Saturday, July 9th, Dean Stanley, while preaching on the Beatitudes, had to retire from the pulpit twice. But he was supposed to be going on well till the following Friday—the day of Lord Hatherley's funeral, which erysipelas showed itself. On Sunday evening, July 17th, the Bishop of Manchester preached at a special service at the Abbey. He referred to Dean Stanley as his dear, honoured, and long-tried personal friend. On Monday morning, very early, the first serious change in the Dean's condition became noticeable. His friends in the Deanery then collected round him. The Sacrament was administered, the Dean himself pronouncing the Benediction in a clear voice. He then took leave of everyone individually, including his servants. At 8 p.m. Sir William Jenner arrived (for the third time that day), and pronounced death to be now inevitable. His friends remained gathered round the Dean in his bedroom. Prayers were offered at different times by the Archbishop of Canterbury, Dr. Vaughan, and Canon Farrar. The Dean often spoke at some length, and with much earnestness; but it was difficult to catch more than a word here and there. The prolonged breathing became slower and slower, till at last—without any movement of the body—it ceased entirely at twenty minutes before midnight. His wife, Lady Augusta Stanley, died in 1876. It is probable that, if he had wished it, Dean Stanley would have been made a bishop. This is hardly a fitting time for any criticism of his character as a spiritual teacher. Dr. Arnold had formed his mind, and probably none but Dr. Arnold's pupils will ever quite understand what that mind really was. He inherited what is called a liberal tone of thought from his father. The late Dean explained his own line of conduct in the following words:—

"Let us be firmly persuaded that error is most easily eradicated by establishing truth, and darkness more permanently displaced by diffusing light; and then, while the best parts of the High Church party will be preserved to the Church by their own intrinsic excellence, the worst parts will be put down, not by the irritating and often futile process of repression, but by the pacific and far more effectual process of enforcing the opposite truths, of creating in the Church a wholesome atmosphere of manly, generous feeling, in which all that is temporary, acrid, and trivial will fade away, and all that is eternal, reasonable, and majestic will flourish and abound."

Probably the late Dean of Westminster will be best known to posterity by his books—*The Life of Arnold, Simai and Palestine, and Memorials of Canterbury Cathedral and Westminster Abbey.*

FUNERAL OF DEAN STANLEY.

On Monday the remains of Dean Stanley were laid to rest in Westminster Abbey with an absence of pomp befitting the well-known earnestness and simplicity of his character. No lugubrious street pageant, no sombre cavalcade, none of the conventional trappings of woe, entered into the simple but solemn and impressive ceremonial. The Dean died as he had lived, in the shadow of the Abbey, and the contiguity of the chamber of death to the grave in which his body was to lie rendered it possible to dispense altogether with the sable paraphernalia of a public procession. All that had to be done was to bear the body from the Deanery into the Abbey, thence to its final resting-place in Henry VII.'s Chapel, to no other accompaniment than that of the beautiful Burial Service of the Church of England. Outside the Abbey, therefore, there were no preliminary indications of the character of the ceremonial to be performed within beyond the eager crowds awaiting admission at the public doors, and the long lines of mourners and invited friends making their way into the building by way of Dean's-yard. The chief mourners eighty-three in number, assembled in the library of the Deanery shortly after 3 o'clock.

At the same time a large company of those who wished to testify their respect for the late Dean by attending his funeral met in the Westminster Boys' Refectory. A list of the names of those who had accepted invitations, includes Cardinal Manning, Cardinal Newman, The Rev. Newman Hall, and other representatives of Nonconformist bodies, the Prime Minister, the Lord Chancellor, the Lord Chief Justice, bishops, judges, politicians, and men of all creeds eminent in literature, science, and art.

Neither Cardinal Manning nor Cardinal Newman, it may be added, was able to attend. The Duke of Buccleuch, Lord Cardwell, the Archbishop of York, and a few others were also absent, but sent representatives. Lord Thurlow, attended by General the Right Hon. Sir H. Ponsonby, K.C.B., represented the Queen. The Prince of Wales was present, attended by the Marquis of Hamilton, Sir D. Probyn, V.C., Colonel Fossdale, Mr. Francis Knollys, C.B., Mr. Holzmann, and the Rev. F. Hervey; also the Duke of Connaught and Prince Christian. Lord Colville of Culross represented the Princess of Wales; Captain the Hon. D. J. Monson, the Duke and Duchess of Edinburgh; and Mr. R. H. Collins, Prince Leopold, Duke of Albany. The Royal party were received on their arrival by the Archbishop of Canterbury.

After being enclosed in its plain oak coffin, the body was placed in the back drawing-room of the Deanery, which in the course of the day became overwhelmed with floral wreaths and emblems sent in from all quarters, the last tribute of many friends to the late Dean. Here were tokens of love and esteem, not only from Dean Stanley's own family and household and other mourners, but also from the Queen and various members of the Royal family, Her Majesty accompanying her gift with the following note in her own handwriting:—"A mark of sincere affection and high esteem from Victoria R." There were offerings, too, from the late Dean's numerous American and foreign friends, including one from the French Protestants inscribed, "An vaillant apôtre de l'Unité." At ten minutes to 4 o'clock the coffin, borne on the shoulders of six men, left the Deanery, the fact being announced to the outside public by the tolling of the bell, and to those inside the Abbey by the organ giving forth the notes of Handel's soft and solemn chant, "I know that my Redeemer liveth." A procession was then formed of the mourners, the invites of the Refectory, and various representative bodies, which exactly on the stroke of four entered the Abbey in the following order:—

Masters and Scholars of the Westminster School.		
The Surveyor. The Auditor.		
The Clerk of the Works. The Mason.		
The Choir.		
The Minor Canons.		
The Canons' Verger.		
The Canons.		
His Grace the Archbishop of Canterbury.		
Rev. R. T. Davidson.	John Hassard, Esq.	
The late Dean's Verger.		
The Chapter Clerk.	The Sub-Dean.	The Receiver.
Pall Bearers.		Pall Bearers.
Mr. Matthew Arnold.	Mr. Spottiswoode, P.R.S.	
Rev. Dr. Stoughton.	Rev. Dr. Storey.	
Rev. Canon Westcott.	Master of Balliol.	
Right Hon. W. H. Smith, M.P.	Right Hon. W. E. Forster, M.P.	
The Bishop of Exeter.	The Duke of Westminster.	
The Chief Mourner (Dr. Vaughan).		
The Mourners in succession.		
The Servants.		
The Prince of Wales.		
And other Members and Representatives of the Royal Family.		
The Foreign Ambassadors.		
The Gentlemen from the Jerusalem Chamber.		
The Court of Burgesses of the City of Westminster.		
The Adjutant and Officers of the Queen's Westminster Volunteers.		
Societies and Deputations.		

It was not without much difficulty and anxiety that the selection of pall-bearers was made. They were chosen to represent various classes and opinions in which the many-sided Dean took interest. The only directions which he himself left were that the list should include a minister of the Scotch Church and one belonging to one of the English Nonconforming bodies. This wish was carried out by the appointment of the Rev. Dr. Storey and the Rev. Dr. Stoughton. In the Bishop of Exeter, Canon Westcott, Regius Professor of Divinity in the University of Cambridge, and Mr. Jowett, Master of Balliol, various shades of opinion in the English Church will be found. Canon Westcott may be considered the special representative of Cambridge and of theological learning, and Mr. Jowett of Oxford

and of classical literature. Modern literature was most appropriately sustained by Mr. Matthew Arnold, the son of the Dean's revered teacher and friend, Dr. Arnold, of Rugby; and scientific discovery, which in every form was always welcomed by Dean Stanley as the bringing of new light into the world, by Mr. Spottiswoode, the President of the Royal Society, of which the Dean was a Fellow. Both sides of politics were represented by Mr. W. H. Smith and Mr. W. E. Forster, typifying the absence of party spirit, which was one of the Dean's leading principles. Perhaps the early connexion of the last-named with the Society of Friends, to whose good qualities the Dean was always ready to testify, may have also influenced his appointment. Lastly, the Duke of Westminster's high social position and zeal in the furtherance of another side of Dean Stanley's character, fitting representative of the Abbey was full of ticket-holders and general public, and thousands were compelled to remain outside who would gladly have obtained admission. It was noticeable that nearly all the people in the Abbey were in mourning. As the procession slowly moved up the nave, to the beautiful choral music of Croft and Purcell, intoned with winning sweetness, the vast assembly was hushed into an impressive stillness. The coffin was covered with a pall of black velvet edged with white silk, and upon it lay a few of the choicest floral offerings which had been made to the memory of the Dean. In front was borne upon a black satin cushion the Dean's insignia of the Order of the Bath. It was a long and solemn procession, the numerous company following two by two, while the choir chanted the processional portion of the Burial Service—"I am the Resurrection and the Life," "I know that my Redeemer liveth;" "We brought nothing into the world, and it is certain we can carry nothing out;" and the 19th Psalm.

Arrived at the steps of the altar, the coffin was placed upon trestles and the company grouped themselves around while the other portion of the service was proceeded with—the reading of the magnificent Lesson of Corinthians 1, xv. This portion of the service was conducted by Canon Prothero. There was something peculiarly solemn in the thought that the words "For this corruptible shall put on incorruption and this mortal shall put on immortality," were spoken in regard to one whose earnest, persuasive voice had so often resounded through those aisles. Then the procession, reforming, passed on to Henry VII.'s Chapel, which lies at the extreme eastern end of the Abbey, to the notes of the "Dead March" in *Sauil*, which were accompanied with a very effective imitation of muffled drums. Henry VII.'s chapel is hallowed with the memory of a long line of English Sovereigns who have found a resting-place within its precincts. Most of the Kings and Queens from Henry VII., whose name it bears, to George II. have been interred here. In the north aisle lie Queen Mary and Queen Elizabeth; and a white marble sarcophagus is supposed to contain the remains of the Princes murdered in the Tower. Other than Royal celebrities are also associated with it. The dust of Addison lies here; also that of Addison's friend and patron, the Earl of Halifax, and the Duke of Cumberland, the hero of Culloden. The grave of Dean Stanley lies in what is known as the Montpensier Chapel—a niche or recess on the north-eastern side of the chapel, the spot where Lady Augusta Stanley was buried five years ago. It is an ordinary earth grave, there being no vault at this place, and while it was being dug the coffin containing the remains of Lady Augusta Stanley was uncovered. Dean Stanley's coffin rests upon hers. The restricted space in Henry VII.'s Chapel rendered it impossible for all the company to approach the grave while the last offices were being performed. Only the mourners were grouped near it, but all were able to join in the spirit of the moving words which Dr. Graft has clothed with music—"Man that is born of woman hath but a short time to live," and to feel the force of the solemn declaration of "dust to dust" as the body was lowered into its narrow bed. Archdeacon Jennings read the prayers at the grave. The valedictory blessing was pronounced by the Archbishop of Canterbury. Then the procession regained the nave, and the company slowly dispersed, while the organ poured forth the notes of Handel's singularly beautiful anthem, now wailing, now joyous. "His body is buried in peace, but his name liveth evermore." The service occupied altogether an hour and a half. After the mourners had dispersed the public were admitted to view the grave, where the remains of Dean Stanley were left to mingle with the sacred dust of the Abbey.—*Times*, July 29.

THE LATE DR. CUMMING.

Dr. Cumming has died, after a somewhat lengthened illness, at Chiswick. He was 70 years of age. It was in 1833 that he was ordained to the charge of the congregation in Crown Court, Drury Lane, where he soon became a popular preacher. The *Times*, in a leading article, says of him—"About twenty years ago something induced him to name the year 1868 as that in which very terrible events were to take place. The year was not without events, but they failed to satisfy the strong and yet fastidious appetite of his followers. Dr. Cumming employed an immense amount of ingenuity to prove that what he had prophesied had come to pass, but he laboured in vain, and from that time his popularity declined. Then followed blow after blow. Family troubles, not to say family disgrace, super-vened, and the rewards of divination had to be spent in the discharge of bills and loans. Dr. Cumming had one infirmity in common with the majority of literary men, reformers, preachers of faiths, propounders of philosophies, and teachers of morals. He was not a business man. He was generous before he was just. He spent other people's money freely in good causes, and his own money freely too. He had always something to be done, and it was always something that cost money. It came out at last that he was penniless, and his admirers, even though they had ceased to put implicit confidence in his forecasts of the future, subscribed handsomely to place him above difficulty and want. Perhaps his nature was one that required the support of flattery and the stimulus of a cause. Two years ago he began to fail,

his heart probably leading the way, and his death at an age when many men are still in possession of all their spirits and their mental powers is now but the fall of a leaf in the midst of more real or more serious changes.

SIGNS OF OUR TIMES.

A MOUNTAIN SPLIT INTO TWO PARTS.—A remarkable natural phenomenon is reported from Cs. Gorbo (Szolnok-Doboka Comitatus, Hungary). On June 27, the *Bucsan Mountain*, situated close to the village of Papetke, suddenly broke in two. The fissure measures 30 to 40 metres in breadth, 25 to 30 metres in depth, and 400 to 500 metres in length. Some of the houses in Papetke also show cracks, so that the whole seems to have been the effect of an earthquake. A landslip took place at the same time, and a field with an apple-tree in the middle of it has moved about 10 metres nearer to the village. Great excitement prevails in the neighbourhood. The rational student of Scripture will be reminded by this occurrence of the similar fact which is to take place on the Mount of Olives. In Zachariah xiv. 4, it is written:—"And his (Jehovah's) feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east; and the Mount of Olives shall be split in the centre, eastward and westward, a very great valley; and half of the mountain shall recede towards the north, and its (other) half toward the south." Those who think this physically impossible had better apply for enlightenment to the Hungarian peasants of Papetke.

A MUD-VOLCANO AND EARTHQUAKE.—The *Italia Centrale*, a paper published at Reggio (Emilia) announces that the most remarkable mud-volcano of the province of Emilia, the Salsa di Querciola, has developed an extraordinary activity for a few days past (July 21-23), and has greatly frightened the neighbouring inhabitants. Loud subterranean noise was heard even in the plains around, incandescent lava was ejected to a height of several metres, and an earthquake was also noticed. Large numbers of tourists and curious inhabitants are proceeding to Regnano to witness the spectacle.

NUMBER OF ALTERATIONS IN THE REVISED VERSION.—An esteemed and careful correspondent has shown the editor of the *Guardian* a copy of the Revised New Testament of 1881 in which every alteration made in the Authorised Version is marked and numbered. The changes amount on the whole to 36,191! This is a prodigious number, and far exceeds any estimate and calculation hitherto brought under our notice. It will be remembered that Bishop Ellicott reckoned the number of corrections to be about three in every five verses of the Gospels and Acts. This would give a total, according to our correspondent, of 2,250. In fact, the alterations made in this group of five books amount to 14,601! The Book of Revelations is altered in no less than 2,467 places in its 407 verses. The miscalculation which Bishop Ellicott and his colleagues appear to have made as to the number of alterations is curious enough.

RITUALISTS AND THE LAW.

The three ritualistic appeals are proceeding. In the case of "Green v. Lord Penzance and others" a sum of £200 has been deposited on the part of Mr. Green, the incumbent of Miles Platting, to prosecute his appeal in the House of Lords for a writ of *habeas corpus* for his discharge from Lancaster Castle, and Mr. Green will forthwith enter into his recognizance for £500, both sums to be liable for costs. A special application will be made that the case be heard before the Long Vacation. In the case of "Enraght v. Lord Penzance and others," known as the *Bortlesley Ritual Case*, the appeal in the House of Lords is not likely to be heard before the Long Vacation. In the case of Mr. Mackonochie, at the Judicial Committee of the Privy Council, no appearance has been entered, and the matter cannot be gone into before the November sittings.—*Times*.

INFIDEL LECTURES.

The infidel Bradlaugh, some years ago, lecturing like the freethought Tyerman and Bright in Sydney, to the coal-pit men in England, where, at the house of one of the colliers, they addressed and refuted him. "Some years ago, the well-known infidel lecturer, Mr. Bradlaugh, after an address to pitmen and others, in a colliery district, invited discussion, should any of his audience have anything to object to the arguments he had brought forward, and the inference he had drawn. He waited some time, and probably was congratulating himself that he had carried his hearers to his own unwelcome conclusions while Satan was chucking that they had scored another victory, when one of the colliers rising to his feet among the dusty-looking butties, quietly addressed himself to the lecturer somewhat as follows:—"Mr. Bradlaugh, a while ago there was a man workin' in yon pit along wi' me, and he were a very bad man as all on us knowed; and arter a while he come converted. Mr. Bradlaugh, and were a very good man. But he got along wi' a set of you infidel chaps, and they did him a sight o' harm, they did. Mr. Bradlaugh; and he went on very bad again, sum'ut like what he'd bin afore, when one day a great big coal fell atop on his head as he were a workin' i' the pit, and what'n it do but knock him red down on his knees, Mr. Bradlaugh; and Mr. Bradlaugh, he began again, crying to the Lord wi' all the strength he'd got, to his mercy on him. Well, we got him out soon as no time, and, Mr. Bradlaugh, do you know that great big coal did his head a power o' good, for it just knock'n clean out o' it them there infidel notions o' yourn for good an' all. And I just a bit think as how a great big coal, likes o' that, might do you a sight o' good too, Mr. Bradlaugh; its all I've got to say o' your lecture."

The Prince of Wales has subscribed 100 guineas towards the national memorial to the Earl of Beaconsfield.

THE KESWICK CONVENTION.

The summoning of the seventh annual Keswick Convention was very eagerly responded to by many. It would not be easy to reckon the number of those who can point to Keswick as the spot where they had met with the Lord, and had decided to lean upon the fulness of his grace to overcome the power of the sin of which the penalty had been paid. This last invitation to "come apart" again with the Lord among the mountains of God which stand around Keswick, as the visible pledges of his power, has been answered by a larger number than ever.

There were several preparation days, which were themselves full of blessing. The day of humiliation, Saturday, 23rd July, was kept here very fully, and the gatherings were just what were needed to make the assurance of coming blessing very strong. For, before there could be filling there must be emptying, and fresh light involved deep, close searching, and many who came here expecting a time of "enjoyment" merely, having to confess that it was a time of unexpected pain, in the revelation of hidden sins, unknown before. But they would not have been without it, for it has made room for "the blessing," even a clearer sight of Jesus—Purger, Purifier, Conqueror, Controller!

One word used by Mr. Haslam has been a help to many—that "we are instruments, not agents." A man is agent for a property; it is he who is responsible. He has many clerks under him as instruments to carry out his directions. There responsibility is simple obedience. Being instruments does not make them idle; on the contrary, they are from morning to night doing the master's bidding.

On Wednesday evening, August 3rd, Mr. Haslam spoke again, and we had a visible answer to prayer in the arrival of Rev. C. A. Fox, who had been announced as unable to attend, but whose strength had been restored sufficiently for him to come. Our first two days closed with pleading words from Pasteur Stockmayer, to throw ourselves, tired and worn out as we are with the pursuing of sin, into the arms of Him who had conquered it, and would conquer it in us, and make of our service an occasion of manifesting his glory through our nothingness.

The promise of blessing given during the first two days of the Convention was more than made true during its continuation, and now, looking back, we can say that it has been deeply true throughout. "Truly I am full of power by the Spirit of the Lord to declare unto Jacob his transgression, and unto Israel his sin." (Micah iii. 8).

The opening meeting on Thursday, August 4th, was one full of power. The unworn, though familiar, words, "I will never leave thee nor forsake thee," were given with new force through Mr. Hopkins. He and Mr. Bowker had to leave this day; but though there was this break in the continuity of voices, there was no break in continuity of the very manifest power of the Holy Spirit, who used each voice as He choose.

The Bible-readings on Thursday and Friday were again taken by Rev. Hubert Brooke—on the progressive glory of Christ; and on the light in the tabernacle as the pattern of what our light may be.

The first address at the second meeting was given by the Rev. C. A. Fox, literally "out of weakness made strong." It was on the paradoxes of the Christian life; how every part of it was a surprise. To begin with, the Christian lives by dying. He received life by dying with Christ; now that life is maintained by daily dying. Then keep yourselves by the Holy Ghost in the place of death, and you will live. When this first paradox is learned, we find out the second, that we rest under a yoke. "Take my yoke, and ye shall find rest." The yoke is his will, and in taking his will we are rested. The third is, that we triumph by a thorn. If we take it as St. Paul did, then the thorn in the flesh becomes a palm in the spirit, and an open door for the incoming of the glory. The last is, that we may have victory by a viper. Often, out of our very work, there comes a viper; the sting of cold suspicion or uncharitable suppositions grows in the very act of our work. But we may have victory in this as well, and shake it off, and feel no harm. Then came very searching and impressive words on the two perils to which workers for Christ were subject; first, being misunderstood—"No doubt he is a murderer" and when this is past, the far greater danger of being unduly exalted: "They changed their minds, and said that he was a god."

M. Stockmayer followed, in words which some can never forget, on the "accursed thing" of Josh. vii. 11. What was it? It was part of the consecrated thing of Josh vi. 19. It was the Lord's property; and, therefore, because it was kept for man's use, and not given over to Him, it became an accursed thing, and brought defeat and disaster on the whole people.

The last day was a very full one. Forbible words on the home life, and the power to live there the life of faith, from Dr. Stockmayer, opened it. Mr. Haslam spoke to us from 1 Cor. xiii. 13, on faith, hope, and love; and how we must stand on all three—not merely content with having faith and love, but also living in hope of his glorious appearing. Then followed a strong, searching word from Mr. Fox on Ezek. xlviii, and the different stages of Christian experience. Are you an ankle-deep Christian, content to play on the shores of God's ocean of mercy, satisfied with being saved, and testing his love no further? Are you a knee-deep Christian, powerful in prayer for others? Are you a loin-deep Christian, grided for service in the power of the Holy Ghost? Are you a self-deep Christian, buried under the tide of the Spirit, carried on irresistibly and joyously; all self-submerged, the heart and its affections, the neck and its stubbornness—lips, eyes, the brain and its intellect, all buried under the blessed stream of the Holy Ghost? Why are we not all thus? Just because the waters issue from "under the door," and we will not stoop low enough. Got help us all to be low enough to be thus flooded with His Spirit. There was a silence after this.

The evening meeting was again addressed by Mr. Fox on 2 Sam. iii. 17, 19—"Ye sought for David to be king over you, now then do it;" and 1 Sam. xxii. 23—"With me thou shalt be in safeguard"—a grand word to take home.

Canon Battersby then closed with a few words, which struck us all most forcibly. His own share as to speaking had been very small indeed. Though, humanly speaking, he was the mainspring of the whole, his voice was seldom heard, and therefore the wealthy word he gave us to leave with came the more forcibly. "I commend you to God and to the Word of his grace." Strong, full words on the power of his Word made us all feel ashamed to think of being disheartened or fearful when the meetings broke up. "Have you not yet seen all we speak of here? You have it with you in this precious Book. You can find it all out at home. Remember, it is the word of his grace—all is free, unmerited favour to the very end. Do not go back to law!"

The parting meeting on Saturday morning, August 6th, was very blessed. Each speaker spoke a parting word of very few sentences; and then testimonies in texts were invited, and it was beautiful to hear the response: how one after another gave some word of His which had been spoken "into their hearts." The sealing of all was the Communion on Sunday. Though many had left, there were 275 of all denominations who joined with deepened meaning in the feast which tells that death is the source of life.

Besides the general meetings, the ladies' meetings, conducted by Mrs. M. Baxter, were very full of result in bringing many to a point; and many have cause to thank God for ever for the young men's meetings.

There seemed a greater searching power present this year than almost ever before; a greater bringing of self to nought, that Christ may be all in all. That was "the blessing" to many. The frequent allusions to the Lord's coming was a striking feature—natural allusions, so to speak, as if it were the habitual tone. This was followed up by two addresses on the subject by Mr. Haslam on the Monday and Tuesday. There was a very large number of requests for prayer too—always a blessed sign, as showing that an opened heart to the need of others is a result of the Spirit's presence. This desire for others found vent in several evangelistic meetings, all of which had the definite result of bringing Jesus and the sinner face to face.

So we separated, saying "Thine, O Lord is the greatness, and the power, and the glory, and the victory, and the majesty!"—Correspondent to *The Christian*.

BISHOP RYLE'S OPINION ON PREACHING—"I hope that many will lay aside for ever that Orthodox prolixity, that respectable dullness, that leaden heaviness, that first-person-plural vagueness, that guinea-pig-like tameness, those dreary commonplaces, which the laity too often complain of as the characteristics of the modern parson's sermon. Why, in the name of common sense, should lively, fine, animated, rousing, stirring, interesting, heart-searching, conscience-pricking, mind-arresting, thought-suggesting, burning sermons be confined to mission-preaching?"

On Monday, June 27th, the House of Commons was lighted by a combination of electricity and gas. The only gas lights actually burning within the House are those under the galleries on the floor, and the heat from them has sometimes been found to be oppressive. They were replaced by the Swann electric light, whilst the body of the chamber was illumined in the ordinary way by gas. The *Daily News* says the experiment was very successful. Further experiments were postponed till the recess.

We understand that the living of St. Peter's, Bourne-mouth, has been offered by the patron to the Rev. George James, rector of St. Michael's, Gloucester, but it has been definitely declined by him.

The growth of American journalism is shown by recent census results to have been much more rapid than that of English. In 1824 there were eleven daily newspapers in Philadelphia and twelve in New York, with a circulation varying from 1000 to 4000 copies. To-day the state of New York has 115 daily newspapers and 84 weeklies, with a combined annual circulation of 384,328,454; and Pennsylvania 98 daily newspapers and 57 weekly papers, with a combined circulation of 202,539,482. There are 962 daily newspapers in the United States, and 803 weekly, semi-weekly, tri-weekly, and Sunday newspapers. The total circulation of all newspapers is estimated to be 1,344,101,825, the bulk of which is in ten great States.

SUBSCRIPTIONS RECEIVED.

THE MANAGER acknowledges with thanks the following subscriptions to the *Church of England Record*, received from 26th August to 28th September—Mr. James Anstey 5s.; Mrs. Thorne 5s.; Mr. R. B. Terry 5s.; Mrs. Wyatt 2s. 6d.; Miss Hart 5s.; Mr. Thomas Fisher 5s.; Mr. A. B. McKenzie 5s.; Mr. R. Johnstone 5s.; Mr. D. Moffatt 5s.; Mr. C. Worth 10s.; Mr. J. Palmer Abbott 20s.; Mr. Joseph Cooper 5s.; Mr. Joseph West 5s.; Mrs. Allan 2s. 6d.; Mrs. Douse 2s. 6d.; Mrs. E. Curtis 2s. 6d.; Mr. Chadwick 5s.; Mr. Thomas Hodgson 5s.; Mr. W. H. Tindale 2s. 6d.; Rev. F. W. Addams 5s.; Mr. E. L. Barker 5s.; Mr. B. Hinchliffe 5s.; Rev. F. Gough 5s.; Miss Hassall 5s.; Mr. H. Traquair 5s.; Mr. J. S. Morgan 2s. 6d.; Mr. Milson 5s.; Mr. H. Smith 5s.; Mr. W. H. Bowman 5s.; Mr. Heath 5s.; Mr. David Wass 5s.; Mr. Arthur Andrew 5s.; Mr. James Paxtry 2s. 6d.; Mr. James Lyon 5s.; Mr. A. Allen 2s. 6d.; Mrs. Armstrong 5s.; Mr. Thomas Beaver 5s.; Mr. A. McDonald 5s.; Mr. C. S. Alexander 7s. 6d.; Mr. E. H. Acres 5s.; Mr. John Ward 2s. 6d.; Mr. T. Baker 11s.; Rev. H. A. Barker 1s. 9d.; Mr. T. Armstrong 5s.; Mr. Bellingham 5s.; Mr. A. Tindale 5s.; Mrs. Hodgson 5s.; Per Mr. G. M. Browne, Miss Wilson 5s.; Mr. James Bryan 5s.; Mr. John Clark 5s.; Mr. Edward Bryan 5s.; Mr. John Gulforth 1s. 4d.; Mr. J. Fawcett 1s.; Mr. R. Logan 5s.; Mr. Wm. Graham 1s. 4d.; Mr. R. Halls 5s.; Mr. A. B. Adams 5s.; Rev. Canon Smith 5s.; Miss Anderson 5s.; Mr. T. M. Newman 5s.; Mr. G. W. F. Addison 5s.; Mr. Rowohl 10s.; Mr. Wansborough 5s.; Mr. Thomas Laman 5s.; Mrs. Baxter 1s. 6d.

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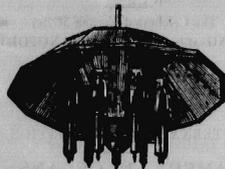
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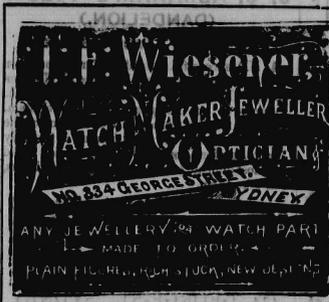
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NOTICES TO CORRESPONDENTS, &c.

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
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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
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All clergymen sending the names of SIX subscribers to the RECORD
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Subscriptions for the current year are now due.

Any subscriber not receiving the paper when due is requested to
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Notices of Births, Deaths, and Marriages inserted at 2s. each.

All communications of a literary nature intended for insertion
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All business communications to be addressed—THE MANAGER,
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**Notice to Subscribers.—All subscriptions
acknowledged at the commencement of
the advertisement columns.**

THE LATE SESSION OF THE GENERAL SYNOD.

WHATEVER may have been the fears or the hopes
entertained in the various Dioceses for some time
past concerning the meeting of the General Synod,
its friends may appeal to the work done in the late
Session as an evidence of its vitality. That work
is not less important than any which has preceded,
and probably much more important. And looking
at the composition of the Synod, there could surely
be no grounds for complaint or dissatisfaction.
Every Diocese was represented in some way, though
two only by their Bishops and a single Clergyman.
Four Bishops were absent; and amongst them the
Primate of the Synod was especially missed by

those who had attended the two previous meetings.
Eight, however, of the Bishops of the Province
were present, and a goodly array of Clerical and
Lay Representatives from all the Dioceses, except
those just referred to.

The business paper, which had been prepared by
the Dean of Sydney, at the request of the Bishop
of Adelaide, by whom the Synod was summoned,
displayed by the numerous motions which had been
sent in for discussion, a strong desire for action;
and it was evident that the Session was not meant
to be an idle one. Exception might be taken per-
haps to some of these motions; but there they were,
to be dealt with in the order assigned to them, if
the Synod so willed.

The President's address was timely and appro-
priate, resuming as it did the history of the forma-
tion of, and the work effected by, the General Synod;
and referring in touching and appropriate terms to
the absence of the Primate and the Bishop of
Adelaide, and the presence of the Bishops more
recently added to the Episcopal Bench. Turning
to the practical business, the Synod was invited in
the first place to consider a proposition, the pre-
mises of which were not very obvious to ordinary
readers, while the conclusion to be arrived at was
in the highest degree speculative and fanciful. The
Synod very wisely refused to be decoyed into a
retrograde movement, and by an overwhelming
majority avoided an invitation to perform its own
"happy dispatch;" and proceeded with the business
before it.

Passing over minor matters, we will confine our
remarks to the two great subjects dealt with—the
Provincial question, and the Court for the Trial of
a Bishop.

The former of these questions is one upon which
there has been much difference of opinion. And
we can conceive that very different conclusions
might have been arrived at, had a different spirit
prevailed in the Synod. It seemed, however, to us
that the prevailing desire was to follow the old
Ecclesiastical and historical precedents, so far as
they could be applied to our position, and to lay
down such rules for the formation of future Provinces
as were reasonable and right—with an impartial
hand. An Ecclesiastical primacy is to be allowed
to the Bishop of Sydney, as holding the primal See
in Australia, out of which the others sprang; while
other Metropolitan Sees may be created under the
rules laid down, and other Metropolitans, as from
time to time may be required.

Under such an arrangement, the Diocese of
Sydney must of necessity submit to some modifica-
tion of its right to elect its own Bishop. Two
plans are provided, either of which may be adopted.
And it will be for the Diocesan Synod, when it
next meets, to determine which of the two courses
of action it will prefer. The proviso introduced by
Mr. Stuart commended itself to the Synod, and was
adopted, we believe, unanimously. We are inclined