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NOTICES TO CORRESPONDENTS, &c.

THE CHURCH OF ENGLAND RECORD is published on the 1st and 15th of the month, but when either of those days fall upon Sunday the paper will be issued on the Saturday preceding. As this paper has been commenced at a considerable risk by a few, to meet a want long felt by many members of the Church of England, it is hoped that all who take an interest in it will use their efforts to increase its circulation.

All communications of a literary nature to be addressed to the EDITOR, and those relating to business to the MANAGER, CHURCH OF ENGLAND RECORD, 172, PITT-STREET, SYDNEY.

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

NOTICE.

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

THE CONFERENCE ON RELIGIOUS INSTRUCTION AND ITS OUTCOME.

It is well-known that, at the instance and invitation of the Primate, a number of Ministers and Laymen of the different religious bodies in Sydney have recently met together and discussed the question of religious instruction in the Public Schools, with a view to ascertain how it may be practicable to act in concert in this important matter. Representatives of the Church of England, the Presbyterian Church, the Wesleyan and the Congregationalist, some clerical and some lay, have been thus engaged. The meetings have been held in the Diocesan Registry.

There is no doubt a considerable change in the minds of a large number of thoughtful persons upon the subject. Many who were at one time strongly in favour of a purely secular system of instruction have come to see that such a system fails to satisfy the necessities of the case. They have discovered that morality requires religion for its basis; and that if the conscience is not cultivated as well as the intellect, law becomes a word without meaning to the young multitude growing up around us; the only law to them being their own will and pleasure. And they admit, nay more, they advocate the necessity of instruction in those general principles of Christianity which are common to those who own CHRIST as their Lord. The widespread lawlessness and larrikinism which prevail in the youth of the colony seem to have forced these convictions upon them; and thus, as in many other ways, some good has arisen from great and deplorable evil.

And hence the representatives of those religious bodies which we have mentioned have united together to deliberate upon the subject, and have found themselves very much at one in certain points which have been brought under discussion.

The first of these points is a desire to see that the provisions of the Public Instruction Act of 1880 regarding Religious Instruction are faithfully observed and effectively carried out. They are of opinion also that these provisions should be made to apply to High Schools as well as those commonly Public, High Schools being one of the classes of schools established and maintained under the Act. They further hold that the Teachers employed in Public Schools should be capable of imparting the religious instruction authorized by the Act in clause VII. denominated "general religious teaching as distinguished from dogmatical or polemical theology." And with this view they think it only right that in training they should receive some instruction upon the subject. They would also like, if it were possible, to have the school opened daily with a simple prayer such as that which is known by the title of the Lord's prayer:

These points it was determined to bring under the special notice of the Minister of Public Instruction by an influential deputation. The deputation waited upon him by appointment on Friday last. It consisted of the Bishop of Sydney, Primate, the Dean, the Rev. Dr. Moore White, Principal Kinross, the Revs. G. Woolnough, Hurst, J. Jeffries, Bradley, Messrs. J. H. Goodlet, Mullens, Dodds, and F. W. Uther.

We regret to say that Mr. Trickett while agreeing with the deputation in wishing to keep within the four corners of the Act, differed in his interpretation of it in several important matters, and disappointed them in his decisions. We cannot agree with him that all that the VII. clause allows is the mere reading of the Irish lesson books and asking the questions at the end of each lesson. Is it not a farce to call this "religious teaching?" Surely it is merely playing with words thus to use them. And we have no hesitation in saying that if that was the intention of the Parliament, or the framers of the Act, it was playing a trick upon the public which was utterly unworthy of a deliberative Assembly.

Nor do we think the Minister was justified in the distinction which he drew between Public and High Schools. The VII. clause applies to all schools under the Act; therefore it includes High Schools, which are one of the classes of schools so established and maintained. The argument drawn from the XXV. clause cannot, we think, be pleaded in opposition to the very plain and comprehensive wording of clause VII.

With regard to the question of prayer we admit there is a difficulty. But suppose it were made permissive to the Teacher. Is there anything in

the Act which forbids it? And suppose it to be "unsectarian"—to use the phraseology of the Act—might it not be regarded as included in that religious teaching which the Act so remarkably denominates as "secular"?

The Deputation did not succeed in all that it asked, but will it be satisfied? Will the public be satisfied? Will the parents of the scholars all through the land be satisfied? We think not, and we hope not. But some further steps must be taken. The Conference, before it separated, resolved to form a Board consisting of the recognised heads of the religious bodies which were willing to join it, with two other members chosen from each, and by means of this Board to endeavour to carry out more effectually the special religious instruction contemplated in Section XVII of the Act. This Board will now have to consider perhaps more than was at first anticipated. Or it may be necessary to adopt some other measures with a view to the accomplishment of those aims, which it seems to us are in accordance with the Act.

ARE THE SALARIES OF THE CLERGY SUFFICIENT?

This question has frequently forced itself upon our minds, especially of late, and we think it is one to which the Church ought to give its attention. There is no doubt that the cost of living has very considerably increased during the last few years, and that it can be by only practising careful economy that gentlemen with families, on the receipt of so limited an income as £300 per annum, are able to reconcile expenditure with income, even when a house is provided. But what can be said when that income is even less by £50, as in some cases we fear it is in this Colony? There has also been a special item of expenditure during the last nine months, or perhaps longer, to the country clergy, arising from the drought and the necessity of purchasing fodder for the horses required for the discharge of their duties. This has been a serious item with some, and will continue so to be for some time to come. Hay and corn are both scarce and dear; and yet, if horses are not kept supplied with them, how is the work to be done with which in those rural districts the Clergy are charged?

We are by no means disposed to ask that the Clergy shall be a body abounding in wealth, even supposing such a possibility to be in prospect. But neither are we satisfied that it is for the interests of the Church that they should be kept poor and dependent upon precarious supplies. We think the mean is the best condition. 'Give me neither poverty nor riches: feed me with food convenient for me.'

If we look into the provision which was made by Divine appointment for the Priesthood and the Levites under the Mosaic Dispensation, we shall see that the people were charged with certain duties in this respect, which, when rightly discharged, secured the national welfare. The New Testament informs us through the Apostle Paul that the Lord hath also ordained that the same obligation rests upon the Christian Laity [See 1 Cor. ix. 13, 14.] It is therefore an ordinance of God that they are to find the means by which those who minister in holy things are to be supported. And why? Is it not that those who are to be their spiritual guides may be free from care and anxiety about temporal things, and so enabled to devote themselves so much the more devoutly and earnestly to those by which the Church is to be edified, and the cause of God and of righteousness promoted?

An impoverished Clergy is an injury to the Church. And the members of the Church of England in this

colony will study their own spiritual welfare and that of their families by taking care that a sufficient provision is made in every parish for the liberal support of the Ministry. Let them demand if they will that they shall be men to whom they can look up with confidence for purity of life, for integrity and consistency of conduct, for a Christian example, and for power to instruct and to help them in the investigation of truth and the knowledge of Divine things. And let them have, if possible, men of superior culture and large information. But such men will not be found in any regular succession at least, unless they have before them a prospect of freedom from those natural anxieties which are inseparable from their lot in a material world.

We have good reason for believing that some of our Colonial youth are deterred from seeking the Ministerial office by the poor prospect before them. And this will continue to be their feeling unless those prospects are improved. But, coming back to the question with which we started, we have a strong conviction that the salaries of the Clergy are not sufficient to enable them to live without care, and we press it upon their Lay brethren to do something without delay to supplement those incomes by such means as are within their power.

THE NEW SENIOR WRANGLER.

Our latest honor is in the high distinction gained at Cambridge by William Sheppard. He has won the best academical position, although but 20 years of age. He is an Australian, of whom we may all be proud. The brightness of his achievement is not dimmed by his having previously passed through a University, as in the case of some who have obtained for us lesser honors. He did not take a degree in Sydney and then at a maturer age compete with younger men at home; but in his ordinary University course, in the face of large numbers and the keenest competition, became senior Wrangler, and thus won the blue ribbon of our ancient Universities.

This achievement pales that of any of our youths who have tested their powers with those in the Mother Country. Colonials have been proud of Trickett and Laycock, the oarsmen. They have gone into ecstasies over the exploits of Spofforth the demon bowler, and the excellent batting of Murdoch. What are they now going to say about Sheppard? If he came to Sydney would Members of Parliament be eager to reach the ship to welcome him? When he landed would the Circular Quay be specially lighted with a brilliant electric light, so that twenty or thirty thousand people, as in the case of Trickett, might see him and shout hurrah, while bands played "See the Conquering hero comes"; or would he be publicly driven in daytime to the Town Hall, while admiring crowds cheered as he passed through the streets to be royally welcomed by the city fathers? We think not. Unfortunately the worship of muscle is greater here than that of the brain. The regard for the animal qualities is higher than that for the intellectual. It is possible that young Sheppard—genius as he must be—would land here almost unnoticed, and with the exception of the congratulations of the few receive no other welcome whatever.

We however, cannot shut our eyes to the importance of his triumph and the credit that it must bring Australia in all well informed circles. We may well feel proud and offer him the conqueror's laurel wreath. Our oarsmen and cricketers have done well with their muscle, but William Sheppard's victory transcends theirs altogether. The strength

✻ CHURCH NEWS. ✻

SYDNEY.

Diocesan.

CHURCH SOCIETY.—Last Thursday the Bishop invited the Collectors of the Society to a 4 o'clock tea, at the Church Society's House, Phillip-street. About 250, chiefly ladies, accepted the invitation. Short addresses were given by the Primate, the Dean, Rev. S. S. Tovey, B.A., Mr. Uther and Mr. Richardson, on the work and difficulties of collecting. A very profitable two hours were spent. The collectors must have felt at the close encouraged and strengthened in their work. The watchword for the year is "double," and it was pleasing to learn that so far the subscriptions were—in response to the solicitations of the Primate—about twice as large as last year, showing that the watchword had been acted upon.

DIOCESAN.—The Synod will meet on Tuesday, 8th instant, at 4 p.m. There will be Divine Service with Holy Communion in the Cathedral at 11 a.m.

VISITATION.—On Thursday, 10th instant, the Bishop of the Diocese will hold his first visitation in the Cathedral at 11 a.m. The clergy have been requested to exhibit their letters of orders and licenses.

CHURCH OF ENGLAND SUNDAY SCHOOL INSTITUTE.—The clergy and teachers are reminded that the annual Festival Service of Teachers and Bible Class Members will be held in St. Andrew's Cathedral on Monday evening, July 21, and the annual meeting of the Sunday School Institute at the Protestant Hall on Tuesday, July 22. The Primate will preach at the service and preside at the meeting.

THE GIELS' FRIENDLY SOCIETY IN NEW SOUTH WALES.—The monthly meeting of associates was held at the Bishop's Registry on June 4th. There was a large attendance, as it was known that after this meeting the Diocesan work in the Diocese of Sydney, the organization of which had been completed at the last meeting, would be carried out, and the Diocesan Council would meet periodically when summoned by the Diocesan President. The names were read out of those ladies who had consented to act on the Diocesan Council of the Sydney Diocese:—Mrs. Barry, Diocesan President; Mrs. G. Stiles, Diocesan Secretary; Mrs. A. Cook, Mrs. Debenham, Mrs. Lawler, Mrs. Willis, Mrs. Gunther, Mrs. Robinson, Miss Salisbury, also all the Secretaries in the Diocese, being ex-officio members of the Diocesan Council. Four branches had been formed during the month of May, one at Croydon, one at Ashfield, one at Hill End, and one at Tenterfield; the last is the first branch formed in the Diocese of Grafton and Armidale. A sale of work was held at Newtown by the members of that branch, in May; £15 was realised, and was given towards the purchase of books for the use of patients in the Prince Alfred Hospital. The President brought forward the election of Members for the General Council, which Council will have to carry out the work of the whole Society throughout the Colony of New South Wales. She read out a list of thirteen ladies, to which two names were added, and these fifteen ladies were proposed and unanimously elected, the President being requested to convey this resolution to them, and ask them to accept this duty. The President explained that besides these fifteen elected members the General Council would consist ex-officio of Diocesan Presidents and Diocesan Representatives of the Diocese in the Colony of New South Wales. As yet she could only give the names of Mrs. Barry, President of the Diocese of Sydney, and Mrs. Pearson, Representative of the Diocese of Newcastle, the other Dioceses not having yet elected Representatives. A resolution was passed to request the Bishops of the Province of New South Wales to be Vice-Presidents of the Society, the Primate having already become President. Before the meeting closed the Primate kindly took the Chair, and said he had been requested to meet the associates, as this was the last of these meetings of the whole Society. He trusted that the work would grow by this sub-division of labour, and that soon there would be Diocesan organization in the other Dioceses in the Colony. The General Council would act for the whole colony in matters affecting all, while the Diocesan Councils would confine themselves to the work in their respective Dioceses, and thus all would work together for the extension and better carrying out of the Society's work. He then pronounced the Benediction, and the meeting was closed. Friends are reminded of the Annual Festival to take place on 4th instant.

Parochial.

ST. ANDREW'S CATHEDRAL.—A model lesson was given at the parochial schools, Pitt-street, on June 16, by the Rev. C. H. Gibson, of St. Barnabas, in connection with the Church of England Sunday-school Institute. The Dean of Sydney presided.

of the lion can be overcome by the weak among men. Brain power rests on a higher and nobler platform than the muscular. "While the world lasts," says Bulwer when speaking of the superiority of the intellect, "the sun will gild the mountain-tops before it shines upon the plain"; and we may add that if our future is to be as magnificent as some hope, the shining table-lands of knowledge will have to be ascended by our youth, in preference to resting on the plain and being chiefly satisfied with the development of brute force.

LARGE DONATIONS.

We chronicle in our columns in this issue several large subscriptions lately made in England for Church purposes. Among them is one of £10,000 bequeathed by a lady in Dublin towards the augmentation of stipends, and another is one of £30,000 given anonymously, chiefly for the same purpose.

To these might be added some hundreds of legacies received by Churches and Religious Societies, paid during the past year, and recorded in the reports presented at the May meetings. Do not these speak to our colonial churchmen and remind them of their duty? How many large donations have been received here during the past twelve months? How many legacies? Alas! We ask, but receive no satisfactory reply. It is true thousands of small offerings have flowed in, and one or two may have given two or three hundred pounds each, but large sums such as we so frequently hear of in the mother country are nowhere to be found. We believe the last most honourable and singular exception was the noble donation to the diocese of Riverina, promised some three or four years since.

We hear of such vast wealth in some quarters, and see such palatial residences, that we may well be surprised. Some are suddenly made immensely rich by the rise in value of land or some merchandise, and yet forget or do not increase their subscriptions in proportion towards the maintenance of the Church. Others who have been comfortable for years almost forget the Giver of every good and perfect gift. This is not right. We may fairly in this colony expect large and generous benefactions. Men also, when making their wills, should remember the necessities of the church. Nearly every diocesan agency is now retarded for the want of money. Happy would be their position if men deeply realised the words of the great Master, "It is more blessed to give than to receive."

THE THREE R'S.—"Preach," said an old pastor to a young man just entering on the ministry, "preach the three R's—Ruin by sin, Redemption by Christ, Regeneration by the Holy Spirit." A trinity of doctrines, each in its place, of equal moment. The last, however, viz., the work of the Spirit, is too much lost sight of by many ministers. Yet what are we, what is our message, and what the state of our people apart from Him? Let Ezekiel's valley of dry bones give the answer. In the Nicene Creed we profess our belief in the Holy Ghost as the "GIVER OF LIFE." Where He is not, spiritual death must prevail. It should be remembered, too, that as no one can come to the Father except by Christ, so no one can come to Christ except by the Spirit. While, then, we exalt the Saviour, let us at the same time honour the Holy Ghost, whose special office it is to take of the things of Christ, and show them unto us.—*Fidelity Churchman.*

PREACHING recently at St. Andrew's Church, Oldham, the Bishop of Manchester referred to perils of the Church, and said:—If he were to briefly summarise the perils which seemed especially to beset Christianity and the National Church of this land at the present time, he should class them into three, namely: (1) Perils from the spread of scepticism and infidelity; (2) Perils from externalism supplanting true spiritual religion; (3) Perils from lawlessness and divisions within the Church. . . . With regard to the perils of externalism, the kingdom of God did not come with outward show; and, touching the matter, he would ask them on reaching home to read the preface to the Prayer-book. The more the mind was occupied by externals the less room there was for feeling the spiritual power of worship.

Miss Gracie," he continued, with a slight smile, "do not profess to minister to a mind diseased! I should say—judging from the look of calm that her face now wears—that she had sought, and found other aid than mine—the aid of the Great Physician."

Gracie's head was bent down to hide the tears that were standing in her eyes. How glad she was at his words, she could not just tell him.

"Is it not strange," she presently said, "that you have had no answer to your telegram?"

"I did think it so," said the doctor; "and therefore telegraphed again. I have just received an answer from one of the heads of the firm, and you will be surprised to hear that your brother left Melbourne for Adelaide before my telegram arrived."

"Harry on the way home. Oh, Doctor!" said Grace, springing to her feet.

"I fear I have alarmed you; but the steamer is nearly due. I intend going at once to the port to meet him. I will bring him back, for I see I can neither trust my patient or any of you, fully," he added, smiling.

"Oh! this is good news! I am thankful! How glad Ethel will be," said Gracie, joyfully. "But what can have brought him so suddenly, and without a word, excepting your telegram?"

"Not my telegram, certainly, since he left before its arrival," laughed the doctor. "However, I trust you to let your sister know that he is on his way, then that I am going to the port to meet him; it will prepare her for his coming." He rose as he spoke, and with a reassuring smile and warm hand-clasp, he went off.

Things had indeed gone anything but smoothly with Harry Hettan. The position he occupied in Melbourne was of a very much lower character than he had been led to expect; the remuneration was small, so insignificant, indeed, that he fretted under the yoke, and grew despondent as no other course opened up before him. It was, however, as Gracie shrewdly suspected, good discipline for him, though painful and galling. He saw his own conduct now in its true light. Unsatisfied with the meed of prosperity with which he had been so largely supplied, he had thirsted after great gain, and felt that he had deserved the loss of all—or nearly all—that he had sustained. But, alas! those he loved—who did not deserve it—suffered with him.

His wife was right in her conjectures. He really had lacked the courage to face it all out—the small economies did render him impatient; he could not submit to their altered circumstances, and so he had gone away—plausible enough, and with really the hope and expectation of doing better—but with a hope he had no warrant for cherishing. He ought to have remained in Adelaide, and have weathered it all out—have met his friends like a man, and have commenced afresh bravely. He saw that now. But the knowledge that he had thrown away a certainty for what had proved a failure, was not soothing, and the thought at times almost made him desperate—especially when from time to time came hints in Gracie's letters that Ethel was far from well, and fretted at his absence.

"Don't you think, dear Harry," said Gracie in one of her letters, "that since you have tried human agency and found how fallible it is, that you might seek the guidance of One who *never* fails? I wish you would just put away the pride of your heart, dear, and ask God to help you. I am sure he would!"

In the depth of his despondency, these words of his sister came to him almost like an audible voice—"Ask God to help you." He was seated at the window of his close little bedroom in a narrow thoroughfare out of one of the main streets of Melbourne—the rattle of wheels, the race of traffic, sounding in his ears, and the atmosphere heavy with the smoking of many chimneys that lowered on every side about him.

"Ask God to help him," indeed. Alas! what right had he to do so. He who had hitherto led the world stand first—who in his prosperity had forgotten to acknowledge the hand that gave—how could he venture to ask for guidance or help of any kind from Him? Yet, he felt, nevertheless, that help he must have, and that speedily.

There was a mighty struggle going on in that little room that night, for it is no easy thing for a man to stoop from the height of his intellect, and receive the kingdom, even as a little child. It is no easy thing for one who has hitherto submitted to no guidance but his own will to lay it prostrate at the feet of the Saviour, exclaiming, "Not my will, but thine be done." A cross—heavy enough in scouring for a man to bear, and yet "good to bear," and light when borne. "My yoke is easy, and my burden is light," says the Saviour; and oh, how true it is, for when we take up His cross, resigning our own will, He sustains the heavy end, and our position is but the wooden one.

A mighty struggle it was, against pride and self-will; but the struggle was *for*, not *against* the right—it was towards the trouble. And through the swell of the waves, and the roar of the tempest, came the still small voice, "take up thy cross and follow me." So at last the battle was over, the will subdued, and the tower of man's soul gained. Henry Hettan yielded, as many another man has done, to the sweet persuasive influence of that loving voice.

After that struggle came a calm, but he had not the courage to speak of either struggle or calm in the letters he wrote to his wife. Indeed, he was quite unconscious of the change in her feelings, or how fully she would have responded to his. Gracie, he knew, would joyfully hail any hopeful word he might give her; but he wished for time to test the stability of his new experience. He wished to be timely assured of the reality of his surrender to Christ, before he could speak of it to others; and so in the depth of his heart were hidden the thoughts and aspirations, and new born desires, which would have given a bright gleam of hope to his wife's future, had she only known of them.

Meanwhile, the temporal state of his affairs wore no better aspect. He drew barely enough salary to send to his wife and to pay for his own meagre board and accommodation. He was quite unable to lay aside anything towards sending for his family, or furnishing them

with a house, even supposing the present prospects were sufficient to warrant such a step. He made daily enquiries for a better post, duly fulfilling, meanwhile, the duties of the one he was in; but though these appeared less desponding—because he was learning to take up the cross, to commit his way into the hands of Him who has promised to lead in right paths those who trust in Him. It was not an easy thing to learn—he had so much to unlearn; and who of us has not that to do? But he was in the way to inherit the blessing, for though it tarry the blessing will come at last.

He was walking slowly up and down the narrow streets in the vicinity of his boarding house one warm evening, just about the time of the events of the last chapter, greatly depressed by a letter received from Gracie, in which she spoke of Ethel as being weak and ill, and concluded with an earnest wish that they might soon be all together again. The evening itself was depressing without any other influence. It was heavy and sultry, and laden with suppressed electricity; and the thought of his delicate wife, sick, and away from him, and enduring the heat and oppression of the weather in that tiny little house, was almost more than he could bear.

"I can stand this state of things no longer," he at last exclaimed. "I must go back to Adelaide at once, and I believe in any case it's the right thing to do. At any rate, I cannot be worse off than I am now. I have some there, and can certainly get a post of some kind. It will be easier to endure together, as my poor Ethel said, though I was fool enough not to see it; and this uncertainty respecting her health is simply torture."

He turned abruptly on his heel, and walked hurriedly towards Colingwood, in one of whose many suburban villas dwelt one of the heads of the firm. He was fortunate in finding him at home, and it took but a very few minutes for him to explain his reasons for wishing to resign his situation and sail by the morning steamer for Adelaide, the circumstances of the case making a longer notice impossible. From thence he hurried to the shipping office, ascertained the time for the departure of the steamer, then back to his lodgings—paying a week's board in lieu of the required notice—and, packing up his portmanteau, waited sleeplessly through the long hours of the night for morning.

He stood at last on the deck of the vessel as it slowly steamed down the river, looking a farewell to the city he had left, and scarcely realizing that he was on his way back to Adelaide. He had been standing there some time when a friendly hand was suddenly laid upon his shoulder, and a hearty voice exclaimed,

"Harry Hettan! as I live! The very man I have been wanting, and trying with all my might to find. Where ever have you been in hiding?"

"No where in hiding, Mr. Colville," replied Harry, grasping the hand with which his own had been seized, his face beaming in response to the friendly clasp.

"What have you been about, then? Did you think Adelaide had so few positions to give that you must needs come to Melbourne to seek one?"

"Whatever I thought, I have tried it, and failed," said Hettan, colouring beneath his friend's searching glances. "At any rate, I am now on my way back to try the possibilities of the old place, and to rejoin my wife who, I have reason to fear, is ill," he added, gloomily.

"Quite right, too. Why, man, you were a fool to go. I am glad you are come to your senses!" replied Colville, testily. "A man well known as you are could easily live down and rectify a misfortune such as yours. You are morbidly sensitive, Hettan, or you would never have run away. At any rate, I am glad I have run against you at last, after asking for you everywhere. Why, my good fellow, you are the very man I want; a good working partner. I bring the capital, you the brains. Come, that's a fair division!"

"Are you serious, Mr. Colville?" said Harry, turning pale, and scarcely knowing how to take his voluble friend.

"Never more so in my life. Come into my cabin and talk the matter out," was the eager reply. "I tell you I've been in sore need of such a man as you are. I've money, but no business tact; you are the contrary—understand all the ins and outs of a mercantile career, a successful one too. Your former position will be valuable. As to the failure, I know all about that, and forgive me, your folly also. But 'once bitten,' you know, I have no fear of a repetition of that experience."

Amid all the rough passage that succeeded—amid the howling of the winds, and the roaring of the waves, what a song of thanksgiving went up that night from Harry Hettan's little cabin. And how chastened and humbled he lay at the feet of the Master, asking for guidance, and dedicating all his future life to His service.

JORDAN VALLEY CANAL.—At a meeting of the subscribers to the Jordan Valley Canal Fund, held recently, Captain Molesworth, R.N., in the chair, the following resolution was proposed by Mr. E. Kimber, and carried unanimously:—That in view of the recently issued Russian loan of £15,000,000 for the purpose of constructing their railways through Persia to the Persian Gulf, and from Batoum to Bagdad, as well as to Merv, it is more than ever necessary that the opinion of leading men in India in favour of the Jordan Valley Canal should receive an early and practical response in this country, so as to strengthen and insure our highways to the East, and, therefore, this meeting is of opinion that the estimate of the Anglo-American and Anglo-Indian contractors should be at once sent in.

NOTICE.

The next issue of this paper will be published on the first Friday of this month, the 18th, and thereafter on the first and third Fridays of every month.

HORDERN BROTHERS, 211 PITT STREET.

WE ARE SHOWING TO-DAY A SPLENDID LOT OF

Coloured Broché Velveteens, from 1s. 9d.
Black and Coloured Broché Velvets, from 2s. 11d. to 18s. 6d. per yard.
Black and Coloured Velveteens, 1s. 9d., 2s. 6d., 2s. 11d., 3s. 6d., 4s. 6d.
The new Frosted Velveteens, in various colourings and black, 3s. 6d. per yard. Very effective and makes up grandly.
Coloured Plushes, just opened, from 2s. 11d.
Coloured Black Silk Velvets, 2s. 11d. to 21s. per yard, a speciality with us.
Black Satins, 1s. 9d. to 7s. 6d. Coloured Satins, from 1s. 9d. to 4s. 6d.
Black Gros Grain Silk, from 1s. 9d. to 12s. 6d. Ottoman Silk and Surah Silk.
The Black and Coloured Satin Merveilleux, from 2s. 6d.

These are a few SPECIAL LINES opened by us this day.

COME EARLY
And get the pick of this splendid lot, at
HORDERN BROTHERS'
Well-known Silk Warehouse,
211 PITT STREET.

GLOVE DEPARTMENT.
Just arrived from the maker, a grand lot of
—CALVAT'S † CELEBRATED † KID † GLOVES.—

These goods are so well and favourably known that they need no comment by us. We have now an assortment of every size, and many choice colours.

—WINTER GLOVES.—

We have this Winter made a speciality of
Ladies' Jersey Cashmere, from 1s. per pair, with and without fur tops, all colours. Ladies' Lisle, 9d., all colours.
Ladies' Taffeta, lined, 1s. 9d., all colours.
Ladies' Black and Tan colour Lisle and Taffeta Gauntlet
Gloves, 2s. 6d.
Children's Cashmere, from 6d.
Children's Lisle, 6d.
Children's Taffeta, 10d. Also same with Buttons.
Long Jerseys, in all colours and sizes.
Gentlemen's Coloured Ringwood's Gloves, 1s. 6d.
Gentlemen's Coloured Cloth, 1s. 9d.
Gentlemen's Coloured Kid, Spring and Fur Tops.

FOR LADIES.

A Special line of Long Jersey Taffeta Gloves in Grenet, Cardinal, Suite, Cream, Electric Brown.
Also many Novelties in Gloves. COME AND SEE THEM.

—HOSIERY.—

Ladies' Winter Hosiery, and Children's Winter Hosiery, Plain and Fancy Colours, in Cashmere, Lambswool, Merino, all Fresh and New from the Factory. Children's Winter Hosiery, with Spliced Knees, and in all colours.

CHILDREN'S SOCKS.

Children's Cashmere 3s. 4d. Socks, Double Tops, Heels and Soles.
Fancy Striped Socks for the Men at 10d. a pair. A marvellous article.
Gentlemen's Cashmere Socks, Merino Toes and Heels, only 1s. a pair; worth 1s. 9d.

REMEMBER, these have not been in the Colony a week, Fresh and New from the Factory at Home, specially made for the requirements of this market.

SEE THEM IN OUR WINDOW TO-DAY, TO-DAY, TO-DAY.

Now, then!
—MEN'S CLOTHING.—
Ready-made or to order. Our Men's Suits at 19s. 6d. will astonish you when you see them. A good strong suit that will give great wear and general satisfaction. Just the thing, too, for this weather.
Men's Suits at 19s. 6d. to suit you all. Men's Suits at 30s.
Men's Suits at 25s. Men's Suits at 35s.
Men's Trousers and Vests, 10s. 9d. Men's Trousers and Vests, 12s. 6d. and upwards.
Men's Trousers, 6s. 9d., 7s. 6d., 8s. 6d. to 14s.
A special line of Men's Overcoats at 13s. 6d. Another line of Men's Overcoats at 18s. 6d.
One at 20s., and another at 45s.
Boys' Jersey Suits, 3s. 6d., complete. Boys' Knickerbockers, from 4s. 11d. Youths' Suits, 13s. 6d.
Men's Working Shirts, 1s. 11d. Crimean double backs, 4s. 11d. Winter Goods for Men's and Boys' Wear in

SUITS, UNDERCLOTHING, HATS AND OVERCOATS.

COME IN TO-DAY.

HORDERN BROTHERS, 211 PITT STREET,
NEAR KING STREET.

THE GRANTHAM ESTATE, TOWNSHIP OF RIVERSTONE.

situate 28 Miles from Sydney, on the Windsor and Richmond Railway.

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

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

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

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

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

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

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

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

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

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

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

The fertility of the soil is clearly and unmistakably proved by the surrounding productive farms, vineyards, and pasture land.

The general climatic influences are rendered more invigorating by the salubrious breezes from the mighty Blue Mountains, which rise in natural grandeur on the distant horizon.

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

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

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

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

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

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

EACH ALLOTMENT has a Frontage of 30 FEET by a Depth of 200 FEET the Price of which is Per £5 LOT
in full, payable on the following liberal terms:—5s. per lot deposit, and balance 5s. per month. No Interest. No Fines.

THE TITLE IS TORRENS.

The Solicitor to the Estate is Mr. John Williamson, of Williamson's Chambers, King-street, Sydney, who will furnish transfers free of cost to purchasers so soon as the purchase money is paid in accordance with the terms contained in the conditions of sale.

Country customers can place implicit reliance in the foregoing description of the land, and, although the Auctioneers would prefer

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

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

⇒NOTES ON PASSING EVENTS.←

THE Training College is an integral part of the modern educational system. Prussia was the first country to establish such an institution, and there the Training College, or Normal School as it is sometimes called, has continued in operation with great success. Now they are to be found in numbers in America and England, and are considered indispensable in the development of National Education. About twelve months ago the first Training College was instituted in this colony under the direction of Miss Mallett, who was selected in England for the post, and brought with her the highest testimonials. After a year's labour the College is sending out some teachers for work in our Public schools. We shall watch with great interest the career of those who are thus trained, hoping that Hurlston College will prove a most important factor in the great work of education. We also hope that the students of this college will receive such teaching as will qualify them to give efficiently the religious instruction which the Act allows.

THE Inspector-General of the Insane has issued his report for 1883. We regret to notice a slight increase in the number of insane persons in the various asylums of the colony. This is not, however, out of proportion to the increase in the population of the colony during the year, and is so far satisfactory. In England, the proportion of the insane to the rest of the community is 1 in 348; in this colony it is 1 in 351. It is sad to know that so many of our fellow-creatures are suffering from the loss of reason; but our sorrow is mitigated by the reflection that modern science and philanthropy have combined to reduce to a minimum, the misery of such a condition.

OUR boys must have discovered recently that they have much to learn in the art of footballing. The New Zealanders have paid us a visit, and have carried all before them. In all the matches played in the colony, our friends from Maori-land have won with the greatest ease, the competing team being unable to make any show whatever against them. We remember the time when in the cricket field Australia was a mere tyro. But our cricketers profited by the lessons which visitors taught them. Now they can hold their own against the picked elevens of the world. So let it be with our footballers. It is, perhaps, bitter to suffer defeat at the hands of a smaller and younger community like New Zealand; but this may make the lesson more valuable, inasmuch as it may tend not only to improve our athletics, but to teach us the lesson of humility. Australia is not only *not invincible*, but may be disgracefully beaten.

THE Conservation of Timber is a most important matter in a young country. Already we have suffered too much from the reckless destruction of timber. The fact has been recognised by our Government, and under the Department of Mines a Forestry Branch has been established. The report for the year has just been issued, which shows that much work has been done in the way of preserving the timber which is likely to be valuable, and in further developing and promoting its growth. The Department has in view the formation of an herbarium, and instructions have been given for the preparation for publication of a work on the forest flora of the colony, which will contain lithographs of leaves, flowers, fruit, and bark of the principal timber trees. Other information of a useful character will also be given.

IN view of recent railway accidents, and the danger which always accompanies railway traffic, any invention which is likely to decrease the number of accidents or diminish their effect, will be welcomed. We notice that at a recent meeting of the Royal Society, a new railway brake, known as Barker's hydraulic brake, was described. The brake has been adopted on several English lines with success. It is recommended on the ground of the economy with which it is worked, and by its general efficiency. It is stated that a train running at 50 miles an hour can be stopped in 200 yards.

THE Sugar Planters and Manufacturers of the Clarence are not satisfied with the success which has attended their efforts to establish this important industry in New South Wales. For fifteen years farmers in the North have been engaged in this work, and after such an experience they seem to be disappointed in the results. They attribute the comparative failure to three main causes: First, that the climate has not proved to be quite suitable to the growth of cane, the winter season being so severe, as in many instances to destroy the crop, and when the destruction of the crop has not taken place, the severity of the weather has so retarded the growth of the cane as greatly to increase the cost of cultivation and manufacture. Another drawback to the sugar planter has been the cost of labour, the average wage being 27s. 6d. per week, exclusive of board and lodging. A further difficulty is alleged in consequence of the absence of liberal legislation. They assert that the industry which they represent is not sufficiently encouraged by the Government. In a petition which has lately been presented to Parliament on behalf of the sugar planters and manufacturers of the Clarence district, they ask for the encouragement which they have not had in the past; and they especially desire an amendment of the Distillation law, so that they may profit by the distillation of mill refuse and molasses, and thus utilize what are, under the present circumstances, waste products. We certainly sympathise with our fellow colonists, who seem to be suffering in their efforts to promote an industry which, if successful, would be a great benefit to the country at large, but we do not think that they suggest the true remedy for the disadvantages under which they labour in the petition which has been presented, viz., a Protective and an amended Distillation Act.

AT one time in Sweden there were 173,124 small distilleries. To this fact was traced the drunkenness which was so prevalent in that country. A successful effort was made to close the small distilleries, and the result was that the consumption of spirits was greatly diminished, and intemperance decreased. We mention this in connection with the request of the Clarence sugar manufacturers referred to above, that the present Distillation Law of New South Wales should be so amended as to admit of the existence of small distilleries.

WE do not think that the attempt to put down evil by force is always wise. It sometimes leads to reaction which in the end promotes the wrong which it is desired to suppress. But we commend the action which the authorities in Melbourne have lately taken, with the view of suppressing the circulation of blasphemous publications. A bookseller, whose sympathies are on the side of unbelief exposed in his shop window literature and cartoons of a decidedly blasphemous character. One of the most offensive of these publications was a "*New Life of Christ*," which was paraded prominently in the window. The police were instructed to seize these offensive exhibits, and they are now held by the authorities for the purpose of evidence in a prosecution which is being instituted.

IT was once remarked that smoking was becoming such a boyish habit, that men should give it up. The remark leads us to note and comment upon the abominable practice of juvenile smoking. It is most painful to witness young lads, who are scarcely out of their infancy, smoking tobacco; and yet this is seen every day at the corners of our streets. What can we expect of our Australian manhood if, before the child should be out of the nursery, it is sucking cigars made of the genuine Havannah leaf. The effect upon the stamina of our men will be most disastrous, while the practice has a closer bearing upon the morals of the community than many seem to think. We think that the evil should be recognized, and something done to remedy it.

IT is no small honour to be a Minister of the Crown. But the honour is purchased at a high price. So we thought as we passed the "statue" a few days ago, and for a moment stood and listened to the fulminations of the "unemployed." If half that the statue orators say is true, the present Government ought to have been hanged long

ago. Our commiseration for his Excellency's responsible advisers was again deeply stirred by the pathetic lamentation of the gentle vice-president of the Chess club, who suggested to the members that our paternal Government did not smile sweetly enough upon them, nor give them the encouragement which they deserve. Unhappy Ministers. We wonder from what quarter the next rumbling of discontent will proceed—most likely from the "Owl Club."

WE think that Mr. R. T. Booth's criticism of the Press of New South Wales is ungenerous. It is true the dailies of our city did not agree with him in the position which he took up concerning the Liquor traffic. They undertook to controvert what he said upon some occasions. But notwithstanding this, they gave long and accurate reports of his meetings, and in many ways aided his work. We are of opinion that his reference to the Bishop was also uncalled for and unjust. The Bishop holds views upon the question of Temperance which differ from Mr. Booth's opinions. But the Bishop is as earnest in the cause as Mr. Booth himself, and is prepared to do all that he can to suppress the intemperance which is so great a curse to our land. We are sure that such effusions as the one which appeared originally in the *Melbourne Daily Telegraph*, and was copied into its namesake in Sydney, are calculated to hinder greatly that which Mr. Booth is so enthusiastic about. It will also tend to divide those who ought in the cause to be working together, and such division means weakness.

ANOTHER successful year for the British and Foreign Bible Society. The venerable Earl of Shaftesbury has been spared to preside once more at its annual meeting in Exeter Hall. Its income for the year was £233,000, being an increase of £22,000 over the previous year. The circulation for the year has been 3,118,304, or 153,668 more than the year before. The total issues of the Society during the 80 years of its existence are 100,035,933. It does not seem as if the world was losing its interest in the Bible, or that the Bible is regarded as an obsolete Book. Every year of the Bible Society's history shows an increase in the circulation of the Word. This is one of the best answers that we have to the oft-heard assertions of the secularist—that the power and influence of the Word of God are waning.

NO one need be without a copy of the New Testament on the ground of expense. The British and Foreign Bible Society has determined to issue a *penney* edition of the New Testament. It is to be on good paper, and in legible type. As the ages pass the facilities for the study of God's Word increase; and growing familiarity with the truth of God begets deeper love for and interest in it.

WHAT will the advocates of Sunday opening say to the facts which have lately been disclosed in the report of the Superintendent of Police, with reference to the arrests for drunkenness on Sundays? In 1881, the arrests for drunkenness on Sundays were 2056. In 1883 they were only 847, being a decrease of 1209. During the same period there was a decrease of arrests for drunkenness and disorderly conduct of 432. There may be much illicit sale on Sundays; but the fact here referred to proclaims the great boon which has been conferred upon the public in the entire closing of public houses on the Sunday.

ST. PHILIP'S GRAMMAR SCHOOL is to have three scholarships for the sons of Clergymen of our church. This pleasing fact will help some in the fight to provide a good education for their children out of small incomes. Each scholarship is to be tenable for two years and will entitle the holder to pass through the ordinary school curriculum, and to attend all the extra classes except that for instrumental music. A boy from the country will be enabled to board at the school at a reduction of ten guineas per annum. Those who wish to avail themselves of these scholarships should send in their names to the head master Mr. Dimelow, before 16th instant. An examination of candidates will be held about the end of the month.

IT is not very long since the attempt was made to dispose of the neglected children of the colony by providing homes for them in the families of respectable persons. The elaborate and interesting report which has lately been issued by the "State Children's Relief Board" proves that the attempt has been successful. The Boarding-out system may, we presume, be considered established. All that is required now is that the plan should be developed, so that the various classes of those social waifs may be cared for upon the same principle.

✻ CORRESPONDENCE ✻

THE REV. SAMUEL MARSDEN.

TO THE EDITOR OF THE CHURCH OF ENGLAND RECORD.

SIR,—In the first chapter of "The Life and Labours of the Rev. Samuel Marsden, by the Rev. J. B. Marsden, M.A." the Author says:—"Samuel Marsden's father had a small farm at Farsley, in Yorkshire, and both his parents are known in the traditions of his family as having been persons of integrity and piety, attached to the Ministry of the Wesleyan Methodists." He was removed from school to take his share in the business of his uncle—(not his father, as I—trusting to memory, without reference to the above work—said)—a tradesman at Horsforth near Leeds.

A venerable friend and churchman has reminded me that Mr. George Vidal did not come out with Bishop Broughton; he followed him with his brother, the Rev. Francis Vidal.

Yours, &c.,

VOX-E-DESESTO.

Sydney, 20th June, 1884.

THE SURPLICE, HOOD, AND CASSOCK.

TO THE EDITOR OF THE CHURCH OF ENGLAND RECORD.

SIR,—There has been a correspondence in a daily paper which would be amusing if it were not one of those matters which give occasion to infidels to scoff.

One writer complains that a lay reader reads the lessons in his surplice, a scarlet doctor's hood, and a cassock, and that all these things are forbidden by the Canons and Constitutions of the Church of England. A correspondent replies that the first writer is wrong, and the lay reader is quite right, all three being ordered by the Canons or not prohibited.

The subject is one which certainly does deserve notice, but it should be in a spirit of charity and without offensive personal remarks. The surplice is an ecclesiastical dress, and all ministers officiating in parish churches are ordered to wear it, and the churchwardens are bound to supply them and keep them clean.

The Canons do not either command or forbid them to be worn by lay readers, because at the time they were enacted lay readers were not. Our late Bishop of Sydney permitted lay readers of twelve months' standing to wear the surplice, therefore I think no one should make objection to their doing so.

The hood is not a portion of the ecclesiastical dress; it is merely worn by clergy and laity alike as a mark of the degrees conferred on them by their University. No doubt it was originally the monks' cowl, and was used by them as a covering for the head, as the form of it shows plainly. Now, however, it is merely academic, and can be worn by anyone entitled to the distinction of which it is a badge at any time he pleases. There can be therefore no valid objection to a lay reader wearing it whilst reading the lessons. It is a mere matter of taste with him; he might wear it all day long if he pleases, and might walk through Sydney with it on, but I fear he would not go far without finding that, however great his right to wear it on such an occasion, that it was not expedient and that it exposed him to many unpleasant remarks. The respondent claims that the lay reader is correct in wearing the cassock, because it was not forbidden or even mentioned by the Canons, as it was the every day dress of the clergy in those days. In this he is no doubt right, but then in saying that he condemns the lay reader, whom he is justifying, because the lay reader is certainly not a clergyman.

When I was born, 70 years ago, the cassock was worn under the surplice and under the black gown by every clergyman, and I must confess that I do not like to see ministers so dressed when officiating. It was not until after the publication of the tracts when Puseyism arose that the surplice was used to preach in, and when I left England, some 30 years ago, the surplice in the pulpit was looked upon as marking its wearer as a Ritualist. He also says the lay reader is right, because on surplice days, in the college chapels at Oxford and Cambridge, the students wear the same dress, and that he has seen at 211 Saints, too, choristers singing and wearing the hood and surplice, and that in all well appointed churches every officer of them wears, even

to the organ-blower, the cassock and surplice. This may be so, but I fear if it be there are very few well appointed churches, for I in my long life, during which I have been in many churches in all parts of England and out here, I have never yet had the good fortune to see one.

If he reads the Canons and Constitutions carefully he will find that what is correct as to the service in a College Chapel or Cathedral, would not be so in a Parish Church; the regulations for each are different.

But after all, it little matters what the dress is—it is but making clean the outside of the cup, and the platter that which is material is the doctrine which is preached, though our Saviour speaking to the Jews of John the Baptist, who dressed in a camel's hair garment, said that those who wore soft raiments, and were gorgeously apparelled, were to be found in king's courts.

I am, yours,

A PAULINE,

An ex-Member of Synod.

A SUNSET AT BOWRAL.

Above the hill what lovely colours shone!

First the pale primrose, then a crimson hue,

The crimson faded, and turned to paler blue,

Then the blue deepened where the clouds rolled on,

Then crimson, blue, and primrose, all were gone!

One wave of shadow o'er the glory thrown,

Turned all to gloom which erst so fair had shewn,

When lo! a sudden splendour backward threw

O'er all the gathered gloom the wondrous after-glow.

So let Thy light, O! Sun of Glory, shed

Some rays of brightness o'er the darkened years,

Break through the clouds, the mist and film of tears,

Which o'er our life's dear landscape far have spread;

The light and days of morning long are fled,—

Let there be light at eve, O! let us know

Thy "consummation lights"—the gracious after-glow.

F. S. W.

RELIGIOUS INSTRUCTION IN PUBLIC SCHOOLS.

The Primate, with the heads of various denominations, and others who have recently been deliberating on the Religious Instruction question, recommend that the State be asked,—1. That the 'general religious teaching' provided for in sect. vii. of the Public Schools Act be given in Scripture lessons by the teachers, regularly and continuously through the schools. 2. That the reading-books used should be such as contain (like the Irish reading-books) moral and religious lessons. 3. That the provisions of the Act as to religious instruction be extended to High schools. 4. That in the examination of children by the inspectors a greater weight be assigned to the Scripture knowledge, in accordance with its undoubted importance, even from an intellectual and moral point of view. 5. That in estimating the qualifications of teachers due importance be assigned to their capability of giving 'general religious teaching,' as required by clause vii. of the Act. 6. That with a view to aid them in attaining the requisite knowledge, the Department be pleased to allow the giving of Scriptural instruction in the Training schools by voluntary agency, it being understood that attendance on such instruction shall not be required in any case in which the student, or his parents, make any objection to it. 7. That a brief form of prayers and hymns be allowed to be used at the opening of Public schools and High schools.

As regards the instruction in schools to be given by the Churches, the recommendations are:—1. "That the official heads of all religious bodies willing to join in the movement, with two representatives from each body, be a board for the purpose of watching over and promoting the efficiency of the general religious instruction given in Public schools, and of promoting and regulating the giving of special religious instruction in Public schools to the children of the members of the religious bodies represented on the board, in accordance with the provisions of the 17th section of the Public Instruction Act of 1880." 2. "That, with regard to special religious instruction, the duty of the board shall be to recognise the separate agencies by which in any school the said religious bodies, or any of them, may be carrying on the work of giving such instruction, and to so regulate the action of the agencies employed as to promote harmony of work, and to prevent interference one with another." 3. "That it should be the duty of the board to provide, as far as possible, for the religious instruction of all children not provided for by these agencies, through agents approved and if necessary paid by the board, who may be accredited for all the denominations represented thereon." 4. "That the board shall frame rules and regulations for the carrying out of its work, including the manner and proportion in which expenses incurred by the board shall be provided by the religious bodies represented thereon." It was resolved that a deputation from the meeting should wait upon the hon. the Minister for Education.—*Herald*.

GLEANINGS+OLD+AND+NEW.

Mr. Moody describes backsliders as "a class far too numerous amongst us." He declares that he has never known a man and his wife backslide without its proving utter ruin to their children.

"My advice," says Hugh Miller, "to young men desirous of bettering their circumstances, and adding to the amount of their enjoyment, is very simple indeed. Do not seek happiness in what is misnamed pleasure, seek it rather in what is termed study. Keep your consciences clear, your curiosity fresh, and embrace every opportunity of cultivating your minds. Learn to make a right use of your eyes; the commonest things are worth looking at, even stones and weeds, and the most familiar animals. Read good books, not forgetting the best of all: there is more true philosophy in the Bible than in every work of every sceptic that ever wrote; and we should be all miserable creatures without it."

At the Exhibition at Nice perhaps one of the most interesting objects on view is a Chinese clock, which dates back to 800 years before the Christian era. It is said to be constructed with marvellous ingenuity.

The Hungarian Minister of the Interior has issued a circular to all municipal authorities, calling upon them to proceed with the utmost rigour of the law, and without distinction of person, against individuals who have lately been again fomenting agitation against the Jews.

The article on Sir Robert Peel, in the forthcoming volume of the "Encyclopædia Britannica" is written by Mr. Goldwin Smith.

An illustrated life, in a popular form, of the Right Hon. W. E. Gladstone, will be published in a few days by Messrs. Sangster and Co.

Professor March, of Lafayette College, U.S., a philologist well known on both sides of the Atlantic, announces a new periodical under the title of *Language*, wherein he will adopt the principal "spelling reforms" which have secured the adhesion of prominent English scholars in America and England.

Dr. S. Wells Williams, one of the two greatest Chinese scholars in the world, has died in his seventy-second year. The son of an American publisher, he planted the printing press at Canton in 1832, and was editor of the *Chinese Repository*, the 20 volumes of which are regarded by scholars as of priceless worth. His *magnum opus* was a syllabic dictionary of the Chinese language.

Denmark is evidently not a sober country. The annual consumption of brandy for each male above twenty years is fourteen gallons. In Norway it is only four.

An interesting account has been received from the Rev. C. F. Warren, of Osaka, of a meeting in that city in connection with the Luther Commemoration. More than 600 Japanese were present, including a large number of medical men, lawyers, and officials occupying higher positions under Government. A Japanese speaker, gave a short account of the great Reformer's life.

The Bishop of Lahore says, from what he knows of India and Persia personally, the learned Hindoos and Persian philosophers are more than ever students of the Bible and full of thoughtful inquiry as to the doctrines of Christianity.

Canon Liddon is said to be making satisfactory progress with his "Life of Dr. Pusey." The missing letters necessary for the elucidation of the most important periods of Dr. Pusey's career have been discovered, and the work will be pushed forward as rapidly as is compatible with the numerous engagements of the biographer.

The Duke of Westminster continues to close public-houses on his property in London as the leases fall in. Already between forty and fifty have been suppressed.

Lady Brassey will contribute a series of papers to *Good Words* on her recent journey and experiences in the East.

The new and complete edition of Dean Stanley's works, now being issued by Mr. John Murray, will be published cheaply in New York by Messrs. Scribner and Co.

It is reported that the University presses of Oxford and Cambridge will have ready for issue before six months hence "The Revised Version of the Old Testament."

The whole of the first edition of ten thousand copies of the Queen's new book was disposed of on the day of publication, and there is still a great demand for it.

The Earl of Aberdeen, aided by the Countess, has prepared a new hymn-book for private circulation and use in the service at Haddo House. Some of the tunes are composed by Lord Aberdeen himself.

The German law requires that Sunday-schools must be called "Divine Services for Children."

Dr. Lange, the eminent German theologian, has, it is stated by an American paper, been drowned in a canal near Hamburg. He was born in 1802.

Mr. F. D. Matthew, of the Wyclif Society's Executive, is writing a short, popular "Life of Wyclif," to be sold for a penny, and circulated by the thousand. The Tract Society will publish a Wyclif broadsheet to correspond with their Luther one, of which above a hundred thousand were disposed of. The three points which the Wyclif Commemoration Committee will especially press are, we hear—(1) Wyclif's claim as the first man who gave the Bible to the people in their mother-tongue; (2) as the founder of his Order of "Poor Priests," the forerunner of the "Home Missions" of our day; (3) as a reformer of religion, not only a bitter opponent of the abuses of the papal rule, but the earnest preacher of spiritual religion against traditions, forms, and ceremonies.

THE PRIMATE ON THE EDUCATION QUESTION.

ADDRESS AT CHRISTCHURCH SCHOOL.

On 18th ultimo the Primate, Dr. Barry, held a confirmation service at Christ Church, Sydney. Prior to the ceremony, his Lordship addressed the children in the school attached to the church, in presence of a considerable number of visitors. He made the unexpected and cheering announcement to the children that their holidays were to commence immediately instead of at the end of the week, and then spoke a few kindly words of exhortation and encouragement, after which he said that he wished to address some further remarks, more particularly to the friends and supporters of the school. With regard to the question of public and denominational schools, he said:—

"I have had the greatest pleasure in coming here to-day, because I feel the very deepest interest in the preservation, and it may be hereafter the increase of church schools. It may be known to some of you that I am at present engaged with others in an attempt to improve, as far as possible, the religious instruction in the public schools—the schools which do not belong to any religious body; but while I shall always do that, and while I believe that to be of the greatest importance, yet I am one of those who think that the action of the State, some years ago, in doing away with all schools—practically, as far as the State could—except in the public schools, was a very great mistake; and I base that opinion upon my experience in England. In England the two kinds of schools—the schools that belong to the various religious bodies, and the schools that are here called Public schools, but are there called Board schools—exist side by side. The Government recognises both, and if the education is equally good, rewards both equally; and I have no hesitation in saying that the co-existence of these two kinds of schools is eminently good for both, and good for the community. In the first place it brings in a far less costly and expensive system. I myself think that no sacrifice is too great for education if it is a necessary sacrifice; but I believe there are many who are becoming already somewhat alarmed at the great costliness of our public education, and I am afraid some day there will be a reaction in the direction of a narrowing policy that may interfere with its efficiency. Now the mixed system we have at home, I suppose, does not cost the community more than half or two-thirds of what would be the case if it were all on one uniform system such as is maintained here; and, therefore, one reason why the other system has an advantage is the very homely and simple reason that no one ought to be extravagant, whether an individual or a State; and extravagance, remember, is not liberal expenditure, but needless expenditure whatever it may be. But there is another reason why I think the co-existence of the two systems is very good. I find the two kinds of schools act very beneficially on each other. What we call Board schools in England keep the other schools up to the mark in respect to buildings, machinery, and general efficiency, because there is a kind of honourable rivalry between them, and it is our pride in England that the best Church schools are at least equal to the very best board or Public schools. And on the other hand, the Church schools do a great deal of good, because they bring in what is called the voluntary element in education—that is to say, they introduce into the educational work a number of persons who take it up for mere love of the work, and who come into it not for anything it will bring them or because it is their official duty, but because they take an interest in it, and delight in it. They give their unpriced and priceless services to these schools, and the effect is to temper the tendency to what they call bureaucracy—a sort of red-tapish officialism which is so pre-eminently the danger of any mere State or official and bureaucratic system. I think, therefore, that the Voluntary schools not only do very good work, but that as the Board schools tell for good upon them, so they tell for good upon the Board schools also. I confess I have not the least doubt that if, instead of sweeping away the other schools some years ago, a little pains had been taken to reform the system, and cut away its abuses, and if the two kinds of schools had been flourishing side by side as they are in England, the educational system of New South Wales at this moment would be very much more thorough for educational purposes than it is. But there is another reason, and that is I have always found that what are called Voluntary or Denominational schools are the very strength of religious education. Whatever religious instruction and education may be given in the other class of schools, it is always given under a certain amount of difficulty. There is always that fear of going too much in one direction or too much in another, and there is a kind of bugbear which people call somewhat barbarously denominationalism, which seems to frighten good honest people out of their propriety and make them willing to go through various gradations of neutral tint down to the absolute black of secularism rather than run the risk of any inclination to denominationalism on one side or the other. Now, in our Church schools, we have no trouble about that. We have a definite creed to teach; we have the Bible freely in our hand, and not a set of extracts from the Bible, whether well or badly chosen, and our Christianity is connected,

just as Christianity always used to be in the old days, with a distinct and living church. The result is that it is our own fault if we cannot give religious education—which is something more than religious instruction—with peculiar efficiency, and therefore I very deeply regret that there are so few of our own Church schools left. I wish myself that some years ago the battle to keep them had been fought harder, for I think it might have been fought more successfully; and I am very sorry that even under difficulties we have not got more than we have. I hope that sometime the day may come when public opinion will incline in another direction, and while waiting for that time I hope we shall keep up at whatever hazard and whatever effort the Church schools we possess. I am not without hopes, too, that someday, under all difficulties, we may see their numbers increase. I say this to you, ladies and gentlemen, as some of you are, I believe, parents of children here, and others supporters of Christ Church and its school. The matter is one of very great consequence, and I am very much mistaken if it is not some day to come in for a very much larger share of public attention than it has received of late years. This hope I entertain and I am very glad of having an opportunity of expressing it, as I do here publicly to-day. Meanwhile I believe our policy is to accept the law as it exists, to make the very best of it, to keep up our schools, if we can, under it, and when the time comes—if it does come—then and not till then we may endeavour to mould the law more in the direction we think desirable. Now we have to accept it as it stands; and my principle is to fight any way and every way for religious education to whatever extent I can obtain it; because I believe that is simply fighting for the welfare of humanity, and I know it is fighting in the name of our Lord and Master. Any way and every way it concerns us all that the education of our young people who are now growing up shall be as far as possible a religious education.—*Daily Telegraph*.

PREHISTORIC MAN IN EGYPT AND SYRIA.

A Gala Meeting was held by the Victoria Philosophical Institute of London in the second week in May, at which its members gave a worthy welcome to Vice-Chancellor Dawson, C.M.G., of McGill University, Montreal, at whose instance the British Association visits Canada this year. The Society of Arts kindly lent its premises for the occasion, and its great theatre was crowded in every part long before the hour of meeting. The chair was taken by Sir H. Barkly, G.C.M.G., K.C.B., F.R.S., who—after the new members had been announced by Captain F. Petrie, the secretary—welcomed Dr. Dawson amid loud applause, and asked him to deliver his Address: It was on "Prehistoric Man in Egypt and Syria," and was illustrated by large diagrams, also flint implements and bones collected by Dr. Dawson himself on the spot during his winter tour in the East; Professor Boyd-Dawkins, F.R.S., kindly assisted in the classification of the bones. In dealing with his subject, Dr. Dawson remarked that, great interest attaches to any remains which, in countries historically so old, may indicate the residence of man before the dawn of history. In Egypt, nodules of flint are very abundant in the Eocene limestones, and where these have been wasted away, remain on the surface. In many places there is good evidence that the flint thus to be found everywhere has been, and still is, used for the manufacture of flakes, knives, and other implements. These, as is well known, were used for many purposes by the ancient Egyptians, and in modern times gun-flints and strike-lights still continue to be made. The debris of worked flints found on the surface is thus of little value as an indication of any flint-folk preceding the old Egyptians. It would be otherwise if flint implements could be found in the older gravels of the country. Some of these are of Pleistocene age, and belong to a period of partial submergence of the Nile Valley. Flint implements had been alleged to be found in these gravels, but there seemed to be no good evidence to prove that they are no other than the chips broken by mechanical violence in the removal of the gravel by torrential action. In the Lebanon, numerous caverns exist. These were divided into two classes, with reference to their origin; some being water-caves or tunnels of subterranean rivers, others sea-caves, excavated by the waves when the country was at a lower level than at present. Both kinds have been occupied by man, and some of them undoubtedly at the time anterior to the Phœnician occupation of the country, and even at a time when the animal inhabitants and geographical features of the region were different from those of the present day. They were thus of various ages, ranging from the post-Glacial or Antediluvian period to the time of the Phœnician occupation. Dr. Dawson then remarked that many geologists in these days had an aversion to using the word "Antediluvian," on account of the nature of work which, in years now gone by, unlearned people had attributed to the Flood described in Scripture, but as the aversion to the use of that word was, he thought, not called for in these days, he hoped it would pass away. Speaking as a geologist, from a purely geological point of view, and from a thorough examination of the country around, there was no doubt but what there was conclusive evidence that between the time of the first occupation of these caves by men—

and they were men of a splendid physique—and the appearance of the early Phœnician inhabitants of the land, there had been a vast submergence of land, and a great catastrophe, aye a stupendous one, in which even the Mediterranean had been altered from a small sea to its present size. In illustration of this, the caverns at the Pass of Nab-el-Kelb and at Ant Elias were described in some detail, and also, in connection with these, the occurrence of flint implements on the surface of modern sand-stones at the Cape or Ras near Beyrout; these last were probably of much less antiquity than those of the more ancient caverns. A discussion ensued, which was taken part in by a number of distinguished Fellows of the Royal Society, including Sir H. Barkly, F.R.S., Professors Wiltshire, F.R.S., Warrington Smyth, F.R.S., Rupert Jones, F.R.S.; Colonel Herschel, F.R.S., the talented son of the late Sir John Herschel; Dr. Rae, F.R.S., the Arctic explorer; Dr. Dawson, F.R.S.; Mr. D. Howard, the vice-president of the Chemical Institute, and other geologists. The meeting afterwards adjourned to the Museum, where refreshments were served.

TEMPERANCE.

CHURCH OF ENGLAND TEMPERANCE SOCIETY.

The Central Committee is considering several very important matters relative to the organization of the Society. It is believed that arrangements are needed which will have the effect, among other things, of causing the members to meet together regularly apart from the public. The ordinary open meeting for singing, recitations, &c., does not permit members to confer together on Temperance matters as many would like. We believe a valuable proposal is now under consideration with a view to the formation of a home for inebriates.

TAMWORTH.—A juvenile branch of the Society has been formed and about 58 children enrolled. The Rev. F. Morrish presided at the meeting. At its close a second meeting was held for adults when a branch was formed. The Rev. W. J. K. Piddington was in the chair and explained fully the objects of the Society. 34 abstaining members joined and six non-abstaining. Mr. T. M. Newman was elected Vice-President, and Mr. C. D. Bedwell, Treasurer, and Rev. F. Morrish, Secretary.

C.E.T.S.—A branch of the Society has been formed at St. Mark's, Darling Point, with the prospect of doing a very useful work. Mr. Carlton Boyce is Hon. Secretary.

PICTON.—Monday and Tuesday, May 2nd and 3rd, will be remembered as red-letter days in Picton as the village was visited by a body of sailors from H.M.S. *Nelson* accompanied by Mr. J. S. Shearston. They came to assist in a meeting in connection with the Picton branch of the C.E.T.S. and as the result of their visit the Protestant Hall was so crowded that even standing room could not be found for all who came. An address was given by Mr. Shearston on Temperance work, and the proceedings were enlivened by songs and choruses by the blue-jackets, and recitations, instrumental music and singing by different members of the Society. The next day a small picnic was organized, and the townspeople were much amused by various feats of horsemanship on the part of the visitors, as well as delighted with their good conduct, and the zeal with which they entered into various games and amusements. In the evening another meeting was held in the Court-house, which was kindly lent for the occasion. Mr. Shearston, gave another interesting and amusing address, and the sailors, assisted by a small choir of children from the Public school under the leadership of Mr. Stronge, provided a very pleasant evenings entertainment, though the building again proved too small for the audience which assembled. The sailors left by the 4.30 train next morning, rousing some slumberers by their hearty cheers on leaving, and carrying with them the good wishes of all. As the best result of their visit a considerable address was made to the number of members on the roll of the C.E.T.S. branch, and we trust a decided impetus was given to the Temperance cause.

MR. T. W. GLOVER who has been doing such useful work in Victoria, occasionally in conjunction with Mr. R. T. Booth, will probably visit Sydney about the middle of this month. He is an able and eloquent speaker. Before returning to England he will proceed to New Zealand.

BARMALDS.—At the instance of the Local Option League a bill is now before the Upper House to prevent the employment of barmalds. Unless blocked by questionable tactics, which may avail as the session must be near its end, the bill is likely to become law. The Hon. E. Webb a Vice-President of the League has introduced the bill.

The Local Option League has commenced to issue "papers" on intemperance and its prevention which will prove we think very valuable. They are to bear directly on work in the Colony so will contain home truths which are much needed. Paper No. 1 is, "Pullman a town without public houses." It gives in

comparison with Pullman the opinion of Judge Dowling and the *Herald* on the effects of intemperance here. No. 2 contains divisions in Parliament here and in England on full Local Option with the opinions of eminent men. No. 3 is on "Drink and Crime in New South Wales." These papers can be obtained at the Book Depot, Pitt-street, at one shilling per hundred. They should prove very useful for distribution.

BARMALDS.

A Commission has recently been sitting in Victoria to consider the condition of the employees in shops and public houses, and in its report it states most emphatically what terrible evils arise from the employment of young women as barmalds. The great number of hours that they have to stand behind the bar, the offensive manners and language of many who frequent such places, the temptations to which they are subjected by men of the viler sort, who, with passions inflamed by drink use all their arts to lead them astray from virtue, make their position a most perilous one both to body and soul. Very few escape utter ruin. Sometimes they are simply used as decoys. Their personal charms are utilised for the attraction of young men; many of these often gather round the bar and spend their money freely in drink, and under its influence fall into the grossest abysses of sensuality. Many hotels are simply respectable brothels. Fallen women are largely recruited from this class of females. To quote a part of the evidence given before the commissioners, Mr. Hill, city missionary, said:—

"A great many girls who are prostitutes have told me that they have been barmalds. As soon as a girl gets rather faded in one house she goes to a house of a lower grade, and down and down, until no publican will have her. The next time you will find her knocking about Lonsdale-street or Little Bourke-street. Then she goes amongst the Chinamen; from these to the hospital, and then into the grave."

Mr. M. R. Evans, City Inspector, stated:—
"If you take the trouble to trace the career of a bar-girl you will find that she comes in from the country a fresh, blooming, pretty, worthy girl, nicely educated. If you look at her after six months, you will find a change in every respect; she is delicate in health, her morals and appearance are altered. She goes from first-class to second-class, then to third-class, and fourth-class, and finally disappears altogether."

This is doubtless true. And it is surprising that any respectable girl should be willing to occupy such a position. Often, probably, there is no realisation of the dangers to which they expose themselves. Some suppose that, though hundreds fall, they will escape, and so they are unwittingly drawn into the snare. Young women should be warned against such perilous places. It should be made illegal to employ them. We are glad that this is recommended by the commissioners. They state:—
"There seems, in the opinion of our commissioners, only one effectual means of remedying the many abuses existing in connection with the employment of young women in hotels, viz., the absolute prohibition of the system of barmalds. This may seem a drastic mode of dealing with the difficulty, but it appears to be imperative. Your commissioners, therefore, emphatically condemn any system, or the modification of any system, by which woman shall in future be employed as barmalds in Victoria."—*Q. E. Standard*.

A BENEFACTION of upwards of £30,000 has been given for Church of England purposes in Bermondsey. The donor wishes it to remain as far as possible an anonymous gift, but it is generally understood to be the gift of the same lady who recently contributed £2,000 to the restoration of the parish church of Bermondsey. The primary object of the fund is to augment the stipends of the seven incumbents in Bermondsey, and there is also a proviso in the trust which admits of a grant being made for assistant-clergy in special cases. The income will amount to £900 per annum, and among the trustees are the Bishop of Rochester and the Rector of Bermondsey *ex officio*. The parishes which will benefit under the trust are all slenderly endowed, and the number of clergy is at present far below what it ought to be for a population—almost entirely of the working classes—of 87,000.—*Church Worker*.

OBSTACLES.—One of the great virtues of obstacles is, that they develop vigour and energy. No man knows the power of which he is capable till he has met with obstacles. "Vigour is contagious," says Emerson, "and whatever makes us either think or feel strongly, adds to our power, and enlarges our sphere of action." Nathaniel Hawthorne could hardly be classed as a man of action, but he reached to one of the deepest laws of human conduct when he wrote, "I find nothing so singular in life as this, that everything opposing appears to lose its substance the moment one actually grapples with it."—*Church Worker*.

RECEIVED.

WHO IS MY NEIGHBOUR: a Sunday evening lecture by the Rev. R. K. Ewing, St. Augustine's, Inverell, author of *Moses and Colenso* &c. &c. Proceeds devoted to the debt of Church Building Fund: Buckleton and Jamison, Printers.

THE TIMES, a Satire, by N. O. L.

July 1, 1884

The Bishop of Liverpool, speaking at the annual meeting of the Church Pastoral Aid Society, recommended that there should be a bonfire of all the old sermons in England and that the clergy should prepare new ones.

Archdeacon Farrar will shortly publish, through Messrs. Macmillan, a series of popular lectures, entitled "The Messages of the Books;" and an "Introduction to the Study of Theology," by Professor James Drummond, of the Manchester New College.

THE BRISTOL BISHOPRIC.—The promises for the endowment of the Bristol Bishopric now reach £18,781, and the secretaries, who state that the Bill is drafted, make an earnest appeal for the small balance of £1,219 to be subscribed forthwith, so as to enable Mr. Gladstone to introduce a Bill for the restoration of the old see of Bristol.—*London Record.*

MUNICIPAL BEQUEST.—We understand a Dublin lady has bequeathed £10,000 to the Representative Body of the Church of Ireland in trust for the augmentation of the stipends of incumbents of poor parishes. Some time ago her sister bequeathed to the Church a similar amount. These legacies will not be received by the Representative Body until the demise of a married sister.—*Irish Ecclesiastical Gazette.*

On St. Thomas's Day was laid to rest, in the old parish church, West Kirby, Eliza Bowen, wife of Mr. G. de Landre Macdona, F.R.G.S., in her seventy-fourth year. Her seven sons, all clergymen of the Church of England, stood around her grave. There is, we believe, no other instance on record of seven brothers being in holy orders at one and the same time.—*Church Worker.*

PROFESSOR HULL, who has returned home from a geographical survey for the Palestine Exploration Society, reports that in his opinion at the time of the exodus of the children of Israel the Mediterranean and the Red Sea were connected; that the Dead Sea was at one time 150 ft. above the level of the Mediterranean; and that there are evidences of a chain of lakes in the peninsula of Sinai. He has traced the Jordan Valley depression for more than 100 miles.—*Church Worker.*

HUMILITY.—I believe the first test of a truly great man is his humility. I do not mean by humility doubt of his own power, or hesitation of speaking his opinions; but a right understanding of the relation between what he can do and say, and rest of the world's sayings and doings. All great men not only know their business, but usually know that they know it; and are not only right in their main opinions, but they usually know that they are right in them, only they do not think much of themselves on that account. Arnolfo knows he can build a good dome at Florence; Albert Dürer writes calmly to one who has found fault with his work, "It cannot be better done;" Sir Isaac Newton knows that he has worked out a problem or two that would have puzzled anybody else; only they do not expect their fellow-men, therefore, to fall down and worship them. They have a curious unconsciousness of powerlessness, feeling that the greatness is not in them, but *through* them; that they could not do or be anything else than God made them—and they see something Divine and God-made in every other man they meet, and are endlessly, foolishly, incredibly merciful.—*Ruskin in "Modern Painters."*

CHARLES KINGSLEY'S ÆSTHETIC TRIPLET.—It was delicate and refined advice which poor Canon Kingsley gave when he said, "Try, if you can, not to pass a day without either reading a beautiful poem, or hearing a beautiful song, or seeing a beautiful picture." We venture to think this may be yet improved upon, for it relates to the culture of self and of our receptive faculties. But it is more blessed to give than to receive. So we would say, let us try not to pass a day without doing some beautiful deed of love, however humble; without saying some beautiful word of kindness, however quiet or unostentatious; or without showing others the beautiful picture of consistent character. So we shall be writing poems for God, not only reading men's poems; composing songs for angels, not only hearing for our pleasure; and painting pictures for eternity, not merely contemplating the fading pictures of time.—*Christian Commonwealth.*

THE SCIENTIFIC ACCURACY OF THE BIBLE.

To the Editor of the Guardian.

Sir—As you have admitted to your columns a number of adverse criticisms in reference to myself and my book, I am sure you will grant me a little space to reply to some of them, and I think that both you and your readers will be convinced that I have been most unjustly misrepresented.

First, the impression produced by the letters of Mr. Carruthers and Dr. Woodward was that I had made misstatements at Canterbury, and that I had done so in a boastful spirit. To this I reply that the report in the *Times* of that lecture contains these words:—

"Dr. Kinns said that he came before the public with credentials referring to the scientific and historical facts he had to lay before them. Some of the most eminent men upon the various staffs of the Royal Observatory, the Geological Survey, and the British Museum had testified to the accuracy of such facts; and in order to give confidence in his interpretation of certain Hebrew words, his translations had been verified by some of the best Hebrew scholars of the day."

Now, Sir, I am sure both you and the English public must feel convinced that I have, by letters in the *Times*, proved that every word of this statement was strictly true, for I have shown

that two gentlemen of the highest standing in each of those three great institutions most carefully went over all my proof-sheets and verified all the facts.

So far from my speaking boastfully of this at Canterbury all who heard me know that I made the statement with diffidence and in order to increase the confidence of my audience in the facts I was about to lay before them.

Secondly, Mr. Carruthers' letter has led the public to believe that I made a number of errors in my work. Certainly, if I had committed the blunders he charged me with, I should indeed have deserved his severe criticisms, but it is evident that Mr. Carruthers either had not read my book, or wilfully misquoted me, for his allegations have been the very opposite of my text. Of these extraordinary misquotations I gave a whole series in the *Times* of January 15th, from which I will select but three.

He says in his letter of the 14th January that "I call Algae, lichens, fungi and ferns *grass*, or tender herbage," and yet I most distinctly say, on page 141, of all editions, that these earliest forms of vegetation were *not grass*.

Then he says that I place the creation of animals "after the Carboniferous period," whereas on page 241 I state that "Before the Carboniferous period all the four great sub-kingsdoms were represented in the sea," and then I occupy some twenty pages in describing the animals living in the Silurian, Devonian, and Carboniferous periods. Mr. Carruthers next flatly states that I do not know that club mosses are synonymous with lycopods, and yet on page 151, when describing lycopods, I say that "our club mosses are the nearest allies to these."

Such misrepresentations on the part of this gentleman were indeed culpable in the extreme, especially as he had always received from me the utmost courtesy and respect. His excuse that other parts of the work do not agree with these pages is only a still further proof of careless reading, as every one will see on referring to the book.

So much has been said about Joshua and the sun that people must have thought that it occupies an important part of my work, whereas it is simply a short note in the appendix; and as opinions differ so much upon it, I intend leaving the brief allusion to it out in my next edition, for it does not in the slightest degree affect the purpose or argument of my work. That there may be still some trifling verbal errors which have escaped the notice of myself and all the gentlemen who have carefully examined the work is possible; but, then, where is there a book that is absolutely perfect? The *errata* in scientific works tell the tale of such slips by men of the highest standing.

My object has been to lead people to prize our Bible more, and from the success which has attended the sale of the work and the delivery of the lectures, at Canterbury, Exeter Hall, and the Bishop's Palace at Wells, I think that God's blessing is accompanying the undertaking.

SAMUEL KINNS.

The College, Highbury New-park, Feb. 11, 1884.

The fears we expressed in our last issue as to the possible action of the Bishop of London have been verified. The Bishop yesterday instituted Mr. Mackonochie's curate, the Rev. L. S. Wainwright, to St. Peter's London-docks, and it is stated that Mr. Mackonochie proposes, after taking a tour on the Continent, to exercise the general licence to officiate in the diocese which the Bishop has granted him. It is also announced that Mr. Baron Pollock intends to deliver judgment in the Bishop of Manchester's case next Tuesday. The Bishop of London has, therefore, in the most marked manner, shown that whatever was his impression a year ago it is not on any ground of legal compulsion that he now acts. Without waiting even for a few days to ascertain what may be the real extent of his power to refuse institution, his Lordship has apparently hurried matters forward as if to avoid possible awkwardness if the matter were delayed till after next Tuesday. The only inference to be drawn from this lamentable step is that, in the opinion of the Bishop of London, a clergyman guilty of almost every conceivable Romanizing practice, daily performing the "Mass" in a protestant church, hearing and encouraging confessions, and inculcating amongst the people the poisonous and idolatrous tenets of Rome, is notwithstanding a fit and desirable candidate for preferment in the Reformed Church of England.

YOUNG WOMEN'S CHRISTIAN ASSOCIATION.—The committee of ladies lately had a conference with the Primate on the work of this institution, which has its head quarters at Loma House, Wynyard Square. His Lordship tendered some valuable advice, which it is likely will soon be acted upon. In a future issue we hope to be enabled to give a full report of the proceedings and working of the institution.

July 1, 1884.

→ ENGLISH MAIL. ←

(FROM OUR OWN CORRESPONDENT.)

The last fortnight has been one of general mourning for the Duke of Albany. The *Gazette* announced a mourning for three weeks, and this has been more generally observed than I can ever remember to have been the case before. In the churches and all public resorts it was difficult to find any person who was not dressed in black, and this at a time when it is usual to appear in the brighter raiment of the spring. Many churches were hung with black, and the volunteer regiments attended the services with silent bands and arms reversed. To-day the Queen has issued a letter of thanks to her people, which breathes a spirit of deep sorrow allied with tender and firm resignation. Especial mention is made of the consideration displayed by the country in which he died.

Another Bishop has passed away, after occupying the episcopal throne for 27 years. The Bishop of Ripon was of a remarkable Westmoreland family; of three brothers one became Baron Langdale, after refusing the Woolsack, another was the still more celebrated Rector of Wotton, and the third was father of Robert Bickersteth, second Bishop of Ripon. Recommended for his see not by learning or interest, but simply for earnestness and success as a parish priest in St. Giles-in-the-Field he proved a conspicuous success. His clergy were with few exceptions attached to his rule, although he was an Evangelical; and among the shrewd, intelligent, hard-headed Yorkshire artisans he was a prime favourite. When he preached they crowded to hear him, for then he laid aside the Bishop and was once more the deeply earnest, simple, yet profound expounder of Gospel truth. The stirringly made about his resignation was mere scum rising to the surface; the best men of every school were loyally attached to him, and readily defended him. He expired suddenly of a fit of epilepsy, and the news was received throughout Yorkshire with great emotion. During his term of office he consecrated 147 churches, the number of the clergy was doubled (800), and the confirmations increased from about 2,000 to over 10,000 in 1883. Like the late Bishop of Sydney, he was not above making personal efforts to raise money for new churches, in one year raising nearly £5000 by sermons for the Church Building Fund. He was president of the Diocesan C.E.T.S., and in his last charge urged upon his clergy the duty of making collections for it in their churches. Another appointment has fallen to Mr. Gladstone, and there is little hope that a suitable successor will be appointed, if we judge by the character of many recent appointments.

In the political world there is plenty of stir. Egypt is as deeply in the mire as ever, and no efforts seem to be made to pull it out. Gordon is at Khartoum, and appears to be playing entirely off his own bat, receiving no support from anyone. France is again triumphant in Tonquin, menacing Madagascar, intriguing in Egypt. In England two monster reforms are getting in each other's way—the new franchise, and the government of London. No more City of London—no more aldermen—no more turtle soup—no more of those delightful obsolete customs redolent of antiquity—no more Gog and Magog; all is to be reduced to the dreary level of a brand new, modern, Birmingham corporation. Talking of Birmingham reminds one of the audacious attack made by Lord Randolph Churchill upon this stronghold of Radicalism. Political courage and military courage are allied in him and Col. Burnaby. The recess, however, has demonstrated what has been slowly becoming evident, that the much-decried leader of the Fourth Party is developing remarkable powers, both in debate and outside. He is set free from the pecuniary worries of most members of his family by the fortune brought him by his American wife; and if his health lasts, we shall see him in the forefront of the battle ere long. "What place will you offer him in your Cabinet?" asked one of Sir Stafford Northcote. "Nay, you should ask what place he will offer me," was the mildly cynical reply. You have sent Lord Roseberry back to England deeply impressed with the importance of the colonies. In his first speech, he dwelt strongly on the necessity of regarding the colonies as integral portions of the English empire. In fact, I cannot imagine anyone making the tour of England's possessions in the east and south without recognising the power with which such a chain invests us, if we were wise enough to use it. In this matter the Church is doing its parts. Just as the organisation and unity of the Church Kingdoms, so the Anglican Church, with its unbroken system all looking to and centering in Canterbury, should prove both an incentive and an example to those who have the will and power to forward a federation of English possessions more satisfactory than the present.

A novel development of philanthropy has attracted attention in the east end of London. A lady (of title it appears), armed with pal, brush, and soap, goes to the district rooms, hands over her impedimenta to the mother, and while she overlooks the thorough cleansing of the house, minds the baby, and does the little bit of cooking over the tiny fire. At the end of the cleaning

she resumes her pail, pays the woman moderately (for cleaning her own house), and departs. Practical, this, at all events; we fear there are a great many who won't wash or clean themselves without being paid for it.

Easter has come and gone, and the holiday-makers have been favoured by clear but cold days—pale suns and east winds. One cannot help being glad that so many who cannot choose their holidays should have enjoyment out of doors; at the same time it is matter of regret that Good Friday should be for most a mere holiday, forgetful of the meaning of the ancient observance and losing the true significance of the joy of Eastertide, just as they have lost the form of ancient salutation, Christ is arisen! He is risen indeed.

April 18th, 1884.

It is many years since England has been visited by a really serious earthquake. But that which lately crossed the south, from west to east, has caused considerable destruction. Two churches—Langenhoe and Wivenhoe—have been irretrievably shaken, and several manor houses damaged; but the worst of the loss has fallen upon cottagers who had purchased the tenements, which, with their contents, are quite ruined. A Mansion-house fund has been opened, and will doubtless afford considerable relief. It reminds us that even in temperate zones and non-volcanic regions we are always treading on 'hidden fires.' The ancient church of Langenhoe has stood since Norman times, and might have stood for centuries longer. London felt the shock, and it is stated that the Victoria Tower of the Houses of Parliament rocked four inches out of the perpendicular.

Had this gone a little further, it would have been even more serious than Guido Vauxplot. Others have taken up his perilous trade, and one has been captured with five infernal machines on his person. It appears that the dynamite comes from France, and our newspaper correspondents are obtaining a vast quantity of information which ought to be valuable to the police. Nothing, however, seems to disturb our legislators. The Conservative attack has spent its force; and the debate on the Cremation Bill contained as much good-humoured chaff as serious argument. Not even the production of a cremated cow in a bottle, which a learned member extracted from his pocket, and compared to 'frosted silver,' could induce the House to agree to the motion. Perhaps if the Government had not already two revolutions on hand, besides Ireland and Egypt, they might have taken the matter in hand; but as it was, they put up Sir W. Harcourt to deliver a series of ponderous classical jokes, and laugh it out of court. Sentiment runs strongly against it, notwithstanding the argument derived from the martyrs, and the detection of crime is the really serious point against it. Further than this, there seems no reason why those who do not believe in the resurrection of the dead, or feel no sentiment on the subject, should not dispose of themselves in this manner. The Government suffered a defeat on the Cattle Disease Bill, and the result should have a good effect upon the dead meat trade.

The University of Edinburgh celebrated its tercentenary last week with great éclat. Speeches innumerable were delivered, and degrees conferred. A vast number of universities were represented, Melbourne by Bishop Perry, who still retains his usefulness and vigour. At the students' symposium 2000 persons assembled, and the musical programme quite collapsed, the rector (Sir S. Northcote), Sir Lyon Playfair, and others telling amusing stories to the large audience in lieu of other fare. Edinburgh is the youngest of the Scotch universities, but naturally the most important, as her medical degrees are reckoned second only to London in value, and only so reckoned by the London graduates themselves. The proceedings were opened by a service in St. Giles' Cathedral (a see without a Bishop). It were well if the young universities of the south recognised also the paramount claims of religion. It is to be sincerely hoped that the new head of the University of Sydney will either be a Christian layman or else a true pastor.

Dr. Sydney Linton, Bishop-elect of Riverina, has been showing a practical spirit, a knowledge of his future requirements. To friends who offered him a testimonial he has replied, begging them to assist in the fund he is raising for the support of clergy in his new diocese. It is not always quite the same thing when you desire to show appreciation of your friend or pastor, to be asked to contribute to the necessities of some place you know nothing about; but it is the true charity which redounds to the glory of God, instead of the praise of man. Among the other gifts England is making to the antipodes may be reckoned 150 vessels, which we are exporting to New Zealand to fight the rabbits. All, however, is fish that comes to their net, and they may be even greater plagues among the fowlyards, and on the sheep runs, than the meek, omnivorous cony.

The York Convocation held its session last week, and again proved its superiority to that of Canterbury in its business capacity. The election scandal was brought to a head by the speech of the Hon. and Rev. Canon Grey. In proposing the election of Dean Purey-Cust (a consistent opponent of the Archbishop), he spoke in such terms as you would least expect from an Honourable, not to mention a Reverend Canon; in fact, one shrewdly suspects that had he not been 'the honourable,' and

borne the name of 'Grey,' he would not now be even an 'honorary Canon.' The rest of the proceedings, however, in which Dean Howson took the lead, were exemplary, and the Dean was elected by a very small majority. It will be remembered that he is the man who refused York Minster for the Luther celebration, at which the Archbishop was to preach. The Convocation agreed to a resolution advising the extension of the Diaconate, though the Archbishop spoke doubtfully and Bishop Ryle strongly against it. Several common sense resolutions approved generally of the Report of the Ecclesiastical Courts Commission, disapproved of the Bishop's veto, and also of the monstrous proposal which would allow of no appeal if the clerk was victorious in the primary courts. It is highly improbable, however, that the House of Commons will touch this complicated affair. I believe myself they will sooner undertake entire separation from the State, and leave the 'criminous clerks' to get what they can from lay synods of the church.

A serious blow has fallen upon the Dean and Chapter of Manchester. Under the Act which constituted the old rectory a Bishop's seat, they have set aside large sums for a choir and clerical officers, minor canons, and so forth, which ought to have gone to the endowment of district churches. There is no doubt but that they strained the letter of the Act in order to enhance the importance of the Cathedral; the letter has failed to bear them, or they have fallen prone. The new Dean now appeals to the churchmen of Manchester to make up for the loss by voluntary contributions; and one rather rejoices to think that the honest Protestants will now have the strongest of all controls over the proceedings of a body of advanced Ritualists.

Affairs in Egypt have each day been growing worse, and a sort of hopeless indignation prevails through the country. Our pilots have let us drift into danger, and now we get on deck and see no possible escape. The town of Berber was first reported in danger, and the garrison ordered to do the best they could; this they promptly did, by fraternising with the rebels. With the fall of Berber all communication with Khartoum is lost, and for months perhaps we shall hear only dubious rumours of the fate of our gallant countrymen. One cannot believe that personal harm will come to Gordon, but reason is entirely the other way. His last telegram was an indignant repudiation of the Government which has refused all his requests, and set at naught all his arrangements. Public feeling runs so high that voluntary offers are being made on all hands, some of money, and some of a volunteer corps, bearing their own expenses, who should hurry to the rescue. Ministers have, however, refused to allow the latter, alleging at the eleventh hour that they are themselves responsible for Gordon's safety.

All the Christian world will be interested in the new Hebrew MSS., which have been acquired by the Imperial Russian Library. Fifty-one parchments covered with dim characters were bought from a sailor from Rhodes. The MSS. comprise among others the books of Jeremiah, Hosea, Joel, Obadiah, Haggai, Zachariah, Esther, Ruth, Daniel, Isaiah, and Zephaniah. From the character, which differs from all other Hebrew letters, it is believed that the newest MS. dates from the 2nd century after Christ. If this be true it is most important, since it will take rank as the oldest of ecclesiastical MSS. The difference of character is accounted for by supposing it to originate from some Jews long detached from the centres of learning where the purity of the language was kept up.

The long spell of dry cold weather gave way on the last day of April, and the first of May is as wild, wet, and stormy as one could expect the first of March to be. But the agricultural prospects are thus far good.

PHILANSTER.

May-day, 1884.

The project of dividing the Diocese of Gloucester and Bristol, and re-establishing the ancient See of Bristol as a distinct diocese, is being warmly advocated. The Government has announced its willingness to forward the necessary Parliamentary steps, and there seems considerable probability that the funds will be forthcoming at an early date. Some of the Bristol people, in the ardour of prosecuting the new scheme, have excited the not unnatural wrath of their Bath neighbours, by an airy suggestion to round off the new diocese by breaking in upon the ancient See of Somerset, and including Bath with Bristol. The sensibilities of the former were supposed to be sufficiently considered by a proposal that the Bishop's place should be "on the railway," halfway between the two cities. However, both Mr. Freeman the historian, and the Bishop of Bath and Wells, have written to the *Times* explaining the antiquity of the see sought to be disturbed, its compactness and contentment, and the incongruities, geographical, historical, and practical, to which the proposed change would inevitably give rise.

The *London Record* says:—The funeral of the late Prebendary Boulton took place at Chesham on Wednesday, 6th February, and was attended by a large concourse of relatives and friends, public and private, mourning the loss of one whose worth is more than ever realized now that it has pleased God to take him to Himself. Perhaps the most striking and touching feature of the occasion is the strong personal affection manifested for him by those whom he has trained for the ministry. Many of them gathered round the grave, some having travelled long distances to pay this last tribute to his memory. The respectful confidence, the almost reverential love, with which he was regarded by those who were brought into close contact with him, is one of the happiest proofs of the depth and value of his influence. The funeral sermon was preached at Christ Church, Highbury, by the Bishop of Liverpool. The Cambridge correspondent, in a letter written on the day of the funeral, says:—The news of Dr. Boulton's death has been received here, as in hundreds of other places, with the regret and grief of many hearts. It is, indeed, forty-three years since he took his degree, and I believe he resided but little as Fellow of St. John's; but his name is well known far beyond the limits of that Evangelical body which has now lost perhaps its greatest literary leader of recent days. One of our very ablest and most influential theological 'coaches,' a man of singularly independent judgment and opinions, regards, I believe, Dr. Boulton's book on the Articles, brief as it is, as beyond comparison the best modern English book on the subject, and uses and recommends it accordingly. We could wish that such a man had left much more in print; but he has done what may in the end prove more fruitful than even his writings, trained hundreds of young men, some of whom will surely be strong influences in their day, to habits of thought and study on the strong lines of Reformation truth. Dr. Boulton's last appearance here was at the Lutherannæ mission, when he read his masterly paper written for the great London celebration. The chair on that occasion was taken by Dr. Wainson, who recalled the Mathematical List of 1841, when his own name stood next below Boulton's.

We learn from the Rev. A. S. Hutchinson, Maidstone, that the Bishop of Algoma was elected Bishop of Huron by a very large majority of the synod on the 17th October. The Bishop, who is now in England, was immediately informed of his election by telegraph; but he gratefully declined the honour. "Duty to Algoma compels me to refuse." Our correspondent observes that in the old settled diocese of Huron he would have been surrounded with old friends and fellow-workers; while in Algoma he has only 15 clergy, with no endowment fund, dependent on external sources for the work of his diocese, having to spend nine months of the year in travelling, exposed to both dangers and hardship.

A RICH PARISH.—The New York newspapers have been giving some account of the Church of the Holy Trinity in that city. It is thought that its revenues approach a sum of £100,000 per annum, of which about £15,000 is derived from offertories and collections, and the balance from endowments. It possesses six churches and chapels and a clerical staff of eighteen. Dr. Morgan Dix is the rector. The communicants number 4286. Last year there were 1202 persons baptised, of whom 61 were adults, and 512 confirmees. There are 4521 Sunday scholars and 739 day scholars. Five of the six churches are free and open.—*Messenger*.

The Presbyterian minister of St. Giles's Cathedral, Edinburgh, has re-established the daily services which started at the Reformation, but discontinued during the Covenanting disturbances.

The large donation of £10,000 made to the Church Missionary Society by its Honorary Secretary, as the nucleus of a Fund for providing Church Missionaries' Children's Home at Highbury with a suitable building in the country, is, combined with the circumstances of the gift, an appeal which must prove irresistible. Nor will the whole of its effect be confined to the religious world. An act of the kind inspires feelings which the free-thinkers of the age will not object to share with Christians, and who can tell what rooted prejudices, on the side of the former, may not be shaken thereby? The knowledge that the Society under whose auspices they work is intent on fulfilling its obligations to them in the best possible manner, will lighten the hearts of many in the harvest-fields abroad, who, in the suggestive language of the donor, "have to entrust the bringing up of their children to the Committee." The gift is in the names of the Rev. F. E. and Mrs. Wigran.

HOLLOWAY'S PILLS.—Teachings of Experience.—The united testimony of thousands, extending over more than forty years, most strongly recommends these Pills as the best purifiers, the mildest aperients, and the surest restoratives. They never prove deleterious, or give merely temporary relief, but attack all ailments of the stomach, lungs, heart, head, and bowels in the only safe and legitimate way, by depriving the blood, and so eradicating those impurities which are the source and constituent almost every disease. Their medicinal efficacy is wonderful in renovating enfeebled constitutions. Their action embraces all that is desirable in a household medicine. They expel every noxious and effete matter; and thus the strength is nurtured and the energies stimulated.

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THE CHURCH OF ENGLAND RECORD is published on the 1st and 15th of the month, but when either of those days fall upon Sunday the paper will be issued on the Saturday preceding. As this paper has been commenced at a considerable risk by a few, to meet a want long felt by many members of the Church of England, it is hoped that all who take an interest in it will use their efforts to increase its circulation. All communications of a literary nature to be addressed to the Editor, and those relating to business to the MANAGER, CHURCH OF ENGLAND RECORD, 172, PITT-STREET, SYDNEY.

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

Crowded out, through press of Synod matter, "The Primary Visitation," "Temperance News," "Notices of Books," "A Pauline," opening of Cathedral Organ at Goulburn, Ashfield, &c., &c.

NOTICE.

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

THE RESCUE WORK OF THE C.E.T.S.

One prominent feature of the work of the Church of England Temperance Society is the rescue of those who have fallen through strong drink and have lapsed from the path of virtue and rectitude. The prevention of drunkenness, the protection of those who are growing up, the removal of the temptations to intemperance, are doubtless important elements in the work of any Temperance Society. Our Society has provided extensively for carrying out this phase of Temperance work. In various ways it seeks to protect the members of the Church from the dangers which are on every hand presented through strong drink. But the reclamation of the drunkard must ever be sought by any Temperance Society which is worthy of the name, showing as we do that thousands of our fellow creatures are falling yearly into the drunkard's grave; seeing as we do constantly the misery, degradation and sorrow which are directly and indirectly produced by this vice, witnessing the havoc which it is making in every community, taking away the manhood from man, the womanhood from woman, and pressing upon the very vitals of Society. We should not be satisfied unless we were actively engaged in the attempt to rescue those of our fellow creatures who have fallen beneath this power.

The Church of England Temperance Society gives great prominence to its rescue work, and

through its agency much success has been achieved in the way of rescue. In England especially its trophies have been many. Some of the leading men, both in Church and State, have under its banner gone forth, recognizing the claims of degraded brotherhood, and sought to bring the erring and the unfortunate back to sobriety and virtue. It may be that sufficient attention has not been paid to this branch of the work in the past in Australia. Some boldly assert that it is so and chide us for our apathy. Be this as it may the Society in the Diocese of Sydney is waking up to its duty and responsibility in this respect, and is urging upon the various branches connected with it the necessity of greater activity in the direction of delivering the intemperate. It is to be hoped that the Branches will respond heartily to the call and that we shall see on every hand the adoption of active and earnest measures for the rescue of those who have fallen through intemperance.

In connection with active rescue work it is proposed to establish a Home for the inebriates. This is absolutely essential, if the work is to be successfully prosecuted. When the drunkard is reached and the desire for reform is present, it is necessary that there should be some place where the victim can at once be taken to and where he or she may be free from the awful temptations to which they are exposed, if no such place of refuge is at hand. This it is proposed to provide. In other places it has succeeded and there has been sufficient support to other bodies, under circumstances far less favourable, have been enabled to establish such an institution and to carry it on. Shall it be said that in the Church of England with its numbers and its wealth such a thing cannot be? Surely not. We are persuaded that there are very many who will readily give to this object. The project cannot be entered upon without adequate funds. A Home must be provided and furnished, the support of the inmates must be forthcoming, until it be made self-supporting, which with proper management, we believe, it may become, the Salary of an efficient Superintendent must be secured. This means the expenditure of no small amount of money. But is it not worth it? Is not the salvation of poor lost ones worth all the energy and all the money that can be expended upon it. We think of the lavish expenditure upon selfish objects which is so common. We are reminded of the extravagance which is so often indulged in, in matters which affect the temporary gratification of the individual, and we wonder if the comparatively small sum which is required for carrying out the object which the C. E. T. S. has now in view is to be withheld. For the glory of God, we hope not—for the good of our fallen fellows, we hope not—for the sake of those who have the means to give, and who will have to give an account of their stewardship, we hope not.

We shall be sadly disappointed if the appeal of the committee is not promptly and generously res-