

AGES OF MAN BEFORE THE FLOOD.—A writer, Charles S. Bryant, in a recent issue of the *Popular Science Monthly*, offers the following considerations to show that there was no real disparity between the ages of the patriarchs and those of men of later time. He says that a very slight error in the translation of the Hebrew numbers has led to all the apparent disparity, and insists, on the authority of Genesis vi. 3, that the age of the antediluvian was not to exceed 120 years. The passage reads, "And the Lord said, My spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years." Mr. Bryant ascribes the errors in the ages as given in the Bible, to the improper rendering of concrete numerals by the translators. He says that Genesis v. 3 is properly rendered, "Adam lived an hundred and thirty years, and begat a son," &c., but that if this verse had been translated as the fifth is in the Authorised Version, it would read thus: "Adam lived thirty hundred years and begat a son." In the fifth verse the Authorised Version reads: "And all the days that Adam lived were nine hundred and thirty years, and he died." The true reading by the rule, Mr. Bryant says, would be: "And all the days of Adam, which he lived, were a hundred years and thirty and nine years, and he died;" making the entire age of Adam 139 years, instead of 930 years. The writer further says, that at the date of the writing of Genesis the Hebrews had no means of writing nine hundred, or any number of hundreds above one, without repetition or circumlocution. He gives the following as the ages of the patriarchs before the Noachian deluge, remarking that they are subject to a few uncertainties in the numbers below 100:—

	Correct Age as given in the Bible.	Average age.	
1. Adam, Genesis 5, v.	139	120½	858
2. Seth, Genesis 5, viii.	121		912
3. Enos, Genesis 5, xi.	114		905
4. Cainan, Genesis 5, xiv.	119		910
5. Mahalaleel, Genesis 5, xvii.	122		895
6. Jared, Genesis 5, xx.	117		962
7. Enoch, Genesis 5, xxiii.	114		365
8. Methuselah, Genesis 5, xxvii.	121		969
9. Lamech, Genesis 5, xxxi.	117		777
10. Noah, Genesis 9, xxxi.	139		950

Miss Barlow, of Leicester, has given the sum of £8,000 for the erection of an additional church in the parish of Knighton, a Leicester suburb. This is the third church that has been presented to Leicester within a few years to meet the rapid increase of population. In two instances considerable endowments were also provided.—*Church Worker*.

On the occasion of laying the memorial stone of Old Lenton Priory Church, now being restored, the Bishop of Lincoln related the history of the structure, and concluded as follows:—"Looking at the magnificence of that ancient house, which we might compare with the Temple of Jerusalem, we may well weep at the result of their labours in comparison with that. That is

perfectly true, but may we not apply to ourselves the words of the text, and be joyful upon making a very natural contrast? When we think of the time which has elapsed since the foundation of that priory, and of the religious, secular, political, and temporal changes that have taken place, there is cause for rejoicing. Where are the Normans, the Plantagenets? Where are the House of York and the House of Lancaster? Where the Tudor and where the Stuart dynasties. They have all vanished; but there has been since the foundation of Lenton Priory, no change whatsoever in the fundamental principles of the Church of Christ. There is permanence about our religious fabric. We have the same Scriptures, the same sacraments, and the same ministry, and therefore in these days of scepticism, rationalism, infidelity, and latitudinarianism, the permanence of Christ's Church in its essentials is most assured compared with the evanescence of all earthly dynasties."

CANON MEDD, at the last Church Congress, said:—"I go so far as to say, that we want not only our existing services somewhat varied and reinforced, but also additional Complete Services."

This is practically acknowledged already by the Shortened Services Act, which permits the compilation of Additional Services from Prayer Book materials to be approved by the Ordinary. The Appendix I have suggested would greatly help this process; for we have at present no special children's prayers, nor Harvest Thanksgiving Prayers; and for the annual Day of Intercession no suitable missionary prayers.

The most pressing wants I note here are these:—

1. A Children's Service.
2. A Harvest Thanksgiving Service, fully authorised.
3. A Service of Intercessions for Missions, which should surely include a L'vany.
4. A Special Service for Good Friday afternoon.
5. A Special late Service for New Year's Eve.
6. Services for Institution and Induction.
7. Services of Preparation for Holy Communion.
8. An Ember-week Service, again with a special Litany.
9. A Special Service of Intercession for Unity, such as one lately printed by the Vicar of Great Yarmouth.
10. An Afternoon Service for Sundays, such as one published in 1872 by the S.P.C.K.

11. A Second Evensong for churches that have two evening services on Sundays. The duplication of an identical service within a few hours is a bad thing spiritually, not for the congregation, which may be wholly different, but for the church officials, parson, clerk, choir, organist, &c., who, for the sake of all, as well as for their own sake, have just a claim to be considered.—*Church Worker*.

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## NOTICES TO CORRESPONDENTS, &c.

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

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

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

## Notice to Subscribers.

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

## THE CHURCH'S DUTY TO THE CONFIRMED.

We drew attention in our last issue to the great importance to the Church of the Confirmation, and the great increase of power which she ought to receive from the accession of so large a number of young persons to the ranks of her volunteers. But it will be obvious to any one who has any experience of human life and human nature, that this "does not follow as a matter of course, and that it can only be secured by much vigilant attention on the part of the clergy and their more spiritually minded helpers, and the efforts which they may make for establishing the faith and cultivating the Christian principles of the confirmees.

To this we think too much attention cannot be given. It is not to be supposed that those who have been instructed, and how sincere soever their intentions may be, will be able to maintain their spiritual warfare without help, guidance, and encouragement, or that they will know how to act in matters that relate to their Church life, without further instruction. The truth is that, for this purpose, they stand in need of constant help and support, and if they do not receive it, in many instances, they make ship-wreck of faith, or fall into a cold formality or indifference to religion altogether.

It seems to us, therefore, to be worthy of the consideration of the Clergy whether they ought not to endeavour to promote some means for keeping under their special over-sight and guidance the young persons in their several congregations, who have publicly avowed themselves the Lord's people, and professed their determination to serve Him. We have known, in some instances, the great value of such protection; but this has only made us feel more strongly the need of its extension and adoption more generally. And we venture to think that suggestions might be offered in our columns for the consideration of those who are anxious to adopt the best methods they can find for furthering the spiritual welfare of those about whom we are writing.

A Communicant's Union is one of the methods which we have heard suggested, and we should be glad to learn whether, in any of our parishes, it has been brought into operation, and with what results. It strikes us that if wisely and judiciously worked such might be made a powerful means of building up the young, of establishing them in a right faith, in guarding them against prevalent error, and pointing out more fully their responsibilities and obligations as Christians. And when there is so much error abroad, both within the Church and without, Christian pastors, anxious for the success of their ministry, cannot be too earnest or too diligent to feed and nourish with wholesome doctrine the sheep and lambs entrusted to their care.

Bible classes may be made to do good service in the same direction; but not the ordinary bible class which receives all, whether confirmed or not, and without distinction of their Christian condition, i.e., whether they are mere enquirers after knowledge or firm believers, seeking a larger acquaintance with Divine truth. A bible class of the ordinary stamp, and a bible class for communicants, as we suppose the confirmed to have become, ought to differ in many respects, though alike in some. If a Communicants Union is found impracticable, then such a bible class as we now refer to, might be attempted.

But there is one thing which we venture to think is of great importance, at the same time that it requires delicacy, tact, and judgment. It is personal intercourse of a spiritual and devout character. We attach much value to this, as an occasional means of strengthening and encouraging, as well as guarding against evil influences those who are committed to the care of the Minister of the Church.

But, by whatever means the work may be attempted, it is the Church's solemn duty, and the duty, therefore, of her spiritual guides, to surround the young members of the flock with all the spiritual protection and help in their power, to build them up in the truth and in the fulfilment of the responsibilities which they have taken upon themselves, and the results obtained will ordinarily be in

proportion to the care, and zeal, and earnestness with which this is done.

But what is too commonly the case? Young people are prepared for confirmation with much care; on the day of confirmation they make the most solemn professions publicly before the Church, and are therefore admitted to the highest privileges of Christians; they perhaps attend to receive the Lord's Supper on the next Sunday or shortly after, and in many cases—for want of such help as we have suggested, and by reason of the worldly influences which are around them—they are found soon after as cold, and careless, and indifferent to sacred truth, as if they had never had the solemnities of religion placed before them.

We recommend the subject to the thoughtful consideration of all who desire to see the work of God prosper in the land.

#### THE PROPOSED RESIDENCE FOR THE BISHOP OF BATHURST.

The Bishop of Bathurst in his address to his Synod, again drew attention to the state of the fund for erecting a residence for himself and future Bishops of the Diocese. £1200 are in hand. The trustees of the Colonial Bishopric fund have promised £250 on condition that £1750 are raised before the end of this year, and the Bishop fears he must inform them that their kind offer cannot be availed of. To meet the sum only £550 are required.

The scheme for the erection of a residence for the Bishop has been before Churchmen almost ever since the formation of the Bishopric, and it is not creditable to the Western Districts that they should have allowed their Bishop not only a stipend, barely we believe, £600 a year, but also to pay rent or an equivalent in addition. The amount required is comparatively small, and in view of the liberality of the laity in building churches and parsonages, and especially in raising the endowment for the Diocese, there should be no real difficulty in the matter.

The Bishop appeals with his usual unselfishness chiefly for his successors. He says "I am anxious that better provision should be made for the Bishop of this See, so that your choice of a successor to me may be as wide as possible." Who would care to become Bishop of Bathurst on the present stipend? The Dean of the Cathedral, the Incumbent of Mudgee, and many clergy in other dioceses, are, remembering the value of fees and residences provided, much better paid. Should Dr. Marsden resign or die, who, but one possessed of good private means, could be asked to succeed him? The expenses of the position must be heavy, involving as it does, not only the shewing of much hospitality, but also the cost of travelling long distances. We think that this matter should not be allowed to rest where it is, but a strenuous effort should be made by the clergy and laity to raise the necessary money. Let the Bishop, who is about to again visit England, find the amount subscribed on his return. Such would gladden his heart, cheer him in his arduous episcopal work, and so successfully end an effort that has been dragging its weary length along for so many years.

#### THE SEAMANS MISSION.

In our last issue we published a short but touching appeal from Mr. John S. Shearston, the excellent Seaman's Missionary in Port Jackson. He says the total amount subscribed last year (in this rich commercial community) was only £171 12s 6d. Donations of books, papers, Sundays at Home, &c., would be gladly received. We hope this appeal

may bear fruit, and that this important mission may have all the support it needs and deserves.

We understand from Mr. Shearston that 50,000 sailors come to this port every year. Among them are some in Her Majesty's war vessels, but these, like the "Nelson," frequently have their own chaplains to minister to their spiritual wants, and thus often need but little attention. The hundreds of merchant ships and steamers, including those of the P. & O. and Orient lines have scarcely anyone to care for the souls of the men but the Seaman's Missionary. A large body of men every Sunday are in Sydney from different parts of the world, and we have a duty to discharge towards them in which we should not fail.

We believe it is next to impossible for Mr. Shearston by himself to do this work satisfactorily. Darling Harbour alone would be a heavy "parish" for any man, and we should like to see some one appointed thereto, which would leave Mr. Shearston free for work at the Circular Quay, Millers Point, and on the Men of War. St. Luke's, Sussex street, is admirably situated as a Mariners Church for Darling Harbour. May the appeal be so successful that a second missionary may be obtained. Our merchant seamen demand our earnest care. Probably in no British port of a similar size is so little done for them as in Sydney. The time has certainly arrived when the Church should make a decided effort to overtake this important work.

#### ASSOCIATIONS FOR YOUNG MEN.

We are informed that the Bishop of Sydney, in connection with his lecture to the Young Men's Institute at Newtown on "Books and how to use them," said that he wished it to be understood that he desired the formation of an association for young men in every parish of his diocese. We trust that this desire of the Bishop will not be overlooked or ignored, but may speedily produce some practical result.

No one can fail to see that one of the weakest parts of the Church system is in her inability to retain the senior boys or young men in our Sunday schools. A small per centage remain or become teachers, but the majority go out into the world and are lost sight of. A large proportion are at once numbered among the "lapsed" masses. If by any means the Church could retain her hold of them, her future, as well as their future, would be bright indeed.

The formation of young men's institutes in every parish will, we are confident, do much to meet the difficulty. Those who imagine themselves too big to attend a Sunday school, and who are tired of its classes, and those young men who now every evening hang about street corners, apparently with no object in life, may largely be gathered in. The institute will attract and interest them at the very point where the Sunday school stops. It will touch them at the very age when any inclination to fastness shows itself, and needs to be checked. In fact such organisations on a distinctly religious basis, yet providing means for intellectual culture and physical amusement, under the direct superintendence of the clergyman, would prove a wonderful power for good.

The success which has attended the institute at St. Stephen's, Newtown, and two or three kindred organisations—not forgetting the great Young Men's Christian Association—should encourage many to at once fall in with the Primate's desires. With an association in every parish, and a central council of representatives from each, a large young men's organisation, on Church lines, may soon exist, which in itself would be no mean tribute to the worth of the episcopate of Bishop Barry in this southern land.

#### THE RECIDIVISTES.

The report of the Senate Committee of the Recidiviste Bill has been submitted to the French Parliament. The committee make some recommendations which are regarded as concessions to English and Australian interests. One of these is that only *one-fifth* of French recidivistes will be sent to New Caledonia every year. From calculations which have been made, it would seem that during the first year of the operation of the law about 1000 persons would leave France for the southern hemisphere. In subsequent years the numbers would decrease in proportion to the gradual removal of offenders. This may be a concession to the feelings of Australians, but we are not likely to be satisfied with it. To be exposed to an incursion by so large a number of French criminals is a state of things which we are not likely to be pleased or satisfied with.

When the scheme of transporting criminals to New Caledonia was first broached, the Chamber of Deputies computed that 60,000 convicts could be sent away to the sunny south. The committee which has lately been enquiring into the subject state that the Bill can at present only apply to 5243 prisoners. Here is a serious discrepancy between two sets of official statistics. Another discrepancy should not be overlooked. It was officially stated, when first the subject was debated in the Chamber of Deputies, that the worst offenders were to be sent away to New Caledonia. Now it is stated that the scheme is only intended to apply to persons convicted of minor offences. It is only too evident that the whole matter is in an intensely unsatisfactory condition, and every step taken by France should be carefully watched by those whose duty it is to guard our interests.

### \* CHURCH NEWS. \*

#### SYDNEY.

##### BISHOPRIC.

APPOINTMENTS.—The Rev. John O'Connor has been licensed as Curate, in the parish of Ryde.

The Rev. R. Raymond King, M.A., licensed to the care of Wallerawang.

The Rev. George Middleton has been selected by the Board of Nominators to succeed the Rev. F. B. Boyce in the charge of St. Bartholomew's, Pyrmont.

The Rev. Richard Hefferman is available for temporary duty. His address is Dovedale, Randwick.

We have received a copy of the Bishop's charge, delivered at his primary visitation, published by request. It is well printed, in a good clear type, by Messrs. Joseph Cook and Co. As the matters dealt with are of great importance at the present day, we hope it will have a large circulation.

MOORE COLLEGE.—We greatly regret to learn that the illness of the learned Principal, the Rev. A. L. Williams, M.A., is of such a nature that a few months rest and change are absolutely necessary. Arrangements have been made, by which the Ven. Archdeacon King, B.A., will have charge of the College for a short time. His duty at Holy Trinity will be taken by the Rev. T. Harrison.

Before leaving England the Bishop of Sydney received from Lady Strangford a collection of valuable and in some cases rare books, from the library of Percy, eighth and last Viscount Strangford. These books were to be given as the "Strangford collection" to any public institution which the Bishop might select. They have accordingly been presented to the Warden and Fellows of St. Paul's College, to become the property of the College upon condition that any member of the University of Sydney shall have access to them under such regulations as the council of the college may think fit. The collection, which consists of upwards of 300 volumes, is chiefly of a grammatical and philological character, the Oriental languages being largely represented. There are three fine manuscripts in Persian. Among books of a more general character the collection includes ten volumes published by the Hakluyt Society,

such as the voyages of Vasco da Gama, and of Magellan, and early voyages to Australia.

A memorial has been presented to the Primate, signed by a large number of the leading prisoners of St. James', Sydney, drawing his attention to the claim of the Rev. William Hough to preferment. We understand that the nominators have written to England with the view of obtaining the services of a leading clergyman to succeed the Rev. Canon Allwood, who has resigned. Mr. Hough will remain, and do the main part of the duty in the parish until the arrival of the new incumbent. We may say that we know Mr. Hough to be a hard working, conscientious, and highly esteemed clergyman, and hope the Primate will give a favourable consideration to the contents of the memorial.

THE CHURCH SOCIETY.—The Committee meeting on the 1st instant, the Lord Bishop in the chair, was largely attended. A report from the Finance Committee, stating that it would be undesirable to make any charge to the Diocesan and other societies at present using the society's room in the daytime, but recommending that a charge of one pound should be made whenever the room was used for an evening meeting, was adopted. It was urged that a report from the Endowment Fund Committee, recommending that "the subscribers should be called together and invited to agree to the alteration of the original proposals in order that the fund may be employed, in a measure, to carry out more effectually its intention to form a permanent Endowment Fund by investments in land" should stand over, and that, meanwhile, an effort should be made to increase the number of subscribers to 100. The following grants were made (1) £35 towards rent of Parsonage at Gordon, (2) £35 towards a parsonage at Blackheath, (3) £25 towards cost of Christ Church, Guildford, (4) £30 towards St. Paul's Mission Rooms, Harris Park, contingent on the purchase of the site being completed, (5) £50 towards a church at Broughton Creek, (6) at the rate of £100 per annum for stipend to the parish of St. Stephen, N. Willoughby, (7) £10 for a Mission Room at Five Dock, Balmain End.

Applications for grants towards repairing church and enclosing ground at Wollongong, and for rent of a house for divine service at Rooty Hill, were referred to the Finance Committee. The resolution *re* the payment of Stipends through the Society was postponed for consideration at the next meeting.

The Bishop of Sydney has been pleased to confer the Canonry vacant through the decease of Canon Stephen, upon the Rev. William Hey Sharp, M.A. Warden of St. Paul's College, Lincoln College, Oxford, 1864. Second Class Mods., 1866; B.A. 1868; M.A. 1871; ordained Deacon in 1869, and priest in 1870, in the Diocese of Ely. He was formerly curate of Silsoe, Bedfordshire, 1869; Assistant Master of St. Peter's Collegiate School, Adelaide, 1873. He became Warden of St. Paul's College in 1879.

The Bishop of Sydney having recently expressed a desire to have a conference with the Council of St. Paul's College on the subject of carrying out a further portion of the original plan of the college buildings, a special meeting of the council was summoned for that purpose last Monday. After full discussion of the matter, promises in aid of the building fund were made by those present to the extent of £1000; and it was determined to make an effort to raise another £1000. It was also resolved unanimously that the college architects, Messrs. Blacket Brothers, should be instructed to prepare plans, specifications, and an estimate for the Warden's house, in accordance with the original design. The building of the Warden's house will set free for the accommodation of additional students the rooms at present assigned as a residence to the Warden.

#### Parochial.

THE CATHEDRAL PARISH.—At a meeting held in St. Andrew's schoolroom, on Thursday evening, September 4, the Dean of Sydney and Miss French were presented with parting gifts from the Sunday school teachers and members of the Bible Class, as a mark of their love and esteem for their faithful labours in the Sunday School for so many years. The Dean was presented with a desk, and a handsome travelling bag was given to Miss French.

ST. SAVIOUR'S, REDFERN.—On Monday evening last a meeting of the parishioners of St. Saviour's Church, Redfern, was held to consider the desirability of erecting a permanent church. After divine service had been held, the Bishop of Sydney preached an eloquent sermon from 1 Corinthians xv. 58, in which he specially referred to the object of the meeting. A public meeting afterwards took place. Dr. Barry presiding, at which the incumbent, Rev. A. G. Stoddart, stated that the lease of the land upon which the present building stood had only three years more to run, and that a 99 years' lease, at a nominal ground rent, could not be obtained unless a permanent building were erected. Dr. Barry then addressed the meeting,

promising that in the event of its being decided to build a church, he would use his influence in obtaining monetary help. Resolutions were unanimously carried that steps should be at once taken to erect a permanent church, and a building committee was then appointed to carry the same into effect. It was announced that although no canvass had been made, the sum of £60 had been already promised towards the building fund. The meeting closed in the usual manner.—*Herald*.

**ST. MARY'S, BALMAIN.**—Those who were recently confirmed in this parish have presented the Rev. M. Archdall with two very chaste side-dishes, with an address. One member of the class has also presented him with a pocket communion service.

**ST. BARNABAS', SYDNEY.**—The confirmation class has presented the Rev. C. H. Gibson, B.A., with two breakfast crusts and two articles of plate.

**LEICHHARDT.**—A model lesson was given in All Souls' Church School room, Leichhardt, on Monday evening, the 1st inst., by the Rev. H. J. Rose. The subject of the lesson was the narrative of the Centurions Servant. The leading points of the narrative were brought out very clearly in the way of Catechetical Instruction, the boys showing a readiness in answering, indicating careful previous training. The spiritual truth intended to be conveyed was well brought out by the rev. instructor, and in recapitulating it was evident that the boys had obtained a clear and intelligent grasp of the whole subject. The lesson lasted about three-quarters of an hour, and was closely listened to by an interested audience. A searching criticism followed to which the Rev. H. J. Rose replied. The Rev. T. Holme in concluding the meeting returned thanks to the Sunday School Institute, and the Rev. H. J. Rose, for the very interesting and instructive lesson which they had afforded.

**OPENING OF CHRIST CHURCH, GUILDFORD.**—The ordinary traveller on the southern railway would hardly imagine from the surroundings adjoining the line that within a stone's throw the charming township of Guildford, with its cultivated pastures, crangeries, vineyards, and substantial residences, forms one of the most desirable suburbs of Sydney, and is gradually becoming a populous district. For many years past a few of the inhabitants of this pleasant suburb have been assiduously labouring to establish a church, and thanks to the liberality and indefatigable perseverance of Mr. J. Whittaker (who also presented the valuable site) a substantial edifice now rears its head, and invites all to the worship of God. On Friday last the opening ceremony was presided over by the Very Rev. the Dean of Sydney, assisted by Canon Gunther and the Revs. W. A. Phillips and T. O'Reilly. The service was impressively rendered, and considering that no organized choir has yet been formed, the chanting and singing were very creditable. The edifice is of brick and stone, and situate about ten minutes walk from the railway station, and adjoining the Springfield Estate. On Sunday next the Rev. J. D. Langley will preach at 3 p.m.

**BOWRAL.**—The Church Building Committee has held several meetings, and thoroughly discussed the question of the site and material of the new church. Mr. H. C. Kent has been appointed architect, and has been asked to furnish plans of a building to contain, when fully completed, 700 people. The part now to be built will only contain 400. It is important that promises of subscription should be sent as soon as possible to the Incumbent, or to the Secretary, Mr. Bennett, or the Hon. Treasurer, Mr. Bowen.

**MITTAGONG.**—Mrs. Pratt has been presented by the parishioners with a handsome gold lever watch for her services as organist.

**COLO VALE.**—Tenders have been called for the erection of a church.

**NAREMBURN.**—The School-Church has been lined, and presents a much better appearance. The church is greatly indebted to the Messrs. Nicholson Brothers, and others who may have assisted them, for their gratuitous services, without which the work would not probably have been done for some time. The cost of the material for the lining has not yet been fully met. We need very much furniture for the church—Holy table, monogram for the Communion table cloth and two chairs.

**ST. STEPHEN'S, NORTH WILLOUGHBY.**—The appointment of the Rev. D. Murphy to the incumbency of the new parish was made the occasion of a most enjoyable gathering on the evening of August 5, when, at the invitation of the Churchwardens, a large number of parishioners met in St. Stephen's schoolroom, which was tastefully decorated with beautiful flowers and ferns. Several members of the Leidertafel and friends rendered an excellent programme of vocal and instrumental music. The catering was done by Mr. Shadler. During the evening the Rev. Alfred Yarwood, of Christ Church, North Shore, on behalf of the parishioners, gave the incumbent a most cordial and hearty welcome—expressing their warm

appreciation of his past services as Curate. The Rev. Mr. Murphy, in thanking them for the kind manner in which they had shown their approval of his appointment to be their incumbent—referred to the fact that he had been successively in North Willoughby a Lay Reader, Catechist, Curate, and incumbent; his first service in North Willoughby having been as far back as 1878, in the old Bush Mission House, Lane Cove Road, when the members of the Young Men's Christian Association conducted services there.

**CHRIST CHURCH, SYDNEY.**—On Wednesday evening, the anniversary of the consecration of the Church was celebrated by a full Choral Service, at which members of other choirs assisted. The Church was beautifully decorated. There were processional and recessional hymns. The Primate preached and there was a fairly large congregation.

**ST. PAUL'S, SYDNEY.**—The Rev. Henry Martin will remain in the Parish as Curate. Mr. Martin is at present a Student at the University, and arrangements have been made, which will allow him time to attend the lectures and to prepare for the usual examinations, which will probably take up a large portion of his time.

**BOTANY.**—In connection with St. Matthew's Church, Botany, a tea and public meeting took place on Tuesday, 2nd inst., in the School of Arts, to mark the retirement of the Rev. J. N. Manning, B.A., and to welcome the Rev. F. T. Trivett, who has been appointed to the incumbency of this new parish. After a sumptuous tea had been duly appreciated by the parishioners (who were so many in number that a second sitting was necessary), the public meeting was presided over by A. B. Fremlin, Esq., M.L.A., who in a short opening address referred among other matters to the present state of Egypt and its relation to prophecy. The Rev. J. N. Manning, B.A., referring to his ministry of eleven years among the residents of Botany, said that there were very mingled feelings on his part in connection with the separation of the parish. On the one hand he was very sensitive, for he had great affection for the Botany parishioners, especially for those residing on "The Flat;" on the other hand, he was very much comforted, because the clergyman appointed to this new parish was one whom he highly esteemed, and one whose services the parishioners were very fortunate to obtain. The Rev. Canon Kemmis in an excellent and pithy speech then reminded the parishioners of their obligations to their pastor, to the Church, and to God; and asked for their prayer, sympathy, work, and support to be freely accorded to their new incumbent. The Rev. S. Fox, Mr. Manning's predecessor, congratulated the people upon the advance that Botany was making in Church matters. He alluded to the Sunday concerts held in Botany, and warned the young people against these and other temptations which beset their path. The Rev. F. T. Trivett spoke of the good-will and sympathy expressed throughout the parish during the few months of his curacy. He considered that the lively interest already taken in church matters augured well for the success of the parish. In referring to the remarks about the Sunday concerts, and he said that the people of Botany were not to be taxed with that for which they were not responsible. The residents of the city rather than those of Botany were guilty of any impropriety connected with Sunday amusements in Botany. He was ambitious to cause the churchmen of this district to be thinking men, to know what truth is, to hold it, and above all to give a reason for the hope that is in them. The proceedings of the evening were agreeably harmonised by the efficient rendering of several songs by the Misses De Boos and Trivett, and Messrs. Edwards, Farmer, and Westcott. The hall was decorated by a fine display of bunting, kindly lent by Messrs. Longfield and H. Westcott. The tea tables were heavily laden with tempting morsels, and were ably presided over by Mesdames Trivett, Walker, Whitehead, and Hadkins, and the Misses Pasfield (2), Westcott (2), Wood, Glanville, Boyd (2), Anderson, Sawle, and Pointer. Thanks were severally accorded, to the ladies who so ably provided the tea, to the singers, speakers, and chairman, and to the different friends whose liberality added to the success of the meeting. A most enjoyable evening was terminated by the audience singing the doxology.

**ST. DAVID'S, SURRY HILLS.**—Confirmation.—The Confirmation for this parish took place at the Cathedral on September 3, at 11:30, when 30 candidates were presented; our number was smaller than usual, owing to a recent confirmation by the Bishop of Bathurst, and to a number of those who attended the instruction classes preferring to wait another opportunity.

**St. David's Branch of the Church Society.**—The Organising Secretary, Rev. S. S. Tovey, paid us a visit on Wednesday, 27th August, and addressed some words of encouragement to our collectors. We trust our friends are sustaining their interest in Society.

**Lantern Readings.**—On Tuesday, 9th September, a reading was given, entitled "A Trap to catch a Sunbeam," illustrated by photographic lantern views, interspersed with suitable singing by the choir. There was a large gathering, and all passed off pleasantly. The proceeds were in aid of the church debt.

**MITTAGONG.**—A long to be remembered event in the history of the Church of England at Mittagong, will undoubtedly be the visit of Bishop Barry to that village on the 1st ult., and the laying by him of the foundation stone of a parsonage to be erected for the incumbent of St. Stephen's Church. Everything operated in favour of making the event as interesting and successful as possible. Beautiful warm weather prevailed all day which induced many visitors from far and near to add their personal idea of significance to so auspicious a gathering. His Lordship, Bishop Barry, conducted a confirmation service at 2 o'clock in the afternoon at St. Stephen's Church. The building was crowded to excess, and the sight of the candidates was no less pleasant than imposing. There were present also the Revs. F. C. Williams, incumbent St. Stephen's; J. W. Debenham, M.A., Bowral; G. Sheppard, B.A., Berrima; and J. H. Mullens, Sutton Forest. There were seventy-eight candidates for confirmation, thirty being from Bowral (thirteen young men and seventeen young women) and the remaining forty-eight from Mittagong. The Primate delivered two excellent and eloquent addresses during the services, which were listened to with rapt attention by the large audience assembled. At four o'clock the foundation stone of the new parsonage was laid. The situation is at the northern end of the town on an allotment adjoining the premises occupied by the Commercial Bank. There were present at the ceremony about two hundred people. The proceedings commenced by the Rev. F. C. Williams giving out the hymn "The Church's One Foundation," which was sung by the company. The Rev. J. H. Mullens then read a short lesson, after which the Rev. J. W. Debenham offered up prayer. Mr. P. L. C. Shepherd then read the report, which showed that the cost of the building would be about £850, towards which £542 had been subscribed. Mr. H. E. Southey, J.P., one of the churchwardens, on behalf of the parishioners then presented his Lordship with a handsome mallet and silver trowel. The presentation was accompanied with a brief and appropriate address by Mr. Southey. His Lordship having thanked the parishioners through Mr. Southey for their gift proceeded to lay the foundation stone, after which he delivered an address of about ten minutes' duration, in the course of which he expressed himself highly delighted with his visit to Mittagong. In the cavity of the stone a bottle was laid containing copies of the *Sydney Morning Herald*, *Daily Telegraph*, *Scrutiner*, *Bowral Free Press*, and *Church of England Record*, and the following document:—"The foundation stone of St. Stephen's Parsonage, Mittagong, New South Wales, was laid this first day of August, 1884, by the Most Reverend Alfred Barry, D.D., Bishop of the Diocese of Sydney, Metropolitan of the Province of New South Wales, and Primate of the Church of England in Australia and Tasmania. The Right Honourable Lord Augustus Loftus, G.C.B., Governor and Commander-in-Chief of the Colony. The Rev. F. C. Williams, Incumbent of the Parish. Messrs. H. E. Southey, J. White, and J. Mealing, being Churchwardens, and together with Messrs. P. L. C. Shepherd, H. W. Edwards, and M. E. Murrin, members of the building Committee, Messrs. Blackett Bros., Architects; and Mr. James Forde, Contractor." The sum of £27 is was placed on the stone at the conclusion of the ceremony, after which the Rev. Mr. Mullens thanked the contributors, and the company dispersed. A tea-meeting was afterwards held in the school-room and was attended by between one hundred and fifty and two hundred persons. In the evening a concert was held and was numerously attended. A first-class programme was carried through, with which every one appeared highly satisfied, and returned home expressing congratulation at the successful day's proceedings.—*Bowral Free Press*.

#### GOLBURN.

**GOLBURN.**—A meeting called in response to a requisition was held in the building lately used as the pro-Cathedral on Thursday, Aug. 28. Archdeacon Puddicombe presided, and after reading the requisition calling the meeting, made a statement in reference to his action, and said in conclusion that he was prepared to answer any questions that might be put to him, but none were asked. Mr. W. Conolly, J.P., in a long speech, moved the following resolution:—"That any bill to give effect to the ordinance passed at the last Synod must be unsatisfactory and unjust; first, because it must be contrary to the original intention of the building which it proposes to regulate; secondly, because it will deprive the parishioners of this parish of all the essentials of a parish church without making any provision for the erection of such a church; thirdly, because the distribution which it must propose of the accumulation of interest in the hands of the trustees is unjust, those accumulations having been illegally though mistakenly withheld from the parish in the person of the incumbent; fourthly, because in the proposed disposition of the future revenues of the Glebe, no provision will be made for the necessities of the parish for the time to come; fifthly, because the bill will be opposed to the spirit of the Church Temporalities Act under which the present trust is held." Mr. Connor seconded the motion, and warmly advocated parochial claims. Mr. D. Clifford moved as an amendment,—"That a committee of six persons be appointed by this

meeting to meet and confer with a sub-committee of the Cathedral Council, with a view of arranging matters as regards the Cathedral Church." This was seconded by Mr. Isaac Shepherd, J.P., who with Messrs. A. M. Betts and H. B. Monkley, addressed the assemblage, the feeling of which was unmistakably shown to be against two services being held. The meeting lasted till half-past eleven. The meeting was adjourned for a week, when the resolution was carried by a very large majority, and gentlemen appointed to oppose the passage of a bill through Parliament, unless some satisfactory arrangement was previously come to.

**GUNNING.**—On 20th ult. the Rev. Charles Kingsmill was presented with an address and a purse of thirty-six sovereigns. Among the contributors were friends of all denominations. Mr. Kingsmill is leaving to take charge of the parish of Queanbeyan.

**DALTON.**—The Rev. Charles Kingsmill preached his farewell sermon on 10th ult., when the Church was crowded to the door. A very eloquent sermon was preached. At the close of the service Mr. Kingsmill was presented with an address and with a small token of esteem from the congregation.

**ADELONG.**—A meeting of St. Paul's Church Committee was held at the Bank of New South Wales on Friday evening last; the vicar presiding and the following members of committee being present:—Messrs. Kendall, A. Bray, W. G. Budd, R. Matthews (hon. sec.) and H. G. Pennycook. On the motion of Mr. W. G. Budd it was resolved that a service of song and a tea meeting be held during the first week of October next, the proceeds to go towards the vicarage fund. A committee was appointed to make all the necessary arrangements. It was also mentioned the ladies committee were well pleased with the very liberal way in which the general public had responded to the call made upon them for funds towards the bazaar.—*Gundagai Times*.

#### BATHURST.

**WELLINGTON.**—On the 28th July a neat little church, capable of seating over 100 persons, was opened for service and licensed under the name of St. Peter's by the Bishop at Maryvale, in the parish of Wellington. The site was given by Joseph Aarons, Esq., and the donations included a costly prayer book from Mrs. Marsh. There are now three churches in this parish, St. Peter's, St. James' and St. John's, which must materially increase the work of the Incumbent, who has often declared his inability without the help of a Curate or Catechist to work the parish satisfactorily with its 14 public schools to look after. During his visit on this occasion the Bishop confirmed 45 candidates, but on account of the great number to be prepared it was found necessary to hold a further supplementary confirmation on Thursday evening last, at St. John's, the Bishop remaining for the night at Wellington on his journey west, the last he will take in that direction before leaving for Europe. We learn that the Rev. Dr. Black has resigned Wellington, with a view to accept the more important parish of Bourke, which bids fair on the opening of the railway through from Sydney to become one of the most prosperous towns in the colony. A meeting was held and presided over by the Incumbent on Monday evening last for the election of two parochial nominators, to act with the three churchwardens, Messrs. Bayley, Marsh and Gaden, in choosing his successor. Messrs. E. A. Smith, and W. Carson, C.P.S., were elected. Dr. Black's resignation takes effect towards the end of September, and he enters on duty at Bourke on 1st October.

**O'CONNELL.**—The Bishop of the diocese visited O'Connell on Sunday week and held confirmation at O'Connell during the morning service, and at Yetholme in the afternoon. At each service the Incumbent (Rev. H. S. Holliday) presented the candidates numbering 32. There were good congregations, composed to a large extent of men, and the services were more than usually interesting by each candidate receiving from the Bishop (before leaving the chancel) an address and certificate signed by the Bishop and Incumbent. This plan is said to be quite original, and certainly is very impressive. His lordship preached two characteristic and practical sermons in which he made special reference to the death of the late Rev. W. J. Campbell, who laboured for some time as curate in charge of the Oberon portion of the district.

**BOURKE.**—The Rev. Edwin Henry Wright, who recently resigned the living of St. Stephens', left on Saturday, August 23rd, for Sydney, but his successor, the Rev. Dr. J. K. Black, of Wellington, will not commence his ministry at Bourke until some time in September; during this interval the Bishop has decided not to appoint a *locum tenens*, but has sanctioned lay services in the church. At the time of our receiving this information it was not expected that lay services would be conducted, but the Sunday school would be conducted on Sunday afternoons as usual.

**HILL END.**—The Lord Bishop of Bathurst visited this town on Sunday, August 3rd, and conducted a confirmation service. Nineteen candidates presented themselves for that ordinance.

The Bishop preached, both morning and evening, to large and appreciative congregations, and visited Tambaroora in the afternoon, where he also conducted divine services.

**CONFIRMATION AT HARGREAVES.**—On Friday, the 5th inst., the Bishop of Bathurst held a Confirmation at Hargreaves. The Incumbent (Rev. J. P. Ollis) presented 13 Candidates.

As some of the Candidates and many other friends had come from a considerable distance; tea was provided for their convenience, to which about 120 sat down.

In the evening his Lordship exhibited several Diagrams illustrative of Bunyan's Pilgrims Progress, and gave a short Lecture. The Choir sang some hymns at intervals appropriate to the subject and with much taste.

**CONFIRMATION—SOFALA, WATTLE FLAT.**—On Sunday morning, 7th September, the Bishop of Bathurst held a Confirmation at Sofala, when 17 Candidates were presented. In the afternoon of the same day his Lordship held a Confirmation at Wattle Flat; 10 Candidates were presented, in both cases by the Rev. J. P. Ollis.

**KELSO.**—A handsome and needed gift has recently been bestowed upon the Church of England, at Kelso. It consists of five pieces of Communion plate, and bears the simple inscription, "Presented to Kelso Church, by Mrs. George Lee, August 1884."

A meeting of more than ordinary interest was held on the 26th August, at Bishops Court, Bathurst. At the instance of the Rev. Canon Moreton, of Burwood, who was on a visit, His Lordship the Bishop of Bathurst, invited several among the clergy and laity to a drawing-room Bible Reading. The subject which was selected by Canon Moreton was "The Second Advent and some of the great events to follow that Advent." After singing a hymn and a prayer having been offered, the subject was introduced by the Bishop of Bathurst. His Lordship was followed by Canon Moreton, who gave an interesting and stirring address. His remarks were prefaced by the statement that he was not now going to advance individual opinions on this great subject, nor would he introduce anything but that which could be proved from Holy Scripture. Beginning at the first point, the advent of the Lord Jesus from Heaven, the Canon gave a series of statements, giving at the close of each statement the chapter and verse in the Bible from which it could be proved. At the close of the address, several members of the meeting took part in a discussion which ensued. Among the speakers were His Lordship the Bishop of Bathurst, the Ven. Archdeacon Campbell, the Revs. F. M. Dalrymple, and J. Young, and Mr. Sloman. The proceedings were terminated by the singing of a hymn and the pronouncing of the Benediction. All were much pleased with the meeting, and felt it to be a time of refreshing. It is to be hoped that in the future many such meetings will be held, both in Bathurst and other centres of population.

The Church in the diocese of Bathurst has sustained a loss in the removal from her midst of the late Mr. Clements. The deceased gentleman who was interred in the family vault, at Kelso, on Thursday, 4th inst., was followed by a large concourse of friends and mourners.

#### MELBOURNE.

**CHURCH ASSEMBLY.**—The Bishop has convened the Church Assembly for Monday, 22nd September, at four p.m.

Between one and two thousand cards of membership have already been issued by the White Cross Union in various parts of the diocese of Melbourne, and the secretary, the Rev. S. C. Kent, of St. Silas', South Melbourne, will be happy to receive further applications from the clergy or readers in charge of districts, who also can be supplied by Mr. Eustace, of the Diocesan Registry, William-street. During the sittings of the forthcoming Assembly Mr. Kent will be in attendance to give information to any who may desire to aid this most important movement.

**ST. PAUL'S, MELBOURNE.**—The Bishop of Melbourne preached in the church on Sunday, 3rd August, to a crowded congregation, and appealed to them for aid towards the rebuilding of the transept of the church at Coburg, portions of that building having been pronounced unsafe through the foundation giving way. The offertory amounted to over £80. The Bishop spoke of indiscriminate alms-giving as a positive evil, and quoted the words of a well-known philanthropist:—"It is this kind of alms-giving that spurs on the liquor traffic, that pauperises the workman, that makes him satisfied with starvation wages, and altogether degrades his character." He remarked on the anomaly that those who will subscribe to relieve physical need will give no help to those who are trying to eradicate moral evil. He then urged the need on our part of caution and diffidence in giving alms, to illustrate the reason God may have for delay and hesitancy in answering prayer.

**SOUTH YARRA.**—A special choral service by the united choirs of St. Peter's, Melbourne, and Christ Church was held in this church on the evening of 7th ultimo. The lessons were read by

the Rev. T. H. Armstrong, Hawthorn, and the Rev. W. T. Beaty-Pownall. The Bishop of Melbourne preached from the text, "John truly baptised with water, but ye shall be baptised with the Holy Ghost." The offertory was taken in aid of the building fund of a church at Kyabram, Goulburn Valley. The musical portion of the service included the Magnificat and Nunc Dimittis from Garratt's Service in F; the anthem, "Now we are ambassadors," and "How lovely are the messengers," from Mendelssohn's *St. Paul*; and the offertory piece was "In splendour bright" and "The heavens are telling," from Haydn's *Creation*. After the service the members of the united choirs were entertained at supper by the vestry, the Rev. H. F. Tucker occupying the chair.

#### BALLARAT.

In view of the expected arrival of the new Archdeacon of Ballarat and Vicar of Christ Church Pro-Cathedral, the following extract from a speech by the Right Honourable J. A. Mundella, M.P., vice-president of the English Education Department, at a public meeting in London on 18th of May last, will be read with interest:—"I cannot sit down without expressing my regret at the great loss which this institution and the metropolis are about to sustain by the approaching departure of the Rev. Churchill Julius for another sphere of labour in one of our great colonies. I knew him first as an excellent manager of his own national school; I know him as a chairman of a group of board schools, containing 11,000 children, influencing their training, encouraging their teachers, improving their religious instruction; I know him as a friend of Sunday schools in his own district, and I am sure we must all regret losing him, and must wish for him great happiness and great success in the new sphere which he is about to enter."—*Ballarat Courier*.

The induction of the Rev. H. E. Cooper, M.A., as Vicar of Hamilton, and as one of the Archdeacons of the Ballarat Diocese, took place on Thursday evening, July 31.

#### TASMANIA.

**THE BISHOP'S WORK.**—The Bishop visited Kingston, and preached at St. Clement's Church on the first Sunday in August. He was present at meetings of the Parochial branches of the Church Temperance Society in the parish schoolrooms of All Saints' and St. John's, Hobart, and had conferences with the Synod Committees on Finance and the Cathedral statutes in the early part of the month. On the 9th, he left for Launceston, holding a Confirmation in Holy Trinity Church, visiting and addressing the Sunday Schools, and preaching at the evening service in the parish Church of St. Leonard's, on the 10th August. On the 11th, the Bishop met the Clerical Association of the Northern Archdeaconry, celebrated the Holy Communion and delivered an address to the clergy in the Church of the Holy Trinity. The afternoon was spent in conference on various subjects proposed by the Bishop for discussion, and in the evening he presided at a meeting, largely attended, in the Mechanics' Institute, on behalf of the Diocesan Church Society. The meeting was addressed by the Bishop, the Archdeacon, Mr. Lovett, Treasurer of the Society, the Rev. J. B. Woolnough, Organising Secretary, and some of the local laity. At the end of the week the Bishop went to Longford, where he held a confirmation on the 17th, preaching at Perth in the afternoon, and Longford again in the evening. During the following days he visited the parish and the various families in the neighbourhood, and preached on Wednesday evening in the Parish Church. On Saturday, 29th inst., the Bishop returned to Launceston to fulfil engagements at St. Paul's, Franklin Village, and St. John's Church, where a Confirmation was held on Sunday evening. On Saturday he attended a crowded meeting of the United Temperance Societies, which was preceded by a torchlight procession. On Monday evening, 25th, there was a special service in Holy Trinity Church in connection with the Church Temperance Society, at which all the clergy of Launceston, and a large congregation were present. The Bishop preached from Ephesians v. 18; and on Tuesday evening addressed the S. John's Band of Hope, which numbers 860, at a crowded and enthusiastic meeting in the S. John's school. In the afternoon he met the Collectors belonging to the various Parochial Associations of the Church Society, and addressed to them some words of counsel and encouragement in their duties. At the end of the month the Bishop proceeds to Cressy for a Confirmation and the visitation of that parish. He was to hold a Confirmation at Perth on the 6th September, and then go to Carrick for the visitation of that parish, including Bishopsbourne, Illawarra, and Hadspen. During his stay at Carrick he will visit the tenants on the Bishop's estate, and take means to inaugurate a movement for the completion of the unfinished structure, which is to serve as a church at Hadspen. The designs are very good, and much regret is felt at their being incomplete. The Bishop returns for the Quiet Day which he is to hold at Hobart for the clergy on the 10th September.—*Church News*.

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## THE HOLY COMMUNION.

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

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Receipts for month ending 1st Sept., 1884.

SUBSCRIPTIONS.	
Mrs. James Wilson	2 s. d.
Mr. Mark Albery, at Annual Meeting	20 0 0
Anonymous, per The Primate	2 0 0
DONATIONS.	
The Cathedral at the Primate's Visitation	6 18 9
Campbelltown, after Confirmation	10 2 10
Kangaroo Valley, from Wattawalla, for Trinity	1 0 0
Christ Church, St. Leonards, after Confirmation	11 3 3
Christ Church, at St. John's, Milson's Point, for Trinity	3 19 1
Berrima, for Trinity	4 14 0
Berrima, for Trinity, at High Ranges	0 8 11
St. Luke's, Burwood, after Confirmation	7 16 6
St. Paul's, Burwood, after Confirmation	8 1 0
Holy Trinity, Sydney, after Confirmation	7 12 0
St. Silas', Waterloo, after Confirmation	3 18 6
Wingecaribee, from Upper Mittagong, for Trinity	1 2 3
Wallerawang, for Trinity	1 8 3
Penrith, at Children's Service	0 15 6

St. John's, Darlinghurst, after Confirmation	
AUXILIARIES ACCOUNT.	11 15 6
St. Mark's, Darling Point, Mr. G. B. Simpson's Subscription	3 3 0
St. John's, Ashfield	9 7 0
St. Stephen's, Newtown	2 2 0
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## →NOTES:ON:PASSING:EVENTS.←

WE are pleased to be able to state that arrangements have been made by which the Dean of Sydney will be relieved of a large portion of his work. He retains two rooms in the Deanery but will reside at Bowral, merely coming to the City for the Sunday services and special matters. He has been truly in labors abundant. It was a marvel to those who knew the calls upon his time, how he compassed for over three years the duties of Vicar-General and Dean of the Cathedral, with parochial duties attached. We trust this lessened work may tend to lengthen out an already long, consistent, and singularly useful life.

WE do not think that the feeling against written sermons manifested in some quarters is justifiable. Both the extempore and the written have their respective advantages. The latter produces among other things closer reasoning, greater accuracy, and presents useless repetition. It appears to be overlooked that two of the leading preachers in this city, the Primate and the Rev. J. Jefferis, both most often preach written sermons. Looking at the mother country the two most popular preachers of the last generation—Chalmers and Henry Melville—the two also in this most sought after by Churchmen—Liddon and Farrar—all have ever preached from manuscript.

IN his primary charge the Primate said: "How seldom in our Churches here do we find that short but solemn pause at the close of the service which commends the soul to God in silent devotion!" Most persons coming from the old country notice the same want. The two or three minutes of silent prayer in the stillness after the worship has ceased and the last Amen has died away, are often more helpful than any part of the service. The soul is thrown back upon itself and generally must look up to God. This is a matter that should have attention. Organists should not begin the outgoing voluntary too soon. Nor should any of the congregation leave the attitude of devotion and thus disturb others before they hear the organ commence.

THE Government in Victoria are taking steps to provide for the establishment of an Inebriates' Retreat. They have secured a block of land for the purpose, and will probably soon enter upon the work. This is a step in the right direction. It is a mistake to send many drunkards to gaol. They should be committed to a proper retreat, where the disease could be treated, and where the victims would have every opportunity of recovering themselves from the misery and wretchedness which habits of intemperance invariably entail.

MR. STOUT has, after all, been called to lead in the Government of New Zealand. We took occasion in our last issue to draw attention to the fact that this gentleman is an avowed opponent of Christianity. It is, in our opinion, inconsistent with the Christian character of the nation, that one who is opposed to the principles which are at the very base of our nationality, should occupy the position of responsible adviser to the representative of a Sovereign, whose proudest title is "Defender of the Faith."

THE venerable members of the Upper House are manipulating the Land Bill upon the *otium cum dignitate* principle. They are not to be betrayed into excitement. No wearied sittings for them. The matters which are contained in the proposed new measure are far too important to be discussed and settled under the influence either of political excitement or physical drowsiness. The Bill will, no doubt, be all the better for the calm, impassionate treatment which it is receiving in the Upper House. Still the Assembly, and the country generally, are looking for the completion of the business. If the "Council" desire to be popular, they must not be too long over it.

THE Roman Catholics have received their new Archbishop in a manner which must have been gratifying to him, and satisfactory to them. It was a gala day, and the Circular Quay, before, and at the time of the arrival of the vessel which brought him to shore, presented all the appearance of a holiday. It is greatly to be hoped that the man in whose hands so much power to influence so many of our fellow-citizens is placed, will exercise that power in a way calculated to benefit the country which he has adopted as his home, and which has been chosen as the scene of his labours. Many of those who have no sympathy with him in the doctrines of his Church will gladly unite in any effort to promote the true welfare of the land and the people.

THE Rev. Canon Kemmis, in a lecture recently delivered in St. Peter's school-room, Woolloomooloo, on "William Shakespeare," took the opportunity of showing, from the writings of that great man, that he was a student of the Holy Scriptures, and an earnest advocate of many of the leading truths which the Scriptures set forth. It is not very long since, on a public platform in Sydney, the great dramatist was represented as a man who ignored the creeds of Christendom; who repudiated the religion of Christ; and gave no heed to the teaching of the Bible. How false and arrogant this representation was, the Canon proved in language of great power and eloquence. Will "Freethinkers," so called, ever become cautious in their statements, and modest in their claims?

THE evils of the drink traffic are developed in every direction. The last phase is presented at the police court, where a number of lads, who, as the magistrate remarked, "should not yet have left school," were convicted and fined for drunkenness. We burn with indignation when we think that a system which produces such lamentable results should be allowed to exist. Surely the police will see that the publicans who supplied these youths with drink are brought to justice. We blush for humanity when we know that men can be found who are willing to sell their dangerous wares to children. A spark of manliness would prompt them to protect the young from the evil, and shield them from the danger to which they are exposed.

THE *Evening News* of last Monday contains a short article on a "Bishop of Melbourne," imputing that which would be discreditable to both the head and the heart. As many may imagine that Bishop Moorhouse is referred to, we think it well to say that he is not a bachelor as the article states, and that Mrs. Moorhouse is living, and in the enjoyment, we trust, of good health.

## PREPARATION OF SALVATION FOR THE WORLD.

The Old and New Testaments testify to one divine revelation. But modern non-biblical thought cannot "arrive at a truly scientific and organic view of humanity and its history." It "fails to see the signification of personality and fact; sinks facts, ideas, and persons in masses; give centres of life without a centre-point; loves the atomistic, hair-splitting, brainless mode of study, which takes the head from nations and men, and like death, dissolves the unscathed body into dust." Now, our Lord Jesus, the CHRIST is the "centre-point." For He is not only the personal principle of the new creation, and of the "regeneration of all things," but he is the Alpha and the Omega of creation and of history—all the conflicts and triumphs of life and light in the history of our species having taken place on the credit, and in the strength of the full and fundamental victory of life and light in him? "The scriptures represent to us the entire world-drama, as the great transaction between God and the creature, which begins with the creation of both. Nature and earth, and concludes with the new creation of both. Nature and history are both included, and have a profound significance as on one side existing in the Logos—that is Christ, the Word of God (John i. 1-5; Col: 1. 15-17; Eph: 1. 9, 10)—"on the other lying in" the wicked one (John ii. 13-17; v. 18-19). "They form the foundations and preliminary stages of the revelation of the Gospel, on the one hand" (Ps: xix; Rom: i. 19-21, 28, ii. 7, 10, 14, 26 ff; Heb: xi. 3; Acts: xiv. 17, xvii. 26 ff; Matt: v. 45, vi. 25-32, xxv. 32, 37; Luke: x. 6; John iii. 21, v. 42, viii. 47, x. 16, xi. 52, xviii. 37); "they form 'the world' on the other. Creation and the fall; blessing and curse; powers of God, and powers of the enemy, even in nature";

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traces of the character "of the divine image in the conscience"; and that divine image itself "in the personality of man (Gen. i. 26, 27, ii. 7, v. 1, 3, ix. 6; James iii. 9; 1 Cor. xi. 7), with its rich and manifold gifts, which are ever set in motion and developed by the eternal power and divinity manifest in the things that are made, though not freed by them from the original curse of darkness; restraints of the evil, preparatory schools of the Law and the Gospel, or, according to Nitzsch's beautiful expression 'preliminary redemptions,' in the divine institutions of the state and family; remains of the primeval creation and the oldest revelation in the heathen world, and organic continuation of them in the revelation of both Testaments, and with these the prince of the world as a co-efficient in history; the seed of the woman and the seed of the serpent; Israel, and the nations in a state of nature; the kingdom of God and the kingdom of the world, in their development with and by each other, up to the final struggle, as it is all so wonderfully given so early as Gen. iii. 15, as Thema of the history of the world."

In our LORD JESUS CHRIST all "the seed of the woman"—that is, all her faithful descendants, as opposed to "the seed of the serpent," that is those of her descendants who are against God, and for the enemy of the true humanity (see the connection between Gen. iii. 15 and 16)—is represented and gathered into a collective unity, the victory of which is secured by Him. We can, now, understand why God here used expressions in the singular ("seed"; and "he" or "it," i.e. "the seed"—as the verb in the singular number, masculine gender shows); and why He spoke of "the seed of the woman"—not the posterity of the man—even as wherever the entrance of the Redeemer into the world is referred to, there is an allusion only to the mother (Is. vii. 14; Micah: v. 2; Gal. iv. 4). And "the Messianic genealogy is the great distinguishing feature which runs through the whole old Covenant and the ancient world." † "Shem, who saw Lamech who saw Adam, also saw Jacob who saw those who saw Moses." "The Shemitic genealogy (Gen. xi. 10), carries on with carefulness similar to the early Seditic one (Gen. v. 1, &c.), the holy Messianic race, from the beginning of humanity, renewed in Noah, to the beginning of the people of God in Abraham, where the seed of Abraham and David connects itself still further to the seed of the woman (comp. Matt: i. 1 &c.; Luke iii. 23, &c.)." And when God called Abraham from country kindred, and father's house, as recorded in Gen. xii. 1-3, He gave him the promise "In thee shall all the families of the ground be blessed." In Gen. xv. 5, God, it is said, led Abraham forth, and showing him the starry heaven said: "So shall thy seed be." So far as it referred to bodily offspring, this promise—repeated to him and his successors in various forms, which are all "as the sand upon the sea shore"; xviii. 3, 4; "an assembly of people"; xxv. 11: "a nation and (or even) an assembly of nations"; xviii. 16, 29: "increase as to multitude in the midst of the land; he shall become a people, and he also shall be great; but truly his younger brother shall be greater than he, and his seed shall become the fulness of nations," equivalent to a very numerous posterity—is spoken of as having been fulfilled in the history of Israel (Numb. xxiii. 10; Deut. i. 10; 1 Kings iv. 20; Heb. xii. 12). But it was rightly understood as not referring to mere physical generation. The starry heaven is the most expressive image that could be presented to the senses of infinity. And it is the world-wide extension of the knowledge of the Eternal that was thus represented to "the father of the faithful." And in the addition: "Abraham believed God, and it was counted to him for righteousness," that is most clearly shown. In his consciousness of his separateness and his littleness, he could not in a bodily manner overlook the infinity which was revealed before his eyes as awaiting him; only by faith could he find a relationship between this infinity and his calling. But he believed; and as an uncircumcised believer—not as a Jew—he thereby became "the heir of the world," and "the father of us all" (Rom: iv. 13, 16). By promise and by faith we Christians inherit the non-national, spiritual blessings of the Gospel—justification (Gal: iii. 14, 9, 11), deliverance from the curse by Christ (Gal: iii. 18), "the promise of the Spirit" (Gal. iii. 14); and Jews and Gentiles rejoice in "the common salvation" (Jude 3), and together constitute "one new man" (Eph. ii. 15). "You Gentiles" (Eph. iii. 1) who "once were far off," separate from Christ, alienated from the common wealth of Israel, strangers from the covenants of the promise, "are made nigh in the blood of Christ," "for through him we both have our access in one Spirit unto the Father." "So, then, ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God." (Eph. i. 11-13, 18-20). These "saints," this first portion of the believers who constitute the children and seed of Abraham, were found amongst his lineal descendants. They were, in fact, the spiritual—i.e. the Spirit-taught—Israel within the national Israel. For "the household of God," or the Church into which the Gentiles have been admitted is "the commonwealth of Israel"—i.e. the commonwealth of the nation descended not only from Abraham but also from Jacob-Israel. This union is now in the holy household, "the church of the first born" (Heb. xii. 23). Hereafter when "all Israel

shall be saved,"—or in other words when the spiritual Israel shall be co-terminus with the national Israel—it will be in the holy confederation of all nations. But in order that it should exist, it was necessary that, from the 'centre of life' established by the call of Abram, God should preserve, develop, and prepare salvation in His household. This He did in three stages. And the coming Messiah was throughout the goal and the true 'centre-point,' because it was by His Spirit that every revelation and every advance was effected. He was the life and the light of the people. And what conscience is in the individual Israel was to be for the nations.

There was required a new nation in the midst of the nations—a nation from the beginning placed on a new foundation. And the first thing necessary for the creation of such a nation was to unite the loosened bond between God and man, by leading man to faith in God. For so long as man is "without God in the world" (Eph. ii., 12) he is like a plant torn out of the ground that must therefore wither. It can then only flourish and bear fruit when it is rooted in its mother soil. The inward power by which the seed when hidden in the earth puts forth bud and blossom, flower and fruit, is invisible and insurmountable, and yet it is the reality from which all these phenomena spring. When a man speaks to his fellows, it is not mere lips and ears, but spirit and reality that are engaged. It is not that which is unseen that is doubtful and uncertain and unsubstantial. On the contrary, when we break through the phenomenal, the transitory, then first—leaving the uncertainty of the visible—we enter the region of reality, liberty, and joy. By faith, therefore, can man alone attain unto the rock that is higher than himself and the world; and lifted above the misty atmosphere of uncertain anticipations, feelings, and gropings grow in the light and warmth of the heavenly sun into the manhood and freedom of him who says: "I know in whom I have believed." For the believer stands upon a firm foundation—not the visible and temporal, but the invisible and eternal, not the world, but God. He has looked into God's countenance—His eyes of flame, His heart of love; and as the bride commits herself, with the confiding assurance of eternal union and protection, to the bridegroom's arms, he commits himself to God. "In Jehovah have I righteousness and strength." "Jehovah is my light and my salvation, whom shall I fear? Jehovah is the strength of my life, of whom shall I be afraid?" "O! death where is thy sting? O! grave where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Jehovah, Jesus Christ." The first note of this song of triumph was sounded when "Abraham believed in Jehovah." Neither the grand intelligence of an Aristotle, nor the earnest piety of a Zoroaster could break through the "veil spread over all nations." (Is. xxv. 7.) And Abraham's faith—like all faith, faith in a given revelation—by which he supported himself upon, committed and entrusted himself to Jehovah, and said "Amen" to His revelation, is so high and holy a thing that it could never have been invented. By it Abraham was removed from the soil in which he grew by nature, and was planted in God—in His might and His grace. And, though in Isaac we have the faith which suffers, and in Israel the faith which wrestles; though, too, from the time of Abraham onward there was "a series of pious men," or, as the author of the Epistle to the Hebrews expresses it, a roll call of those "who obtained a good report through faith" (Heb. xi. 13, 19); yet none of the Old Testament saints ever stood upon the height of Abraham's faith.† They only "walked in his steps" (Rom. iv. 12); for his faith was the foundation on which rested the whole after history of his nation. It was the life-principle, which, by the Spirit of Messiah, wrought in that history, as it moved onwards to Messiah, in whom the divine descending love and faithfulness, and the fitting human answer of faith and love were first fully realised. He was the "centre-point" of the "centre of life." He was the seed of that seed of Abraham which was expected after Isaac was born. And in order to lead to Him, the promise of this seed, to which should belong victory and blessing, was transferred from Isaac to Jacob, and from Jacob to Judah, "until Shiloh come." (Gen. xlviii. 14, xlix. 8-10.) Thus in the patriarchal age we have the first stage in the Old Testament development. Its distinctive character was the establishment of fellowship between "God Almighty" (Ex. vi. 8; cf. Gen. xvii. 1, xxxv. 11) and man as "dust and ashes" (Gen. xviii. 27).

(To be continued.)

\* He-emen—"believed"—said "amen"—acted in the spirit of Messiah, "the God Amen" (Is. 64, 16). "The Amen, the faithful and true witness." (Rev. iii. 14).

† A Baha Bistrah, 15: "A believer such as Abraham will not again be found."

The Midland Railway Company, as a further step towards the practical application of temperance principles, has decided to allow its servants, at a cheap rate, refreshments such as tea, coffee, and soup.

Mr. Moody says that on coming back to this country, after an absence of eight years, he found that nineteen out of twenty backsliders from the ranks of his former converts had been drawn away by the public-house.

#### THE GOULBURN CATHEDRAL.

The following is a copy of the Cathedral Ordinance as passed at the late meeting of the Synod for the Diocese of Goulburn:—  
*An Ordinance for establishing and regulating the constitution of the Cathedral Church of St. Saviour, Goulburn.*

Whereas, the Cathedral Church of St. Saviour, Goulburn, has been built upon land vested in Trustees for the erection thereof of a Church in connection with the United Church of England and Ireland, and the said Cathedral of St. Saviour is designated and intended as the Cathedral Church of the Diocese of Goulburn and as the Parochial Church of the City of Goulburn, subject nevertheless as hereinafter mentioned. And whereas it is necessary to establish and regulate the Constitution of the said Cathedral Church, be it therefore ordained by the Bishop, Clergy, and Laity of the said Diocese of Goulburn in Synod assembled, as follows:—

#### I.—Generally.

1. The Cathedral shall be called or known by the name of the Cathedral Church of St. Saviour, Goulburn, and shall be used as the Parish Church of the City of Goulburn and of the whole Diocese. All the sittings therein shall be declared free, except such as may be assigned under the direction of the Council hereinafter described.
2. The Right of the Bishop of the Diocese to use the Cathedral Church as he may at any time see fit is hereby acknowledged and confirmed.
3. The government and management of the Cathedral in all matters relating to its religious and ecclesiastical affairs shall be vested in a body, to be called the Chapter of St. Saviour's Cathedral, Goulburn.
4. The general management of the financial affairs of the Cathedral shall be vested in a body to be called the Council of the Cathedral Church of St. Saviour, Goulburn.
5. The site of the Cathedral Church and all property, real and personal, thereto pertaining shall remain vested in the present Trustees of the land upon which such Cathedral stands.

#### II.—The Chapter.

1. The Chapter shall consist of the Bishop of the Diocese for the time being; the Dean of the Cathedral for the time being, appointed by the Bishop; the Archdeacons of the Diocese, being Canons, and not more than ten other Canons, being licensed Clergymen of the Diocese in the Holy Order of Priesthood resident within the Diocese, being also appointed by the Bishop. Provided always that until a Dean has been appointed, or during a vacancy in the office of Dean, the Bishop and the Chapter shall nevertheless have full power to act.
2. The Bishop shall be President of the Chapter, and the Dean shall act as President in the absence of the Bishop.
3. Every member of the Chapter shall on the first occasion of his being present at a meeting of the Chapter and before taking any part in the business of the meeting, sign the following declaration:—"I do solemnly promise that I will duly observe and keep the statutes, rules, and regulations of this Cathedral Church."
4. Five members of the Chapter shall form a quorum, and at all meetings the Senior Archdeacon, or the Senior Canon shall, in the absence of the Bishop and the Dean, act as President. The President shall vote as a member of the Chapter, but shall not have any second or casting vote.
5. The Chapter shall from time to time, as occasion may require, make rules and regulations for the performance, conduct, and management of the services in the Cathedral. The Chapter shall appoint a Precentor, subject to approval as hereinafter provided, and shall have power to suspend or remove the said Precentor for any cause which in the opinion of the Chapter shall warrant such suspension or removal.

#### III.—The Council.

1. The council shall consist of the members of the aforesaid Chapter and of twenty communicant Lay members of the Church of England, who will be associated with the Chapter; the Lay members to be appointed as hereinafter provided.
2. Twelve of such members shall be elected by the Synod of the Diocese from among its Lay members in such manner as shall be determined by the Synod on each occasion of the first session of every Synod; such members to hold office until their successors are appointed.
3. On the passing of this Ordinance, the Synod shall proceed to the election of the twelve Diocesan members, and as soon as practicable thereafter, and in the month of August in every subsequent year, the other eight members shall be elected by the adult members of the Church of England, who have been resident in Goulburn or shall have occupied seats in the said Cathedral for the three months preceding the date of each election, and who, in either case, shall have for the year preceding the date of such election subscribed not less than one pound to the Cathedral Revenue. Such meeting to be convened and presided over by the Dean, or such other person as the Bishop shall appoint. Every person before voting at such meeting shall sign the following declaration:—"I, the

undersigned, do declare that I am an adult member of the Church of England, residing in Goulburn, have attended the services of the Cathedral for the past three months, and have subscribed during the past year not less than one pound to the Cathedral Revenue."

4. If from any cause no such election of eight members shall take place, the proceedings of the Council shall not be thereby invalidated, and the members appointed by the Synod shall have full power to act in conjunction with the Cathedral Chapter.
5. The Bishop shall be President of the Council, and the Dean shall act as President in the absence of the Bishop.
6. Every member of the Council shall on the first occasion of his being present at a meeting of the Council and before taking any part in the business of the meeting sign the following declaration:—"I do solemnly promise that I will duly observe and keep the ordinances, rules, and regulations of this Cathedral Church."

7. Nine members of the Council shall form a quorum, of whom not less than five shall be Laymen, and at all meetings of the Council the Senior Archdeacon or the Senior Canon shall, in the absence of the Bishop and the Dean, act as President, shall vote as a member of the Council, but shall not have any second or casting vote.
8. The Council shall from time to time regulate the amount of the salaries of all officers of the Cathedral hereinafter specified.
9. A Lay member shall become disqualified by being absent from the Diocese for three months in succession without the permission in writing of the Council or by the Commission of any act which in the opinion of two-thirds of the Council notified to him in writing, shall render him unfit to continue to act as a member of the Council, and he shall thereupon cease to hold office, and the Council shall report to the next meeting of the Synod the vacancy caused by such disqualification. Any vacancies which may occur in the Lay members of the Council from any cause whatever shall be filled up by the Council as may from time to time be necessary.

#### IV.—Officers.

1. There shall be attached to the Cathedral the following officers, namely, a Precentor, who shall be a Clergyman and appointed by the Chapter and approved by the Bishop and the Dean, and if there be no Dean, by the Bishop, and whenever found requisite minor Canons not exceeding three in number who shall be Clergymen and appointed by the Chapter; an Organist, appointed by the Council and approved by the Dean, and if there be no Dean, by the Bishop; Choristers, who shall be appointed by the Precentor, with the approval of the Dean; and such other officers as the Council may from time to time consider requisite for the due management of the Cathedral.
2. All officers of the Cathedral shall, in respect of the performance of their duties, be subject to the general superintendence and control of the Bishop and Chapter.

#### V.—Precentor.

The duties of the Precentor shall be defined by the Bishop and Chapter, and if any Parochial duty be required of him, such duty shall be arranged between the Bishop and Incumbents of the Parishes in which such duty is to be performed.

#### VI.—Minor Canons.

The duty of the Minor Canons shall be to assist the Bishop, Dean, and Canons in the performance of such services as may be prescribed and arranged by the Chapter.

#### VII.—The Organist.

The Organist shall play the organ on all occasions when required so to do by the Precentor, and also on all other occasions when the organ shall be required to be used. He shall have charge of the organ and be responsible for its safe keeping, and for the preservation of all Cathedral property connected with the organ. He shall also, under the superintendence of the Precentor, assist in giving such musical instruction to the Chorists as the Precentor may direct.

#### VIII.—Cathedral Revenue.

- All income derived from the rents and profits of Glebe (subject to the payment of £300 per annum to the Incumbent of St. Saviour's for the time being), from offertories, and other collections, except those by previous arrangement assigned to special objects, from fees, from subscriptions, donations, and endowments shall be held to form one sum, known as the Cathedral Revenue, which shall be chargeable with the following sums:—
1. The payment of such annual stipend to the Dean as the Cathedral Council may determine.
  2. The payment to the present licensed minister of St. Saviour's Parish of the sum of £100 per annum, payable quarterly, in lieu of the surplice fees and of alms from the offertory.
  3. The payment to the Precentor in four equal quarterly payments of such stipend as may be fixed by the Cathedral Council.
  4. The payment in four equal quarterly payments of a salary to the Cathedral Organist, to be fixed by the Council.
  5. The balance of the revenue that may remain at the disposal of the Council after the above payments shall have been made,

† Puseok. \* of Gen: xvii. 4. "A father of a multitude of nations; xxii. 17:

shall be dealt with as the Council shall from time to time determine. Provided always that in the event of any donation or legacy being the subject of any special trust, it shall be competent for the Council to accept such donation or legacy so subject.

6. The Cathedral Revenue shall likewise be chargeable with the Repair of the Cathedral, and also with the repair of the Deanery, whenever such Deanery shall have been erected, and of such other buildings as may be connected with the Cathedral.

#### Annual Accounts.

The Council shall annually print and circulate an account of all receipts and expenditure, and shall from time to time lay the same before the Synod of the Diocese.

#### Title.

This Ordinance shall be cited as the Cathedral Ordinance of 1884.

### THE AGGRESSIVE WORK OF THE CHURCH.

PAPER read by Rev. H. A. Langley at the Clerical Meeting held at the Deanery, Melbourne, on Tuesday 17th June, 1884:—

It is of the utmost importance, as Ministers of Christ, we keep ever before us that we form part of the Church Militant. Warfare is a necessity as long as men are what they are; as long as we have the world, the flesh, and the devil against which to contend, we are in a peculiar sense to be Christ's soldiers and servants. Though we call not ourselves by the name of an army, and though we may set aside as misleading all forms of nomenclature taken from human strife; though the weapons of our warfare are not carnal, we are none the less called upon to fight the Lord's battles in our day and generation, and to seek, by the power of divine grace, to pull down the strongholds of Satan in the individual, the Church, and the world. The aggressive work of the Church is one of the most important branches of her labour, and cannot be neglected or ignored without infinite loss to ourselves and to those who ought to be the special objects of the Church's mission.

I. Let me define what we are to understand by "the aggressive work of the Church":—

In one sense all our work is aggressive, even that most blessed work of the pastor, in building up the souls of true disciples in faith, love, and holiness. Is there not here a constant contention against principles of evil? Is there not a constant work to be done in watching over these true members of the body of Christ; in directing them in the warfare against the powers of evil within them and around? But I understand the subject before us rather to refer to the work among that mass of men who are far away from God, who are living in utter carelessness, and in sin; whom the Church never reaches, unless she makes most unusual and especially earnest efforts; or those who, while they pay a certain formal attention to religious duties, are still in heart and mind like strangers to the comfort and the power of personal religion.

What is our duty in relation to such persons? What can be done to win them to better things? How can we bring them out of their condition of heathenism, ungodliness and sin—arouse them from carelessness, and lead them to live for God? How can we fulfill in this respect the ministry of the gospel committed to us: "To seek for Christ's sheep that are dispersed abroad, and for His children we are in the midst of this naughty world, that they may be saved through Christ for ever"? Or, again, as we are directed: "To bring all such as are, or shall be committed to your charge, into that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ that there shall be no place left among you either for error in religion, or for viciousness of life?"

II. The need for this aggressive work is apparent to every earnest man.

Look at the actual state of things. The largest proportion of our people have lapsed from Church ordinances. Among practical workers the estimate of persons who come to Church varies considerably. Some say not one in three; others not one in ten. Certainly the largest part of our population do not attend the means of grace.

Mr. Hayer gives the population of Victoria as 882,282, and the church attendance at 321,078. Now, as far as the Church of England is concerned, I do not think this proportion is maintained. In our large cities about one in five attend church. Then observe the undoubted fact that the proportion of women far exceeds that of men.

Intemperance has a fearful hold upon numbers of our people; uncleanness is sapping the moral tone of society, and undermining the physical strength of the community. There are said to be two thousand abandoned women in the city of Melbourne alone.

Infidelity, in some cases open and undisguised, and in its grossest and most ignorant form, is commonly professed; and even among those who do not swell the throngs at lectures by infidel teachers there is, as we all know from experience in

pastoral work, a large amount of latent scepticism, or that practical materialism whose motto is, "Let us eat and drink, for tomorrow we die."

To seek after and reach these persons is peculiarly the work of the Church of England. The greater number call themselves members of the Church; a great many of them have been baptised into our fold. The Parochial system, which is an integral part of the Church's order, in which we rightly glory, demands, that the Church as a Church should enter on aggressive work among these lapsed classes.

Another consideration of great moment, and that should stir us up to see the necessity for this aggressive work, is that others are doing it in a sense to our loss. We rejoice in all the real good that is done. This is no time for jealousy or narrow prejudice as to workers connected with other religious organisations. The enemy is at the gate. Souls are being lost. Let us not dare to forbid any man to whom grace is given to cast out devils because he follows not with us. Let us rather pray for a blessing upon every true-hearted servant of Christ, and be abundantly thankful when any man or any body of men is blessed with spiritual results.

We cannot, however, ignore the fact that while the spiritual results are to a great extent satisfactory, the effect is to weaken us as a Church, to take from us—sometimes, alas! to make alien to us—those who, were they won to God and truth and a better life among us, might be the bone and sinew of our congregations, and a mighty strength to our Church work.

We can never admit the theory that we cannot do the work. There is the same power with us as with others. We have the same gospel—"the power of God unto salvation unto every one that believeth"—and we cannot doubt that God is as willing to bless our efforts if He is sought with the same earnestness and devotion.

Take, for instance, the work of the Salvation Army. I cannot share in the denunciations of this organisation in which some of my brethren indulge. I have taken some trouble to ascertain their mode of working, and what permanent results attend their labours. There are many things I do not care for in their methods. They are not perfect by any means. I do not think they sufficiently regard the apostolic direction, "Let all things be done decently and in order." I think there is a tendency to put forward young converts too soon, either to relate experiences, or to teach others. All these things may be a necessity of their work. They have to do rough work among rough men and women, and they must use rough methods. God blesses them. Souls are brought to Christ and a new life. Many among their converts attain a high degree of sanctity. Personal observation has shown me evidences that definite, and in many cases lasting, results follow from their efforts.

The best and safest criticism in God's work—that which is sure to be on the line of the charity that thinketh no evil—is to go out and do the same work better than they are doing it. In this way we may win the title to criticism.

I am quite convinced that all they are doing might be done by us, and free from what we may consider some of its imperfections, if we would only enter upon it in the same spirit of self-consecration, prayerfulness, and devotion which marks the leaders in the Army. For the sake of our own branch of the Church of God, for the sake of the people whom God has given us, because they are, many of them untouched by our present agencies, and are, though within sight of our churches, living in darkness and the shadow of death, there is need—abundant, real, awful need—for aggressive work in the Church.

III. The next point for consideration is *how far we are meeting this need?* Only, I would observe, to a very limited extent. We all, no doubt, feel the burden of the care of souls; and in parochial visitation, in earnest preaching, in our Sunday-schools, and in other ways, we are seeking up to the measure of our capacity, to carry the war to the gates. Under the effort to do it some of us are already breaking down. Yet, the truth must be acknowledged; we are not meeting this special need. We preach and pray and visit, but the mass of ungodliness remains very much the same. We are apt at times to give up the solution of the problem because we cannot see our way through it; to ask "who is sufficient for these things?" and fail to recognise that "our sufficiency is of God."

Too often we are content and satisfied if we minister to a mere fraction of our people, and because our churches are fairly attended, and we get smoothly through a certain amount of clerical work, that we are doing all that can be done. All the time the need is there, increasing every day. Let us acknowledge the fact that we are meeting it only to a very limited extent. We hold our own. Not always that. See, for instance, the number of our young people that, after instruction in our Sunday-school, go from us to join the ranks of ungodliness, carelessness, and sin.

#### IV. For this aggressive work we have peculiar advantages.

1. Our parochial system.—The whole country planned out and put under the charge of men whose special work it is to see and know everyone, and bring to bear on each the power of organised and intelligent effort. According to our order there is

no man left without his minister, either clergyman or reader, and almost to every man we can, with some show of right, carry the word of life divine.

2. Our well-proportioned system of doctrine, which, while it gives plenty of opportunity for the emotional nature to exercise itself, yet presents to the mind a sober, rational, and devout outline of "the faith once delivered to the saints."

3. Our educated and trained clergy. I do not mean to suggest that we hold a monopoly of these, but we do know that care is taken that each man who undertakes the office of the minister of Christ among us shall have a special educational and practical training for his work.

4. The peculiar hold we have, as the Church of England, upon all Englishmen. Of course, I am aware that many call themselves members of the Church of England because their forefathers were that, while, in fact, they themselves are simply heathen. Yet here is a lever we may use in our aggressive work. We may without offence, as their acknowledged pastors, press upon them attention to their eternal interests.

V. I hasten to the last point: *Practical suggestions* as to increased earnestness, and renewed efforts, and new undertakings in this special aggressive work. What more can we do than we are doing? This is a question very difficult to answer. I can only make suggestions:

1. The Church must awaken to the necessity for this work—that it is the special work for the times, that it is second in importance to no department of spiritual labour.

2. We must be prepared to learn from anyone, and to do anything that is not wrong or unscriptural in order to reach the mass of the ungodly.

We must be prepared to adapt our services to the wants and the understandings of the multitude, and in our special services to use *extempore* prayer, lively singing, and very plain speaking, easy to be understood by those to whom we go.

We must not be afraid to use the help of unlettered and otherwise ignorant men, who are prepared to testify to the truth they have received, and to the glory and blessedness of the life divine.

3. We must seek special spiritual fitness for this undertaking, utter self-abandonment to the work, a willingness to do or dare anything that is not intrinsically wrong to lead men to a new and better life; willingness to suffer from the estrangement of some, who will call our wisdom folly and our faith presumption. This can only be attained by constant prayer for the fullness of the Spirit of God.

4. We must be prepared, at any cost of personal feeling, or prejudice, or the favour of men, to adopt tried measures for the accomplishment of our great end—the recovery of the lost.

Amongst these I would suggest—

(a) The formation of a Church Parochial Mission upon the lines of the Salvation Army, without military titles, and with the avoidance of the extravagancies into which we think others have run. This has been done in England with marked success.

(b) The use of open-air preaching by clergymen or laymen. If the people will not come to us let us go to them. There are unfortunately, numbers of persons who will not go to church; you cannot get them into one. These same will stand and listen to the word preached in the open air.

(c) The building or hiring of mission halls in all thickly populated and poor neighbourhoods; or where, from want of means or any other cause, this is impossible, rooms may be had, by making a little effort, in which to hold cottage-meetings.

(d) The employment of lay agency of every kind, men or women, to teach or preach, or indeed, in any way gain access to those ready to perish.

(e) Where we can conscientiously do so, we can do much by throwing ourselves into some of the great movements of the day, such as temperance rescue work.

(f) I would further suggest the appointment of clergymen specially suited to this work as Missioners, who should do nothing else but conduct special mission services in any parish to which they were invited. There ought to be two Missioners constantly employed in every diocese in Australia, whereas there is not even one set entirely apart to this work in the continent. I may mention that the Wesleyan Church in Victoria has two ministers engaged entirely in this work, and the Presbyterians one.

Some of these schemes mean money. What if they do? Could money be better spent? I am convinced that if the lay members of our Church only saw that we meant work, and real aggressive work of this kind, they would provide the means to carry it on. Indeed, let the work be undertaken in the right spirit and it would after a time be self-supporting.

It means, however, more than money. It means deep, whole-hearted earnestness. It means that we break down every bridge behind us; that we lay ourselves on the altar of God as an entire dedication; that we go into it as men resolved to do or die in the cause of God and immortal souls. It means that we give ourselves more fully than ever to prayer and the ministry of the Word.

I hope my brethren in the ministry will bear with me. I would not have had the presumption to bring this subject before them,

and to deal with it in the way I have done, were it not that in my absence I was invited to read this paper. I read it now under a deep sense of my own failure in many earnest efforts to carry on this work; and I pray that God may give us the fullness of the Holy Ghost, as a spirit of power and love, and of a sound mind, so that we may attempt something more for the glory of God and the salvation of men.

The collect for Easter Day should be the burden of prayers in view of this question:

"Almighty God, who through Thine only begotten Son hast overcome death, and opened to us the gate of everlasting life; We humbly beseech Thee, that as Thou dost put into our minds good desires, so by Thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end." Amen.

## NOTICES OF BOOKS.

NATURAL LAW IN THE SPIRITUAL WORLD. By Henry Drummond, F.R.S.E., F.G.S. London: Hodder and Stoughton.

This is no common book. Edition after edition has been called for, and already the sixth has appeared. The book has provoked more than one reply, and violent criticisms from opposite sides, in the interests both of science and theology. The genesis of the book is described in the preface, as follows:—

It has been my privilege for some years to address regularly two very different audiences on two very different themes. On weekdays I have lectured to a class of students on the natural sciences, and on Sundays to an audience consisting for the most part of working men on subjects of a moral and religious character. I cannot say that this collocation ever appeared as a difficulty to myself, but to certain of my friends it was more than a problem. It was solved to me, however, at first, by what then seemed the necessities of the case—I must keep the two departments entirely by themselves. They lay at opposite poles of thought; and for a time I succeeded in keeping the science and the religion shut off from another in two separate compartments of my mind. But gradually the wall of partition showed symptoms of giving way. The two fountains of knowledge also slowly began to overflow and finally their waters met and mingled. . . . New channels for outward expression opened, and some of the old closed up; and I found the truth running out to my audience on the Sundays by the week-day outlets. In other words, the subject-matter religion had taken on the method of expression of science, and I discovered myself enunciating spiritual law in the exact terms of biology and physics.

And why not? Why should not the good man's mind be like an electric battery, and give us the net result by a single wire? This is what he has done. His introduction on natural law is good, but decidedly tough reading. The main point there concerns the "law of continuity." "There are very convincing reasons why the natural laws should be continuous through the spiritual sphere—not changed in any way to meet the new circumstances, but continuous as they stand." The best proof of this would be to establish the fact that the doctrines of the Gospel can be correctly stated in scientific language. This is what Mr. Drummond's book does, if it does anything at all. Our impression is that he has succeeded. Without vouching for every chapter, and allowing that some of the positions may be improved,—and by no one, probably, better than by Mr. Drummond himself,—we are inclined to think that he has carried Bishop Butler's great work several steps farther. The analogy of nature was used by Butler to show the probable truth of natural religion, and of some of the great doctrines of revealed religion. But Mr. Drummond pushes his parallels a good deal farther than this. His papers on Biogenesis and Conformity to Type, on Environment, on Parasitism, on Death, carry us into the very heart of practical Christianity. For example, in Biogenesis, the physical fact established by Tyndall and Dallinger in opposition to Dr. Bastian, that spontaneous generation is a delusion, is made to indicate the higher truth that "Life can only come from the touch of Life." "He that hath the Son hath life, and he that hath not the Son of God hath not life."

"We must expect to be told that spiritual life is simply a development of ordinary life. . . . But remember what this means in science. It is the heresy of spontaneous generation, a heresy so thoroughly discredited now that scarcely an authority in Europe will lend his name to it." Again, "Except a mineral be born from above—from the kingdom just above it—it cannot enter the kingdom just above it." But further, "Life comes suddenly. This is the only way in which life can come. Life cannot come gradually—health can, structure can, but not life. . . . But the real moment and the conscious moment are two different things."

Both sudden conversion and life without sudden conversion are accounted for on scientific principles at p. 93. "Environment," again, receives in the hands of Mr. Drummond a meaning far nobler than any of which we should have supposed it



makes no difference; it is used, the nation permits it, the government licenses it, and you pay for it. So walk up and settle.—*Family Churchman.*

Canon Boyd Carpenter, the Bishop of Ripon, is an abstainer—Austria, with sixty millions of inhabitants, has no female intemperance, because the women do not drink.

Maine has increased in wealth twelvefold since it adopted a prohibitory law thirty years ago.

The Birmingham Coffee Houses are a great success, being patronised by no fewer than 180,000 customers weekly.

The Temperance party in Southwark have determined to commemorate the social and political labours of the late Jabez West by erecting a drinking fountain in Southwark park.

The Young Abstainers' Union, which has for its object the introduction of total abstinence principles among the children of the upper and middle classes, now has a membership of 7568, with seventy-six branches in working order.

A movement is afoot in America to found a national temperance hospital similar to that so successfully set going in London. It is being promoted by energetic temperance women who have already done noble service for the cause.

It may interest some to know that Mahomed Ahmed, the Mahdi, is a total abstinence man of the purest water. With the demon of drunkenness he wages fierce and relentless war. Not alone wine and all sorts of spirituous liquors forbidden, but tobacco and coffee are anathematized, and severe penalties inflicted on any one discovered using the forbidden luxuries.

The Manitoba Legislature has unanimously adopted a resolution in favour of passing an Act prohibiting the importation, sale, or traffic in intoxicating liquors.

#### NEW BISHOPRICS IN NORTH AMERICA.

Two new Bishoprics, both in the former diocese of Rupert's Land, are in process of formation. The Archbishop of Canterbury, the S.P.G., and the Bishop of Rupert's Land will, it is understood, nominate to the new Bishop of Assiniboia the Hon. and Rev. Canon Anson, who recently visited Clifton on behalf of the work there, and who till consecration will act as commissary. To the new Diocese of South Athabasca, the Rev. Richard Young, of the Church Missionary Society, has been designated by the Archbishop, with the approval of the same Society, which will contribute yearly £350 towards the stipend of the new Bishop.

**SISTERHOODS.**—“We are free to confess that, despite the extravagance and unlovely character of some of its manifestations, we see abundant reason to thank God for this movement, which He has suffered to make itself felt among us. That God has a work for women to do in the world and in the Church has always been acknowledged, and that a higher and fuller conception of the nature and extent of that work should be grasped, and more effective efforts made to carry it out, in our day, is surely a matter for hearty satisfaction. We say this lest it should be supposed that in what follows we are depreciating the devotion of women's time and labour to active work amongst the sick and suffering outside the limits of home and family life. On the contrary, we consider this as a phase—and perhaps the best phase—of a vast movement, which, whatever its immediate issues may be, we feel sure has its place in the Divine ordering of the world's history. One of the best proofs of the healthy vitality of the Church of England is its sensitiveness to the influences at work in the world. Every great wave of feeling or opinion which passes over the nation is felt in some form or other in the Church. Just as a thermometer, if kept in free contact with the outer air, registers its temperature; so if the Church is fairly in touch with the nation, we ought to find in the former a correlative for every considerable movement in the latter. And so we do. Thus, the greater prominence of women in the active work of the world, to which we have referred, is accompanied by a marked advance in the domain of feminine work, directly or indirectly religious. Moreover, the necessity for combination and organisation, for the training and controlling of undisciplined effort, has been readily perceived and to some extent provided for. Such organisations as the Sunday School Institute have done much to remove the too just reproach levelled at our Sunday-schools, that the teachers required teaching as much as the scholars. Again, the Female Education in the East Society, the Zenana Societies, and others of a like kind, have successfully landed women together for the great work of foreign missions. For Home Mission work various Deaconesses and other institutions have been established, and have grown up to useful maturity.—*London Record.*”

**HOW TO READ THE BIBLE.**—“The Bible must be read with method and purpose. It has been said by a great student that every man who is really interested in a book, no matter what it may be, soon or later makes his own index of it, and most Christians who have lived much in their Bibles, have, in whatever way, marked and compared and collected the passages through which God has spoken of their souls at critical times in their spiritual life. This principle may, with very great advantage, be acted on regularly. At every new reading of the Bible some one truth or duty should be searched for from the beginning to the end. At one reading the attributes of God, at another the character and results of Christ's death, at another the work of the Holy Spirit, at another some grace of the Spirit, and so on. The vast results, both directly and indirectly, of such a search will astonish. The keen searcher for diamonds tells us that he often

finds over and above the precious stone for which he is looking, crystals and gems, which, whether he will or not, intrude themselves on his gaze in the course of his search. To a true searcher, the interest of the Bible is exhaustless—the moral radiance around us has so many rays and diversified hues of beauty that it seems almost poor and little to say, ‘Thy word is a lamp, &c.’—*Canon Liddon.*”

The Manager acknowledges the following subscriptions—

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### NOTICES TO CORRESPONDENTS, &c.

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

### TO OUR CONSTITUENTS.

THE MANAGER would be happy to visit Country towns for the purpose of canvassing the district for new subscribers, or would forward copies to clergymen for distribution amongst those likely to become subscribers. Will country Clergymen please communicate!

Subscriptions received are acknowledged on page 118.

### Notice to Subscribers.

Subscriptions for past year are now considerably overdue, and should be remitted to the Manager at this office.

### THE MEETING OF THE PROVINCIAL SYNOD.

It is now five years since this Synod was held, and some of our readers may wish to know what its business, what are its objects, and what its utility. The reason why it has not been summoned for so long a period, we may first of all explain, was simply this: that the Metropolitan was the only person authorized by the Constitutions to summon it; and the death of the late Bishop having deprived the Church in the colony of a Metropolitan the necessary summons could not be issued. This was, perhaps, a defect in the Constitutions, but there was no help for it until a new Metropolitan was created and placed in possession of his office.

The title of Provincial Synod is inaccurate. For it never was intended to occupy the position of a true Provincial Synod. The Province of which the Bishop of Sydney was Metropolitan embraced the whole of the Australian colonies; but a Provincial Synod for that Province would have been totally impracticable, besides being foreign to the Constitutions. The Synod now called Provincial was proposed to be called by the name (amongst others) of Colonial. But as this appeared inappropriate,

Provincial was finally determined upon, as least objectionable.

The object proposed was, in the first place, that it should be like a Court of Appeal, in the event of the President of a Diocesan Synod refusing his assent to an ordinance of that Synod when it had been adopted by the two orders of clergy and laity, and thus prevent its becoming law. It is provided in the Constitutions that in such an event the question might be referred for decision to this larger body, and decided by it.

But beyond this, it was provided that questions involving the interests of all the Dioceses, which they might agree to refer to it, might be dealt with, only with this limitation: That all must concur in the reference in order to secure a practical and effectual decision.

With regard to the first of these objects, the power of the Synod has remained dormant, no occasion having arisen for calling it into operation. With regard to the other, the Act creating the Corporate Bodies of Trustees for Church property is the result.

The time has now come, however, when a new arrangement has to be made. The Determination of the General Synod of 1881, by virtue of which our present Bishop holds the threefold offices of Bishop of Sydney, Metropolitan of New South Wales, and Primate of Australia and Tasmania, provides that upon the appointment of a successor to the then existing Bishop of Sydney, the Dioceses of New South Wales should be reckoned as a Province, over which the Bishop of Sydney should hold the office of Metropolitan. This Determination the Diocesan Synod of Sydney accepted, and it is an actual consequence that a Provincial Synod in the true and proper sense of the word should be formed. This, the Metropolitan, in his opening address pointed out as demanding consideration, and he suggested that when the proper business of the Synod was over, it might not resolve itself into a Conference of the Church with a view to framing a Constitution for a Synod of the true Provincial type.

It is not proposed that the Old Provincial Synod (so called) should thereby be effaced. It will continue to work for the two purposes above named. And it may be very useful. But the true Provincial Synod will probably be clothed with greater power, and have other ends to serve than that which has hitherto existed.

### WHAT IS FREE-THOUGHT?

There is a certain class of persons who arrogate this title to themselves. They assume that they are the men with whom wisdom dwells. They claim to be the independent, rational, and liberty-supporting members of the Community. Were it not for them, the rest of the commonwealth would be sunk in supine and slothful bondage to tradition and custom, to priestcraft and church authority.