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THE

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NOTICES TO CORRESPONDENTS, &c.

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

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

Any subscriber not receiving the paper when due is requested to
communicate with the Manager.

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

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

RECEIVED FOR CHINESE MISSION.—MR. C. A. Sherwin, 10s.

THE BUTCHERS' SUNDAY.

We are glad to see that the Butchers are again
trying to bring about the general closing of their
shops on Sunday. Movements of this kind have
been made and with good intentions on several
previous occasions. So far as our memories serve
the first attempt was made at the Glebe and the
south end of the city in 1857. It promised to be
successful as all the butchers except two or three
undertook to close from 12 p.m. on Saturday till
6 a.m. on Monday morning. There were a few
however who stood out and refused to act with the
rest. And the effort failed through want of unanim-
ity. We remember another movement some 16
or 17 years ago in the city. But it failed from
other causes. One was the refusal of the customers
to accept the meat which they ordered on Saturday
night. We know an instance where it was sent
back by several customers with a peremptory
refusal to have it until Sunday morning. In
consequence of this the butcher was compelled to
serve them as they demanded, or lose many of his
most valuable customers. Glad would he have been
of the day of rest, but they would not let him. We
think that more recently still a third effort was
tried, and failed. What is wanted is a firm and

unflinching determination on the part of the Trade
to shut up their business. And let them not wait
for all. Let the principal shops set the example,
and not be deterred by a few greedy people who
will pander to the idle and thriftless habits of the
improvidents and dissolute who will not look a few
hours ahead and make provision for the morrow.
We have heard something about legislation being
necessary. We say to those who want the Sabbath,
Legislate for yourself. Boldly and bravely, like
men, resolve that you will act as the law of God
commands, and you will require no earthly legisla-
tion. Your customers must accept your decision.
And they will soon begin to feel that it is a right
thing that you demand, right and good for your-
selves, your families and the country at large.
Why should you toil for seven days when six
suffice?

It is now forty-seven years since we, who write
this, began to keep house. And we have never,
during that time, found it necessary to make use of
a butcher's shop, nor have we ever but once, and
then through a terrific storm which prevented the
butcher from reaching our house on Saturday
evening, permitted any meat to be brought to us
on Sunday. And we have never found any incon-
venience in such an arrangement, though we have
had at times a good many mouths to feed. All
that is required is a little careful foresight and pro-
vision. And this is one of the ways in which we
can show what our principles are, and that we have
no wish or desire to oppress our fellow men for our
own selfish indulgence.

DRUNKENNESS IN PARLIAMENT.

The Herald says: "Lately we have noticed with
deep regret hon. members in conditions that seemed
to supply ample evidence of the need of amendment
in the laws under which intoxicating liquors are
dispensed." It is possible, from this, that reporters
have seen more than they dared publish. Is it not intol-
erable that representatives of the people should so far
forget themselves as to be the worse for liquor within
the precincts of our Halls of Legislature? How can they
with clear heads be making laws, or discussing public
questions if they "put an enemy into their mouths to
steal away their brains?" These men are in some
manner shielded. If they were working men the
police might arrest them and they would be punished
at the court. There appears to be one law for members
of Parliament and another for the poor. We earnestly
hope that some patriotic member, when the next case
occurs, will openly call the speakers attention and
name the offender; the matter would then appear in
Hansard and the newspapers. As it is the names are
withheld from the public, and all is hushed up. If
the names were published constituencies would know
of the doings of their representatives and at the next
election could take effectual measures to prevent being
again similarly disgraced.

LOCAL OPTION.

On the 13th instant, a resolution is to be moved in the Legislative Assembly affirming the principle of full local option with reference to renewals as well as to new licenses. On this question we commend the words of the *United Kingdom Alliance*.

The principles of local protection would be best applied by means of local option. It cannot be pretended that the people are unworthy to be trusted upon this question when they are held worthy to elect members of Parliament, municipal and other bodies, and to exercise a general control over their local affairs.

Licenses are always professedly issued and renewed for the good of the local residents; but the evils resulting are of every kind and degree, lowering the state of morals, impeding and crippling all local social reform, depreciating the adjoining property, and imposing the heaviest burdens upon the local public. There is no parallel to this state of things, and it is intolerable that localities should be powerless to deal with a system which is found to contravene its ostensible objects.

The principle of full local option was strongly recommended in England by the province of Canterbury. In the House of Commons it has been affirmed on two recent occasions. In Canada it is the law from the Atlantic to the Pacific. Here we already have an installment, and there is no good reason why a free and reasoning people should not be fully trusted with the whole of this question. Let the people themselves, who know their own wants best, do what they like in this important social matter.

THE MONTH.

It has come to our knowledge within the last month that in a certain country town, which shall be nameless, there exists a Church of England Guild. It was established for the benefit of the young people of the town. It was thought that the effect of such an institution would be to wean the members from worldliness and sin, and lead them into a purer and holier atmosphere. But what will Christian people think when we say that the occupations of the members of this Guild are as essentially worldly as those of the most pronounced worldlings. Cards, dancing, *et hoc genus omne*, are indulged in freely with the permission and in the presence of the clergyman. No wonder that the influence of the Church is small, and that the ranks of sceptics are being enlarged.

WE watch with alarm the gradual encroachment upon the sanctity of the Sabbath. The thin end of the wedge having been inserted, it is being quickly driven right in. We have little faith in the declarations of those who have been prominent in the effort to have the Art Gallery, Museum, and Public Library opened on Sundays, that they do not desire to have the general character of the Sabbath changed. We believe that they desire the removal of this christian bulwark, and that they will not cease in their efforts until they either accomplish their end, which may God forbid, or that they are crushed to death from divine judgment. The majority of the subscribers to the Sydney School of Arts are responsible for the last act of Sabbath desecration. A resolution to open the library of that institution on Sunday afternoons was carried at the annual meeting by a large majority.

FROM the discouragements which meet us in the city, and amidst the advantages of civilization, we turn with joy and gratitude to the isles of the sea. Then we have abundant evidence of the power of the Gospel to subdue the roughest nature. The happy triumphant death of Thakombau, King of Fiji, is enough to fill us with praise and gratitude. The history of this man is well known. He was a savage of the most degraded, most cruel type. He exercised the power which he possessed in a bloodthirsty manner, but the Gospel reached him by the aid of Wesleyan missionaries. He was converted to Christ, and from the time of his conversion led an exemplary and consistent Christian life. His nature was naturally changed. He did all that he could for the promotion of religion amongst his fellow countrymen. After a long, and of late a useful life, he died peacefully in the faith of Christ.

THE report of the Inspector-General of Police is very opportune. He reports a marked decrease of crime during the year, and attributes it to a large extent to the beneficial effect of the Licensing Act. This will be very helpful to those who are working to preserve the beneficial clauses of this Act, and who are seeking to obtain amendments in the interests of public morality. A dead set has been made against the Licensing Act,

and efforts will be made to secure changes which will not, we think, be favourable to the morality and good order of this land. We do not see how those who are pledged to propose, and if possible, carry through the House certain amendments to the Act, can ignore the fact presented in the report referred to—nor fail to acquiesce in the conclusions at which the Inspector-General arrived.

WE wish that the Irish people would fight their battles in their own country, and not bring their grievances out here. This, however, is not to be. A Mr. Redmond is travelling through Australia advocating the interests of the "Irish National League." We have no hesitation in condemning the cause which he has in hand. It is bad in itself, and the discussion of the subjects which are connected with the question is likely to excite feelings which are better suppressed, and to create antipathies which will produce fruit of an unpleasant character long after Mr. Redmond has left our shores.

THE *Sydney Morning Herald* of the 23rd ult. has a sub-leader upon the conduct of two hon. members of the Legislative Assembly. It condemns that conduct in very distinct and emphatic terms. But it is not one whit too strong. The whole country has been degraded by the puerilities and coarseness of Mr. John McElhiney and Mr. A. G. Taylor. We can, however, afford to bear in the misconduct and the degradation which it involves, in the hope that the constituencies which these gentlemen (1) represent will teach them a wholesome lesson, and send them back to private life. We are not sure, however, that our hope is well founded, for it does not always happen that the vox populi is on the side of true dignity and propriety.

WE notice that the "Religious Instruction Committee" is seeking the services of four persons who shall be charged with the duty of giving instruction in the Public Schools. This is a step in the right direction. If the work is to be done with effect it must be done by persons specially set apart, and, to some extent at any rate, trained for the work. But four teachers are not enough. What are four amongst the thousands of Church of England children to be found in the Public Schools of Sydney. But the employment of even four paid teachers is a venture, and if the important work is to be taken up and carried through properly, the movement must be countenanced and supported by the members of the Church to a much greater extent than it has been.

MANY lay members of the Church repose under the idea that the clergy are to provide without aid the religious instruction of the children in our Public Schools. Their contribution to the great work is complaints of the carelessness and indolence of the clergy. How unjust such complaints are need scarcely be pointed out to those who have studied the matter and are able to judge. The clergy are already overworked and borne down by the multifarious duties of their office, and to add this would be to put on the "last straw." The clergy are perfectly willing to do all that they can. Many of them have from the passing of the present Act persisted in the effort to instruct the children of the Church. But the effort has proved the necessity for the movement which has been inaugurated, and which we hope will be well sustained.

THE "Liberal Association" is ever on the look out for some one to take up the unholy cause which it has espoused. It welcomes to its aid anyone from anywhere—man or woman, educated or uneducated, honest or dishonest, it is all the same to it. The last novelty is a lecture by a French orator on the "March of the Gods." It is not difficult to trace the progress of this school. We need not lay claim to the gift of prophecy to say whither it is going. It began by attacking the outposts. It is proceeding rapidly to an attack upon the citadel. God is to be disposed of. The gods of the heathen have passed away. The God of the Christian is in their belief to be supplanted by some other being, who in the lapse of ages will in his turn give place to another man-made God.

CHURCH + NEWS.

Diocesan Intelligence.

CHURCH SOCIETY.—The usual monthly meeting of the committee was held on the 9th of February. On the motion of the Rev. J. D. Langley (postponed from last meeting), having been brought under the consideration of the committee, it was agreed that the supplementary grant in aid of the stipend of the minister of Bulli should be continued during the year 1883 at the same rate as in 1882—namely, £100 per annum. The motions of which the Rev. H. W. Mort and A. W. Pain had given notice were withdrawn. The Rev. Canon Günther's motion, that advertisements of moneys received on account of stipends of clergymen and catechists should not in future be

inserted in the *Australian Churchman* and *Church Record*, was agreed to. The Rev. Canon Günther reported that the sub-committee appointed for the consideration of bye-laws for the committee, had met, and considered certain bye-laws, and now asked for authority to have them printed with a view to the convenience of members. The required authority was given. The Finance Committee having reported that they were not prepared to recommend any grant at the present time, the consideration of existing applications was postponed to the next monthly meeting. It was decided that the annual meeting of the Society should be held, if possible, on or about the 27th day of February. On the motion of the Rev. Canon Günther, it was agreed that on the day of the annual meeting of the Church Society a sermon be preached on behalf of the Society, the preacher, time and place to be appointed by the President, and that notice of the same be given by public advertisement.

LENTEN SERVICES.—These services, we are glad to report, have been very general this Lenten Season, and as far as we have been able to ascertain, have been fairly well attended, notwithstanding the exceptionally wet character of the last month. The special sermons at the cathedral, whilst some—we refer to those preached by the Revs. Thomas Kemmis, J. W. Debenham, and Evelyn Hodgson—have been characterized by considerable ability. In some of the parish churches services have been held at an early hour in the morning, followed by a "sermonette," or brief meditation, on a subject appropriate to the Season, and these have proved both attractive and useful.

CLERICAL MEETINGS.—The monthly meeting at the Deanery was held on the 11th of February. After the usual reading and study of a portion of Holy Scripture, in the absence of the Rev. J. D. Langley, who was to have read a paper on "Evangelistic Missions," a discussion took place on the spread of infidel opinions in Sydney, and the best way of countervailing them. Special mention was made of Denton's lectures, and the mis-statements contained in them. After a long and interesting conversation, the Rev. Evelyn Archdall, who for years past has made the Christian Evidences his special study, and who consequently is well versed in what may be called the sceptic controversy, engaged to deliver in Sydney at some future date a course of plain and popular lectures he was giving on the subject in his own parish at Balmain. The Rev. E. C. Spicer notified his intention to accept a challenge which had been thrown down by Mr. Denton, and to show in a public lecture, in answer to that gentleman's unfounded statements, the agreements between Genesis and Geology.—At the February meeting of the Country and Suburban Clerical Society, held at the Rev. Thomas Holmes', Leichhardt, a pleasant evening was spent in listening to and discussing a very suggestive paper read by the Rev. Alfred Yarnold on the all-important question, "How are we to reach the masses?" It was generally agreed that the Church of England in Sydney had failed in its duty in this direction, and that it was high time that she awoke to a sense of this fact, and put herself in the van of any movement which might be made for reclaiming "the lapsed masses." Various suggestions were made—of greater or less practical utility—the principal one being that any efforts made should be on Church lines, mainly by maintaining as far as possible the parochial system, and to make this efficient, by providing in the large Sydney parishes more curates, and those more specially qualified for the work. The necessity of short and bright, and in mission chapels especially, of services which would admit of considerable elasticity, was insisted on. The work of "Father Lowder," and of clergymen of another school, was quoted by more than one speaker as illustrative of what might be effected. The Church Society, it was urged, should provide, with the least possible delay, the means of maintaining two earnest devoted curates in Sussex-street, in the Cathedral parish, who should live amongst, as well as for, the people. The Rev. W. Ullmann was present, and gave an account of his work, which, whilst it did not in many respects commend itself to the brethren, yet elicited their sympathy, because of the zeal, and earnestness, and self-sacrifice, on Mr. Ullmann's part, which it evinced, and led to an expression of the opinion that if arrangements could be made whereby this gentleman could work under the authority, and on the lines of the Church of England, it would be very desirable. The Archdeacon of Cumberland and Canon Stephen were appointed a deputation to see the Vicar-General on the subject. Just before the meeting adjourned to lunch, a vote of thanks was accorded to Mr. Yarnold for his excellent paper; and on the motion of Canon Stephen, seconded by the Archdeacon, the Rev. J. W. Debenham and family, who sail for England on the second of this month, were most cordially wished a prosperous voyage—a happy visit in Fatherland—and a safe return to the diocese. After dinner the appointed passage of Scripture was read and discussed. The following gentlemen were present:—Archdeacon King, Canon Stephen, Revs. A. Yarnold, Dr. Corlette, Wm. Hough, Edward Symonds, W. H. Ullmann, J. W. Debenham, H. H. Britten, Thomas Holmes, Edward Smith.

THE GIRLS' FRIENDLY SOCIETY IN NEW SOUTH WALES.—The usual Monthly Central Meeting of Associates was held at the Registry on February 7:—present, Mrs. Alfred Stephen, Mrs. Holdsworth, Mrs. Stanley Mitchell, Mrs. Hough, Mrs. Mullholland, Mrs. Holme, Mrs. A. Cook, Miss French, Miss Allwood, Miss A. Bell, Miss Clayton, Miss M. Cook, Miss Hogg, Miss Macintosh. The central hon. treasurer and central hon. secretary were both away from home and therefore unable to be present. Mrs. A. Stephen presided. The meeting was begun with the Associates prayer, and the minutes of the last meeting were read. Mrs. A. Stephen proposed, that the sale of work for the Home or Rest Fund should be held on Wednesday afternoon and evening in Easter week, and that the Dean should be requested to lend St. Andrew's schoolroom for the purpose. This was agreed upon, and Mrs. Stephen said she would send a circular to the branches asking for a list of articles which they would contribute at that date. Mrs. Stanley Mitchell said 11s. 4d. worth of G.F.S. publications had been

sold during the last month at the depot in Pitt street. A letter was read from the Central Hon. Sec. proposing that she should visit the immigrants with Canon Stephen on their arrival in the colony and give them some information as to the working of the Society, and also a short account of the work of the Society in New South Wales, also of the different existing branches should be printed in the form of a leaflet for distribution among them. It was considered well to carry out this plan.

ELECTION OF THE BISHOP.—All the Bishops of the Church in Australia and Tasmania, now in these colonies, met in consultation with the Committee appointed by their Diocesan Synod, on Tuesday afternoon, the 27th February, in the Church Society's House, Phillip-street. The prelates present were the Bishops of Brisbane, (Senior Bishop) of Goulburn, Bathurst, Grafton and Armidale, Melbourne, North Queensland, and Newcastle. As this "Electoral College" sat, of course with closed doors, it is not in our power to give any report of its deliberations. Should any authenticated intelligence of the result reach us before going to press, our readers shall be put in possession of it.

CLERICAL.—The Rev. Arthur Wellesley Pain, B.A., of Cobbley and Narellan has been nominated to St. John's, Darlinghurst, by the Board of Patronage, and has accepted the Cure. It is said that the Rev. G. Herbert Allnut of Mulgoa, will succeed Mr. Pain at Cobbedee. The Rev. Edward Symonds has returned to the Diocese from his tour in America and Great Britain. The Rev. Evelyn G. Hodgson has entered into an engagement for nine months with the authorities of Trinity College, Melbourne, to take tutorial work there. The Rev. John W. Debenham, M.A., locum tenens for the Rev. C. Baber, at All Saints', Petersham, sails for England, with his wife and child, on the 2nd inst., Mr. Baber is daily expected from Europe by the Orient.s.s. Cephalonia.

PRESENTATION.—At a meeting of the parishioners of Petersham, held in the School-room on Monday evening, the 26th of February, the Rev. J. W. Debenham, for the last fourteen months locum tenens for Mr. Baber, received from Mr. S. A. Stephen, Churchwarden, on behalf of the congregation the expression of their sense of the value of his ministrations, and of their appreciation of his high sterling character as a clergyman and a Christian gentleman. Accompanying the address was a purse of 170 sovereigns. It is not often, we would observe, that a clergyman and his wife are able in so short a time to cultivate the affections and respect of their parishioners and neighbours in the way Mr. and Mrs. Debenham have succeeded in doing. We understand that Mr. Debenham hopes to be back in Sydney in the beginning of next year.

Parochial Intelligence.

ST. JOHN'S, DARLINGHURST.—THE LATE REV. THOMAS HAYDEN.—The Committee of St. John's Parochial Schools have addressed, through their secretary, the following letter of sympathy to Mrs. Hayden:—

"Tarpeian, Potts Point,
10th January, 1883.

"Dear Mrs. HAYDEN,

"At a meeting of the Committee of St. John's Parochial Schools, held on the 8th instant, I was desired to respectfully offer to you an expression of their sympathy in the great loss which you have sustained by the death of our lamented and valued pastor.

"Under ordinary circumstances the Committee would have refrained from intruding upon you in the midst of a sorrow such as yours; but they feel that, having regard to the long and consistent labours of your late husband in connection with St. John's Church and parish, and, if special mention can be made, with the Parochial Schools, they cannot remain silent, and they venture to ask you to accept this imperfect but sincere testimony to the successful results, which have, under the Divine blessing, attended his self-denying services.

"Our Parochial Day and Sunday Schools have, under the late Mr. Hayden's care, attained to a position second to none of those attached to the Church of England, and the buildings themselves, and the teaching therein imparted, will remain as a witness to the great work which during his pastorate he has accomplished.

"The Committee do not forget that the last occasion on which the parishioners had the privilege of seeing your husband amongst them was at the meeting presided over by him—evidently at considerable personal sacrifice to himself—when he so strongly urged that every effort should be made to maintain St. John's Parochial Schools in their present state of efficiency. We have reason to believe that his words then spoken will not be without avail.

"I am, dear Mrs. Hayden,

"Yours very faithfully,

"B. M. STEPHEN, Hon. Sec."

NEWTOWN.—ST. STEPHEN'S YOUNG MEN'S INSTITUTE.—Since our last report in these columns the Institute has done a lot of useful work calculated to attain the objects for which it was established, and to further the best interests of the young men who are members. That it has done this has been testified by some who are by circumstances forced to remove themselves from its immediate influence, but who, nevertheless, feel the beneficial effects of its past membership. To keep up a connection with such members, a corresponding secretary has been appointed, whose duty is to correspond periodically with them, and to post them up in matters connected with the Institute. The rooms are open every night from 7.30 to 10 o'clock, and the present arrangement of meetings for the week is—Monday, prayer meeting (open to the public); Tuesday, literary and debating class; Thursday, elocution class, conducted by Mr. E. G. Lumsdaine; Saturday, Bible class; Wednesday and Friday being "open nights"

to admit of gymnastic exercise or amusements of a desirable nature. Many of the Friday evenings have been occupied by lectures, literary and musical entertainments of a select character. And the members have also held an Exhibition of Arts and Industries, as well as a Flower Show. These have become annual affairs, and create a good deal of interest. The half-yearly meeting of local government will be held this month, and the fourth annual general meeting in April. Good encouraging reports are expected.

NORTH SHORE—NAREMBURN.—The Corner-stone of a School-Church was laid in this township, North Willoughby, by the Vicar-General on the 10th February. The building will be weatherboard on a stone foundation, and will be 40 feet long by 20 feet wide. The total cost of site, building, and furniture is estimated at £400. The Dean was assisted in the ceremony by the Rev. S. H. Child, Incumbent, and the Rev. D. Murphy, Curate of the parish, under whose charge this portion of the district is placed. Mr. Dodds presented the Vicar-General with a silver trowel and a boxwood mallet. At the conclusion of the Dean Cowper's address he said "It was pleasing to think that there were now three new churches in the course of erection upon the North Shore under the care and direction of his friend the incumbent of St. Thomas, the Rev. Mr. Child—his own church, St. Thomas, the church which had been lately begun, St. Stephen's, North Willoughby, and the church whose corner-stone had just been laid." At the offertory the sum of £21 was subscribed towards the cost of the building, making the total amount received, including promises, about £200. The clergy and people then adjourned to a booth and partook of refreshments. Addresses were afterwards delivered by the Rev. S. H. Child, Rev. Daniel Murphy, Mr. Dodds, and Mr. Williams; and a vote of thanks was accorded to the Vicar-General.

PARRAMATTA.—St. John's. The annual Meeting of the Auxiliary to the Church Society, was held in the Parochial School-House, on the 13th February, Canon Günther in the Chair. The Archdeacon of Cumberland attended as a Deputation from the Parent Society. It appears from the Report that the total income of the auxiliary for the year 1882 amounted to £474, as compared with £462 for the previous year. This amount is distributed as follows: St. John's Stipend fund £154; St. John's General fund, £106; St. John's Curate fund, £37; District's Stipend fund, £177.

It also appears that a site for a new School-Church had been obtained at Guildford, and Trustees appointed; that Granville Church had been opened for Divine Worship. The various resolutions were moved and seconded by the following Speakers, by Archdeacon Kinn, Mr. J. J. Pearson, the Rev. W. A. Phillips, Judge Docker, Messrs. Watson, W. Burns, R. Harper, and W. J. Stephenson.

PROSPECT, SEVEN HILLS AND BLACKTOWN.—The children of the several Sunday schools in this district had their usual annual picnic in the park grounds at Prospect on Anniversary day, January 26th. As usual a general invitation was given, and the weather being favorable, there was a large number of juveniles, and considering the numerous counter attractions, a goodly number of adults. Throughout the day cricket, rounders, racing, and various other games were freely indulged in by old and young. At half past twelve, and again at six, both children and visitors were invited to partake of the good things provided for the comfort and support of the inner man, of which an abundant supply had been procured, through the liberal aid afforded by many friends. After tea an address was given by the Incumbent to both children and parents, the Doxology was sung, three hearty cheers were given for the Rev. J. and Mrs. Spooner, and for the friends of the schools, and the children were dismissed. At half-past seven o'clock, the same evening, a concert was given in the booth on the park grounds, in aid of the debt in connection with the enlargement of Christ Church, Blacktown. The performers laboured under great disadvantage owing to the very defective acoustic properties of the building. Several friends from Sydney very kindly and ably supported the efforts of the local performers, and the result was that a well selected programme was effectively rendered, and an acceptable addition made to the Blacktown Church enlargement fund.

JAMBEROO.—For some months past the subject of improvement in the lighting of our church here has been frequently discussed. Both in the day and at night when service is held the church has a very inadequate supply of light. In the first place the windows are small, and are all "memorial" of stained glass with figures, erected some years ago, but interfering seriously with the comfort of the worshippers by keeping out the glorious light of heaven. In order, if possible, to remedy this defect in some way, the churchwardens a few weeks ago secured a practical tradesman, whose opinion would be valuable and helpful. He confessed the difficulty was a very grave one if the "memorial windows" were not to be interfered with; however, it was finally decided that, as a partial remedy, an additional window or windows might be put in the west end. This we hope will be done with as little delay as possible. Four handsome chandeliers lately purchased will improve the lighting at night. The interior of the church has just undergone some improvements which were badly needed. At a meeting of the churchwardens, held last month, it was unanimously agreed that a special effort be made to raise sufficient funds for the thorough repair and renovation of the parsonage. The following gentlemen were appointed collectors:—Messrs. Thomas Frederick George Johnston, Edward Tate, and Frederick McMahon.—Communicated.

SHELLHARBOUR.—Our present church here being altogether too small to accommodate our congregation, and at the same time very old and dilapidated, it was resolved some three months ago that a special effort should be made to raise funds in the district for the erection of a new church. A collecting committee was appointed to work for three months and then report as to their success or otherwise. At a meeting held on the 13th of February the committee was

able to report, to the great surprise and pleasure of all those present, that the sum of £600 had been raised towards the proposed new church. Steps have now been taken to procure plans and specifications at once, and we anticipate the commencement of the work in a few weeks. The work of God is very encouraging in this parish. We look for the salvation of souls, and are not disappointed. The Lord gives to-day as ever according to our faith.—Communicated.

HARVEST FESTIVAL—MILTON, ULLADULLA.—The 3rd Harvest Festival in connection with the Church of England, took place on Wednesday last under particularly favourable circumstances. The season in this district has been exceptionally good, and it must have been gratifying to the Rev. A. G. Stoddart to notice that his parishioners responded warmly to his suggestions. The church (St. Peter's and St. Paul's) was very prettily decorated for the occasion. The eastern window having a scroll in three shades of blue and white, with the words in old English letters, "Praise ye the Lord of the Harvest" inscribed thereon, and in similar letters above the communion table were the words "The Harvest is Plenteous;" the windows on either side of the church had mottoes in scarlet geranium flowers "Joy," "Praise," "Love," "Hope," "Peace." The lectern was placed inside the communion rails, and decorated with a very pretty scroll of evergreens. The western end of the church had the motto text for the year, "My grace is sufficient for Thee." The Baptismal font was surmounted with a cross prettily decorated with evergreens, flowers, seaweeds, ferns, lichens, with fruit and vegetables on the base. The appearance of the church generally, displaying a nice assortment of wheat, maize, oats, fruit and vegetables was extremely pretty, and showed forth a warm interest in the prosperity of the church by the lady members and friends thereof. At 7 o'clock in the evening a very pleasant social tea-meeting was held at the School of Arts, Milton. There were several tables provided with all the nice things to tempt the appetite, and it was pleasant to notice that although there was a great gathering, there was enough and to spare. Everyone seemed happy and contented, enjoying a chat and rubbing off the cobwebs of every day life. After the tea was over, special service was held at the church, which was crowded.—The Rev. F. B. Boyce, of Permont, and A. G. Stoddart, Incumbent of St. Peter's and St. Paul's, officiating. The special psalm for the occasion was the 104th; the hymns and anthems were all admirably rendered by the choir. The Rev. Mr. Boyce preached an eloquent sermon from Mat. ix, 37—"The harvest truly is plenteous." The rev. gentleman surveyed the old Jewish customs at the ingathering of the harvest, and then dilated upon the special blessings vouchsafed to this country in answer to prayers for rain, resulting in an abundant harvest all over the land. He drew a vivid comparison between our special blessings at this particular season, and the floods and tempests which had visited the Rhine Provinces and also in the United States. The discourse then bore upon the spiritual harvest, after which the preacher urged upon his hearers the necessity of preparing for the great ingathering by the Lord of the Harvest of His people at the last day.—Ulladulla and Milton Times.

Inter-Diocesan News.

BATHURST.

THE CONFERENCE.—A Conference, or Congress, of clergymen for the discussion of subjects more immediately bearing on ministerial work has been brought to a successful issue at Bathurst. It was suggested by the Bishop some time ago, as a means of affording that social intercourse to the clergy which it is so difficult to attain in a diocese where the parishes are so vast, and the workers consequently so widely separate. In was conducted somewhat on the lines of the Conference lately held in Melbourne—the chief point of difference being that the meetings consisted entirely of the clerical element, instead of clergy and lay visitors. Twenty clergymen attended, so that the diocese was thoroughly well represented, and the various meetings were sustained with unflagging interest to the close. As the Conference was semi-private in its character, we simply give a digest of the proceedings. On the first day (Tuesday) the Conference was inaugurated at 11 o'clock, by a short service, and the administration of the Holy Communion, in All Saints' Cathedral, the Bishop in a short address referring to the object of the Conference. Shortly after one o'clock the whole party attending the Conference proceeded to Bishopscourt, and luncheon was partaken of at the invitation of the Bishop. At 3 p.m. the more serious portion of the proceedings fairly commenced, by the delivery of a brief but effective address by the Rev. Dean Marriott, who in the unavoidable absence of the Bishop, kindly undertook the conducting of the first meeting. In the course of his remarks, Dean Marriott explained the lines on which it was intended the debate should be conducted, the length of time allowed to each speaker, &c. The Rev. J. H. Price then opened the first subject—the consideration of the Sermones (2 Timothy iv). The rev. speaker throughout his address, which was listened to with very great interest, showed considerable ability in dealing with the salient points of his subject. The discussion which followed was well sustained, every clergyman present taking part in it. After an adjournment of an hour—occupied in walking about the grounds at Bishopscourt, and the taking of tea—the Conference was resumed at 7 p.m., by the Bishop of Bathurst, Dr. Marsden, reading a thoughtful and excellent paper on the Subject of "Prayer." The arguments for and against were traversed, and much light thrown on the scientific objections which are frequently urged against its practice. This opening address gave an admirable formation for the debate which followed which was one of peculiar interest, and maintained for two hours. On the following morning, after the rendering of Ash Wednesday service, the clergy adjourned to the cathedral vestry to listen to the opening of the third subject on the list—"The Duty of the Clergy in reference to Unbelief." This

question was entrusted to the Very Rev. the Dean, who, in an extensive article, full of thought and of deep interest, treated of the different phases of "Ignorant Unbelief," "Careless Unbelief," and "Intellectual Unbelief." An animated conversation ensued, and much that was really useful and suggestive was elicited, as to the dealing with these various features. At 3 p.m. the business of the Conference was resumed by the reading by Canon Blacket (Kelso) of an article on the "Person and Work of the Holy Spirit." This confessedly difficult and mysterious subject was treated by Mr. Blacket with all his accustomed grasp of thought and perspicuity of diction. It undoubtedly formed one of the most valuable papers of the series, and the matter treated of expanded still more in the earnest discussion which followed. The evening was devoted to divine worship in the cathedral, the Bishop presiding. Prayers were read by the Dean, the first and second lessons were read by the Ven. Archdeacon Campbell and Canon Wilson, respectively, and the preacher for the evening was Canon Blacket, who delivered an eloquent sermon, appropriate to the occasion (Ash Wednesday.) The third day's business commenced at 10 a.m. in the vestry, by the reading of an opening paper by the Rev. Canon Wilson on a somewhat large and varied subject—"The Helps and Hindrances to the Spiritual Life which arise from the Religious and Secular Activities of the Day, including Amusements." It was rather a difficult matter to cover this wide field in thirty minutes' paper; but the more extraordinary and special hindrances were briefly touched on, and then the corresponding helps. The subject of amusements was simply suggested at the close—the necessity for some kind of recreation being maintained, but its character being left open for discussion. Perhaps, the most lively debate of the series occurred in connection with this subject, all present taking part in it. After lunch, the last paper on the list—though not by any means the least important—was read by Archdeacon Campbell. It was entitled, "The best means of retaining a hold upon young persons passing out of our Sunday-schools; and the conducting of Confirmation classes." Without doubt this is a serious and embarrassing question, and the admirable way in which it was treated by the rev. reader, and the many valuable and suggestive hints which his essay gave rise in the after-debates must prove of practical benefit to the clergy present, whether old or young. This paper and discussion concluded a conference full of interest, and marked by the closest attention from beginning to end. In closing it the Bishop expressed his gratification at the interesting and harmonious nature of the whole proceedings, and ventured a hope that the Conference might be held annually. The Dean remarked that, taking proportionate numbers into consideration, and the absence of the lay element, he thought that the debates throughout had been as well sustained as those at the late Melbourne Conference, at which he had been present.—Bathurst Daily Times.

GRENFELL.—It may be interesting to those of our readers who are acquainted with this town to know that the heavy debt (£1111) on Holy Trinity Church is being gradually reduced. The following is the result of efforts put forth during last quarter. In October last, his Lordship the Bishop of Bathurst paid a visit to Grenfell, and preached two sermons on Sunday, the 8th, and on the following evening attended a concert and gave an address upon diocesan matters in general. On November 9th—Prince of Wales Birthday—a picnic was held, which returned £28. This was in aid of a large bell for the new church. The total amount now in hand for this purpose is £48. Mrs. J. B. Wood, of Brundah, is the principal mover in this matter, and has been liberally aided by Mr. and Mrs. Newman, of Inglevale, and Mr. and Mrs. Larcombe, of Mitten's Creek. The annual bazaar was held last Christmas and passed off very successfully. The stalls, three in number, were presided over by Mrs. Reid and Miss Dumont, Misses Stafford and Newman, Mrs. Ryall and Misses Ryall and Vaughan, Mrs. Pyne taking charge of the refreshment stall. The Christmas tree was attended to by Mrs. Matthews and Miss Hall assisted by Mr. Matthews. The little Misses Nelson, Olson, and Vaughn, suitably dressed and wearing spectacles, each took an evening in a large shoe, and dispensed dressed dolls at one shilling each, in allusion to the well-known nursery rhyme. This was a source of great attraction to the young folk. The shoe, gratuitously made by Mr. Henry Nash, was placed in a tower made by pines, decorated by Chinese lanterns, a number of which also hung about the Christmas tree and the room, added much to the decorations. During each evening of the sale a promenade concert was given, which was a great attraction. The sum realised by the sale was £60. On Boxing Day a stall of fancy articles was held on the ground at the Hospital Picnic. Misses Stafford, S. and R. Purves presided, and took £11. These efforts, with those of the Rev. R. J. Read and Mrs. Read in Sydney last October, which amounted to £153 11s. 7d., and those of the juvenile collectors in Grenfell, brought up the total income for the three months ending December to £282 4s. 11d. Unfortunately the interest on the debt is now raised to 9 per cent., which it will necessitate constant efforts to meet.

NEWCASTLE.

THE CATHEDRAL.—The following extracts are from a letter written by the Bishop of Grafton and Armidale, and published in the *Maitland Mercury*, in which he gives his views of the plan of the proposed Cathedral, as prepared by Mr. Horbury Hunt.—"The plan is in the usual and ancient symbolical form of a cross, having a nave 128 feet long and a choir or chancel of 55 feet; and here it strikes me that the architect and the committee would have done better by adding to their choir 10 feet, which would not only make more room for a large choir of singers, but it would also greatly improve the appearance of the fabric. . . . The transepts are, including the width of the nave, 83 feet long; and a square tower, hereafter to be capped with a noble spire, will stand on four substantial piers at the intersection of the nave and transepts. . . . Ample provision is made for vestries and organ chamber, and the architect has provided

alleys down the centre, and at the north and south sides, for easy access to the kneelers. The alleys at the sides can, on grand occasions, be occupied with seats or moveable chairs. At the north-west corner is a baptistery, which apparently will be screened off from the nave and aisles by a light open wood or metal screen. I venture to think that this is a mistake. It is quite true that in some ancient churches there were baptisteries placed as this which is here proposed; but our Church and Prayer Book has no idea of relegating Holy Baptism to any place where the whole of the rite cannot be seen and shared in by the people; and in most of our cathedrals at home the font is placed where the canons of our Church order that it should be placed, viz. near the entrance door, to remind people as they come in that baptism is the entrance to Christ's Holy Catholic Church. At the entrance to the choir there will be one step only, and not as at Sydney no step at all, nor, as in some churches lately built in Sydney, two or more. I take this opportunity of noticing this, as although it is advisable to elevate the eastern end of a church it is not advisable to do so by burying the congregation in a well hole. . . . Ample provision is made for the escape of people in the event of any sudden alarm, and it will, I hope, be provided that the doors shall open outwards, if possible, thereby reducing the dangers of crushing and death by crowding on an alarm as much as possible. . . . The Cathedral will be constructed of honest brick, a material by the seaside, where the air is continually moist (not, as people imagine, saline, though when it is mixed with sea spray it is so), preferable to any sandstone. It is fortunate that Newcastle can produce as fine a quality of brick as can be found in this colony; and the architect proposes and is determined that all necessary constructional and ornamental features shall be executed in bricks moulded for the purpose. By those means sham and false constructions will be avoided. We shall not see the top of a pointed arch, stuffed up with either a keystone, or filled up with fragments of brick, to take their chance of forming a homogeneous whole. Cement and plaster, except so far as the first is required for mortar, will be studiously eschewed. The height from the pavement of the nave to the apex or point of the vaulted roof will be 55 feet; the vault itself will be formed of main ribs carrying vaulting of a white and light stone from New Zealand, and will form one of the best features of the interior of the church. The church will be lighted from the eastern and western ends, and on the sides from the clerestory only, which will diffuse the light equally in the building; and there will be less heat generated thereby for the interior. Provision is also made for the future enrichment of the fabric in the interior with mosaics and other works of art as opportunity may afford; and the zeal and liberality of churchmen may enable those most concerned to so promote the glory of God by erecting a place for His worship which has not cost them nothing."

MELBOURNE.

The Rev. W. R. Croxton, incumbent of All Saints', Sandhurst, and at one time acting incumbent of St. John's, Darlinghurst, Sydney, has been superannuated. He will receive from the congregation a retiring allowance of £150 a year.

The exchange of pulpits between Dr. Bromby and the Rev. Charles Strong took place on 25th ult. Before the service at St. Paul's, the Rev. J. H. Gregory, incumbent of All Saints' Church, St. Kilda, and Mr. J. W. Rogers, Q.C., Chancellor of the Diocese of Ballarat, submitted a written protest against the commission of the illegal act of permitting a person who has not had episcopal consecration or ordination to preach in an Anglican church. No notice was taken. After the service, the Rev. C. Strong preached an eloquent sermon in aid of the Pastoral Aid Society. Dr. Bromby likewise preached at the Scots' church. Before inviting Mr. Strong to preach, Dr. Bromby obtained the approval of the Bishop.—Herald.

BALLARAT.

NOTES FROM THE BISHOP.

We reached Ripon on Saturday, 4th November. Rain, as usual, accompanied by no ordinary storm of wind, and Sunday proved as wretched a day as we have yet seen in England. The trees now are nearly all bare, and the first sight of this for years is saddening. The cathedral at Ripon is beautiful, though not large comparatively. It suffered restoration in 1861 after the see had been revived. A monastery was planted here in 660, and a better one afterwards by St. Wilfred, of York, its old wall still bounding the dean's garden. Two centuries later some fearful massacres took place at Ripon. A large mound near the minster, full of bones, marks the place. The Danes in this case seem to have been the assailants; but a Saxon king burned City and monastery three hundred years afterwards. The monastery arose again before the Conqueror's time, but was finally dissolved by Henry VIII. The minster was built 1150, restored in 1450, and again, as we have seen in 1861. A bone-house used to be shown underneath it, but the exhibition led to mischief, and it was closed.

How keen the pleasure of wandering about these grand old aisles and transepts, "where lights like glories fall," and hear the organ's many voices pealing round them, like bright waters lapping round a great ocean cave! Many a quaint monument, and noiseless effigy (hy-the-by, it was a cowardly piece of Puritan prowess to wage war against that feature of the defenceless dead, nor can one see how it advanced the general) detain the loiterer. A stout, double-chinned worthy of King Jamie's time lies here pleasantly on his elbow, presided over by two buxom angels, weeping inconsolably. Below, an accurate representation (presumably) of his two thigh-bones tied together by the middle, offers solace to his sorrowing friends. But what is that coloured figure surmounting a high column at the corner of the nave? It bears a poker, and the gown and the keys in one hand suggest a departed verger. Nay, it is King Jamie himself. Beautiful was the minster at night, lighted with gas jets all round

beneath the clerestory, for a hearty, well-attended service in the nave. There is a "mission" going on at Ripon, conducted by the Rev. Hay Aiken. The city is full of placards of invitation to it, and the shops announce early closing while the services last. I went (in torrents of rain) to an afternoon service for men only. About four hundred were there, spell-bound by the preacher's potent sermon, seventy minutes long. No mere appeal to feeling, but clear, nervous reasoning, and lancing of conscience and stimulation of the men's higher, better nature, all steeped in love. Yorkshiremen are terribly irresponsible, but they yielded to the touch of a strong master-hand that afternoon, guided by a higher and more mysterious power than its own.

Ah! how lovely is Fountain's Abbey! It is four or five miles from Ripon, and the Dean, for all his years, seeing how fair one day had dawned, had his cob saddled and cantered gaily before the carriage to pioneer us there. The vale of the River Skell narrows gradually up to an almost perfect site—a spacious dell, where the sweetest ruin I have ever seen is set in a frame of beech and elm and underwood.

The history of Fountain's is soon outlined. A few poor Cistercians settled by permission under some yews there about eight hundred years ago. From this humble beginning gradually sprang a splendid foundation for some three hundred monks, with estates thirty miles across. Suppressed in 1539, the ruined monastery came at last into Lord Ripon's hands, the present Governor of India, whose sudden lapse to Romanism cast a gloom over the entire district. Though cruelly plundered, dismantled, and defaced—the graves of four hundred of the monks having been rifled—the buildings are still imposing in their magnitude and exquisite in their proportions and detail. The nave of the abbey church is Norman; the lady chapel a fascinating specimen of Early English, where the airy grace of the slim columns and the perfect shaping of the arches are delicious to the eye. The great tower, nearly 200 feet high, and not much dilapidated, is perpendicular. The cloister-square, the refractory, the vast crypt and dormitories are all exceedingly beautiful. The Skell bubbles and dances along as of yore under the cloister arches, and turns the convent mill just a little way off as in olden times. Well, probably the higher life may have died out of Fountain's and kindred places by Henry's time. If so, ruthless as his mode of spoliation was, it signified an age when dead things were being challenged and uprooted; and the ruination of the abbey may be regarded not only as making the fortune of Skell Dale from a picturesque point of view, but as in some sense a tide-mark of revived spiritual life. These violences done to the fair homes of a corrupted religion were just a stern, and perhaps unfortunate, kind of evidence of a heroic and heaven-born zeal against it, worth almost any sacrifice to conserve and keep in exercise in the interest of eternal principles far more precious than a hundred tasteful abbeys.

On to Sunderland, 7th November. A cold, breezy port, with one hundred thousand souls. Here they build ships for the North Sea trade—all of iron now, and mostly steamers. Of old, ships were often constructed with a view to their foundering, and, although Mr. Plimsoll has done much to change all that, nine wrecks still happen on an average every day on the shores of Britain. Some say the abundant provision all round the coast for saving life makes captains careless; but this is not easy of belief. A Society for the Propagation of the Gospel meeting appeared to be going on, and I attended it. Very good assemblage and report. I will say nothing of the platform. I was summoned up to it so soon as it leaked out that a Bishop from Australia had unexpectedly looked in. The few remarks I made improved, I fancy, the geographical knowledge of the audience. Sermon text evening for my diocese. The cold and wet were dreadful, but a fine week-day congregation came and gave generously.

Being comparatively near, I could not help spending a few hours at Durham. As usual, deluges of rain accompanied me, and a bitter, roaring wind. The city "stands on seven hills," and of course is said to be exactly like Jerusalem. The resemblance is about as close as between Bath and Ballarat. Jerusalem occupies an even slope; Durham radiates from a central cliff. Jerusalem has very small creeks on two sides of it; Durham a fine, broad river circling through its midst.

Its craggy, irregular site and surroundings must be adverse to Durham's commercial pre-eminence, but they show off its architectural treasures to perfection. These stand on a hill (Saxon Dun) on a bend of the river (Helm). Think of a thumb—the castle stands on the knuckle, the cathedral on the nail; they look down on a loop of the Wear, sliding round the base of both between steep, tree-clad slopes.

The Dean (my old examiner at Oxford, magnificently housed) and theological professor (an old tutor of mine) received me with all kindness, but the former was wanted presently at a teetotal meeting (a sign of the times). The latter showed me over University College. There is another, Hatfield Hall. At this the two years' course costs only about £60, and the copious library of the University saves the student almost all outlay in books. There are not a few scholarships open to competition. Another of the colleges is at Newcastle, and another at Fourah Bay, West Africa. Durham University had been a dream for three hundred years before the last of its "prince" bishops, Van Mildert, in 1832, moved Parliament for leave to give up his palace and some thousands of his official income to start it, the chapter making similar sacrifices. Its progress has been slower than was hoped for, but rapid universities accessible to all. There are about four hundred students. The university buildings (or castle) stand aloft on the fortified dune, grandly antique and full of interest. Here is Bishop Butler's terrace walk, and his bedroom and bedstead (sleep in earlier by King Charles I.); ancient gorgeous copes, worn in the cathedral till about a century ago; and portraits and remains of many a historic personage, from the stoles and rings and kerchiefs of St. Cuthbert (1200 years old) to the books of Dr. Bouth (bequeathed to the University, and worth £10,000), whom I remember well at

Oxford, etat. 99. He graduated about 1760, and was own son to a non-juring bishop. The quaint chapel in the basement is older than the rest of the castle, which was built by the Conqueror. The Cathedral boasts a far earlier origin. St. Cuthbert, the hermit bishop of Lindisfarne (about 650), ranks conspicuously among British saints, and must have been no common man. His precious body, for fear of the Danes, was exhumed, and carried far and near for a safe resting-place, till "Dunelm" was oracularly prescribed for it—a wild spot, to which a milk-maid, looking for her cow, guided the relic-bearers. There, 800 years ago, the present "massy fane" began to rise over Cuthbert's shrine. This is now plain and undorned, save by the kiss-marks of a million devotees. It stands on the extreme east of the cathedral, beyond a blue line in the pavement, past which formerly no woman was allowed to pass. Like Irish St. Kevin, Cuthbert had a very ungallant opinion of what is (humorously) called the feebler sex. A legend attributes it to his being shamefully calumniated by a king's daughter. More probably he found a reason for strict rules on these matters in the practices of some monks of his time. The Lady Chapel is placed, in consequence, in the western porch or "galilee," which holds the bones of the "venerable" Bede (a little junior to Cuthbert), surmounted by the traditional inscription.

I have seen no religious building so awe inspiring as Durham Minster. The sublime and eternal is in some way irresistibly suggested to the imagination as you enter it. The length is some 500 feet, and its other proportions correspond; but the result produced is no mere effect of size.

THE BISHOP'S STATEMENTS ON HIS ENGLISH TOUR.—A telegram to the *Melbourne Age*, dated Ballarat, Feb. 1, says:—"The remarks published by the English papers as those made by Bishop Thornton upon the Ballarat diocese have given great offence to the people of this city. There was on view at the Unicorn Hotel to-day a telegram it is proposed to forward to the Agent-General for Victoria for publication in the home journals. It runs:—Ballarat residents desire emphatic denial regarding unfounded statements of their heathenism and poverty, alleged by Bishop Thornton in England."

ADELAIDE.

SPEECH OF THE RIGHT REV. DR. SHORT, in the Jerusalem Chamber before the consecrating Bishops after the consecration of the Rev. (George Wyndham Kennion, D.D.), in the Abbey of Westminster, to the See of Adelaide, when Bishop Short presented his pastoral staff to his successor, to remain as an heirloom in the Cathedral of St. Peter, Adelaide, for the use of the Bishops in perpetuity. The Bishop of London, acting by commission on behalf of the Archbishop of Canterbury, having given his sanction to the ceremony, called on Bishop Short to proceed, when he spoke as follows:—"My Lords—Suffer me to detain your Lordships for a few moments while I perform an act which has the sanction of the Bishop of London—namely, the presentation to my successor in the see of my pastoral staff, which on the twenty-fifth anniversary of my consecration was presented to me by my faithful clergy and laity of the Diocese of Adelaide. It is the work, elegant in a high degree, of an artist in Adelaide, and of workmanship certainly in any colonial diocese—that the two first Bishops should be consecrated in this same famous Abbey Church of Westminster, and by the hands or commission of the Archbishop of Canterbury. This historic association of the daughter Church of South Australia with the mother Church of England through the Abbey of Westminster and the act of the Archbishop of Canterbury I wished to mark as strongly as I could, and to hand down the memory of it to future generations to be steadfastly preserved. We ourselves remember with what reverence we preserve the tradition of the connection of the ancient British Church through Bishop Irenaeus and the Church of Lyons, and so through Polycarp with the Church of Ephesus and the beloved Apostle St. John. Again, we recognise six centuries later, through Augustine of Canterbury, our connection in the Anglo-Saxon Church with the Latin Church and that of Rome, although we do not acknowledge her right to paramount authority over us. If, then, we may in a certain sense recognise the Greek Church as our Mother Church so do we regard Pope Gregory, the Sacramentary, as a foster father. In like manner I earnestly wish that the Church of South Australia may ever remember and hold fast its connection with the Church of England, so blessed and great as it has been, and I trust will yet be, through the ceremony of this day in the famous Abbey of Westminster, and under commission from the Most Rev. the Archbishop of Canterbury. I have therefore great pleasure in placing in the hands of my successor, Bishop Kennion, my pastoral staff, to be an heirloom in the Cathedral of St. Peter, Adelaide, for the use of the Bishops of Adelaide in succession in remembrance of the consecration of the two first Bishops of the see in the Abbey Church of St. Peter, Westminster. And, in conclusion, I humbly pray that my successor may receive abundantly the grace of the Spirit of God to enable him duly to fulfil the duties of his holy office."

OUR YOUNG MEN.

They are the hope of our country. Upon them shall shortly rest the cares of our nation. By them will soon be guided the "Ship of State."

Our young men—they soon shall have the management of the vast business of the colonies. They shall quickly inherit the accumulated wealth of more than a century of industry and toil. They soon shall command the thousands of millions of property which have been created and built during all the past years of struggle and hardship, and thrifty labour of hand and brain. Our young men—they will take their place in all the ranks and grades of

the society of the vast coming future. The old men are fast passing away. Each day the funeral bell tolls the knell of their departure from the earth, but there ring out also the merry marriage bells. New homes are built upon the ruins, and the desolations of death are covered over with buds and flowers. What manner of homes shall these new homes be?

Our young men. Every noble work shall shortly need them; and without their help every grand reform will fail. Unless they rally to its support, the temperance cause will lose its strength and power. Unless they give with generous hands, the magnificent charities of the land will crumble into dust. Unless they bear them, all our great institutions shall perish.

Our young men. The Church of God must have strong and hearty service. Those eloquent voices which now stir vast multitudes shall ere long be silent. These princes of benevolence who have brought their fortunes and cast them into the treasury of the Lord are fast nearing the river, and just across the angels are now waiting to convey them to the beautiful city, where their treasures are laid up on high. These active reapers must soon cease, as their arms are becoming palsied with age. These grand workers must soon find a blessed rest. In a little while they shall rest from their labours, and enter into their reward. How, then, shall the Church of God be sustained? How shall the glorious work be continued, unless our young men with brawny muscle and devoted hearts, catch up the falling blades and thrust them into the ripened grain; unless the sons shall be as earnest and noble workers as their fathers, the great cause will not move forward to the conquest of the world.

Our young men! Who are they? They are our own brothers, and sons, and kinsfolks, and companions, and acquaintances, and fellow-citizens, and associates. They are to inherit our names and our estates. The honour of our family pride shall rest in their keeping. They must perpetuate the family influence; and if they fail, they will drag the names that we have borne aloft in manly pride through mire and dust. Ah! how dear they are to us. About them cluster the fond affections of loving sisters. They are environed with the tears and prayers of devoted mothers. How earnest, how zealous, how persistent we should be in their behalf!

Where are they? All over our land, in all our cities, in every town, and village, and hamlet, in our workshops, on our farms, in our offices and banks, in our schools of learning, in our boats and trains, and in our homes. If there should come word to us of a grand race of men in great peril of starvation, upon an island in the sea, what a great interest would be stirred within us in their behalf; and ere long a fleet of ships, with snowy wings, would hasten to their relief. A noble race of men are in peril in our midst. Temptations surround them. The streets are full of traps. There is a danger lurking behind every corner. Painted vice assails them. The saloon is ever open to them. There is an adder concealed in every lane and highway. Evil companions wait upon their steps. The glare and glitter of successful crime is ever before their eyes. We must be their constant companions, their teachers, and their guides, or they will fall into sin.

What are they? As a rule, noble-hearted fellows. They have not yet experienced the bitter deeds of society; they have not yet plucked the smiling mask from the malignant foe! They have not yet been injured and impoverished by smooth-tongued fraud; hence they are not suspicious, and wary, and distrustful, but hearty, and generous, and frank in all their dealings. Misfortune has not set its stamp upon their brow. Disappointment has not crushed them or soured them. Life with all its sublime possibilities is before them.

The blood tingles through their veins. They are buoyant of spirit, and resolute of will. They are enthusiastic, and self-confident, and strong, noble fellows. But into the short period which crowns them with manhood are crowded nearly all the pivots of destiny; the formation of habits, the choice of a business, the choice of companions, the choice of books, the choice of a wife, the choice of a religion; upon each one of these depends the future life. The opening years of manhood are thus the most solemn years of life. How important that during these years every influence for good that can be called into the field by all the vast powers of our civilization and religion should be marshalled about them, to guard and keep them.

But it is a fact, that of all classes our young men are the most neglected. We labour earnestly for the children, but when the most critical of all times come, we slacken our endeavours. We allow them to wander away from our homes to the run-shops and gambling hell. We lose our control over them when temptations of all kinds assail them the most fiercely. We permit them to sow their wild oats, which invariably spring up, and bear a harvest of loss, and shame, and disgrace, and sorrow. When they are confirmed in scepticism and immorality and vice, we seek their reform. But we labour oftentimes in vain. Mour for the thousands slain.

Let us at once awake to the necessity of vigorous and concerted action, for the thousands who have not yet fallen. Our Christian Associations are doing a grand work, where they are organized. There should be one in every town and city, and they should be

generously supported. But they cannot meet the vast demand made upon them. Let every friend of humanity aid them in the work for young men. Start a young people's society in every Church. Start a reading club in every community. Bring all the influence of learning, and culture, and music, and art, and religion to assist in the important work. Win the young men from all that is vile and ignoble, to what is pure and strong, and hearty, and divine. Make the home so pleasant that none will care to wander off, in search of companionship and pleasure.

—Occident.

THE LATE ARCHBISHOP OF CANTERBURY.

(From the Times.)

The death of a Primate must always be an event of moment to the English church. It has its personal, its ecclesiastical, and even its national interests. We survey a career, great at all times in virtue of high station and vast responsibility, and oftentimes great, as in the present case, in its record of personal activity. No one, we suppose, will deny that the late Archbishop of Canterbury was, independently of his station, one of the foremost men of his time. At the age of thirty he led the opposition to the Tractarian movement, and he checked it in mid career. The protest of the Four Tutors was like the sudden shake given to a highly charged liquid, which fixes it in solid crystal. TAIT chose the right moment for the blow, and he delivered it home. Thirty years afterwards Lord Beaconsfield declared that the church of England still reeled from the shock it underwent when Newman joined the Romish Communion. Was it because he felt that the hand best qualified to repair the mischief was that which had occasioned even if it had not caused it that he elevated the late Primate to the Archiepiscopal throne? The conflict with the Oxford movement was, however, only TAIT's first exhibition of the force that was in him. He had to replace Arnold at Rugby, and, though he was not a second Arnold, he was no unworthy successor of the man who changed the face of English education. His was one of the leading minds on the first Oxford University Commission. When he became Bishop of London he made his influence felt throughout the metropolis. He originated the Bishop of London's Fund, and, though his health was never robust after his dangerous fever at Rugby, he worked as hard as any man in London. If such a man had never become Archbishop of Canterbury, his name would have been great among his contemporaries. His rule of the church has been temperate, judicious, and conciliatory. He never allowed his personal predilections in doctrine or practice to cloud his judgment or abate his charity. Accordingly, he has won the respect of all classes and parties, and the affection of all who knew him. His heart was warm and large and his friendships were deep, lasting, and comprehensive; they included men of several communions and of many phases of theological thought. It cannot be said, perhaps, that the annals of the church have been tame or uninteresting during his Primacy, but the church has at least been happy in this, that his own influence on its controversies has always been exercised on behalf of moderation, forbearance, and charity.

"I believe that the best men of the time have a dislike of all 'schools of theology.' They desire a religion which shall serve them and their neighbours in life and in death, without tying them up to unnatural phrases, or locking up their feet, whether they will or no, in the stocks of some antiquated system of discipline." These are some of the last words published by the late Primate, and they may fairly be taken as the keynote of his Archiepiscopal conduct and influence. An Archbishop of Canterbury is no Pope whose utterances are a law to the church. Even Popes must be men of their time, unless, like Pius Xono, they determine to stay the world in its course. Far more necessary is it for a Primate to keep himself in harmony with its spirit. So far as its loud but ephemeral controversies are concerned, he must be in the church and above it, but certainly not of it. He cannot entirely hold aloof from them, but least of all can he take sides in them. In such circumstances, a weak man, such as some of the late Archbishop's not very distant predecessors were, decides to do nothing and call it moderation. But TAIT was certainly not a weak man, and he was a moderate man. As in every previous position he had occupied, he understood precisely what he had to do, and he did it manfully, steadily, unobtrusively, and yet effectually. He never magnified his office nor gave himself the airs of a great Prelate; but he held his high place in the world by the masculine force of a strong intelligence, and by the native dignity of a character which gave at least as much authority to his office as it derived from it. A Scotchman born, he was cautious without being timid; his statesmanlike judgment discerned the true limits of his authority and withheld him alike from the weakness of narrowing them and the imprudence of transgressing them. It cannot be said that he lived in easy times as regards the affairs either of the church or of the State. A Primate less sound in judgment, less politic in action, might easily have left a more striking record of an Archiepiscopal career which extended from 1868 to 1882, and witnessed all the movements of a stirring and contentious time. The Irish church was disestablished in the first year of his Primacy, and for years afterwards men were apt commonly to say that the days of the English church were numbered. It is easy to imagine a Primate whose action might have gone far to bring about the fulfilment of the prophecy. But few can be found to repeat the prophecy now, and no one will deny that the hold of the church on the nation has been vastly strengthened since the time when men were predicting its downfall in 1870. Such a result must, no doubt, be partly attributed to the natural movement of opinion, to the timely settlement of some controversies which threatened disruption, to the improved relations between the leaders of the church and of Nonconformity, to the recognition of aims

common to all religious men. But all these are causes in the direction and co-ordination of which the late Archbishop bore his share. He declined, as he said himself, to tie men up to unnatural phrases, or to lock up their feet in the stocks of some antiquated system in discipline. He knew that the church could only be strengthened by approving itself not merely to churchmen of a narrow type, but to the sober judgment of the nation at large. In this spirit he guided the church without attempting to compel it. An Archbishop of Canterbury, like a constitutional Sovereign, may be said to reign and not to govern. But the reign of the late Primate deserves to be remembered with honour, because it was marked by a wisdom and charity which gave it far more influence for good than could ever have been obtained by the most rigid exercise of ecclesiastical authority.

"Meanwhile," said the late Archbishop, in what may almost be called his dying words, "the church and the world seem entering on totally new phases." This is the secret of his own life and action, and the lesson he leaves behind him. *E pur si muove* is a profound truth, not too often recognised in its full significance by the ecclesiastical mind. It is because the late Archbishop never failed to see that the world does move, must move, and is always moving, that he guided the church with wisdom in a time of no little perplexity. Archbishops of Canterbury have been chosen before now chiefly on account of their possession of the negative virtue of being able to do nothing and to seem wise. Tait was chosen for other and higher qualities than these; at any rate, if he was not chosen for them, he certainly possessed and exhibited them. Alike in his personal character and in his public career, he furnished a bright example of what the church of England can be at its best. Manly piety and unfailing kindness of disposition, commanding intelligence and statesmanlike breadth of view, untiring industry in spite of bodily weakness and cheerful patience under heavy sorrows, a charity which knew no bounds and a fairness of mind which did full justice to all antagonists—these, combined with a judgment so trained in great affairs and grave responsibilities that it was seldom at fault, are qualities rare in any man, and rarer still, perhaps, in an Archbishop of Canterbury. There have been, no doubt, more brilliant occupants of the Archiepiscopal throne. There have been men whose lives fill a more striking page in history. But Tait has stood at the helm in troublous times; he has steered the ship past many a storm, and he leaves it in comparatively tranquil waters. We may be entering on totally new phases, and the good and the evil of the future is, as he said, far beyond our ken. But whatever of good or evil the future may have in store for the church, she may confidently reckon on being able to secure the one and overcome the other so long as she can produce such men as the late Archbishop of Canterbury.

→*STRAY NOTES.*←

By ARMOUR BEARER.

The quiet yet very useful work done by the Lay Readers' Association is not recognised as it should be by the church. The annual meeting was only attended by about twenty persons. When it is remembered what a power lay help has been in the pulpits of other denominations, we may certainly endeavour to increase this branch of work. It is very satisfactory, however, to learn that 526 lay services were held in this diocese last year. Many churches would have had to have been closed for weeks but for our lay readers. I hope next year that we may have a more encouraging report than the one lately presented.

The Sunday question has been troubling us again. Another step towards the secularization of the Sabbath has been taken by opening the School of Arts on Sunday afternoons. I think our difficulty is the Roman Catholic element, which forms about one-third of the population. It always votes against the day being kept sacred. It is the same on the Continent. After Sunday morning mass Romanists think themselves free to work or play. When this element is united with the Atheistical party, and many who hold loose views on the question, it can often turn the scale against the English and Scriptural Sunday. I hope, however, in the interests of our common humanity, that churchmen will contest the ground inch by inch, and never cease in their efforts to preserve the one day out of the seven as a period of sacred rest. When the sacredness is destroyed it is only a question of time for it to become a working day. Paris is a fair illustration of this.

Our greatest architect passed away in Mr. Blacket. He deserves some enduring memorial. Let me suggest that his name should be deeply cut in some stone in each of the churches he has built. This could be done with little expense. His name would then not be forgotten, but would remain probably as long as the buildings themselves, and some of them with ordinary care will stand over a thousand years. Is it right that a man of genius should be deprived of the credit due to him? Unfortunately the designers of some of the noblest structures in the old country are unknown. Men are wiser now. The finest building in Edinburgh is the new episcopal cathedral, and it contains a memorial to Sir Gilbert Scott, its architect. Chester cathedral has a memorial to the same great man, under whose directions it was almost wholly restored. Let us here be equally just. If the words "Edmund Thomas Blacket, Architect," are cut in stone on every one of his buildings, they with their well turned

arches, with the exquisite tracery of their windows, with this beautiful symmetry in good Gothic, or in the richness of pure Norman, will for ages be acknowledged monuments to his genius.

It is often said "You can't make men sober by Act of Parliament," yet under the new Licensing Act in 1832, in the Sydney district alone, there have been 3361 less convictions for drunkenness than in the previous year under the old Act. The saying, therefore, cannot be a true one.

Mr. Redmond, M.P., when telling his hearers that Ireland was a conquered country omitted to state that it was given to England by a bull of Pope Hadrian IV. to Henry II. Green says, "At the time of Henry the Second's accession Ireland was full of Englishmen, who had been kidnapped and sold into slavery. The slave trade afforded a legitimate pretext for war."

If all the proposals of the Local Option League are carried out the expected new Licensing Bill will be a true measure of social reform. They are—the maintenance of Sunday closing, and closing at 11 p.m. on week nights, full local option, closing of public-houses on election days, no barmaids to be allowed, no packet licenses for coasters, frequent inspection of liquors (especially up the country), extension of the traveller's journey on Sunday to fifteen miles, a proper enforcement of the law. The Ministry can scarcely afford to ignore these proposals, which were ably brought before them by a large and very influential deputation.

I do not think the motion in favour of free education was in accordance with public opinion. The Press, in many notable instances, has condemned it. Our education vote for this year is estimated at £838,000, which many will think is far too heavy, especially when it is remembered that the State system only reaches about three-fifths of the children in the colony.

Whilst upon this matter, was it not confidently asserted that when denominational schools were abolished there would be a great saving of money? Now they are abolished, why is there no reduction in the vote? Large numbers of children in those church schools which have been continued now receive no help from the State; the Roman Catholics generally are also deprived of assistance, yet the vote is not reduced, but is considerably increased!

Mr. A. G. Taylor gave some extraordinary utterances in Parliament against teaching history in public schools. He seemed to think that history merely referred to the lives of kings and queens. Had he, however, been familiar with that of our country he would have seen that it was chiefly made up of the struggles of the people for freedom and progress. Is it nothing to know of heroic deeds? Is it nothing to learn how Magna Charta was gained? Is it nothing to trace the beginning and development of Parliamentary institutions? Shall the struggle for liberty against foreign powers be ignored, or the agitation led by Clarkson and Wilberforce, which led to the abolition of the slave trade, and made all free on British soil? Or shall the Reformation be forgotten, and how our ancestors fought against priestly tyranny? If we want our people to emulate the patriotic and heroic deeds of our ancestors we should not blot out the grand historic past.

(FROM OUR OWN CORRESPONDENT.)

LONDON, January 12th, 1883.

Mr. Biggar, M.P., has made a long series of vain endeavours to obtain a little notoriety as one of the leading Irish irreconcilables, but his lack of capacity has always, until now, secured his relegation to the contempt of obscurity. On a recent occasion, however, a fitful gleam of ferocity, usurping the functions of mental power, enabled him to emerge from the rear ranks of insignificance and place himself with a triumphant mien before the magistrates at Waterford. He was committed for trial at the ensuing assizes, being admitted to bail in the meantime. He had made a speech at Waterford on December 18, in which he said: "In the case of Francis Hynes, the evidence was of a most defective nature. It was not proved that he committed the murder, but it was proved that the evidence was illegal. That was known to Lord Spencer, that bloodthirsty old English peer. Spencer allowed him to be sacrificed to make it appear consistent to the English public, to show that all the convictions that had taken place were justified by the facts." Now that the Government have honoured Mr. Biggar by their attention, it is hoped he will receive the dignity of punishment. The proceedings initiated a month ago against Mr. Healy, M.P., and

Michael Davitt are in abeyance, though the reason is not apparent. The miscreant who attempted the life of Judge Lawson last month has been tried in Dublin, and sentenced to ten years' penal servitude.

It may be doubted whether the advance of Sir Charles Dilke, M.P., into the Cabinet as President of the Local Government Board will afford the Right Honourable baronet scope for the exercise of his superior administrative ability. He was particularly well qualified for the post he lately relinquished as Under-Secretary of State for Foreign Affairs, more especially as regards his intimate acquaintance with European politics. Mr. Dodson has been appointed Chancellor of the Duchy of Lancaster, an office vacated by Mr. Bright at the time of the bombardment of Alexandria.

One of the few items of last year's domestic legislative enactments came into operation on the first day of the present month. The Married Women's Property Act is a righteous statute. Men will no longer absorb the identity and the possessions of their wives. Benedict will no longer be able to say to his Beatrice, as of yore, "What is yours is mine: what is mine is my own." As the French say, "We have changed all that;" and quite true too. A married woman can now, for the first time, hold all her own property, and dispose of it by sale, gift, or by will. But, while she has all the privileges of a *femme sole*, she has responsibilities also. She may trade, sue, and be sued, be made bankrupt, and (happy thought!) all this without any liability on the part of the husband. This measure has not become law one day too soon, for it was high time women were protected against inroads being made on their means by idle, extravagant, or otherwise unworthy husbands.

There are sundry disquieting rumours from Zululand. The optimists who made a pet of Cetewayo, and declared the least that ought to have been done for him was to restore him to his kraal and his kingdom—if not his kingdom in its entirety to him—now find that the chiefs amongst whom the monarch's domains were divided are pretty much of one mind in opposing his return. It is to be hoped this rumbling of a storm may pass away without an outbreak.

The Bishop of London held an ordination service at St. Paul's Cathedral on 21st ult. Twenty-two gentlemen presented themselves for ordination and thirty-four to be made deacons. After the preliminary sermon or charge the candidates advanced to the body of the choir and took their seats immediately in front of the chancel. Those to be made deacons presently left their seats and formed a semi-circle before the Bishop, who, seated, put the usual interrogatories. When these were duly answered they retired and gave place to the candidates for ordination, who went through a like ceremony. The Litany was read, then the Communion Service; the candidates for the office of deacon again formed into position, and advanced, singly, to receive the imposition of hands, the Bishop alone officiating. The last of the thirty-four read the Gospel for the day; then, after silent prayer, those for ordination advanced and received the imposition of hands, the Bishop being now assisted by nine of his clerical brethren in this interesting ceremony. His Lordship of course used the prescribed formula "Receive the Holy Ghost for the office and work of a priest of the Church of God now committed unto thee by the imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained." (What value the newly-ordained priests—or the Bishop himself for that matter—attached to these words it is impossible for me to say.) While each candidate in turn still knelt, the Bishop handed him a copy of the Holy Scriptures, saying "Take thou authority to preach the Word of God and to minister the Holy Sacraments in the congregation where thou shalt be lawfully appointed thereunto." The now ordained priest then returned the book to the Bishop and retired. It appeared to me, as an ordinary observer, that it would have been a graceful act, and a pleasant souvenir of a solemn and important occasion, if each gentleman had been presented with a copy of the Scriptures as a matter of fact and not of form only.

Dr. E. W. Benson, late Bishop of Truro, is now Archbishop-Designate of Canterbury. It is thought the ceremony of enthronement will not take place till after Lent.

The particular shade of religious opinion to which the new Primate belongs is evidently a matter of very diverse judgment. I hear from some who are in a position to know that he is inclined to favour the priestly aesthetes of the Macdonochie-Green order; while others assure me he is no more of a Ritualist than his Lordship of London. There are some, however, who would actually regard this as qualified praise. Still, believers in the so-called science of physiognomy may be content.

Watch-night services were very generally held on the last night of the old year, in accordance with a good custom which, of late years, has grown in popular favour. Notwithstanding the unfavourable weather, which was in striking contrast to the last night of 1881, most of the places of worship in the metropolis were unusually well attended. As some indication of this it may be stated that the Conference Hall, Mildmay Park (in the northern part of London), which accommodates nearly 3000 persons, was quite full. On former occasions the body of the Hall has sufficed for the service, but this year it was found necessary to open the large gallery also. Mr. Spurgeon's Tabernacle, seating about 8000 persons, was quite full long before the service commenced.

The obituary list for the past year shows that an unusual number of eminent men has passed away. It is not my province to mention foreign notables, but the name of Garibaldi is cosmopolitan, and justifies the exception. Professor Darwin as a naturalist, Dr. Pusey, and the good Archbishop Tait were men whose names will live while history can be read. Among the minor lights of the Church, though by no means without lustre, were Dean Close, of Carlisle, and Dr. Ollivant, Bishop of Llandaff.

PENTALPHA, F.S.A.

THE MISSION FIELD.

BISHOP STEERE, OF ZANZIBAR.

By the sudden death of the Right Rev. Edward Steere, D.D., LL.D., on August 27th, the Universities Mission to Central Africa has been deprived of its leader and head, and the cause of Christian civilisation on the "Dark Continent," has lost its ablest and most devoted friend.

Bishop Steere was one of those men who in recent years have devoted themselves to the elevation of barbarous races, and in the performance of lowly duties have attained undying fame. In the roll of missionaries of heroic grandeur he will take rank with Livingstone and Krapf and Moffatt and Duff. The Bishop was as unlike as possible to the mild-looking missionaries represented in imaginary pictures, in the act of addressing submissive savages as weak and mild-looking as themselves.

Edward Steere was born in 1828, in a house where now stands King's Cross Railway Station. The solitary tree growing outside the station at the Euston-road end was planted by his own hands in what was then his father's garden. His father, Mr. W. Steere, belonged to the Chancery Bar, and he studied at University College, London, for his father's profession. In 1847 he graduated B.A., took his LL.B. in the following year, and at the age of twenty-two closed his college career by carrying off the gold medal, with the degree of LL.D. His college and long-life friend, Mr. Justice Fry, says these honours were "a safe evidence of considerable legal acquirements; and the qualities which distinguished him in Central Africa would probably have made him distinguished in Lincoln's Inn or Westminster Hall!" He thinks if he had not become a missionary he might have "ended ignominiously in large practice at the bar."

Dr. Steere commenced practice at the bar, but his heart was not with clients fighting for legal victories, but with the poor and friendless, in the slums of St. Pancras, St. Philip, St. Matthew, and Clerkenwell. Among these he began work, and soon he felt constrained to abandon the legal profession, in which Mr. Justice Fry believes "he had a great chance of eminence," and devote himself entirely to the ministry of the gospel. He was ordained Deacon in 1856, and Priest in 1858, and from 1858 to 1862 he was curate of Skegness and afterwards Rector of Little Steeping. It was at the call of Livingstone in 1859 that the Universities' Mission was commenced in Central Africa in 1861. In the following year Dr. Tozer succeeded Bishop Mackenzie, and Dr. Steere accompanied him to help him for two years. As he said he did not "think it fair to send one's best friend into the wilds of Africa, and stay at home by a comfortable fire oneself." Dr. Steere at once threw himself heart and soul into the work of the mission, and the two years extended to six, and when he did return home his heart was still in Africa, and after a short interval he resigned his living and gave himself entirely to the work

for which he was so eminently qualified. On the 4th of August, 1874, Dr. Steere was consecrated Bishop in Westminster Abbey, to take the place of Bishop Tozer, who retired from ill-health.

In taking a survey of Bishop Steere's work, one is amazed at the amount accomplished, but he was not only a wise and hard worker himself, but he had the power of drawing kindred spirits around him and of inspiring them by his example. There was a time when he stood almost alone in his mission field. He had only one fellow-worker. He now leaves behind him a staff of 34 Europeans, and as many native helpers, who were all once slaves. He began his work with five little slave boys, who were naked and starving, he leaves behind him three great centres of work on the mainland, hundreds of miles apart, besides numerous small stations. When he first went to Zanzibar he found there the largest slave market in the world. Every year 30,000 human beings, who had been entrapped like wild beasts, or bred as cattle, were sold there. Now the site of that slave market is the Christian quarter of the third largest city south of the equator, and one of its ornaments is the beautiful cathedral designed and built chiefly by his own hands, and the large clock which sounds the time from the Christian Cathedral was the gift of the Mohammedan Sultan of Zanzibar. He also leaves a Mission House, an infirmary, a printing establishment, many schools, and a settlement of native Christians, once slaves, now doubly free. His grandest achievement, however, has been his reduction of the Swahili tongue to an intelligible grammatical form, and a translation of a large portion of the Scriptures into the simple home language of the people. Sir Bartle Frere, with only a little exaggeration, says, "he devoted himself more than any other man in times past or present, to give the Word of God, and the means of preaching the Word of God, to the people in their own language, to make everyone of the numerous tribes with which he dealt to be able to hear the word of the gospel in the mother tongue."

When the Universities' Mission settled at Zanzibar in 1863 Bishop Steere began to make inquiries about the language. He found Zanzibar to be the great meeting place of India, Arabia and Africa, and he found the Swahili not only known as the great trade language of the interior of Africa, but known more or less all round the great sweep of the Indian Ocean from Ceylon to Madagascar. Livingstone found it the best means of communication at the farthest point of his explorations, and Cameron charmed the merchants on the shores of Tanganyika by reading Swahili stories printed at the mission press.

Last spring Bishop Steere entered the Bible House, London, radiant with joy. He had brought with him from Zanzibar the complete New Testament in the Swahili tongue, corrected and revised. The entire translation was his work, except Rehman's St. Luke, which he wished to stand in the complete New Testament with spelling altered, as an abiding monument to its author's zeal.

In the midst of his growing labours he also prepared a series of reading lessons of Bible History down to the time of David, and the History was completed, by a translation of the two Books of Kings. In one of his latest letters he said, "Genesis, Exodus and Isaiah are finished, and we hope, at no distant day, to complete the whole Bible, and so give the negro world its completed guide to everlasting rest." Bishop Steere was not permitted to see this hope realised. He has gone on to the other martyrs for Africa, but he has left behind him a number of men and women who will complete his work. The man whose hand handled the trowel and grasped the rope, and wielded axe and saw, had the great art of inspiring confidence. Once he was announced to speak for his mission in a large town in England. Only three people attended, and the chairman proposed to give up the meeting. "No," said Bishop Steere, "I have promised to speak, and I will not break faith with anyone. He spoke, and at the close of the meeting one of the three walked up to him and said, 'My lord, you little know what you have done for me to-night. I came here thinking that missionary Bishops were humbugs, and I came to make sure of it; but you taught me to-night the power of Christian faith and self-denial. I ask your pardon, and beg to offer you all I have in my purse for your work.' It was £25. In the same manner he convinced a band of sterling young men to join him in his work, and in their hands his work is safe."

Who would not have thought that such a life would have been continued to the Church on earth? There was deep piety, heroic zeal, great intelligence, and it would seem, the power of physical endurance. But the time for rest had come. The faithful soldier of the Cross fell asleep in Jesus in the midst of his work, as stated above, on August 27th of last year. During his short visit to England the Committee of the C.M.S. had an interview with him and expressed their gratitude to him for his kindness to their missionaries in Zanzibar. Our notice of this good man cannot better be proved than in his own words spoken in St. Andrew's, Well Street, on June 23rd last. "The martyr's life is not lost. Nor is the life sacrifice for love of the brethren in the Master's cause a life that is lost. It is the opening of glory; it is the very entering within the veil along with our Lord Himself. It is following Him, not in life only, but following Him through life

into paradise, through life into eternity. If we could see, indeed, what is blessed, the most blessed of all things is not only the life, but the death in His service."

[From the *Sunday at Home* with omission, and slight additions.]

SUNDAY ON THE CONTINENT OF EUROPE.

Some of the advocates of Sunday amusements are great admirers of the Continental mode of spending the Sunday. The following appears in the (London) *Echo* newspaper of August 11th, 1882, proving how degraded becomes the tastes of those nations who ignore the Divine Law of the Sabbath:—

BULL FIGHTING AT MINES.

"Our sensations make large demands on caterers for public amusement. At Mines, on Sunday week, a torador had his jaw shattered and the breath knocked out of his body, by a bull which had a good deal of fight in him. Last Sunday the audience in the Amphitheatre was treated to what was called a 'Spanish Quadrille.' But this was too slow, after the rare excitement of the former occasion. The aristocratic portion of the audience in the reserved seats began to complain that the bulls were only cows, and very sleepy ones too. To vary the performance, they seized their chairs and began to throw them into the arena to stir up both the animal and human performers. The example was contagious. The crowd imitated their betters. Upwards of a thousand chairs were smashed, and the performance ended with a grand illumination, for they set fire to the building. The authorities looked on in 'helpless bewilderment.'"

NOTICES OF BOOKS.

GERMAN LECTURE AND CHRISTIANITY, their controversy in the time 1770-1880, by Joseph Gostwick, London, Frederic Norgate, 1882.

The aim and plan of this valuable work may be gathered from two sentences in the Authors' Preface. "Errors widely spread by telling only certain parts of a story, are sometimes best corrected when the other parts are told. The chapters following are intended to tell, its own sequence, the whole story of the movement that began in deism and has ended in atheism. 'The object of the writer is not so much to answer, as to supply his readers with materials for answering the inquiry. 'How far are we indebted for our culture on one side to German energy, on the other to Christian freedom?' Upon the enquiry three limitations are placed. The period dealt with is confined to 1770-1880. Disputes purely or mostly ecclesiastical are excluded. The enquiry is viewed chiefly as leading on towards an ultimate question respecting the central tenet of the Christian Religion, the person and work of Christ, to an ample explanation of the reasons for these limitations the first chapter of the book is devoted. The second chapter contains a sketch of the origin and growth of the Deism which characterized the eighteenth century. Continental Deism, Mr. Gostwick shews, was an importation from England. He regards John Toland as the true father of English Deism. His 'Christianity not Mysterious' published in 1695, first formally enumerated the axiom 'The understanding is the man.' The remarks in this chapter on the apologists of last century who, Mr. Gostwick thinks might have challenged more boldly the moral pretensions of Deism and asserted more largely the moral and social beneficence of christianity, are weighty and suggestive. The following passage which occurs in this connection, may serve as an example of the writers style.

"In the upper dales and glens among the mountains, there is often noticed an ocular deception that may surprise a young traveller. He is travelling along a narrow dale, where the slope is so gradual that he hardly knows that he is climbing, on the west his view is closely bounded, while on the east he sees, piercing over a wall of dark rock a snow clad peak, its whiteness, in contrast with the nearer dark rock, makes the peak seem near, and the traveller is surprised when told that it rises to the height of ten thousand feet above the sea-level. The fact is, he has already climbed some seven thousand feet, and the whole of the

landscape about him, as far as he can see, is elevated. So, in Europe, at the present time, we stand morally on elevated ground, to which we have been raised by christianity, and positions that for Plato and Aristotle were high, inaccessible, yea invisible, seem now close at hand, or rise hardly over the level of our much lauded 'common sense.' There is a lower and there is a higher common sense, the former is the result of many centuries of observation, made in the world of the senses and classified by the understanding, the latter is the result of revelation, accepted by faith, confirmed by spiritual experience, and found true in its applications to life and practice.—So true that, at last, it is generally recognized as our Christian common sense.

The third chapter traces the early history of Rationalism. Mr. Gostwick finds the origin of Rationalism in the internal decay of Lutheran orthodoxy, and the causes of that decay in the tendency to identify faith with belief in the authority of scripture; the spread of scientific books, and the rise of Pietism. The closing pages of the chapter contain some valuable remarks on the evil consequences which followed the comparative neglect by the apologists of the last century of the Internal Evidences of Christianity.

The next five chapters are occupied with very full accounts of Lessing Herder, Jacob, and his friends, Kant and Fichte. Their points of agreement and of difference, and their relation to the philosophical and religious thought of their age, are carefully and ably indicated. The influence which the earlier writings of Fichte exercised on the mind of Carlyle, and the extent to which the latter has spread among English Readers of a class generally unacquainted with German literature, a knowledge (not always without misrepresentation) of the philosophy of Fichte, and in lesser degree, of Kant, lead Mr. Gostwick to devote his ninth chapter to a sketch of the life and teaching of 'The Siege of Chelsea.'

It is the object of the tenth chapter to shew "That the end of the eighteenth century may be described as a remarkable turning point both in history and philosophy."

Chapters eleven, twelve, and thirteen are occupied in pointing out the effect upon the religious thought of the age of the poetry of Klopstock, Wieland, Goethe, and Schiller. The earlier part of the eleventh chapter contains some important remarks on what Mr. Gostwick terms the "revolutionary" character of German thought and feeling at the close of the eighteenth century.

The fourteenth chapter treats of "a number of writers in the several departments of poetry, history, criticism, and general literature, who made themselves more or less prominent in the course of the time 1805-1830, and who were all united by one common tendency."

These writers who are Schiegels, Hardenberg, Treck, Paul, Arndt, Ruckert, Uhland, Chamino, Herne, Schefer. Mr. Gostwick, for convenience and admitting that the name is somewhat arbitrary, groups under the designation of "Romantic."

The fifteenth chapter treats of the advance supposed to have been made by mysticism and speculative philosophy toward a reconciliation with historical religion.

The next three chapters are devoted to Schelling, Hegel, Schleiermacher, Straurs and Baur.

The last chapter consists of an historical review of the Christian Evidences, and contains some weighty remarks on the Christology of the Church before A.D. 150, the philosophy of christianity, and self evidential presence of Christ.

The work as a whole will well repay—for the sake not less of its methods than of its results, the careful study of all—especially our younger clergy, to whom

their brethren have a right to look for sympathetic help in the intellectual difficulties which beset their faith. E. G. H.

THE QUEENSLAND GUARDIAN.—We have received the first number of this paper. Its leading article says, "We trust to be the mouthpiece of the grand old Church of England in this colony, and shall from time to time point out the defects in our church organization, and endeavour to remove the cloud of somnolence into which the church has unhappily fallen. . . . We are desirous of obtaining for the church a due recognition of her paramount importance as a preeminent factor for good in the state."

The paper consists of twelve pages and contains some pictorial illustrations. We hope it will receive the support of churchmen in Queensland. No one can well keep himself abreast of the religious thought and activity of the age unless he reads a church paper.

ST. PETER'S AND ST. PAUL'S HOME WORDS, Parish Magazine for Milton, Ulladulla.

We welcome this as an additional effort to circulate good and pure literature. It is the *Home Words* edited by the Rev. Charles Bullock, localized with four pages of parish matter added. The price is three shillings per annum. We hope the incumbent Mr. Stoddart will find his venture well supported.

The Rev. E. E. Spicer, M.A., delivered a most useful lecture on Science and the Bible in the Masonic Hall on 27th ult. There was a very large attendance.

Some proceedings, having reference to the appointment of a Primate for Australia and Metropolitan of New South Wales, took place yesterday, 27th February. A communion service was held in St. Andrew's Cathedral at 11 o'clock in the morning, and was attended by all but one of the bishops, as well as by other persons. At 4 o'clock in the afternoon, the committee who were appointed by the Synod to act with the Bishops of Australia and Tasmania in regard to the appointment of a Primate met the bishops at the Church Society's house, Phillip-street. There were present the Right Revs. the Bishops of Melbourne, Brisbane, North Queensland, Goulburn, Newcastle, Grafton and Armidale, and Bathurst; and the committee, which consists of the Very Rev. the Dean, Canons King and Gunther, Revs. A. W. Pain and J. D. Langley, Hon. G. H. Cox, Messrs. Alexander Gordon, Richard Jones, and W. J. Foster. The meeting, which was held with closed doors, lasted upwards of two hours. No decision was arrived at, and therefore the meeting was adjourned until this afternoon.—*Herald*.

✻ TEMPERANCE. ✻

CHURCH OF ENGLAND TEMPERANCE SOCIETY.

Committee meeting held in the Church Society's House, Phillip-street, February 1st, 1883.

Present—Rev. S. S. Tovey (in the chair), Revs. E. D. Madgwick and J. Barnier; Messrs. Deas Thomson, E. M. Stephen, Dr. Hansard, and the acting clerical secretary.

Prayers were read and minutes of previous meeting read and confirmed. The treasurer reported a balance in hand (after payment of missionary's salary for January) of £1 8s. 3d.

One account of 10s. for postage stamps was passed. The Rev. Joseph Campbell tendered (by letter) his resignation as a member of committee owing to his removal from Sydney and the Diocese.

Mr. Deas Thomson and Mr. Roberts reported having attended meetings of Parochial Branches at St. Peter's, Woolloomooloo, St. Philip's, and St. Thomas's, Willoughby.

Arrangements were made for the conference to be held on the 5th instant, after which the meeting terminated with Benediction.

THE CONFERENCE was held in the Church Society's house, Phillip-street. The Dean presided. After singing and prayer, the very rev. president delivered a brief opening address. He advocated the claims of the C.E.T.S., because it had religion for its basis. He held that only by the aid of true religion can drunkards be truly reformed, and the evils of drinking habits be banished from society. He quoted Mr. Hoyle's startling statement, "that during the past ten years the population of the United Kingdom have spent nearly £1,364,000,000 upon drink, or nearly twice the amount of the National Debt. He hoped the wise restrictions of the present Licensing Act would be kept up and enforced and that future legislation would go on in the same direction, limiting the number of public-houses, and especially forbidding the employment of barmaids."

of such tributes. Both the *Guardian* and the *Church Times* were full of letters from clerical correspondents denouncing Mr. Raikes for having supported the Public Worship Regulation Act in the House of Commons. As we pointed out in our last issue, the result is some indication of public feeling on this subject. We confess, although we never doubted Mr. Raikes' success, we are surprised at the extent of it. The polite backhanders of the *Guardian*, the venom of the *Church Times*, and the denunciations of their Ritualistic correspondents, all combined, have only produced 1,361 votes out of a constituency of 6,300! Probably Professor Stuart would have got on better without his extreme High Church supporters, but this is not a comforting reflection for them. The attempt to discredit Mr. Raikes on account of his connection with public companies, which the *Times* justly characterizes as "a piece of tactics worthy of a fourth-rate borough election," does not appear to have had much effect, for an unusually large proportion of the electors exercised their right of voting.—*The Record*.

BLUE RIBBON MISSION AT WINCHESTER CATHEDRAL.

On Sunday evening last, November 5, there was witnessed in Winchester Cathedral a sight that will not readily be forgotten, and which was at once a sign of the times and an evidence of the marvellous progress of the Total Abstinence movement. It was suggested that, at the close of the Blue Ribbon Mission, the last three days of which had been conducted by Canon Wilberforce, a thanksgiving gathering of the wearers of the blue and others should be held in the Cathedral at eight o'clock on Sunday evening. The Cathedral authorities, to their infinite credit, readily gave their sanction, and long before the time advertised the immense nave was literally crammed from roof screen to west door; thousands upon thousands were gathered together, and it was with difficulty that a space was kept upon the broad steps for the Archdeacon, the Precentor and Canon Wilberforce. Soon the arches re-echoed to the familiar Gospel Temperance Hymn, "Tis the Promise of God," and the effect of the chorus sang by the choir of 300 voices, accompanied by Mr. Kendal on his cornet, and Dr. Arnold on the full organ, "Hallelujah, tis done," was heartstirring in the extreme. After more hymns, and the reading of the Scripture, and prayers offered by the Archdeacon from the Church Prayer Book, Canon Wilberforce came forward and addressed the immense multitude; it was impossible that any human voice could reach more than a few thousands, but the most perfect stillness reigned until his address—which was mainly an earnest warning against transient emotionalism, and holding up Jesus only as the justification, sanctification, and life of the believer—was finished. The service closed with the vast assembly rising and chanting the "Te Deum," followed by the hymn, "All Hail the Power of Jesus' Name," and the "Old Hundred"; after which the Archdeacon gave the Benediction, and the congregation dispersed. It is superfluous to add that the Church of England has nothing to lose, but everything to gain, by the throwing open the temples of the nation for truly national purposes, and that her wisest policy now and ever is to be found in the well-known saying of the great French statesman, "If you see a powerful movement manifest itself which you did not originate, laying hold of the nation's head, put yourself at the head of it."—*C.E. Temperance Chronicle*.

The Bristol Scripture-readers' Association has been celebrating its thirty-seventh anniversary. A meeting of subscribers and friends was held in the Victoria-rooms, Clifton, on Monday last, the Bishop of Gloucester and Bristol presiding, supported by the Revs. Canon Girdlestone, T. C. Price (Hon. Sec.), J. Davidson, J. Hart-Davies, W. Hazledine, &c. The Bishop, in opening the proceedings, said he wished to say, with great thankfulness to the Almighty, that very likely by the quiet and silent workings of the society, extending over many years, or it might be some deeper cause—at any rate he now distinctly recognised the fact—there was a great awakening among the masses in the city of Bristol. He did not allude to any of those recent revivals with which they were familiar. He was speaking of the slow, steady work, showing itself in many ways, some even that filled him with amazement as well as with thankfulness. There was one agency now beginning to show itself in some parts of the city, by far the most powerful that ever the Spirit had called out among them, and it was that of their working men becoming missionaries and district visitors among their own class. (Hear, hear.) And the effect of that in some parishes to which he went was simply marvellous. He had seen the effects working in parishes in a comparatively short period, and he could tell them where he observed it most—particularly in the confirmations, which, as they knew, he held about that period of the year in the city. He now saw sights he never saw before and never expected to see. He saw the hard-handed sons of toil coming in large numbers and presenting themselves for confirmation; and he very often paused for a moment in conferring the pastoral form of laying on of hands, simply that he might hear the earnest, audible prayers of men who were kneeling before him. Now, those things were specially encouraging. They told them that a work for God that had long been going on in the city was apparently now bearing very great fruit. What were his experiences only too often in the past at that season of the year? A chilly church—fifty or sixty young women to confirm, and eight or nine young men. These were sometimes the confirmations of the past—but they were not the confirmations, thank God, of the present. (Applause.) There were striking scenes, telling them that the work in which that Society had much to do was now, through God's blessing, prospering. (Applause.) These things should give real encouragement. The numbers that attended the Holy Communion in the course of the year would surprise those who were not spending their time, as he was, closely in observing these things. In one of the city parishes, in which there were about 8000 parishioners, there were 290 communicants every Sunday. These were very startling figures, and might make them thankful. It was a cause of rejoicing that a Society like that, which

had worked long and faithfully, and, without any over-praise, had certainly been one of the affiliates of the movements; and they must all rejoice in seeing such results arrived at. (Applause.) The Rev. T. C. Price then read the annual report, and Mr. E. Slaughter the financial statement, the latter of which showed that the receipts for the past year had been £1133 5s. 3d. The Rev. Canon Girdlestone, in moving the adoption of the report, said that, notwithstanding the spiritual agencies now in existence, there still were very many living without God in the world. Personal contact was the great thing, and he would ask, might there not be formed a volunteer corps of Scripture-readers, consisting of intellectual and wealthy citizens who had plenty of time, and who could work together with the paid staff of the Association? He thought if such were done there would be a great accession of Christian readers, who would be particularly efficient and capable of coping, not so much with drunkenness and vicious habits as with scepticism and infidelity. (Hear, hear.) He had no doubt that religious excitement had been the means, in the providence of God, of awakening some who would never have been awakened except by such means; yet he very much doubted whether the permanent results would be anything, in number or in importance, to be compared with the results of slow, continuous, and persevering work such as that which had been so long carried on by the Scripture-readers' Society. (Applause.) The Rev. O. W. Hickson seconded the motion, which was carried. The Rev. J. Wadsworth and the Rev. W. Barker were among the subsequent speakers.—*The Record*.

The annual meeting of the British and Foreign Bible Society (Gloucester Auxiliary) was held in the Shire Hall, Gloucester, on Wednesday evening, the 22nd ult., the Bishop of the diocese presiding. The Bishop, in opening the proceedings, said the interest that attached to the Society was increasing everywhere rather than diminishing. As the times went onward—and these were very anxious times—their hearts seemed more and more drawn to God's Holy Word and to the various agencies that helped forward its circulation. While they rejoiced that they were going forward, he supposed they were deeply concerned as to the anxious days in which they were living and as to the strange opinions with which they were now everywhere confronted. They could not help asking themselves a few serious questions. One question which suggested itself to him was—"Will God's Holy Word exercise the same influence over this country in the future as it has exercised in the past?" Well, to a question such as that it was impossible to return any answer. Those things were in the secret counsels of God. Still, they could make some kind of forecast from the things they observed around them; and if he was asked the question as to whether God's Holy Word would be to his country the same in the future as it was to it now, he should be inclined to say that in regard to unbelief it would not be, but in regard to belief it would be in the future more than it had ever been in the past. He would briefly explain what he meant. In regard to unbelief, they could hardly doubt that from its very nature it would go on from bad to worse. He anticipated that the days would come in which unbelief, which they could plainly see was aggressive in its character, would become allied with some of the worst movements of the age. They could see in the neighbouring country of France what terrible progress opinions contrary to God's Holy Word were making at the present time. The newspapers told them how things were going on there, and they would have noticed how an aggressive and dangerous unbelief was showing itself in that country. He feared it would be so in every country in which unbelief existed. Let them now turn to the other side, and ask how it would fare with those who humbly try to believe, with those who had some measure of real religious conviction? Would the onward movement of these strange days weaken or diminish belief in God's Holy Word? Would science import more difficulties? Would there be a shaken and anxious belief in the future? There were many movements now going on which gave him great comfort and were a source of much rejoicing. One form of assault upon Christianity and upon God's Word had been through the medium of what was called historical criticism. He could not fail to notice a great diminution of assaults of this nature. (Hear, hear.) As far as he knew there had been no serious assault on the Scriptures by means of historical criticism lately. The more historical research was carried on the more would it be found to testify to the truths of God's Word. The historical discoveries that had been made during the last ten or fifteen years were all bearing their strongest testimony to the truth. If they turned to science they would also see much that would cheer and interest them. In the first place he wished to say that a great deal of that aggressive spirit which showed itself when first that principle or that toy—they knew not which it was—evolution came to the front had now disappeared. The attacks on the Word of God had been very many, and by some people they were deemed very serious attacks. The attacks were deemed serious for this reason, that from some principle in the discoveries of science there was something that indicated that the world might go on its revolutions without the help of God at all. Another source of encouragement was the fact that science was now, though perhaps slowly, assuming a right attitude towards Christianity, and they on their side, he was thankful to say, were redressing many things that required to be redressed in their views of God's Holy Word. The conflict was not between true religion and true science; there never had been, and there never would be, any conflict between these. The God of that blessed Book was the God of nature. Where the controversy lay was between those opinions which man had himself assumed to be in God's Word, and the conclusions which an over-hasty science had said to be approved and verified science; and it was between these two parties that the conflict had always been. (Applause.) Perhaps they had imported into God's Holy Word out of their own imaginations much that really was not scriptural truth, and the cause of religion had suffered accordingly. Now there was a far better and more reverent state of things showing

itself in the Church of Christ. They now read the Bible to learn, and not to put in it what their own prejudices thought was the proper meaning. Might he not hope that by the power of God they would be able to transmit their faith to their children—if changed at all, changed into a more firm, a more holy, and a more resolute faith? If they studied the Word in the spirit he had indicated they would understand it more clearly, and so teach it truths to their children. Too often they had regarded the book in the wrong light. They had regarded it as a collection of inspired documents to which they could come with whatever difficulties that seemed to press upon them, and expected to find in it a solution for every problem. Now, however, they were regarding it as the Book it really was, the Book that revealed God's dealings with fallen man through the successive ages. That was the spirit in which the blessed Book was now being studied. Those who believed should not in any degree be disquieted at the things which were happening around them, and those who studied the Word of God would find a light shed on its sacred pages that would grow brighter and brighter until the perfect day. (Applause.)—*The Record*.

DEATH OF THE PROVOST OF ORIEL.

The Rev. Edward Hawkins, D.D., Provost of Oriel College, Oxford, and Canon of Rochester, died on Saturday last at the patriarchal age of ninety-three years. His death took place at Rochester, where he had resided as Canon since 1874, in which year advancing age led to his retirement from the duties of the headship of Oriel, which were delegated to Mr. D. B. Monro as Vice-Provost. The Oxford correspondent of the *Times* says:—Dr. Hawkins' active connection with Oriel College, which began with his election as Fellow in 1813, succeeded by his appointment as Tutor in 1819, extended, therefore, through the most important period in the history of Oriel. It was in 1828 that he was elected to the Provostship, in succession to Bishop Copleston. Upon this post he had, according to a story repeated by Mr. Mozley, fixed his aspirations while still a member of St. John's College. The choice of the electors lay between Keble and Hawkins, and Newman, who was at the time Tutor, to the surprise of many, supported the latter. But it was not long before the new Provost came into collision with his Tutors. They were bent upon various reforms in the subjects and methods of study, and especially upon drawing closer relations between Tutor and Pupil. Dr. Hawkins' idea, on the one hand, was, in Mr. Mozley's words, that of the French King, "L'Etat c'est moi!" The disagreement led to the introduction of Hampden, a former Fellow, to give the College lectures, and in time to the resignation of Newman. We are nevertheless told by Mr. Mozley that the Cardinal was much surprised and concerned at the part he had taken in Hawkins' election. "Of the relations between the two men, and of Hawkins' influence upon him, Cardinal Newman himself gives a striking account in his 'Apologia'—'I can say with a full heart that I love him, and have never ceased to love him. . . . He was the first who taught me to weigh my words and to be cautious in my statements. . . . As to doctrine, he was the means of great additions to my belief. . . . When I read it (his celebrated sermon on Tradition) and studied it as his gift, it made a most serious impression upon me.' With another and very different member of the Oriel body, destined also to exercise a great influence upon English life and thought, Dr. Hawkins maintained intimate relations. He had predicted that if Arnold were elected to Rugby 'he would change the face of education throughout the public schools of England,' and this intimacy and confidence were kept up in spite of divergence on such questions as Catholic emancipation and the admission of Dissenters to the University. Thus Arnold writes to him:—'I am delighted to find that on the Priest question, which I agreed.' And, in spite of the sermon on Unauthoritative Tradition, of which Arnold elsewhere complains as 'serving unawares the cause of error and schism,' the attitude of the Provost of Oriel was essentially, and from the very nature of the man antagonistic to the Tractarian movement which encompassed him, and with the heads of which he was officially connected. He had a difficult position, but a man who possessed the love of Newman, the confidence and affection of Arnold, and the respect of all that varied body of able men, could have been possessed of no ordinary qualities. With the retirement of Dr. Hawkins in 1874, there disappeared from Oxford wellnigh the last link binding the Oxford of the 'movement' with the life and aims of the modern University; and the Oriel of Newman, Keble, Arnold, Hampden, and Whately entered upon a less brilliant and less distinctive, though, perhaps, equally useful phase of academic life. It was typical of Oriel who was Chairman of the Oriel Committee for the Extension of the University, which met in 1865, whose work resulted finally in the founding of Keble College, the commencement of the non-collegiate system, and the ever increasing growth of the colleges themselves upon new lines, and under relaxed conditions. It remains to add that Dr. Hawkins was a double first-class man of the old days—that he was Bampton Lecturer in 1840, and was appointed Dean Ireland's Professor of Exegesis in 1847—being the first to hold the chair. As Provost of Oriel he held the Canonry of Rochester, and the Rectory of Furseigh, in Essex. Provision has been made by the late University Commission for the separation of these ecclesiastical preferments from the headship, so that it will be open to the electors to make choice of a layman as Provost of the College. The Canonry of Rochester is to be held with a Professorship of Biblical Exegesis, which may or may not be attached to the existing less amply endowed Professorship of the Provost, Mary, daughter of Mr. Richard Buckle, of Bristol, who survives him, together with one son and daughter.

Professor Fowler, the President of Corpus, preaching on Sunday

morning at St. Mary's, Oxford, referred to the late Provost. He said that within the last few hours they had heard of the death of one full of years and honours and good works, by far the oldest of the official members of that University, one whose academic life had spanned the distance between the Oxford of two generations ago and the Oxford of to-day. It was the preacher's privilege to know for many years, and to be officially connected with the Venerable Provost of Oriel. No one who knew him whom they had so recently lost could ever forget what he might call his old-fashioned courtesy, his kindness, the strong personal interest which he took in all the members of his college, the effort to understand and to form an impartial opinion on all that was going on around him in that busy little world of Oxford, so changed since the days of his youth. With some of the changes which had taken place there during the last quarter of a century it would be in vain to conceal the fact that he did not sympathize. But they might at least trust that they had been working in his spirit, though the wide difference of years was inevitably attended by some differences of opinion between him and those of a later generation. In his tolerance, however, of those who differed from him, in the spirit of personal kindness which never forsook him, in the simplicity and disinterestedness of his aims, in the sincere, unostentatious, and rational character of his religious conviction they had an example which would long survive any differences on points of detail in academic or ecclesiastical policy. There was a large congregation, very large numbers of whom were junior members of the University. During the service the "Dead March in Saul" was played. On the intelligence of Dr. Hawkins' death reaching Oxford on Saturday the College bell was tolled for an hour, as was the University bell at St. Mary's.—*The Record*.

DEATH OF THE ARCHBISHOP OF CANTERBURY.

(From the Record.)

The telegram we published in our last issue from the Rev. Randall T. Davidson no doubt prepared our readers for the announcement of the death of the Archbishop of Canterbury. His Grace passed peacefully away, and apparently free from any pain, at about a quarter past seven o'clock last Sunday morning. The story of the last few days of his illness is not one of severe suffering; it seemed at last rather that the sands of life had run out than that death was the result of absolute disease. On Thursday night he was not materially worse, but early on Friday morning the nurse, seeing a change, called up Dr. Carpenter, who was sleeping in the house. The Archbishop was very restless, and his powers were beginning to fail. He said in emphatic terms that he felt he was dying, and it was the opinion of those who surrounded his bed that his end was at hand. There was, however, an extraordinary effort on his part, but it was not supposed that vitality could be long sustained. Dr. Carpenter feared that at this time the Archbishop was suffering some pain, but with close attention paid to the kindly questions put, the reply was, "Oh, my God, I am happy." All the family had been summoned to the bedside, but the pulse came back again, and the Archbishop, though in a state of great prostration, was able to talk and took leave of his children. They were all round him, and prayer was offered. He then went into sleep. Dr. Carpenter remained beside him, and about eight o'clock he again seemed to be dying. The state of extreme exhaustion continued for about an hour or two. Then the circulation recovered itself, and he passed through the afternoon of Friday, very prostrate, but sufficiently recovered to see the Marchioness of Ely, who arrived at Addington from Windsor Castle, as the bearer of a message of sympathy and inquiry from the Queen. Her Majesty also sent a beautiful bouquet of flowers and a large photograph. The Archbishop was able to see Lady Ely for only a few minutes, and to intrust her with his message of affectionate and dutiful thanks and the assurance of his prayers for a blessing upon Her Majesty and the Royal Family. An affecting episode took place in connection with the interview with Lady Ely. The Archbishop expressed a desire to write himself his message of reply to Her Majesty, and for this purpose he was raised in his bed. He traced a message upon paper, but only the signature was intelligible, and finally the reply was written by Mr. Davidson. It was to the effect that after twenty-six years' faithful service of Her Majesty, from the time of his appointment as Dean of Carlisle, he begged to express his enduring affection to herself and the Royal Family. It is stated to have been probable that the Queen would have visited the patient had it not been for the receipt of a letter despatched by his direction. On Friday evening he was quiet but very weak, the weakness very gradually and slowly coming on. He suffered a good deal on Friday afternoon, the pain being of a general character, but mostly in the back, spinal apparently. While this state continued the Archbishop said, "If this is death, it is not so bad after all." When asked where the pain was more particularly, he replied, "Oh, it is not pain," and that was always his answer after Friday evening, when now and again he cried out and would say, "God have mercy on me!" When he had slept for half-an-hour perhaps, he would wake up restless, and try to turn on his side, and gently say, "Oh, when shall I be at rest? God relieve me and let me go." At such moments of restlessness if one of his daughters or his son-in-law, Mr. Davidson, or the Bishop of Dover asked if they should offer up prayer, he would say "Yes," and as soon as one began to pray he became quiet. The repetition of a hymn, again, had a quieting effect, and he would join in the saying of the hymn. At half-past seven on Saturday morning it seemed as though death were near, and Dr. Carpenter deemed it expedient to have the members of the family summoned without delay. After a little while, however, his Grace rallied, and it was evident that he might live for a few hours longer. All attempts to induce the Archbishop to take any food at that time were futile. He would sleep quietly for half-an-hour at a time; on awakening he would now and then attempt to turn himself on his side, an attempt his extreme prostra-

tion prevented. So the day gradually passed, the Archbishop noticing things less and less, and going into a semi-conscious state, from which he would awake, and, looking at one or other of the anxious onlookers, would inquire, "Who is that?" after which he would recognise them. In this state he remained through Saturday evening, until about ten o'clock, when, as he fell into a quiet sleep, it was arranged that whilst one of the three daughters of his Grace constantly remained at the bedside, the others should seek some much-needed rest. At about eleven o'clock a tremor set in, and his Grace murmured, "It is coming again," which were the last words he uttered audibly. The tremor rapidly passed away, and the Archbishop swallowed a small drop of wine and water, and a little soothing medicine, but refused to take anything more, shutting his eyes and falling off again into a dose for a short time. From this period he became somewhat restless, but never spoke again connectedly; and so the night passed, the Rev. J. H. Ellison, the Bishop of Dover, and Canon Knollys taking it in turns to watch by the bedside with Miss Tait. Just about seven o'clock on Sunday morning Canon Knollys noticed a great change, a choking sound, coming from the throat of the dying Archbishop, and he at once sent for the doctor—who was snatching some slight repose in the next room—and the members of the family, who instantly responded to the summons. It was then apparent that the end was imminent, and in a quarter of an hour death supervened. All the members of the family were present when the end came, including his eldest sister Charlotte, Lady Wake, now in her eighty-second year, and by whom (his mother having died soon after his birth) the Archbishop is stated to have been brought up. The final scene was also witnessed by Mrs. Peschey, a faithful attendant, who has nursed the whole of the children of the Archbishop, and who was with Mrs. Tait when she died four years ago, as with the five children of his Grace who were carried off by scarlet fever some years since.

The remarkable vitality of the Archbishop's constitution was shown in the slowness of his passing away, a gradual reduction of temperature going on the whole of the time from Friday morning until yesterday. The pulse from 130 beats a minute gradually came down to 80, very feeble, occasionally quickening a beat, and then reverting to the slower movement, while for the last twenty-four hours there was but a thin thread of a pulse. With one exception, every function of the organs was performed to the last, the heart and lungs having wonderfully recovered themselves and his brain retaining its powers in a striking manner. He would join in the little services. When on Friday he felt that he was dying, he said, "What day is it?" Someone answered, "The first of December." The Archbishop remarked, "The very day poor Catherine died," referring to his wife, who died on that day four years ago. "We shall soon meet." It is, however, mentioned as a noteworthy coincidence of dates that he never looked on the anniversary of her death as the first of December, but as the first Sunday in Advent.

The immediate cause of death was failure of the spinal nervous system, one proof of which was the tremors that sometimes came over him, affecting the arm seized by paralysis fourteen years since, but from which he had recovered. His Grace was first taken ill in the middle of August, having caught a severe cold in returning from the confirmation of the two sons of the Prince of Wales at Osborne. Dr. Carpenter strongly advised him not to go, but he persisted in doing so, remarking "It is the last thing I shall do for the Queen, and I mean to do it." On his return, congestion of the right lung set in, followed by pneumonia, embolism of the left lung speedily developing. The situation was then most critical, but the strength of the Archbishop was sufficient to enable him to come round. Then ensued embolism of the kidneys, in which cysts had formed, affecting the spinal column; and this was the ultimate trouble that defied the skill of the medical attendants. Throughout his whole illness his Grace was most patient and enduring. Almost his last connected sentences showed his thoughtfulness for others. He thanked Dr. Carpenter for his care and kindness, and added, "I am so sorry not to have put your old coachman into the Whitgift College. I did hope to put him there,"—this being an institution founded by Archbishop Whitgift partly for his servants and partly for some of the inhabitants of Croydon.

Immediately after the death of the Archbishop telegrams were sent to the Queen, the Prince of Wales, and most of the leading ecclesiastical and other personages. Her Majesty, who had on Saturday evening sent a special letter of condolence and inquiry to Miss Tait, telegraphed her sincere sympathy with that lady and the family on Sunday. The *Cornhill Circular* of Sunday said:—"The Queen received early this morning the sad, though not unexpected, intelligence of the death of the Archbishop of Canterbury, for whom Her Majesty entertained the greatest respect and a sincere affection. This event has deeply grieved the Queen, who would have wished to mark her sense of the Archbishop's loss by postponing her visit to the Royal Courts of Justice; but, as all the arrangements have been completed for the ceremony, and as a postponement would cause serious inconvenience, Her Majesty has decided on making no change in the proceedings of to-morrow." Those Ministers of the Crown who were in town hastened to express their sympathy with the relatives of the deceased. Church bells were tolled during the day throughout London, Croydon, Addington, and the vicinity, and the news in that neighbourhood, where the Primate was so well known, caused the deepest sorrow. At Canterbury the measured stroke of the great cathedral bell tolled a solemn knell on Sunday morning, commencing at nine a.m. and continuing for two hours.

Besides the telegrams from the Queen and other members of the Royal Family, messages of sympathy were received from a number of distinguished persons in England and abroad on Monday morning. In one delivery there were more than a hundred communications, including fifty telegrams—some from America and Australia, all couched in terms of earnest sympathy. A beautiful floral wreath to

be placed upon the coffin was received on Tuesday from Sir Moses Montefiore.

On Sunday morning the whole of the family, after prayers in the private chapel, attended the services at Addington church, where the vicar, the Rev. E. W. Knollys, alluded in very affectionate terms to the great loss that both the church and they individually had sustained. A cast of the deceased Primate was, we understand, to be taken by Mr. Boehm.

Sweeping assertions are often found to be untrustworthy. Canon Wilberforce in his letter to the late Archbishop of Canterbury on the subject of public houses on Church property, included the Dean and Chapter of Salisbury in his general censure, as ecclesiastical offenders in this direction. This statement has elicited a reply from Canon Swagge, Chancellor of Salisbury Cathedral, in which the writer says, "neither the Bishop, or the Chapter, nor either of the City Incumbents, possess one single building here devoted to the sale of strong drink in any form. The Chapter do possess one public-house in an adjoining village, where they hold considerable property; but, somewhat curiously, not long before the unfounded assertion to which I allude was made, they had instructed their agent to try to let this, always a thoroughly well-conducted house, as a coffee public-house.—*Church Standard*, October 20, 1882.

CAMBRIDGE.

Seven hundred and ninety-two students matriculated on Saturday, 668 being pensioners, and 124 sizar, the latter included 85 non-collegiate students. Trinity heads the list with 177; St John's contributes 103; Trinity Hall comes next with 60.

According to the annual statement issued by the University Marshals, there are now 3,090 members of the University resident, of these 1,407 are in colleges and 1,683 in lodgings. The numbers of residents are distributed as follows:—Trinity 671; St John's 400; Jesus 222; Trinity Hall 196; Cains 190; Pembroke 177; Christ's 157; Clare 151; Corpus Christi 143; King's 107; Emmanuel 100; St. Peter's 73; Queen's 68; Magdalene 67; Downing 64; St. Catherine's 58; Sidney 53; Nansacripi 153; total 3,090.—*Church Standard*.

The *Christian Monthly* writing on the Church Congress at Derby says:—

But the Bishop of Liverpool was by no means the only dignitary whose character was frankly discussed. Dr. Walter Phillips more carried the house with him when he complained that under the present system it was vain to expect that they would get the Episcopal Bench filled in the best possible way. The choice, he said, was left to the Prime Minister; and as he derived his position from Parliament, the only conclusion to which they could come was that the Bishops were appointed by Members of Parliament who, to a large extent, did not belong to the Church of England. The Rev. C. J. Thompson followed, and pled for a reduction in the salaries of Bishops, that they might live "in a humble apostolic way," while the Rev. T. Outram Marshall went on afterwards to describe in very dark colours the antagonism between many of the Clergy and the Episcopate. The inference drawn from the debate, as a whole, was that as the parishes ought to have a veto upon the appointment of their ministers, so the diocese should have a voice in the election of their bishops. Radical ideas are evidently not stirring only in the outside political world.

Rev. Canon Robert Long vicar of Bishop Auckland, Durham, has been appointed Archdeacon by Bishop Lightfoot.

THE BISHOPS AND THE RITUALISTS.

The Bishop of London, in acknowledging the receipt of resolutions passed by the Church Association reflecting upon his Lordship's conduct in sanctioning the virtual exchange of benefices between Messrs. Mackenzie and Suckling, says:—

"Fulham Palace, S.W., Jan. 4, 1883.

"Sir,—I am not sure whether you expect an answer to the communication which you have forwarded to me from the Church Association, couched in language which, if addressed by a Bishop to any body of lay or clergy, would not reasonably be resented.

"I reply, however, briefly as follows:—
"1. If, by refusing to accept Mr. Mackenzie's resignation, I had defeated the late Archbishop's dying desire and effort to promote peace of the church, I could never have forgiven myself; nor could I have expected the forgiveness of the great bulk either of clergy or of the laity of England, whether within the church or without it.

"2. I am not aware that the Bishop has the power to require from a duly-qualified clergyman the sufficiency of whose learning he has not reason to doubt, any conditions of admission to a benefice, when presented by the rightful patron, other than the production of testimonials signed by three beneficed clergyman and oaths and declarations prescribed by law.

"3. If there are those who, knowing, as I do, the good and self-denying work done among the poor and ignorant by such men as Mr. Mackenzie and the late Mr. Lower, are yet, on account of differences in discipline and doctrine (the seriousness of which I do not wish to extenuate, unable to appreciate or afraid to acknowledge it, I cannot sympathise with them; I can only pity them.

I am, Sir, your obedient servant,

"James Maden Holt, Esq." "J. LONDON."

The different view taken by the Bishop of Manchester on the almost parallel case of Miles Plating is fully stated in the following letter from his Lordship in reply to resolutions passed at a meeting of the congregation of St. Edmund's, Alexandra Park, Manchester, thanking the Bishop for the position he had taken up:—

"My dear Mr. Woods Tindall,—I thank you for your letter and the copy of the resolutions passed at the meeting of your parishioners last night which it communicated to me.

"In reply to them, perhaps it will be best for me, in the present conjuncture of affairs, simply to define as clearly as I am able the position which I have taken up.

"There is a constitution of this church and realm which has existed for the last forty years, and which is practically and in principle identical with the constitution devised at the time of the Reformation, which places the supreme and final appeal in causes ecclesiastical in the Judicial Committee of the Sovereign. Under this constitution I was myself ordained, and so were Mr. Green and Mr. Cowgill. It is a constitution against which the church has never protested by any organized or authorised voice. The high church party themselves appealed to it when it suited their purpose, in the case of Liddell v. Westerton. The Commission on Ecclesiastical Courts now sitting may introduce some readjustments in the working of this constitution; but it is hardly likely that they will seriously modify its essential principle, which places the supreme "rule of all estates and degrees, whether they be ecclesiastical or temporal," in the Crown; nor will the recommendations of such a Commission, however wise and proper, be of any force or validity till they have been ratified by the Legislature, and embodied in an Act of Parliament.

"Meanwhile, it is to be seriously maintained that all ecclesiastical order and authority have ceased in the land, and that every clergyman and congregation, despising the right of minorities, and sometimes of majorities also, are to do just what they please?

"People are, of course, at liberty to say that they do not like the present constitution of the Courts, or that their decisions do not carry conviction to their minds; but this only means that people are at liberty, by lawful means, to reconstitute the tribunals, and to get the unpalatable decision reversed. It cannot mean, unless anarchy is to be substituted for order, that the Courts themselves, as existing, are to be ignored, and their most solemn decisions trampled under foot.

"The President of the English Church Union has indeed proclaimed that the party with which he acts will not be satisfied till they have destroyed the appellate jurisdiction of the Privy Council in matters ecclesiastical; but till he has destroyed it by substituting for it a more perfect system, he must bear his present burden with as much patience as he can command. The church of England cannot afford to be deprived at once of the protection and authority of all law, for if you destroy the authority, you destroy at the same time the protection.

"If there is to be a "truce" at all, the only ground upon which it can be reasonably offered or accepted is that both parties should keep within the limits of defined law as it stands, existing provocations being withdrawn and no fresh ones introduced.

"Is it an unnatural or an improper thing to ask—"Till the law is altered keep within the limits of the law?"

"I neither am, nor ever was, a party man. I am not seeking now popularity with a party, or to win a triumph for one; and I deeply deplore that I have been forced into a position which is unwelcome to all my natural inclinations and impulses. But there are principles which I feel bound by every sentiment of fealty to my Church and to my office to endeavour to maintain; and the time may be coming rapidly on when it will behoove Churchmen, if they would save Scriptural truth, to declare that, while desiring to be true to the principles of all really primitive and Catholic Christianity, they will be true also to the principles of their own sober and well-considered reformation.

"I am, dear Mr. Woods Tindall,

"Yours very faithfully,

"J. MANCHESTER."

"The Rev. H. Woods Tindall."

THE NEW PRIMATE.

The Bishop of Truro, in reply to a resolution passed at the late meeting of the Conference of Head-masters:—"The Bishop of Truro desires most earnestly to thank the Conference of Head-masters, of which he had so long the honour to be a member, for the good wishes and warm feelings expressed by it towards himself. To many members of that Conference he is bound by a brotherly affection, and to a greater support to him in carrying out his new responsibilities than to feel that he has the sympathy and prayers of a body which exercises so potent an influence for good in England."

In reply to a letter from the Mayor of Lincoln, Mr. W. T. Page, congratulating Dr. Benson on his appointment, his Lordship writes:—"Truro, New Year's Eve, 1883.—My dear Mr. Mayor,—Every memory and every hint of Lincoln is, and always will be, among the dearest and strongest of my enjoyments, and it was with the most unalloyed gratification that I received yours among the very first letters which came to me. I humbly ask pardon for delaying to answer, but yours was followed by nearly 700 letters, and even the reading of them prevented the answering. A good many are answered by one class of earnest people in Lincoln who did not at all times show me the greatest kindness, and receive at a hundredfold its value the very little that I was able to do. I can only say that that little was done in earnest, and with that love for the character and energy of the people, and their sincere love for all that has come down to them, and all that modern times have brought with them, of what is noble and good, which I felt alike among the citizens, the traders, the hood. It will always be a very great pride with Mrs. Benson, and myself, and our children, to have been associated with Lincoln, and, above all, to have lived four happy years in the midst of it.—Yours ever gratefully, dear Mr. Mayor, E. W. THURON."

"Manchester, Jan. 4.

It is not likely that the new Archbishop will be able to take his seat in the House of Lords on the reassembling of Parliament on the 15th of next month. He will probably be introduced to the House of Peers recess. The Archbishop's See lies vacant until the confirmation of the Bishop of Truro, a ceremony for which all may not be ready until the end of February, or very early in March. In the meantime the Dean and Chapter of Canterbury are the guardians of the Archbishop's See, and institute to all vacant benefices, and perform all other acts, with the exception of holding ordinations and consecrations. The Dean and Chapter have, in full chapter assembled, by commissions under their common seal, appointed the Right Worshipful Dr. Deane, Q.C., the Vicar-General, and Mr. Hassard, the Principal Registrar of the Province, to act for them during the vacancy. The diocese of Llandaff, within the province, having fallen vacant since the death of the late Primate, has also under the above commissions become subject to the custody and care of the said Vicar-General.

The Bishop of Dover has kindly consented, with the concurrence of the Dean and Chapter, as 'guardians of the spiritualities' during the vacancy of the See of Canterbury, to carry into effect the arrangements which had already been made for the Confirmations announced to take place before Easter.

The Archbishop designate of Canterbury has appointed the Rev. H. Montague Butler, D.D., Head Master of Harrow, to be one of his Examining Chaplains. Dr. Butler held the same office under the late Primate. The Archbishop-designate has re-appointed Mr. J. B. Lee and Mr. H. W. Lee to office of secretary held by them under the late Primate.

Proposals have been made for a diocesan testimonial to the Bishop of Truro. One suggestion is that a Benson transept of the cathedral should be built at a cost of about £6000.

Dr. Charles Wordsworth, Bishop of St. Andrews, writes the following lines in the *Guardian* on Bishop Benson's elevation to the Primacy:—

"As Abram's name to Abraham,
In earnest of undying fame,
Was changed by voice from Heaven;
So, raised to the Primatial Throne,
May Benson turn to Benson,
Proclaim henceforth in richest tone,
Blessing received and given."

Dr. Benson arrived at Osborne on Wednesday, and had an audience of Her Majesty, and was included in the Queen's dinner party.

Lay workers in the Church have good reason to rejoice at the prospect of Bishop Benson's elevation to the Primacy, for his Lordship has not only welcomed lay help in his Cornish parishes, as the only possible means of providing small hamlets with spiritual ministrations, but he has admitted licensed Readers to Holy Orders under special conditions. In Truro diocese a Reader who has performed his duties to the satisfaction of the Bishop, and has secured the necessary testimonial of continuous and efficient service from his parish priest, is received as a candidate for Holy Orders, and we believe that many such men have been ordained since the diocese was constituted. The importance of this fact at a moment when things seem ripe for the development of lay help in the Church is obvious.—*Church Bell*.

In the course of a recent sermon at St. Stephen's, Sheffield, the Rev. Robert Douglas, M.A., alluded to "the Blue Ribbon" movement, and said he believed the wearing of this Scriptural badge was a help to many a man to keep his own pledge, and an encouragement to his brethren; and, because it fostered union and combination among the friends of temperance, and so augmented their strength and influence, he cordially approved of it. He rejoiced that this movement, moreover, based itself on the Gospel, and included in its pledge "attendance at a place of worship." It would appear, he added, that the "ribbon fringe" enjoined in the text (Numbers xv. 37, 41) was worn by Jesus, and was connected with His miracles of healing. So we might gather from Matthew ix. 20, Mark vi. 56, and other passages, and it thus suggested the true and only effectual remedy for all moral and spiritual disease—namely, contact with Jesus by a true and living faith.—*Rock*.

THE NEW PRIMATE.

Dr. Edward White Benson, who has received the offer of the vacant Primacy, is the son of Mr. Edward White Benson, of Birmingham Heath, and formerly of York, and was born in the neighbourhood of Birmingham in the year 1829. On leaving King Edward's School, tained a first class in the Classical Tripos in 1852. In the same year he became a Fellow of his College, and senior Chancellors' medalist, and won the Members' prize. He was ordained deacon in 1853, and priest in 1857; and received the degree of D.D. from his University in 1867. In 1859 he married Mary, daughter of the late Rev. William Sidgwick of Skipton. After holding a mastership at Rugby, he was appointed first Head Master of Wellington College in 1858. In 1869 he was made a Prebendary of Lincoln, where he was appointed Canon Residentiary and Chancellor in 1872. In April, 1877, he was raised to the newly-established see of Truro. He was chosen Select Preacher of the University of Cambridge from 1864 to 1879, and was also Select Preacher at Oxford in 1875 and 1876. He was hon. chaplain to the Queen from 1883 to 1875, chaplain from 1875 to 1877, and ex-minister of the Bishop of Lincoln from 1873 to 1877. He is the author of *B y Life, Sundays in Wellington College*, and other publications. Since his elevation to the Bishopric of Truro Dr. Benson has warmly adopted the principle of employing lay-help in the Church, and has readily licensed zealous laymen, both to read prayers and to preach. He founded the Theological College at Truro, of which Chancellor Whitaker is the head. One of the greatest movements in connection with the Church in Cornwall since his occupation of the see has been the establishment of a Church Conference, which has

been held every year with increasing success. At the Bishop's suggestion, also, an association of Church workers has been formed in every parish and district of the diocese.

A correspondent at Penzance, writing in Thursday's *Times*, says that the anticipated elevation of the Bishop of Truro to the Primacy is regarded as a fitting recognition of his great capabilities for strengthening the position of the Church. At the same time deep regret is felt that the time is so near when Dr. Benson must sever his connection with the county. During the few years he has been in Cornwall he has displayed remarkable zeal in Church-work, and has inspired his coadjutors with great enthusiasm for the cause he has so closely at heart. Indeed, under Dr. Benson's guidance, a most perceptible change has occurred in Church-life in Cornwall. Scores of churches have been restored, many new edifices have been built, and a large number of mission chapels have been provided in remote hamlets. In all these undertakings the Bishop has shown a deep personal interest. He has always made it a point to attend the opening services, and on these occasions he has preached sermons or delivered addresses showing a remarkable familiarity with the history of the county. But the great task to which he addressed himself was the building of the Truro Cathedral. In this he displayed unflinching energy, and it is his good fortune to see already some of the results of his labours, for the choir of the Cathedral is fast approaching completion. Thanks also to Dr. Benson, an excellent Divinity School has been established at Truro. The Truro Grammar School has been revived, and a High School for Girls has been established and attended with marked success. On the whole, the Bishop has also gained an enviable popularity among the Nonconformists, who are a powerful body in Cornwall, though he has strenuously resisted the attacks of those who seek to disestablish the Church.—*Church Bell*.

PALESTINE EXPLORATION FUND.

The quarterly statement of this society contains full particulars of the recent discoveries made by Captain Conder on the east of the Jordan. These are of great biblical interest. He has found, among the numerous stone circles, dolmens and menhirs, already known to exist in Moab, four undoubted great centres, round which the monuments are disposed. These are Mushibiyeh, at El Mareigheh, and at Minveh, south of Hesban, and in the Ghor, near Kefrvin. The first of these Captain Conder identifies with Bamoth Baal, the second with Baal Peor, the third with "the top of Baal Peor, which looketh towards Jeshimon," and the fourth with the "Sanctuary of Baal Peor," in the Jordan Valley, where the Israelites worshipped while in Shittim. The reasons for these identifications are extremely curious and interesting, and if the arguments are accepted the discovery will prove to be perhaps the most striking result of the value and importance of scientific research. The map of the district, drawn by the surveyors, enables Captain Conder to study the country in detail with its conformations for the first time accurately laid down; the collection

of names shows him how such memories as one would expect still haunt the spot. The monuments which still stand as they stood in the days of Balak illustrate the religion of the people whom the Israelites were to dispossess; and with this knowledge to help him, he has stood upon Pisgah and seen, like Balaam, only a part of the Israelite encampments; upon Bamoth Baal, and also seen only a part; and upon Baal Peor, and seen how Balaam would have seen them all—"Israel abiding in his tents, according to their tribes." He has also made a discovery at Amman which possesses another kind of interest. He has found that a building already seen and described by several travellers is of Sasanian character, which seems to connect it with the curious ruin discovered by Canon Tristram at Mashita. He has also discovered many ancient rock-cut tombs, presumably those of the ancient Ammonites but ruder in character than those commonly found in Western Palestine. The citadel of Amman he considers to be late Roman work. He has discovered at Arak el Emir, the great palace of Hycranus, the method of conveying the immense stones, some of them 20 ft. long and 10 ft. high, from the quarry to their destination. On the western side he has explored the tunnel of Siloam and discovered the place where the workmen met, and he has obtained a cast and made a reading of the now famous Phœnician inscription, which is supposed to belong to the time of Hezekiah. The new number of the society's journal also contains a collection of Arab legends, with an account of a newly-discovered Christian church near Jerusalem, and other papers of interest. The survey of Eastern Palestine was at ppe before the end of last year by the Turkish authorities on the ground of an informality in the plan. Through the good offices of Lord Dufferin, however, another plan has been promised, but it is not yet signed. As no objection has been made to granting the plan of Dr. Schliemann to excavate at Hissarlik, it is hoped that a similar favour will not be refused the English society in their work of examining this most interesting country.

TO THE READER.

The Proprietors of the "Church of England Record" wish to increase the circulation of their paper and shall esteem it a favor if YOU will kindly forward to the Manager, 172 Pitt-street, Sydney, the names of any persons you think likely to subscribe, and on receipt of your memo specimen copies will be forwarded.

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NOTICES TO CORRESPONDENTS, &c.

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

The Church is often blamed most unjustly by
ignorant and thoughtless persons, because it does not
make men virtuous in the mass, and produce purer
morals in the community. A great deal of virtuous
indignation is sometimes given vent to, against those
who are supposed to be at fault in the matter, and
they are charged with supineness, indolence, and
negligence. The only notion their accusers appear to
have of the Church is that it is to act as a kind of
moral police, to check and restrain evil; and if this is
not done, they have scarcely a good word to say, but
much that is harsh and unjust against those whom
they regard as the Church, that is the Clergy.

Now we have two objections to make to this style
of treatment. First, we wholly dissent from the view
which is thus taken of the Church's office and design;
secondly, we demur to the idea that the Church means
the Clergy.

The design which the Church's Founder proposed
in planting her in the world was to bring men to the
knowledge of Himself and so to secure their salvation
from sin and its eternal consequences. So far as this
end is accomplished, a purer morality will be produced,
a higher degree of truthfulness, justice, conscientious-
ness, and benevolence will be effected, and a better tone
will be infused into society. But it must not be

forgotten how great and powerful are the obstacles
with which Christianity has to contend. The whole
spirit of the world rises against it, and strives to
maintain its position undisturbed. Natural selfishness
and the inherent love of evil cry out against its efforts
to displace them. And all the corrupt and corrupting
influences of society chime in with the old regime.
And to a very large extent those who complain of the
Church's inefficiency are found among with those who
oppose and endeavour to nullify its influence.

Notwithstanding all this, however, that influence is
much greater than its enemies are willing to allow.
The higher standard which it sets up in its teaching,
has raised, and tends to the maintenance of, a much
higher standard than would otherwise prevail. And
men continually do homage to virtue which is the
effect of Christianity, while they very probably decry
the source from which it springs.

But we demur also to the idea that the Clergy are
the Church. We assert that they are not. Call them
if you like, the officers, the leaders, the guides; they
are so; but the laity are the great body of which the
Church is composed; and every lay-man and lay
woman is as much bound as they are, to take part in
leavening the mass around them with the principles
of truth and righteousness. It must be just as absurd
to expect the officers in an army alone to win a great
battle, as to expect the clergy alone to overcome the
evils with which the church has to wage war.

Let us put the case thus; there is a fine standing
army composed of a number of regiments, officered
by men who, as a whole, wish to do their duty to the
sovereign and their country. But they cannot infuse
the spirit which animates them into those who are
under their command. Instead of setting themselves
to dislodge the enemies arrayed against them, they
leave them undisturbed in possession of the field.
They spend their time in amusing themselves in
various ways, or in pursuits quite foreign to the object
of their enlistment, and refuse to listen to any
arguments or remonstrances which are addressed to
them by the officers. Here and there are exceptions,
and the results are good. Victory attends their efforts.
Now this is just what we see in the Church. The
great mass of those who enlisted in the Christian army
and pledged themselves to do battle for the King of
Kings are indolent, careless, and sluggish. They
refuse to be spurred up to their proper work, and leave
it to be done by those who ought simply to be their
leaders, and the foremost and bravest in the under-
taking.

This being the case, upon whom should the blame
principally fall? Surely upon those who give little
or no help to their leaders, who fail to put forth their
own energies in the warfare against the mighty moral
evils which surround us on every side, and which can
only be overcome by the united and strenuous efforts
of the many.

But we have a word to say more especially to the
fault-finders, whose censures often fall so heavily upon
the church. Are not many of them the greatest

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