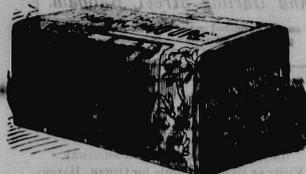


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## NOTICES TO CORRESPONDENTS, &c.

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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All clergymen sending the names of SIX subscribers to the RECORD  
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**Notice to Subscribers.—All subscriptions  
acknowledged at the commencement of  
the advertisement columns.**

## THE LATE SESSION OF THE GENERAL SYNOD.

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

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

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

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

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

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

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

to think that it will find large acceptance also when it comes to be considered in the Synod of the Sydney Diocese.

It is in our judgment a matter for sincere congratulation that this important matter has been dealt with, in so satisfactory a manner, and settled with apparent unanimity. But we trust it may yet be some years before it shall be necessary to put the Determination into practice, while at the same time it is a satisfaction to know that it is not left to us to devise hereafter, under less favourable circumstances, and in a critical and trying hour, what course to pursue.

As regards the other important question which was dealt with and settled—viz., the formation of a Tribunal and the establishment of Rules for the Trial of a Bishop,—it is obvious that a Church ought not to be without such a provision, in the event of an occasion arising which demands its being called into exercise. And we know that there have unhappily been cases of both criminal conduct and false doctrine in Bishops in the past. Why may they not occur again? We hope most heartily that this Tribunal may never be called into active exercise of its functions. But the Determination will lie in the archives of the General Synod, like a sword in the scabbard, ready for use if required. And if not required, it will stand upon the Statute Book as a testimony on the part of those who framed it, that they would not have any offender, however high his position, shielded from the punishment he deserves, and that they desired to keep the Church pure and undefiled.

We cannot close this short article without adding that the Church is much indebted to the Committee of gentlemen who so kindly took upon themselves the arduous duty of providing for the entertainment of the Representatives from other Colonies, and who performed their task so well. Our visitors were made to feel that they were right welcome, and many were the expressions we heard of the pleasure and enjoyment which they had received during their stay. The knowledge that they had contributed so largely to this must be gratifying to the gentlemen who took the matter in hand.

May the results of this Session of the General Synod be the increase of the Church in its highest aims, and its growth in Truth, Love, and Holiness.

#### JOINING HANDS WITH BROTHERS IN CHRIST.

This question seems to be coming forward more urgently every day. The public of Sydney were informed, through the daily papers, of Mr. Clarendon Stuart's motion in the Diocesan Synod. The *Sydney Morning Herald* thought fit to publish the names of the eight gentlemen who were in favour of it. It is to be hoped that this much read journal will be equally candid with Archdeacon Hales' motion in the late General Synod. Some of its readers might then become a little less prejudiced against the Church of England in this Colony. At any rate, it is a significant fact that a venerable archdeacon of our Church should be the mover of a resolution, asking the bench of bishops to formulate rules to regulate the relations of our Church to other branches of the Church of Christ. But only those who heard Mr. Hales' speech on behalf of his motion can form an adequate idea of the length and breadth of the basis upon which he took his stand. He appealed to the laity, the clergy, the bishops, and the president himself that they should deal with this question as though the living Head of the Catholic Church, the Lord Jesus Christ Himself

were sitting in the president's chair and governing the proceedings. Incidents were related by Mr. Hales, and subsequently by the Bishop of Brisbane, proving that there are cases in outlying districts where Christians—not belonging to our Church—are yet willing to do all they can to further a Church of England service amongst them. The Bishop of Melbourne, after quoting the Bishop of Adelaide, thought that on certain occasions it might be well for clergy of other denominations, provided they were men of known probity and fidelity to the truth, to occupy even the cathedral pulpit. The Bishop of Ballarat had meanwhile moved an amendment to the effect that, though deeply sympathising with all true branches and members of the Church of Christ, the Synod did not feel that union would be promoted by the drawing up of any rules on the subject. The Bishop of Goulburn instanced a case, at the outset of the Evangelical Alliance, of a Nonconformist minister professing the utmost friendliness of feeling towards the Church of England at a meeting where clergy of our Church were on the platform, and then taking the train to a meeting, where the Church of England was not represented, and abusing us with a vehemence apparently intensified by the recollection of his former avowal of friendship. It may perhaps be doubted whether many congregations of other denominations would not feel an "aching void" if our Church were to allow an interchange of ministers occasionally. The burning iconoclast, who had been wont to deliver a raking volley of slaughterous anathemas on the adulterous union of Church and State, would hardly find this sort of gospel regarded as edifying by his new hearers. Many a polished shaft of invective against our service, its formality, its want of freedom, its deplorable prayer for bishops, would have to be sadly laid aside. The extempore prayer that had perhaps also become somewhat interlarded with self-congratulation at not being as these poor bondsmen of the Anglican persuasion would have to be modified when uttered for the benefit of such bondsmen. It is just possible too that our brother of another denomination would find the quickstep of our hymns somewhat disarranging to his views as to what is reverent. But, after looking all these spectres in the face once or twice, their horrible aspect would become less deterrent. We know that ministers of our Church have been present at services presided over by their brothers in Christ of other denominations and have not expressed themselves so utterly scandalised as might perhaps have been anticipated. Probably the experiences of Canon Miller, and his loved and esteemed co-worker, John Augell James will ever be amongst the sweetest sacrifices that have ascended to the eternal throne of the Crucified One. Neither of these two was untrue to his own convictions, and yet, ministers as they were of two distinctly separate denominations, the chief joy of their life seems to have been when they were able to preach Jesus side by side and shoulder to shoulder. It is said that the secret of the marvellous success in war that was achieved by pagan Rome was that she always managed to disunite her enemies before attacking them, and so she contrived to conquer one by one different nations two or three of which combined together would have been able to sweep her into obscurity. Hannibal and Pyrrhus combined would have sent the Roman eagles flying to the uttermost parts of the earth. If this hold true of carnal warfare, why not of spiritual? Satan seems hitherto to have followed the tactics of pagan Rome. Sowing the tares of sectarian bitterness over the field of the

world, he has chuckled long enough over the difficulties that the good wheat has met with in its growth. We believe that the Owner of the field is shortly coming to ask His husbandmen how they have cultivated it. We pray that He may not find the said husbandmen throwing stones at one another.

#### MR. SHEPHERD SMITH'S SELF-EXPULSION.

The incident that occurred in the Session of the General Synod on Monday evening, October 17th, is one that is very likely to be misrepresented. A report had just been presented to the House upon which the Bishops had been working in committee. There were no indications of any likelihood of a disturbance. The Report naturally took precedence of other business. The Primacy of the Bishop of Sydney was determined, as well as the mode of his election. The Bishop of Perth withdrew a resolution in his name, which was only intended to come on in case a resolution by the Bishop of Ballarat that the canons of 1604 are not binding on the Church in Australia and Tasmania had passed. As this latter motion was withdrawn, the resolution, which was only contingent on its standing, fell through as necessarily as a roof tumbles down when the walls on which it rests give way. The Rev. W. S. Wilson then gained the ear of the House while he stated the proper *modus operandi* of the said canons in these colonies. The Rev. C. F. Garnsey then brought forward a motion to the effect that the Book of Common Prayer should be adhered to in the matter of all services therein contained. This brought Mr. Smith on to his feet for the third or fourth time. He had previously declared himself willing there and then to bring the Bishop of Ballarat's motion forward himself, if the episcopal mover thereof was willing. He assured the Synod that he was now speaking under the most solemn conviction, that it was a duty which he owed to Christ, which he now had to perform, and that the matter had been burning in his heart for five and twenty years. He considered that the Psalms of David should not be a compulsory portion of our services. He regarded the imprecatory portion of those psalms as contrary to his Master's word; "A new commandment I give you that ye love one another." On this ground he considered that the Psalms of David should be excluded from our service. He appealed to the General Synod as a Council of God to consider this subject. He was proceeding to state that he believed in the imprecations contained in the Psalms as mystic utterances of God, when Dean Macartney rose to a point of order. He considered that the speaker's expressions were not such as Christian men came there to hear. If a revision of the Psalms were required, the requirement might at any rate be expressed in decent language. The President ruled Mr. Smith's language as extremely irreverent and as improper to be heard in the Synod. This caused Mr. Smith to finally reach such a degree of excitement that he misinterpreted the language of the President, and regarded it as meaning that he was unfit to sit in the Synod. He looked upon the Synod as an equally important Council of God with any of olden times. If it, by its Upper and Lower House, supported the ruling of the President, he should retire. The time would come, he believed, when such statements as he had made, and which (in his opinion) expressed the feelings of many of the clergy and the large body of the laity would be heard by the Synod from which he was now expelled. As Mr. Smith was walking out, the Bishop

of Melbourne suddenly rose, and in a tone of voice, which showed his deep concern at the course Mr. Smith was adopting, expressed his hope that Mr. Smith would not leave the Synod with those words on his lips. If Mr. Smith would give him the chance, he believed that he would be able, in a private conversation, to convince him that his remarks about the Psalms of David were too strong. Christian men might differ on certain portions of Scripture; and, if they spoke out all that they felt, would undoubtedly cause much pain to others. The ruling of the President simply amounted to this, that Mr. Smith had used words which ought rather to have been left unsaid. Nothing short of a motion for that special purpose could be deemed as expelling a member. Mr. Smith thereupon repeated his statement that he regarded certain portions of the Psalms of David, though he believed them in a mystic sense as the utterances of God, as unsuitable for congregational use. He disclaimed any excitement. This disclaimer his manner did not corroborate. He retired from the Synod, admitting that he *expelled himself*. On the assurance from the Bishop of Goulburn that Mr. Smith did not intend any irreverence to the Scriptures of God, the President subsequently withdrew his ruling. The Clerical Secretary communicated this to Mr. Shepherd Smith, and that gentleman re-entered the Synod in time for the early portion of the last sitting. So ended an episode that has already furnished a savoury meal to the lean-souled wolves that are ever snarling at the heels of the Church.

#### THE BISHOP OF SYDNEY.

His Lordship was, by the last accounts which have been received (September 6th) continuing to improve in his general health. He was residing at Braemar, where he and Mrs. Barker intended to remain until the beginning of October. He was able to take some exercise on horseback, daily. Should it please God to restore him sufficiently, he looks forward to returning to the work of his Diocese in the early part of next year.

#### ✻ THE MONTH. ✻

WELL done thou venerable Archdeacon of Launceston! Success in such a bold step—that is, present success in carrying the resolution through the Synod could hardly have been expected, but as an effort to bring the scattered flocks of Christ closer together it merits the commendation of every true hearted disciple. Having regard to our Lord's Prayer in John xvii. and noting the evident blessing which follows every recognition of the spiritual unity of His Church it seems a pity that Christian men do not work more in this direction. How was it that no speaker in the debate remembered one way which is open to our Church for the expression of her friendliness towards other Churches—that of exchanging messages of peace and goodwill with them when they meet in their representative assemblies. Three or four of them practise this amongst themselves. Why is the Anglican left out in the cold? In March, 1877, the General Assembly of the Presbyterian Church sent a deputation to the Synod of this Diocese then in session. A graceful and eloquent address was delivered on that occasion by the Rev. Dr. Steel. It was well received; but there was no return made to the generous advances of the General Assembly. Would not an interchange of those fraternal greetings be something towards the unity of the Church of Jesus Christ. They would at all events be a recognition of our brotherhood in Him.

THE Bishop of Melbourne's lecture on "Slavery" will not soon be forgotten by those who heard it. It was grand throughout, and seldom does it fall to our lot to witness such an effect of oratory as that which was seen in the Protestant Hall when he closed his description of Classic Slavery. In a series of powerful sentences he summed up and vividly delineated the hideous thing as Jesus found it, and Paul found it, woven into the warp and woof of the national life of the period, and asked where could a cure for such an ingrained evil be found. There was a silence almost oppressive, and then a prolonged burst of applause. As the speaker gave the answer, the gospel of Jesus, and described the method and the success of the divine cure he held the rapt attention of the audience and received at the end still longer and well-merited plaudits. There was only one alloy to the pleasure of the listeners, the wish that more of those unhappy persons who deny the claims of our Divine Redeemer were present to hear this splendid vindication of His power as shewn in His cleansing the civilised world from the curse of slavery.

It is not a very edifying spectacle that is now being enacted in Sydney, on Sunday evenings. A late Baptist minister posing as a so-called Free-thinker! When Vulcan once acted Hebe for the denizens of Olympus inextinguishable laughter was the result. His lame and hobbling gait was not in keeping with the ideas of those to whom he tendered the nectar. The best thing that we can wish Mr. Greenwood is that his tongue will halt in the office of providing the sweet-tasting flattery of man that always accompanies the denial of the divinity of Jesus. We have been informed that he does not give his hearers anything in place of the eternal truths which he tries to deride. We must not expect a *gospel* according to Greenwood. Meanwhile he earns his livelihood by furnishing up the stale platitudes that are supposed to be capable of overthrowing the Gospel of the living Jesus. "It must needs be that offences come, but woe unto that man by whom the offence cometh."

The Licensing Bill hit the right nail on the head in the provision that enacts that any person will be regarded as having committed a misdemeanour who, being interested in the licensing trade, shall sit in a Licensing Court. If a few of our brewers and wholesale alcohol-vendors could only be brought under the influence of this proviso, there would not be seven times as many arrests for drunkenness during the year in Sydney as there are for the same proportion of people in London. At last this evil, which eclipses small-pox, seems to be likely to work in some measure its own cure. A police-inspector has informed us that what is now needed is that the presence of five or six people in the bar during prohibited hours on Sunday should be regarded as proof of sale, unless the landlord can prove the contrary. Will some of our temperance branches see that this is made known, with a view to getting a clause to that effect inserted in the Bill? The Licensed Victuallers will certainly make the Bill as much of a farce as they can. Their god is mammon.

MR. CHARLES BRIGHT has been reflecting on a statement made by the Bishop of Melbourne, on the principle, we suppose, that a cat may look at a king. The contention of Mr. Bright is that a belief in the divinity of the living Jesus is not essential to morality. We should like to know what Mr. Bright means by morality. The morality that the Spirit of Jesus teaches is that he that offendeth in the least is guilty of all, and that the consummate action of a murderer or an adulterer are not necessary in His sight to constitute guiltiness even of these gross immoralities. Then Mr. Bright would have us believe that he is able, in the midst of every variety of sin, to keep himself from being touched by it. This really requires greater credulity than falls to the lot of most men. It may lead to such noble efforts as that of the man whom the Holy One Himself loved, as He looked upon him, and heard his guileless avowal, "All these things have I kept from my youth up," but there never has been and never will be a case in which the answer to such morality will not ring in the ear of the inner man and either gladden or sadden him, "yet lackedst thou one thing: come, follow me." Those who listened to Bishop Moorhouse's sermon in the Cathedral, on the text, "He that hath seen Me hath seen the Father," must have been struck with the bold rebuke which it gave to Trithemism. "There are not three Gods, but one God," comes with greater force from the Lamb which is in the midst of the throne than it could ever have gathered from the terrors of Sinai. Yet sea-girt Patmos heard the same still small voice that caused the Tishbite seer to wrap his face in his mantle. "There is no revelation of God higher than the incarnate God, the God-man Jesus. A Philip may seek for something beyond the simplicity of an affection for the soul of man that will condescend to anything except sin to save and restore its lost sons, but the teaching of that One Being Himself is conclusive. Art thou so blinded by thy own idea of what God is like, Philip? Hast thou not yet recognised the Fatherhood of God in My living loving care for thee? He that hath seen Me with his vision purified from any worldly and therefore ungodly notion of what God is like, hath seen in Me the Father." Such are one or two thoughts left in our mind by this sermon. We do not know whether this paper will reach the Bishop of Melbourne's hands; but, if it does, we hope he will rest assured that the seed he has sown has not entirely fallen into ungrateful soil.

The Meeting of Clergy of the Church of England in the Church Society's House on Thursday, October 20th, was an experience that will not soon be forgotten. The Spirit of the living Christ breathed in the utterances of the Bishops of Ballarat and Melbourne, and made Himself felt in the souls of those who heard them. The address did not perhaps deal so much as might have been expected with the subject of the "Spiritual Life," and in this respect some were disappointed. The meeting was however pregnant with a solemn power of faith and love towards the Chief Pastor and Bishop of our souls that caused many expressions of thankful surprise. Our own feeling in coming away was that if the clergy of our church could only continue all knit together in the bond of the body of Christ, as they seemed to be for that short hour, infidelity and heathenism would run out its lease in Australia.

WHEN will members of the Church of England show such liberality as was displayed by the meeting of the Roman Catholics in St. Mary's? Upwards of £4,600 freely given—this, too, to build an edifice which, however stately, is only a material thing after all. Would that those who desire to see the "lively stones" built into the spiritual house of God might be moved to emulation by this splendid generosity, and determine to let no cause languish for want of support while they have the wherewithal to help.

SYNODICAL, like Parliamentary life, or the whirligig of fortune, may generally bring a man into queer companionship. Scidm can a greater surprise of this sort fall to the lot of a gentleman than

that brought to Mr. Shepherd Smith by the *Herald* of the 19th ult. Fellowship with him claimed by the Rev. Dr. Barry and by Mr. J. Greenwood! To one conversant with the opinions of these three, and remembering the educational struggle of a few years ago, a more amusing combination could not be presented; and we fancy Mr. Shepherd Smith himself would enjoy the drollery of the situation as much as any one.

### Religion and Science.

#### THE BISHOP OF MANCHESTER'S SERMON BEFORE THE BRITISH ASSOCIATION.

SUNDAY, SEPTEMBER 4, 1881.

Taking as his text 1 Cor. xii. 6 (revised version), "And there are diversities of workings, but the same God, who worketh all things in all," the bishop said he took his place in the pulpit that morning in fear and much trembling to address an audience among whom would be found probably many of the keenest scientific intellects of the day. The distinguished President of the British Association, in his opening address, had enumerated the wonderful triumphs of science in the last fifty years. As one read the list of successive victories one was lost in amazement at the vast domain that had been brought within the progress of scientific investigation, out of the power of darkness into the assured inheritance of the children of light. Overarching this vast triumphal procession he traced, however, the outline of a single cloud. In this record of conquests he found one element of disquietude. It was this: would there be, when the final problem was solved, be any place left for God, for Christianity, for prayer, for conscience, for free-will, for responsibility, for duty, for faith in the unseen? Would there, when the perfect epoch had arrived, be any recognition of influences like these, which had assuredly counted for something among the factors of civilization in the past, and without which it might be doubted whether science, whatever point of progress she might have reached, would have accomplished the highest development of man. These questions, put in no captious spirit, were not superfluous. "Every science, and especially every philosophy," said Dr. Buchner, "must necessarily be atheistic, otherwise it closes up against itself the path to its own end—the truth." In spite of the vehement denunciations of it by M. Pasteur, Haeckel and the late Professor Clifford asserted that we must assume the theory of spontaneous generation, otherwise the theory of evolution lacked completeness, and there was still room for a personal creator. Miracles had been declared again and again to be incompatible with the scientific conception of law, and that to many minds sounded as if they were impossible. It had been proposed to test the value of prayer by strange and, as he supposed they were thought to be, crucial experiments. A mechanical automatic theory of volition had been propounded which to plain minds appeared to depose conscience and make the ideas of duty and responsibility utterly illusory. It could not be denied that these views, put forward in the name of science and by some of its leading professors, had caused alarm and anxiety in many minds—in his own among the number—and while from the constitution of the mind itself it was impossible to refuse assent to any demonstrated truth, however threatening that truth might seem to ideas previously entertained, the conscience or what we had hitherto taken as such, had a not unnatural repugnance to be driven by theories which seemed to cut at the root of morals and of conduct, from the throne on which great thinkers like Bishop Butler had placed her. He did not himself see that anything was to be apprehended by a reasonable faith from the theory of evolution. He did not even know that the theory of spontaneous generation which Haeckel said was necessary to the completeness of the other, would necessitate the abandonment of faith in God. The theory of evolution, if correct, would not disturb his faith, but when he was asked to accept as a proof the question how without community of descent we could explain the fact that the framework of bones was so similar in the arm of a man, the wing of a bat, the foreleg of a horse, and the fin of a porpoise, or if he was told that if he refused to accept this view he was bound to furnish another theory of the existence of rudimentary organs, he felt a want of logical force in those challenges and distinguished between what Sir James Paget called the distinct inferences of science and clearly ascertained facts. Professor Huxley believed he had formed such a demonstration as he required in three successive stages in the genealogy of the horse, but besides the *preciousness of the advanced facts* as evidence of a developmental sequence few inductive generalizations had ever rested upon so narrow a basis of operations as that. Professor Huxley had given inquirers the choice between three theories: either they must believe that the innumerable varieties of creatures now existing, and all the forms of geological series, had been spontaneously generated, or that each had been produced by a special creative fiat, or they must accept the doctrine of descent. But was it the province of science to tell him what he was to believe or what he ought to know? Whichever of these theories was adopted, if no other were possible, he still fell back on the truth that there were "diversities of working; but the same God worketh all things." A conflict between the claims of religion and the claims of science on the allegiance of the human mind was a conflict which no wise man would provoke, for it would be raised upon a false issue. Each could pursue its own way if it would bear in mind its own limitations without violating the territory of the other. If religion and science were to be reconciled, as Mr. Herbert Spencer had said, the basis of reconciliation must be this deepest, widest, and most certain of facts, that the power which the universe manifested was utterly inscrutable. Man might not be able by scientific processes to find out God; his instruments stopped on the verge of the inscrutable; but if another faculty, that of faith, could

discern through the darkness "the hands that reach through nature, moulding man," there was nothing to compel us to reject its inferences when these were not irrational, but rested upon their proper evidence, and had commended themselves to minds which found no natural repugnance between science and piety. The idea of God was neither unphilosophical nor unscientific. Science certainly had neither the right nor the power to rob us of the hope of immortality. Humanity, at least the mass of it, was not so rich that it could afford to part with what to it was no illusion, but a revealed truth, which had proved to it by actual experience, in hours of darkness, temptation, sorrow, and trial, an unspeakable comfort and stay.

#### Sunday School Institute.

A very successful meeting was held, in connection with the above Institute, at the Church Society's House, on Thursday evening, October 27th. There was a numerous gathering of Sunday School teachers. The meeting was opened with the hymn "Sow in the morn thy seed," after which Rev. Dr. Marriott offered up prayer. The Dean of Sydney, who occupied the chair, then made a few introductory remarks expressive of his hope that the presence of the Bishop of North Queensland in their midst on that occasion would give a fresh incentive to the Sunday School Institute to push on in their work. He then called upon the Bishop, who proceeded to deliver an address which unfortunately it is impossible for us fairly to reproduce. It held the audience while he passed from grave to gay and back again to deep spiritual truth for nearly an hour. The address was replete with striking illustrations, sometimes of a serious nature and sometimes so intensely humorous that laughter became a necessity, but all of them interwoven with the thread of his discourse with a mastery skill for which Dr. Stanton is becoming famous. The Bishop remarked that Sunday School work had now fought its way to public recognition as a necessary adjunct to Church work. That a clergyman or Church that has no Sunday School is now considered *old-fashioned*, which denoted a marvellous advance in the position of this work as it is now compared with what it was in its former times. The Sunday School teacher was now found working side by side to shoulder with the clergyman of his parish, and quite regarded as a proper regular functionary of the Church work in that capacity. He was glad to meet Sunday School teachers, and always felt at home with them. Some of his happiest hours had been passed in Sunday School work. He was very pleased to be introduced to the Sunday School Institute in this diocese. He had not up to the present time known of its existence. He recommended it to publish more of its doings in order that its energy in this heart of Australian Church work might pulsate to the tips of the toes of the ecclesiastical body, and warm and vivify the spiritual life even to the uttermost parts of his northern diocese. The requisites for a Sunday School teacher were twofold—personal piety, and a well stored mind. The danger in using Eugene Stock's lessons was then pointed out. Every teacher should think his lesson out first with nothing but his Bible to help him. Then he might go to Eugene Stock or some other authority and find how far it agreed with his own convictions. The soul of the teacher must be kept at the same standard of Christianity as his teaching. No fountain could rise higher than the cistern that supplied it. If the soul, by prayer and the teaching of the Holy Ghost, was itself exalted to heavenly places with Christ Jesus as his living Redeemer, then the teaching of such a soul would spontaneously rise to the same high level. It was a ghastly thing for a teacher to be pointing children to Jesus, and, like a sign-post, never advancing thither himself. This first qualification of deep personal piety being satisfied, the mind of the teacher must be well replenished. The less spare time there was in the week, the earlier in the week must the preparation of the lesson be begun. The subject must be kept in the mind all the week, and then it will naturally expand and enrich itself in the mind; and, by the time Sunday comes round, it will be quite easy to teach it. There must always be one prominent truth in every lesson. An artist may have twenty or thirty figures in a picture, but he takes care to make one of them very prominent. The others all serve as a background to that one. A die that is to give a clear mark must itself be clearly out. So the mind of the teacher must be definitely and clearly made up on this one point if it is to be properly imprinted on the minds of the children. It must be remembered that a child's mind is more like a handbag than a portmanteau. In packing a portmanteau we sometimes throw into it more than it is meant to hold, and then stand or sit upon it before we can lock it. Ideas must not be shovelled in that overwhelming manner into the mind of a child. Sunday-school teachers should study the art of questioning. An old pump needs a little water poured down it before any water can be pumped out. So questions should not be put till some little information has been given. Children like to think that they know more than they really do know, and the successful Sunday-school teacher will endeavour to give a little instruction first, and then pump it out again so artfully that the child will think the answer is its own manufacture. Then, when the child's sense of proprietorship in the subject is sweetly and carefully roused, the pump-handle may be freely used to great effect. The questions must not be such as can be answered by a simple "yes" or "no." Nothing must be taught without being questioned out again. The Bishop gave a very comical account of a certain lawyer who used sometimes to take a men's Bible-class for him. He said he liked doing it very much. The class, however, did not like it quite as much as his new teacher. He examined and cross-examined the men, till at last they became quite badgered and confused. They did not like being put in an imaginary witness-box, with a view to slyly making them contradict themselves. There must be oneness between the teacher and the class; and the teacher must study the art of using illustrations. When a child receives a prize the one thing it looks for in it is the pictures. The book may be bound in green, and have

gold leaves, but, if there are no pictures in it, the child is disappointed. The most tedious thing in the world, even worse than driving a team of bullocks that refuse to move, was teaching a class when you have lost their attention. You may tell the children to sit up, or look straight, or keep quiet. You look at the clock, and so do the children. Then they begin to shuffle their feet. If you lose your temper they see instinctively the contrast between your teaching and your practice. The incongruity between the meek and gentle Jesus of Whom you have been telling them and your own loss of temper strikes their minds. (The Bishop had previously remarked on the precocity of Australian children, saying that they were little men and women, and that the English country clod-hopper gate, cat fat pork, and think of nothing, had not been met with by him in Australia.) But now an illustration, if you have one ready, will produce an astounding change in the class. If you only begin with the words "Once upon a time," even though you turn your head another way, you have the class all hanging upon your lips. Then, while the iron is hot upon the anvil strike home some eternal truth. It must always be remembered that the imagination is the ruling faculty in children, and that the logical faculty is still dwarfish. The imagination is like a street door wide open, and anything can enter by that door. The art of simplifying language must be attained by the Sunday-school teacher who would rise above mediocrity. The bird-fancier takes care to chop up the food that he gives to young birds into very small pieces. The Bishop gave an illustration of a large building that had a very small door, in trying to get through which door a stout individual stuck fast half inside and half out, and was nearly choked. That was the fate of a big word charging at the small door of a child's mind. This faculty of expressing ideas in language suitable for children did not come naturally. It could only be acquired by systematic and persevering study. "Blair's Rhetoric" recommends one who wishes to acquire this art to read Bunyan's "Pilgrim's Progress" over six times. In that book the reader will often read page after page with barely a word of more than two syllables, and with very many of only one syllable. Somebody had said that what was wanted for children was not sixpenny words or penny words, but only farthing words. Reprove firmly, but with perfect self-control. There must be power of sympathy. Little chickens need warmth. In years to come the lessons will stand out bright. Sometimes in old churches, when the whitewash on the walls was removed, a beautiful picture in all its first brilliancy of colour re-appeared. It had been painted long ago by a masterly hand, had afterwards been covered over by those who objected to it, but finally became restored to the light after the lapse of a long time. Even so the soul of a man whom he had visited in London had at last before death recovered consciousness of the real meaning of the words "Rock of ages, Cleft for me, let me hide myself in Thee." The word that had recalled them was the one word "Rock." This word was the key that opened the rusted lock of his spiritual memories. The whole Sunday School, the teacher, the clergyman, the Church all came before his mind again, and the long-obliterated picture of the Divine Saviour as the rock from which flowed the doubly cleansing stream that could wash his soul from both the guilt and power of sin shone out upon his spiritual vision and lifted him into the presence of God. Teachers must therefore believe in their teaching: otherwise it will lack power. It is a real work that will bear fruit. Such are a few fragments that we gathered up from the feast that Dr. Stanton laid before us. The Dean of Sydney called upon Rev. Dr. Marriott to propose the vote of thanks, in doing which, the latter reminded the audience of the meeting already held in the Masonic Hall, and of the numerous missives that he, as Secretary, had sent out, and of the very few replies that had as yet been received. Comparatively few clergyman or teachers seemed decided whether to become members of the Institute or not. The vote of thanks was seconded by Rev. W. H. Ullmann, and supported by Rev. J. Barnier (who praised the work of the Institute) and carried by acclamation. The Bishop of North Queensland, in his reply, admitted that he had not been aware that the Sunday-school Institute, through Dr. Marriott's enterprise, had already done so much. He wished it God-speed. He thanked the meeting for the attention with which they had heard him, he had enjoyed his evening amongst them exceedingly, and would go back to North Queensland refreshed and cheered by the evidence of vigorous and real Christian work in Sydney that had come under his notice. "Onward, Christian Soldiers," was then sung, after which the Bishop pronounced the benediction, and one of the most delightful evenings that we have ever known in this city came to a conclusion.

## \* CHURCH NEWS \*

### Diocesan Intelligence.

#### ST. ANDREW'S CATHEDRAL.

##### DAILY SERVICES FOR THE MONTH.

The week beginning November 6th.....	Canon Hallwood.
" " " 13th.....	" " "
" " " 20th.....	Canon Stephen.
" " " 27th.....	Canon King.

#### THE GENERAL SYNOD—SUMMARY OF PROCEEDINGS.

The Third Session of the General Synod of the Dioceses of the Church of England in Australia and Tasmania met on Monday, the 10th October. There was full Choral Service at 11 a.m., in the Cathedral, which was attended by a large number of Representatives Clerical and Lay. Soon after the opening voluntary was commenced the Bishops, attended by the Deans of Sydney and Melbourne, and

Canons Stephen, H. S. King, and Gunther, entered the Cathedral in procession, and took their places in the Chancel. The service was then commenced by the Rev. Dr. Ellis, the Precentor, who was ably assisted by the Choir, and Mr. Younger the Organist. The first Lesson was read by the Bishop of Melbourne, the second by the Bishop of Newcastle, the Epistle by the Bishop of N. Queensland, the Gospel by the Bishop of Perth, and the service for the Holy Communion by the Bishops of Brisbane and Bathurst.

At 4 p.m., the Synod assembled for business in the Church Society's House. The Bishop of Brisbane as senior Bishop in the absence of the Primate, presided, and opened the proceedings with prayer. The following were present—*Bishops*—Brisbane, Bathurst, Ballarat, Melbourne, Perth, North Queensland, and Newcastle. *Representatives*—Diocese of Sydney: The Dean, Canons Allwood, Stephen, King, Revs. C. F. Garney and A. W. Pain, Messrs. Alexander Gordon, W. J. Foster, Alexander Stuart, C. Rolleston, Shepherd Smith, and Sir G. Long Innes. Diocese of Adelaide: The Ven. Archdeacon Farr, the Rev. W. B. Andrews, Mr. G. W. Hawkes. Diocese of Brisbane: The Ven. the Archdeacon of Brisbane, the Ven. the Archdeacon of Warwick, the Rev. C. G. Robinson, M.A., Mr. Thomas Weedon, Mr. Thomas Robertson. Diocese of Goulburn: The Rev. Canon Scott, M.A., Hon. Charles Campbell, Mr. Thomas H. Mate. Diocese of Tasmania: The Ven. the Archdeacon of Hobart, the Ven. the Archdeacon of Launceston, the Rev. Canon J. B. H. Bailey, the Rev. Canon A. Mason, the Rev. Canon E. P. Adams, the Rev. Charles Vaughan, Mr. W. Tarleton, Mr. C. F. Collier, Mr. J. Barnard, Mr. R. P. Adams. Diocese of Grafton and Armidale: The Rev. C. C. Greenway, Mr. W. A. B. Greaves. Diocese of Bathurst: The Rev. T. B. Curwen, Campbell, M.A., the Rev. E. Dunstan, M.A., the Rev. F. C. Williams, Hon. G. H. Cox, Hon. W. H. Sutor, Mr. J. Rutherford. Diocese of Ballarat: The Ven. the Archdeacon of Warrambold, the Rev. H. E. Cooper, M.A., the Rev. H. W. H. Adeney, the Rev. Colin Campbell, B.A., Mr. J. W. Rogers. Diocese of Melbourne: The Very Rev. the Dean of Melbourne, the Rev. Canon Handfield, the Rev. Canon Goodman, M.A., Mr. H. Henty, Mr. G. W. Rusden, Hon. T. T. A'Beckett. Diocese of North Queensland: The Rev. H. Plame, B.A. Diocese of Newcastle: The Ven. the Archdeacon of Newcastle, the Rev. Canon Selwyn, Major Bolton, Mr. Thomas Hungerford, Mr. Frederick White. From the Diocese of Goulburn, the Bishop and Archdeacon Pownall, and the Rev. Canons Druitt and Soares, and Messrs. W. Watson and Conolly, appeared on the 11th; as also Rev. W. S. Wilson for Newcastle, and Rev. James Ross for Armidale.

The President's opening address, which was received, throughout, with marks of very cordial approval, referred to the changes which had occurred since the Synod last met, five years ago, (of the four senior Bishops then present, he alone was now with them); reviewed the history of the movement which led up to the formation of the General Synod; enlarged upon the functions and exact character of this body, and especially its relation to the Diocesan Synods; expatiated on the advantages to the well-being of the Church in these colonies arising from the periodical assembling of the Bishops and Representatives of the various Dioceses in that spirit of "godly union," of "harmony," of "friendly feeling," of "courtesy and forbearance," of "mutual respect and loving-kindness," of "comfort of love," which were spoken of in letters by the Bishops of Sydney and Adelaide as distinguishing the preceding Synods; spoke in encouraging terms of the fact that though some of their leaders were absent, God had sent others to cheer them by their presence—four new Bishops being present including two men of such note as Bishops Moorehouse and Pearson who will stamp deeply the impress of their minds on the Colonial Church—believed that God's helping hand was with them in their work; and finally referred to the subjects on the Business Paper,—making more special allusion to the proposed thanks to be accorded to the Revisers of the New Testament, and to a proposition that Ministers of other Protestant Denominations should be allowed to officiate on their pulpits on receiving Episcopal Ordination—With reference to this latter point His Lordship uttered these wise and weighty words—"I am quite sure that I speak the mind of the Synod when I say that we come here to try to manage our own business, and not to meddle with the affairs of other religious bodies who are separate from us, and who are not in communion with us. Let us remember that in consequence of their separation from our mother Church, these different bodies have all organizations of their own, and have had such organizations for many generations. The members of those bodies on leaving the mother Church, and in taking up their residence in this country, bring their several organizations with them. We have to feel about and to make up our minds as to our new position in relation to our mother Church, and we have to supply that which is wanting. They have done all this generations ago. With them everything falls readily into its place in their new country; and if they have to make any changes, those changes are merely in matters of detail. As to their work, they have done and are doing good work in these colonies in helping to stem the tide of worldliness and forgetfulness of God, and I thank God for the work so done. We do the work of our common Master in our way; they do His work their way; and I know of no circumstance whatever which leads me to suppose that we should find them in the least degree disposed to break in upon those organizations which for generations past they have found to answer their purposes. Nor have we any reason to suppose that they would tolerate any such interference as that which this resolution points to. When they require the assistance of bishops of the Church of England to help them to manage their affairs, they will let us know that such is the case. At present I think we have no intimation that they would accept such superintendence as that which this resolution contemplates. I have no hesitation in expressing the opinion that this resolution is one which this Synod is not competent to deal with."

The Rev. A. W. Pain was elected Clerical, and Mr. G. W. Hawkes Lay Secretary; and Mr. Tarleton Chairman of Committees.

The actual work of the Synod began on Tuesday, the 11th, with a motion of the Bishop of Ballarat limiting speakers to 15 minutes, unless permission for further speech was given, but it was unacceptable to the majority who desired full and free discussion. The doubts as to the practical usefulness of the General Synod found expression in a motion of Canon Hilton King proposing, on account of the obstacles to free action now existing, to refer it to the Diocesan Synod whether some less formal organization, involving less effort and expense, might not be substituted, but he found only one supporter to this suicidal proposal, (the Hon. C. Campbell) 69 voting against it on a division being called for. The next resolution was also moved by Canon King, affirming the desirability, for the sake of uniformity, of no ecclesiastical restrictions being imposed on the celebration of Marriage, in addition to those enforced by the Marriage laws of the several colonies. Archdeacon Child moved an amendment in opposition, asking for a select committee to prepare regulations, upon the principles, that banns or license should be required, that Marriages should be celebrated as a rule in Church, and that no Clergyman should be required to marry divorced persons, or those within the degrees prohibited by the Canon. A long and animated discussion ensued, which resulted in a committee being appointed, unfettered as to the principles to be followed in their report. This Committee, consisting of the Bishops of Perth, Ballarat and North Queensland, Archdeacons Farr and Child, Canon Druitt, the Revs. C. C. Greenway and C. Carwen Campbell, with Messrs. Gordon, Adams, Rogers and A'Beckett, reported at a later date in favour of maintaining the practice of banns or license, of marriage in a Church, unless when the parties reside more than four miles off, or special reasons exist for seeking the Bishop's dispensation, all details being left to the Bishops of each Diocese, and a recommendation being made that fees, if any, should be low, and that the nature of the declaration made before marriage should be fully explained to the parties. On the last day of the session this report was discussed, the requirement of banns or license being strongly opposed in several speeches, and finally it was declared inexpedient to proceed further with the matter.

The third day's sitting began with agreeing to an address of sympathy with the Primate, the Lord Bishop of Sydney, from the President of the Synod, the Bishop of Brisbane, in the name of its members. Telegrams of greeting also, were read which passed between the President and the senior Bishop, the Bishop of Adelaide. Again, the Marriage question was brought up by a reference from the Diocese of Perth on the subject of marriage with a deceased wife's sister, and the Bishop of Perth moved that the law of the Church of England, as set forth in 99th Canon of 1603, imposing the Table of Affinity as contained in the Prayer Book, be accepted as binding on the Church in Australia. An able argument followed on both sides, and the Bishop of Ballarat moved an amendment, which, without accepting the authority of the Table of Affinity, affirmed the expediency of obeying it until altered by lawful Church authority. The subject was, however, set aside by the previous question being carried by 41 votes to 25. The Diocese of Perth had also referred to the General Synod, the desirability of having rules to guide the Clergy in the use of the burial services, and of having services for certain occasions prepared; and on the third day of the Session it was, after considerable discussion, resolved to submit these questions, with the preparation of offices and forms of prayer for special occasions, to the house of Bishops,—the Primate, and the Bishops of Goulburn, Bathurst, and Newcastle being made a committee of preparation,—the results of their work to be presented to the next Session of the General Synod. To this committee also was referred the drawing up of a form of service for the Burial of the Dead where the order in the Prayer Book may not be used, a matter which was brought up from the Diocese of Adelaide. The Bishop of Perth moved and carried a resolution, declaring the expediency of making the evangelization of the Aborigines in any part of Australia the joint work of all the Dioceses. A committee was appointed to consider whether the Constitution of the Board of Missions required amendment or not. Their report, presented at a later sitting and adopted by the Synod, recommended no change in the Constitution, but that it should be more effectively carried out, and should press the claims of Mission work more urgently upon the Members of the Church. The Executive Committee subsequently appointed, consists of the Lord Bishop of Goulburn, President, Canons Allwood and Stephen, Archdeacon Pownall, the Revs. W. S. Wilson and A. Yarnold, Messrs. Stuart, Allan, P. G. King, Foster, and Metcalfe. The question of ecclesiastical organization next occupied the Synod, being introduced in very able speeches by Mr. A. Gordon and the Lord Bishop of Melbourne. In this brief notice it is impossible to give even the salient points of the discussion upon it, but a Determination was brought in and finally passed providing for the Bishop of Sydney being Primate of the Dioceses in Australia and Tasmania, for the creation of Provinces consisting of not less than three Dioceses whose Metropolitans should be subject to the Primate, for the election of the Bishop of Sydney and Primate, and for the formation of Provincial Synods. The matters which created the chief discussion were, whether the Bishop of Sydney should be Primate, or the Primate be chosen by the House of Bishops, and as to the mode of election to the See of Sydney, concerning which it was decided that the Synod of Sydney Diocese should nominate three, out of whom the Bishops of the Province should select two, of whom the whole of the Bishops of Australia and Tasmania should appoint one to be Bishop of Sydney, Metropolitan of the Province of New South Wales (which on the first vacancy of the See becomes a Province), and Primate of Australia and Tasmania. An alternative mode of election, which commended itself to the whole Synod as preferable, was provided for through a Committee of the Sydney Synod acting conjointly with the Bishops or a Committee of the Bishops, and electing by concurrent majorities.

Resolutions were carried, affirming the desirability of Diocesan tribunals being formed in each Diocese; forming an Executive Committee to act for the Synod during the intervals between its Sessions

(of which Canons Soares and Selwyn, the Rev. A. W. Pain, and Messrs. A. Stuart, A. Gordon, and the Hon. G. H. Cox were elected members); requesting the Committee of Appeal to frame rules of procedure; thanking the Company associated in the Revision of the New Testament, a proposal to approve of the use of that version in churches being withdrawn; providing for the communication of Reports of Synods; and Determinations of the General Synod. A long debate took place on a proposal that the Bishops should frame rules for intercommunion with other Churches, involving interchange of pulpits, &c., which resulted in an amendment being carried, which was advocated by all the Bishops, expressing sympathy with all true branches and members of the Church of Christ, but declining to frame rules for practical expression of such sympathy. A resolution, afterwards withdrawn, recommending the full carrying out of the Services provided in the Prayer Book gave rise to what caused much regret. Certain expressions of Mr. Shepherd Smith's were considered and declared by the President to be irreverent towards Holy Scripture, on which Mr. Smith withdrew from Synod, but an explanation having taken place at a subsequent sitting he took his seat again. A resolution declaring it to be convenient to observe the Canons of 1604, though they were not held binding on the Church, and providing for a Committee to draft a new code of Canons, was negatived. Lords Selborne and Coleridge were selected members of the Council or Reference under Determination II. of the General Synod Session 1872, and the Lord Bishop of Goulburn, Archdeacon Child, Sir William Stawell and Mr. A. Gordon were appointed members of the Court of Appeal.

Another most important Determination was passed, providing for the Creation of a Tribunal for the trial of Bishops. The whole of the Bishops are to constitute such a Tribunal, of whom not less than four are to form a Court. The offences for which a Bishop may be tried are, crime or immorality, false doctrine, *i.e.* doctrine contrary to that contained in the Articles and formularies of the Church as at present authorised, violation of the Constitution or Statutes of his Diocesan Synod, or of the Determinations of the General Synod accepted by his Diocese, and conduct involving wilful and habitual disregard of consecration vows. The whole procedure of the trial was carefully provided for, and the Council of reference under the Appellate Tribunal Determination with two Divinity professors of Oxford and two of Cambridge were made a Council of Reference in cases of false doctrine; and a re-hearing in such cases may be obtained on the requirement of three out of five Metropolitans to whom the case may be referred. The sentence of the Court is to be Admonition, Suspension or Deposition. The points, other than those of procedure, which raised most discussion were, the standard by which false doctrine should be measured, and whether Diocesan Statutes and Determinations of the General Synod should constitute an offence. It is hoped that this as well as the first passed Determination of the Session will appear in full in a subsequent issue of the RECORD.

The last subject discussed was of very great interest and importance—the amalgamation of existing Funds for the support of the Widows and Orphans of Clergy in one Provident Institution embracing all the Dioceses. A report containing an invaluable letter from the well known Actuary, Mr. Black, approving of the scheme was adopted, and a Committee consisting of Canons King and Selwyn, and Messrs. Stuart and Knox were appointed, with power to add to their number, to communicate with the Dioceses, and do what might be necessary to establish, if possible, the scheme. A cordial vote of thanks was passed to Mr. Black and Canon Selwyn, to whose indefatigable and able labours the Church is indebted for the submission of so desirable a proposal.

Votes of thanks were accorded to the President, the Chairman of Committees, the Secretaries of the Synod, Mr. A. Gordon, and the Dean of Sydney, and to the Reception Committee, and to all who had assisted in the hospitalities afforded to the Synod; and with the DEUM concluded a Session second to none in the importance of its results, marked by the great ability of its discussions, and characterized by a spirit of fellowship and absence of partizanship, and by a zeal for the welfare of the Church and the glory of Christ, which encourages high hopes of the future. While such a Synod, composed of men of so high mark who find in it sufficient cause to justify their assembling from so great distances, conducts its proceedings in such a spirit, whether the practical work that follows can be pointed to as great or small, it has not met in vain.

THE GENERAL SYNOD.—Of the proceedings of this body in Session assembled we give a summary elsewhere. The time and attention, however, of its members were not exclusively occupied in these important and serious matters which they had met to consider. On the evening of Monday, the 10th October, the Bishops and the representatives for the various Dioceses were entertained by the Laity of the Church of England at a dinner given in the Hall of St. Paul's College. The chair was occupied by the Lieutenant-Governor of the colony, Sir Alfred Stephen. In addition to the customary toasts, the health of the Bishops was drunk with great enthusiasm, which was responded to by the Bishops of Goulburn, Melbourne, Newcastle, and Ballarat. Success to the University of Sydney formed the concluding toast, which Dr. Badham acknowledged. On Saturday evening, the 15th, the Bishops and representatives were most hospitably invited to Toxteth Park, by Sir G. Wigram Allen, Speaker of the House of Assembly, where many of our leading citizens were afforded the opportunity of mingling in unconstrained and pleasant intercourse with our visitors from other Dioceses,—an opportunity which was very gratefully appreciated by the numerous guests. On Monday afternoon, the 17th, the Hon. John Campbell gave a very enjoyable garden party at Clunes, which, notwithstanding the inclemency of the weather, was very largely attended by the Bishops and representatives, as well as by many of the clergy and leading laymen of the Diocese, and their families. The opportunity was taken by the Bishop of Goulburn to present, in the presence of the large company which was assembled, the address, which had been adopted by the Synod of his Diocese, to Mr. Campbell, to acknowledge his great

liberality in giving £10,000 for the endowment of the proposed new Bishopric in the Riverina districts. At the conclusion of the General Synod, it was notified to the Dean of Sydney, our much respected and beloved Vicar-General, that, as some acknowledgment of the trouble he had taken in making suitable arrangements for the comfort of the Representatives, as also in token of their appreciation of his high character, it was the intention of the Bishops to present him with a framed copy of the large-sized photograph of their Lordships (in group), as taken by Mr. Newman, of Oxford-street. The Chairman of the Reception Committee has received the following letter from the Dean—

Diocesan Registry,  
October 26th, 1881.

My dear Sir,—The Executive Committee of the General Synod have requested me to convey to the Reception Committee their very cordial thanks for all the care and labour bestowed by your Committee upon providing for the hospitable entertainment of the Representatives during the late Session. Those efforts contributed very largely to make the visit of our brethren pleasant and enjoyable, and to possess them upon their return to their homes with a conviction that we are members one of another. You have thus rendered an important service to the whole Church in Australia and Tasmania.

Believe me, my dear Sir,  
Yours very faithfully,  
WILLIAM M. COWPER.

The Chairman of the Reception Committee, General Synod.

AD CLERUM.—On Thursday morning, the 30th of October, addresses were given by the Bishops of Ballarat and Melbourne; the clergy of Sydney and the county of Cumberland, as well as to the clerical representatives from the other Dioceses, on topics bearing on their ministerial work and personal character. The Bishop of Brisbane presided. Appropriate hymns were sung, and prayers were offered by the Chairman, the Dean of Sydney, and the Rev. Curwen Campbell.

MISSIONARY MEETING.—Advantage was taken of the presence in Sydney of so many of the Bishops by the newly appointed Executive Council of the Board of Missions, to hold a meeting on Monday evening the 24th October, in aid of its objects, as well as for the purpose of stirring up a greater interest in mission work amongst the members of our Church. The chair was taken by the Bishop of Brisbane, who, after prayers by the Rev. A. Yarnold, one of the Secretaries to the Council, and the reading of a report by Canon Stephen, addressed the meeting in a few impressive words, speaking of the great responsibility which rested on those whom God had permitted to occupy this land towards the original holders of the soil, and the heathen people, such as the Chinese, who might be in our midst. The first resolution—"That it is the privilege of every branch and every member of the Christian Church to actively engage in the work of Christian Missions"—was moved by the Bishop of Perth, seconded in a very earnest and energetic speech by Rev. W. S. Wilson, and supported by Rev. John Holland, formerly a Missionary to the Dyaks in Borneo, who gave some very interesting details of his work in that island. The second resolution—"That a large and important field of mission work in Australia and the Isles adjacent lies before the Church in this land," was moved by the Bishop of Goulburn, who spoke chiefly about the Chinese and the Aborigines in Australia, and gave some telling anecdotes of the intellectual capabilities of the latter, as well as of what he had witnessed at the mission at Warrungatta under Mr. Gribble who at the time of his visit had 62 aborigines under his care. The resolution was seconded by Rev. A. Yarnold. The Bishop of North Queensland in a very forcible address moved—"That for the full prosecution of this work it is desirable that the several Dioceses of Australia and Tasmania should take united action." The Dean of Melbourne seconded this resolution, and in doing so explained the past action of the Board of Missions as appointed by the General Synod of 1876, and what would be its line of duty in the future. He showed that existing Missionary Societies and Committees would still remain independent of the Board, which would instruct and advise them, and endeavour to concentrate their efforts. He asked for sympathy and support for the work, believing that both would have the most beneficial results. He believed that the heathens were willing to hear news of the Gospel; and the fact of their not being converted lay not with themselves, but was due to want of energy on the part of the churches. If they were children of Britain they would not withhold their hand in this matter. They should awake to their responsibilities, and be co-equal with other denominations in mission work. The meeting, which was well attended,—nearly all the Clergy of the city and suburbs being present with a fair sprinkling of their respective parishioners, concluded with the chairman pronouncing the Apostolic Benediction.

CHURCH SOCIETY.—The monthly meeting was held on Monday, 3rd October. The Very Rev. the Dean presiding; thirty other members being present.

Prayers were read by Rev. Canon Stephen, and the minutes of the last meeting confirmed and signed. The finance committee's report stated £1,298 6s. 7d. having been received to a balance at credit, 5th September. The warrant recommended for payment was for £1,812 1s. 11d. A letter was read from the Rev. A. Yarnold, which stated that he had visited the Camden Rural Deanery on behalf of the Church Society; that meetings had been held at Camden, Menangle, Cobbitty, Theresa Park, and Cabramatta; and he hoped that some little good had been done.

On the Dean's application for Mount Victoria, it was resolved that £50 be granted towards the stipend of a clergyman, and £25 towards rent of a parsonage.

The following new applications were referred for report—1. Rev. H. W. Taylor, Bulli, for a grant of £100 towards the erection of a new church. 2. Rev. Charles Baber, for £50 towards the stipend of a

curate for Leichardt. 3. Rev. Canon Günther, with plan and photograph, for a grant towards the proposed new church at Granville.

Mr. Chadwick wished to apply for a grant of £50 towards the debt on the school church at Summer Hill. After expressions of opinion from several members, it seemed that a similar motion had already been before the committee. On being put to the vote the motion was lost.

The Dean mentioned that the Auxiliaries and Finance Committees had a meeting on the proposed grants for 1882. The report would be made at the next meeting.

**SCHOOL FEASTS.**—Several Schools Feasts or Picnics have been held during the past month, the particulars of which we cannot undertake to chronicle, because, however interesting they may be to the persons immediately concerned, we have good reason for knowing are not so to our readers generally. For the same reason we have been compelled at the risk of offending Correspondents, from time to time, to decline, or at any rate very extensively to abbreviate, reports of Tea-meetings, Parochial Concerts and similar gatherings. We could not, indeed, refer to these School feasts, were it not for the satisfaction it affords us to be able to state, that as far as we can ascertain, they have, pretty generally, been conducted on the principle laid down by the Synod of the Diocese at its last session. We have seen, indeed, advertisements in one or two instances, and have come across "posters," which are in contravention of that Resolution; but even in these cases, though the general public had thus been invited, we are glad to find that care was taken to exclude doubtful applicants for tickets, and that all dancing and unseemly romping were prohibited. That there can be no necessity for advertising these trips, or for selling tickets to the general public, is apparent from the fact that in the case of one of our largest Sunday Schools, where no intimation whatever was given this year of its Annual Festival except to the Congregation on Sunday, and through the children, the result in every point of view, even in a pecuniary, was most satisfactory.

**CHURCH AND SCHOOL LANDS.**—The assent of the Queen to the resumption of these Lands, and their dedication to the purposes of secular Education only, has been received by the Governor.

**THE BISHOPS AND REPRESENTATIVES.**—Mr. J. H. Newman of Oxford street has succeeded in taking excellent photographs of the Bishops which can be had either singly, or in a group. The likeness of nearly all the Representatives have also been taken which can be purchased singly. The Artist's intention is to have the whole of the General Synod in one picture; but he is unable at present to carry out this design in consequence of some few of the Lay members,—chiefly those of Sydney,—having failed to call at his Studio.

### Parochial Intelligence.

**SURRY HILLS.**—St. Michael's Young Men's Mutual Improvement Society.—The second anniversary of this society was celebrated last Saturday afternoon, (Oct. 1st.) by an excursion to Middle Harbour. After a pleasant trip down the harbour the excursionists landed at Watson's Bay for about half-an-hour, and about 6 o'clock proceeded homewards, arriving in Sydney at 6:45 p.m.

**St. BARTHOLOMEW'S, PYRMONT.**—The corner-stone of the enlargement of this Church was laid on Saturday, the 8th October, by Mrs. Thomas Day, in the presence of the Vicar-General, the incumbent the Rev. Alfred Yarnold, and several other clergymen. At the conclusion of the customary service the Dean delivered an excellent address appropriate to the occasion. The sum of fifty pounds was collected in aid of the building fund.

**ALL SAINTS', WOOLLAHRA.**—The corner-stone of the intended enlargement was laid by the Bishop of Melbourne on Saturday afternoon, the 15th October, in the presence of a large number of the parishioners and several of the representatives to the General Synod. The Bishop gave a very able address, in the course of which he combated the utilitarian notions, held by many in these days and in these Colonies, with regard to Church-building and other work for God. He concluded thus—"The morality of utilitarianism could not influence men's lives, but the morality of religion consisting as it did in love to God and man, and a reliance in faith and hope on God's help would, he thought, be of the utmost service in amelioration of mankind. Honesty was said to be the best policy, but if a man were honest only on that utilitarian ground when a specious temptation attacked him, he would necessarily fall. Holding such views as these, he believed that on such occasions as the present, they were doing that which would last for all time. The Church and the Gospel would outlast the world and the fading laws of man, for they had the eternal laws of heaven on their side. And it seemed to him that, like the stone placed by Augustus in the Roman forum, the Church where they now stood should be the focus to which all ways should tend, the centre to which they should come, and from which should go forth the messages and precepts of their great King. To it let them bring their offerings of faith and obedience—and he prayed that from it might go forth God's blessing on them, their Church, and their diocese."

**St. THOMAS'S, WILLOUGHBY.**—CHORAL FESTIVAL.—A choral festival was held in St. Thomas's Church, North Shore, on Friday evening the 7th of October. The service had been arranged to celebrate the completion of the late extensive additions to St. Thomas's Church; and advantage was taken of the presence of a large congregation to make a collection in aid of a fund for the purchase of a new organ. This was remarkable as the first occasion on which any combination of church choirs in or about Sydney had taken place; and as members of the choirs of St. Andrew's Cathedral; Christ Church, St. Leonard's; Christ Church, Sydney; St. Mary's, Waverley; All Saints, Petersham; All Saints, Woollahra and St. Thomas's, Willoughby; together with representatives of other choirs, were

present—numbering in all 120 well trained voices—the effect was very grand and beautiful. The Rev. Dr. Ellis was precentor, and throughout the service the singing was excellent. The Church was crowded with worshippers, many of whom came from Sydney. Besides the precentor and the pastor of the parish (the Rev. Stephen H. Child, B.A.) there were present in the sanctuary and chancel Dr. Pearson, Bishop of Newcastle; Dr. Marsden, Bishop of Bathurst; Rev. E. G. Hodgson, Rev. A. Yarnold, Rev. J. Blomfield, Rev. E. A. Colvin, Rev. E. Symonds, Rev. H. W. Mort, Archdeacon Child, Rev. C. F. Garnsey, Rev. W. Hough, Rev. T. Kemmis, Rev. W. H. Sharp, and Rev. C. Baber. From first to last this delightful service was full of spiritual comfort to the worshippers and was doubtless a sacrifice well pleasing to God through Jesus Christ. The sermon was preached by the Bishop of Newcastle from the words "All Thy works praise Thee, oh Lord! and Thy saints give thanks unto Thee." As soon as the service had come to a close, the bishops, clergy, members of the choirs, and others adjourned to the School of Arts, where a supper given by the ladies of the parish was tastefully laid in the hall, which was very prettily and appropriately decorated. The chair was occupied by the Rev. S. H. Child, and on the right and left of the chairman were the Bishops of Newcastle and Bathurst. After supper the chairman proposed the toast of "The Queen," which was drunk with cheers and the singing of the National Anthem. The chairman then proposed the health of "The Bishops of our Church in Australia," coupled with the names of the Bishop of Bathurst and the Bishop of Newcastle. (Cheers.) The Bishop of Bathurst, in responding to the toast, said he had accepted with very great pleasure the kind invitation of the chairman to take part in the service that evening, in order to show a sympathy with him in the arduous work he had undertaken in the enlargement of his church. He (the Bishop) felt an interest in that work, not only as a bishop of our Church, but as a native of the city of Sydney—(cheers)—and here he might mention that of about 100 bishops in the Church, not less than three were natives of the same city. (Cheers.) The Bishop of Newcastle said, with regard to the special work in which they were all engaged, that he was not at all the person to address them in that respect, for he did not possess any musical powers. At one time in his early childhood he was about to join a choir, but the organist was a bit of a phrenologist, who examined his bumps, and said—he forgot at this length of time whether it was that he had no time and very little tune, or no tune and very little time. But it was one or the other. (Laughter.) So that if he were to dwell on musical points he would only show his weakness and his ignorance. But there were higher points of view on which he might say a few words. The work of a church choir was of a most important character, and the same little rule or principle which applied to so many other things applied to this—that whatever was worth doing was worth doing well. (Hear, hear.) For his part, he could say he had suffered a good deal in his time from choirs. First of all, he had found it very difficult to get them to work for what they considered they knew. Something elaborate, or that had a novelty about it, they were all ready for, and he had known cases where a church choir would be very good at elaborate music, and very poor at what he might call the chanting of the ordinary service. That seemed to him to show that things were looked at in the wrong light. If singing was worth doing at all it was worth doing well. There was room in choirs, too, as there was in all bodies where united action was desirable, for a good deal of what was known as the give and take principle, in order to remove little difficulties that sometimes occurred, and he hoped that the work of the choirs present on that occasion would be done not only with heartiness, but with goodwill one to another, and also with a growing appreciation of the importance of the work, and of that thoroughly solemn character which belonged to it, showing that it was not concert singing, but church singing. (Cheers.) The remaining toasts were "Our Guests," coupled with the names of the Rev. Dr. Ellis and Mr. J. V. Wareham, the able and energetic leader of the choir of All Saints' Church, Petersham, which was proposed by the chairman, and replied to by Dr. Ellis and Mr. Wareham; "The Ladies," proposed by the Rev. G. F. Garnsey, and replied to by Mr. F. Adams; and "The Chairman."

**CONFIRMATION.**—On Saturday afternoon, the 8th, about seventy young persons were admitted to the rite of Confirmation at the hands of the Bishop of Brisbane, in the presence of a very large congregation. These happy young soldiers of Christ were admitted to their first Communion the day after (Sunday, 17th after Trinity), when two celebrations took place, at the latter of which an excellent sermon was preached by the Bishop of Brisbane. The sermon after evening prayer on the same day was by the Bishop of Northern Queensland, who again, as in the morning, wise and solemn words of comfort and counsel were addressed to the newly confirmed.

**St. STEPHEN'S, NORTH WILLOUGHBY.**—St. Stephen's belongs to the Parish of St. Thomas' Willoughby, and is situated about 2½ miles from that church. The district is very prosperous and beautiful and in a few years will be one of our finest suburban parishes. We are glad to say church matters are progressing very satisfactorily. The congregations have increased to such an extent that people have been frequently nonplussed for room after walking a considerable distance to the service. A movement has been made however to provide more ample accommodation in the erection of a new church. Mr. Williams, Crown Solicitor, has very generously given a magnificent site upon which we hope soon to see a church that will seat between three and four hundred people. It is proposed to sell our present site which was given some years ago by F. Stack, Esq. and devote the proceeds to the funds of the new church. Our lady friends are working vigorously in getting up a "Sale of useful and fancy articles" which is to take place (D.V.) in December 2nd. and 3rd. We look forward to this "sale" realizing a considerable sum of money as no doubt many of your Sydney friends will then take the opportunity of paying North Willoughby a visit. A ladies' Work Society has been organized and is doing a fair amount of work.

**CAMPBELL TOWN.**—A Bazaar in aid of alterations and improvements to St. Peter's Church and Parsonage was held on the 6th and 7th of October, which realized the sum of £240,—a most creditable amount for so sparsely populated and so poor a parish. The Misses Rediall, well known for the deep and generous interest they have always taken in the affairs of this parish, have also collected £100 specially for the Vestry.

**RICHMOND.**—On the afternoon of Sunday, the 2nd of October, the annual examination of the children connected with the Church of England Sunday School took place in the parochial school-room, in the presence of their parents and friends, who appeared to take a deep interest in the proceedings. The Rev. Dr. Woolls (the Incumbent of St. Peter's) was assisted by Mr. C. J. Pitt, the Master of the Public School, and also the Teachers of the Sunday School. It was pleasing to notice amongst the visitors present Mrs. Elder, (widow of the late Incumbent, the Rev. John Elder) who, in former years, paid great attention to the Sunday School, and in a measure regarded it as her special mission. Mr. Elder took charge of the Parish on the 2nd of October, 1845, and commenced a Sunday School with nine children, so that by an undesigned coincidence, it was on the same day thirty six years ago that the school which now had increased to 170 children, under the care of 11 teachers, was established. The first four classes had prepared the life of Elijah for their examination; and the rest various chapters and hymns according to the respective ages of the children. In all of these they acquitted themselves very well, and at the conclusion each child was presented with a book. The people of Richmond are very liberal in contributing to the Sunday School, and through the exertions of Miss C. Tomkinson and Miss C. Richards, nearly £20 had been collected for the purchase of books and other things connected with the School. On the whole, the examination was highly satisfactory and reflected credit on the Teachers.

**The Feast.**—On Wednesday the 5th of the same month, the annual entertainment for the children came off on the grounds adjoining the Parsonage. About 180 children were present and also a number of friends from the town and neighbourhood, all of whom appeared to enjoy the festive occasion. When the children had partaken of the good things kindly furnished by the parents and friends, they retired to the parsonage paddock and spent the afternoon in games of rounders, racing for prizes, and sundry other amusements. Owing to engagements of a similar character in their respective parishes, the Clergy of the neighbourhood were unable to be present, but the old friends of the Institution, Mrs. Elder, Miss Jane Bowman, Mrs. Andrew Town, Mrs. Onus, and Mr. and Mrs. Abraham Cornwell, evinced great interest in the sports, and the Rev. Dr. Woolls, aided by a willing band of Teachers, did all he could to make the feast a success and to promote the enjoyment of the children.

**NORTH RICHMOND.**—On Sunday afternoon October 2nd, the children of St. Philip's school were examined by the Rev. J. Shearman, assisted by Mr. Winter and his sisters, who, for many years past, have exerted themselves to promote the efficiency of the school. There were about 40 children present, as well as a goodly number of friends. The annual feast took place on the ground adjoining the Church on the afternoon of the following Tuesday, on which occasion also there was a Tea-meeting for the benefit of the school, and especially to pay for the rewards given to the children. The Rev. Dr. Woolls and the Rev. J. Shearman addressed a few words of encouragement to the teachers and scholars; and Mrs. Newcome, Mrs. Shearman, Miss Williams, and the Misses Winter exerted themselves to make provision for the entertainment of the company present, as well as for the children of the school. The arrangements were excellent, and as the weather proved favourable, the usual games were enjoyed until sundown. The Rev. J. Shearman, it should be stated, was compelled to leave New Zealand for the benefit of his health, and during the short time he has held the Incumbency of Kurrangong, he appears to have gained the goodwill of the parishioners generally.

**St. STEPHEN'S, KURRANGONG.**—A very interesting service, in which the Rev. T. Donkin, B.D., and the Rev. Dr. Woolls, as Rural Dean, assisted, was held in St. Stephen's Church, South Kurrangong, on Friday the 7th of October for the purpose of welcoming the Rev. J. Shearman to the parish. The morning service (excepting the lessons and the Epistle which were read by the Rev. T. Donkin) was conducted by Mr. Shearman, after which Dr. Woolls preached a sermon appropriate to the occasion from Acts ii, 42. He dwelt at some length on the unity which characterized the Primitive Church, and concluded by addressing the parishioners to the following effect: "The unity of the Church, founded as it is on the doctrine of the Apostles, the Communion of Saints, the breaking of bread, and the office of Public Prayer, is an example to us upon whom the ends of the world have come. It recognises the Church as one vast body for whom Christ died, which still fed by the pastors and teachers of the "flock" is designed for the perfecting of the Saints, for the work of the ministry, and for the edifying of the body of Christ. Unlike a number of little republics, connected by no bond of union, and envious of each other, it shadows forth the ideal of unity under the emblem of the human body, which, though consisting of many members, is nevertheless one in essence, each member having its part to perform in the economy of nature. . . . This sympathy naturally leads me to speak of the occasion for which we have met together this day. In the order of God's Providence, a change has taken place in the circumstances of your parish, and a new minister has been set over you. Whilst, therefore, we pray that his labours may be abundantly blessed amongst you, we would also bear in mind that other Parishes also, as so many parts of the Church Catholic, are interested in the proceedings of the present induction. Connected together, as we are, by the Doctrine of the Apostles, the Communion of Saints, the breaking of bread, and the prayers of the Church, it is impossible to feel indifferent on such an occasion! and therefore, imitating the days of primitive simplicity, ere yet material errors had

divided the Church, we would extend to your esteemed pastor the right hand of fellowship, and entreat you to receive him as one duly commissioned to preach the Word and to administer the Sacraments." At the conclusion of the service, a collection was made for the purchase of a new carpet for the chancel. It should be added that the Church was fairly attended, and that some persons present had come from a considerable distance to witness the proceedings.

**BROUGHTON CREEK MISSION DISTRICT.**—It is now some months since any news from this district appeared in your paper. Such an omission will tend to portray an unsocial spirit. I therefore submit a few topics by way of keeping up our acquaintance with the Record. Some undue excitement prevailed here a little while back about the division of the district into two parishes, but it has now almost subsided. A few weeks ago the Archdeacon of Sydney visited Broughton Creek and Kangaroo Valley, to arrange for the formation of the district into two parishes—to fix boundaries and to enquire into the provision made for resident clergymen at the places named, in view of the division of the parish. Meetings of the parishioners were held at the Valley and Broughton Creek and addressed by the Archdeacon. Considerable interest as to the division of the district and the settlement of the clergyman was manifested. At the Valley £50 was the total promise towards the stipend of a clergyman, while at Broughton Creek the local subscriptions promised amounted to about £200. The latter place has shown a determination not to part with the present incumbent when the division takes place. The Archdeacon gave the Valley residents to understand that a clergyman would be appointed to that district as soon as the Parsonage was completed. A little School Church has just been opened at Kangaroo River North. Special services were conducted on Sunday 2nd October. During the week a public tea-meeting and concert were successfully carried into effect to reduce the debt on the building. Accommodation is now provided in that wilderness region for the services of the Church and for a Sunday School. The latter is in operation and numbers over thirty scholars and three teachers. The building is erected of sawn timber with cedar furniture and stands on half-an-acre given by Mr. W. Brain to the Bishop. Several musical and literary entertainments have been held since last report, and have proved highly satisfactory. The Ladies Association have just had their first sale of needlework at Broughton Creek. The weather was unfavourable, the attendance good and the patronage considerable, I have not yet heard the amount of receipts.—Correspondent.

### Inter-Diocesan News.

#### BATHURST.

**BIMBENANG.**—A well-attended meeting was held on Saturday, September 3rd, in the large room where service is usually conducted, to present an address to the Rev. R. J. Head, previous to his removal to Grenfell. The address was printed on white satin, and tastefully illuminated by Mrs. Boyd, Public School teacher at Green Swamp. A purse of sovereigns was presented at the same time. Mr. Read read a suitable reply, in which he spoke warmly of the kindness of the people of Bimbenang, making special mention of the Misses Little and Mr. and Mrs. North.

#### GOULBURN.

**THE NEW DIOCESE.**—At the Synod, which met on the 4th of October at Goulburn, the Bishop, in his opening address, referred to its intended division, and remarked, "The new Diocese of Riverina will receive from the Diocese of Goulburn ten churches, six parsonages, and seven clergymen, and, in addition, those which exist in the Bathurst portion of the new Diocese at Booligah, Hillston, Pooncarie, Meinidine, &c. The place of the Bishop's residence has not been determined. No doubt, geographically, Hay offers some advantages; but Deniliquin is putting in strong claims for that privilege on account of its larger proportions and greater antiquity. In a short time," the Bishop said, "I hope to be in possession of reliable information on the subject of the population of the towns, villages, and counties of the new Diocese. The preliminary arrangements are in a forward state, and I trust that before my formal visitation of Riverina early next year I shall be able to announce their satisfactory settlement. It will be well for the Synod to recognise Mr. Campbell's munificence, and to express its concurrence in the proposed division of the Diocese. I may add that it is Mr. Campbell's desire that the Bishop of the new See should be selected by the Archbishops of Canterbury and of York, the Bishop of London, and the Bishop of Goulburn." During the proceedings Canon Soares proposed and the Ven. Archdeacon Puddicombe seconded the following:—"That a select committee be appointed to draw up an address from this Synod to the Hon. John Campbell, M.L.C., expressive of their admiration and thankfulness for his munificent gift of £10,000 towards the endowment of the proposed new Diocese of Riverina; and that the same, having been approved of by this Synod and illuminated on vellum, be signed by the President on behalf of the Synod, and presented by him at some convenient time during the session of the General Synod, to be held next week in Sydney, in the presence of as many of the representatives of this Diocese as can arrange to attend." This resolution was carried.

#### MELBOURNE.

**THE CATHEDRAL.**—A gentleman, signing himself "A.B.C.," who is not a member of the Church of England, has promised to contribute £5,000 of the £30,000 required over and above the amount already raised and promised for the erection of the Cathedral, provided other cash donations are sent in on or before the last day of this year as follows:—15 of £100 each, 15 of £50 each, 15 of £100 each, 100 of £10 each, and 2100 of £5 each; in all £25,500 over and above the £25,000 already contributed. This generous challenge has been taken up with such success that within a few days subscriptions

amounting to nearly £19,000 were announced, including £6000 from Mr. Joseph Clark, £5000 from the Hon. H. Miller, and £1000 from the Bishop.

**THE CHURCH ASSEMBLY.**—This body has held a brief and uneventful session. The Bishop, as usual, gave a very powerful opening address, for which we regret that our limited space does not permit of our giving extracts. The principal subject of discussion was "The Superannuation Ordinance of the Diocese." The matter was relegated to the Committee—the number of which was enlarged—for a fuller report to be brought up next session. The Annual Report of the Bishop of Melbourne had called attention to the following facts—1. The slight increase in the amount of the fund for 1880—is £4373 12s. 2d. as against £4243 7s. 8d. for 1879, and £4336 2s. 4d. for 1878. We may say, looking at the capabilities of the whole Diocese, that there is nothing to boast of in our total. 2. The decrease in the balance in hand at the beginning of the current year. We had, to begin the year 1879, £1917 14s. 5d.; at the commencement of 1880, £1506 15s. 11d. We begin 1881 with a balance of £1326 1s. 6d. This would have been £200 less had there not been an unexpected surplus from the Consolidated Fund, which, by Act of Assembly No. 9, 1878, is added to the Bishop of Melbourne's Fund. We draw attention to this steady diminution of our annual balance as showing that our expenditure exceeds our income. Should this continue to be the case, the time will soon arrive when we shall be unable to meet the demands made upon us during the first two quarters of the year. 3. The absence of anything like a due proportion in the amounts contributed by parishes. Of one thing there can be no doubt—viz., that Church people generally do not contribute. We are a long way off the desired point when each shall give, whether large or small, his or her contribution; and yet this has to be kept in view, and, with God's blessing, may yet be attained. A new feature in our report is the contribution from the Ladies' Association, set on foot by Miss Hearn, of £77 3s. This was collected in small sums from young persons. We have reason to believe that a much larger amount will come in from this source during 1881. A Committee was appointed to draw up a scheme for a Church Congress.

**AN EXCELLENT EXAMPLE.**—The *Messenger* has the following:—A generous-hearted Churchman, desirous of placing the benefits of an occasional trip to the seaside within the reach of all the clergy, has purchased a capital site on the cliff at Queenscliff, and has obtained plans for two substantial two-storied villas, overlooking the bay, which he hopes to have erected at the commencement of the summer of 1882-3—that is, in a year's time from now. He proposes to furnish these and let them to visitors for three months of the season—giving them up for the use of the clergy for the rest of the year—the whole of the income made by the three months' letting to be handed over to a board, presided over by the Bishop, to be applied to the furtherance of his benevolent scheme.

#### BALLAARAT.

The Bishop contemplates a visit to England on Church business. The annual tea-meeting, in connection with the Mother's Meetings, carried on in the several Ballaarat parishes, under the superintendence of Mrs. Thornton and other ladies, was held on the 27th September, and was, both as regards attendance, and the interesting character of the proceedings, a great success, as was also the quarterly meeting of the Sunday School Association for the Diocese held a few days earlier.

### The Conference on Scriptural Holiness at St. Barnabas', Sydney.

On the last Wednesday, Thursday, and Friday evenings in September, a series of "Meetings for the promotion of Scriptural holiness" was held in St. Barnabas' Schoolroom. The first evening was wet but the attendance was large. It increased each night and the last meeting was crowded to excess. Practical earnest addresses were given each evening on "The nature and need of Scriptural Holiness," by Rev. W. H. Ullmann "The source and supply of this Holiness," by Rev. A. R. Blacket, "The effects of true Holiness," by Rev. T. B. Tress.

There were present at one or more of the meetings Revs. Canon Stephen, J. Hargrave, J. Vaughan, Colvin, Noake, R. Taylor, H. A. Langley, and T. Hackett. Several of these gave short addresses bearing testimony to the keeping power of the Lord Jesus and to the might of His Spirit in enabling the believer to walk with God as Enoch did, to rejoice in the conscious possession of His gifts—love, joy, peace—to rejoice in the Lord always, to be strong in the Lord either for work or for suffering, to rest in the Lord continually by the exercise of the same faith as that which first receives forgiveness of sins through the blood of Jesus. Upon invitation many amongst the audience gave similar testimony. Several of those present have since told Mr. Barber with the strongest expressions of thankfulness of the blessings received during the meetings.

### Appeal on behalf of the Diocese at Perth, Western Australia.

TO THE EDITOR OF THE CHURCH OF ENGLAND RECORD.

Sir,—I venture to hope that you will allow me to make, through your columns, an appeal to members of the Church in New South Wales for much needed help to the work of a large but comparatively poor Sister Diocese. The Diocese of Perth, to the charge of which I succeeded as its second Bishop nearly five years ago, includes the whole western portion of the Australian Continent. Its settled portion is a strip of country extending northwards some 800 miles along

the coast from its extreme south western point, and averaging about 100 miles in breadth; but beyond these limits settlements are being steadily formed, both along the southern coast towards the head of the great Australian Bight, and still more along the coast to the north, and inland in the northern districts along the course of some of the main rivers. There is a large settled district on the north western coast (the centre of a thriving pearl-fishery,) distant about 1000 miles by sea from Perth (in which I have lately placed the first resident pastor); and beyond this again large tracts, recently explored, are likely ere long to be taken up. The European population of the Colony does not altogether exceed thirty thousand; of whom more than half are dependent upon the ministrations of the Church of England. It consists mainly of persons engaged in pastoral and agricultural occupations, few of whom have done more than secure to themselves comfortable homes. The number of aboriginal natives remaining in the settled districts is comparatively small, but in the more northern parts of the Colony to which settlements are only now extending, there numbers very large, and they are being largely drawn into the employment of the settlers. In a Diocese so circumstanced it will readily be understood that the work of Church maintenance and extension is attended with special difficulties. The scattered nature of the population necessitates a large staff of clergy in proportion to our numbers, and the funds necessary for their support have to be drawn in each case from a comparatively small number of people, few, if any, of whom have much to spare. These difficulties were not so much felt so long as the Church was established by law, and the stipends of the Clergy provided from the public funds; but such is no longer the case, and for the future we are left dependent mainly, in these and other matters of Church work, upon the voluntary contributions of our people.

Under these circumstances we are exerting ourselves in the first place to establish throughout the Diocese a system of regular contributions from all Church members, with the threefold object of providing for the present stipends of the Clergy, of extending the ministrations of the Church to places yet unsupplied with such ministrations, and of securing at least the partial endowment of our several Parishes in the future. Towards the latter of these objects we are receiving substantial aid, both from the Society for the Propagation of the Gospel in Foreign Parts and from the Society for Promoting Christian Knowledge. We have moreover taken in hand, since my own arrival in the Diocese, some special works, which it is of much importance to the well-being in the future both of the Colony and of the Diocese that we should steadily carry through.

1.—First of these is the erection of a New Cathedral in Perth, at a proposed cost of £12,000, in the place of the unsightly building which hitherto has served as our chief Church. Towards this object we have raised thus far by subscriptions and donations in the Colony nearly £6,000, of which £2,000 has been the noble gift of one individual, besides promised contributions spread over the next three years to the extent of another £1,000, and a donation of £500 also promised by the Society for Promoting Christian Knowledge. With the funds thus secured we have already commenced the work; but still need at least £2,000 more to complete the main portion of the building.

2.—The establishment of a Theological College, combined with a Boarding house for boys in connection with the Government High School, is another object to which I attach much importance, with a view both to the training of candidates for the Ministry from amongst the young men of the Colony and to the sound religious teaching of our youth generally. I have commenced this work with the assistance of two of the neighbouring Clergy, and of a grant for two Theological Exhibitions from the Society for Promoting Christian Knowledge; who have also promised the sum of £300 towards the endowment of the College, on the condition of my obtaining £500 more from other sources.

3.—Another no less important educational want I have been able within the past three years to meet, by the establishment in Perth of a high class School and College for Girls, under the general management of one of the Cathedral Clergy and his wife, with an experienced Head Teacher from England. We are occupying, however, at present hired premises; and I am anxious to find the means either of purchasing and enlarging these premises or of erecting other buildings, as well as of offering special exhibitions for the daughters of the Clergy of the Diocese.

4.—A fourth object which I have especially at heart is the commencement ere long of some more regular Missionary efforts for the evangelization of the aboriginal natives in the northern districts of the Colony. The plan on which we propose to work is, in the main, that which has already been tried with considerable success in other parts of Australia and by the Roman Catholic Church in this Colony, namely the establishment of Mission Stations in well selected centres, at which to gather the children for Christian and industrial training, to care for the sick and aged, and gradually to collect a settled native population occupied in pastoral and agricultural employments. Such a Station would be under the charge of a Missionary Clergyman with a staff of practical assistants, whom I should wish rather than otherwise to be married men, so as to ensure the influence and help of good Christian women in dealing well with the children and the sick as well as the native women. The cost of establishing such a station is estimated at £1000 for the first year and some £400 a year for the next three years; after which it should become self supporting. The establishment of industrial schools or homes for native children, in those districts where already the natives are being trained by the settlers to habits of regular occupation, is another branch of the same work which we desire as soon as possible to take up. Amongst the special difficulties at present in the way of missionary efforts on behalf of the aborigines of this country are (a) their roving habits of life, and (b) the utter unsuitableness of their language for conveying any ideas of religious truth; both which we trust to meet effectually, if only gradually, by the adoption of such a plan of work as is specified above. I desire now as a first step in this work to secure the appointment of a

good Missionary Clergyman for the Gascoyne and Murchison Districts, and the establishment of a couple of native industrial Schools in the Roebourne District.

5.—I may add as a further object, not without its importance to the welfare of the Diocese, the increase of the Endowment of the See, which at present does not exceed £7,750; towards which the sum of £300 has been offered by the Committee of the Colonial Bishops' Fund on condition of its being met by a sum sufficient to raise the endowment to £10,000.

These are all objects for the attainment of which we need just now in this Diocese some substantial assistance from without. Willing as many amongst ourselves are to aid the Church's work there are few, as I have already said, who are able to give much pecuniary help; and the demands now necessarily made in each Parish upon our several congregations, for the support of their Minister or other local objects, preclude any additional appeal to them for aid towards matters of general Diocesan interest and importance. I cannot but think, however that there are those in New South Wales to whom God has given large means, who would willingly extend their aid to a Diocese such as ours, if they knew our need of it in order to our prosecuting the work of the Lord more fully. I shall be most thankful to any such persons if they will help me, for the work's sake, in carrying out any of the objects which I have named above. The Very Rev. the Dean of Sydney has kindly consented to receive any contributions on my behalf.

Sydney, October 1881.

H. H. PERTH.

### Notes of Travel by Canon Moreton.

#### WINDERMERE, WESTMORELAND.

##### OLD BRATHAY.

This lovely village, with Ambleside, of which it almost forms a part, nestles at the base of the mountains in the neighbourhood of Windermere. The solemn stillness, the loveliness, the grandeur are such as words must fail to describe. The neighbourhood has been made the theme of poetry by Wordsworth, Southey, and Coleridge. Here these great poets lived, thought, and wrote. Mrs. Moreton and I are the guests of Mrs. Hodgson, formerly of Moore College, Liverpool. From the window at which I am now sitting may be seen a part of the Windermere Lake. Over one of the hills, by which it is bounded, is yet visible the remains of an old Roman road,—along the front of the house, beyond the lawn, the Brathay brook playfully flows, over pebbles, between its picturesque banks. By the side of it a winding path leads up to the church. This is a neat modern building of Norman architecture, not large, but sufficiently large to meet the demands of the population. After the Sunday morning service, we took a quiet walk round the church-yard with our dear friend, Mrs. Hodgson. She naturally conducted us to the spot which to her must ever be a hallowed one. A chaste stone, eloquent with ancient Christian symbolism of faith in the atonement of Jesus, the Son of God, told that beneath it lie the remains of her beloved husband, the late Rev. William Hodgson, formerly vicar of this parish, and afterward Principal of Moore College. On the right side we saw another hallowed spot,—a newly-made grave. Here rest in peace all that was mortal of a beloved daughter; who, a few months ago, in giving life yielded up her own. "In earth's most lovely spots, as well as in its most dreary scenes, are the resting places of the dead." "For as in Adam all die." It matters but little where the grave is, or where the place to work may be, so long as it is in the path of His appointing. Jesus pleased not Himself. Where the will of His Father led Him, there it was His "meat and His drink" to be found. To Him the peaceful scenes on the Lake of Galilee, or the artificial society of Jerusalem, accompanied as it was by the opposition of formalists and sceptics, were the same. His "Father's business" called Him to both. The servant must aim to be as his Lord. Does He call to work in the calm quiet of a district such as this Windermere Lake district, or in the crowded city, His presence will give peace. I must not forget that this village is associated with the beloved Bishop of Sydney and one now sleeping in the church-yard of Handwick. Here was the place of her birth and early days; and here, she may have thought, would witness her peaceful close. But that Lord whom she loved and served was pleased to ordain that the land of her adoption, to which was given the last twenty years of her valued life, should provide her with a resting place, and shall witness her triumphant resurrection.

##### BROWNESS.

This is another of the ancient villages on the borders of the Windermere Lake. On the day of our visit took place the feast of the Church school children. I could sympathize with all concerned in the disappointment caused by the downpour of rain. I thought of the consequences which a similar day would cause in St. Peter's—colds, the balance on the wrong side, and an application to those much-enduring gentlemen, the churchwardens, to supply funds to make up the deficiency. I hope English churchwardens are as ready to "haste to the rescue" as I have found some of their brethren in "the Sunny South." We naturally gravitated to the Church, where we were happily joined by the Rev. Stanley and Mrs. Mitchell, and Mr. and Mrs. Robert White, of Mudgee. The school children had but recently wandered away, and like Australian children, they had left traces behind them. The church and tower are of ancient date. This I judge from the style of the architecture—a mixture of Saxon and Norman, pointing out the thirteenth century as the time of erection, possibly even earlier. At a recent restoration, after removing generations of whitewash, the walls were seen to be almost covered with ancient frescoes and texts of Scripture, intermixed with teachings on the two Sacraments. The writ-

\* [An allusion is made to such discoveries elsewhere in the Bishop of N. Queensland's speech before the Sunday School Institute.—Ed.]

ing is of the sixteenth century, placed here when the Reformers may have yet been alive. The Rector, it would seem, had imbibed their spirit, and caused their teaching to be written on the walls of his Church for the edification of his people. His name is unknown, but his works follow him, and his record, we may hope, is on high. I give you two of the sentences which I copied from the Church walls:—

##### Baptism.

"Which is ye Grace yt cannot be seen? The washinge awaie of synnes by ye Bloode of Christe. As water was the away ye filthyness of ye fleshe so ye Bloode of Christe washeth away the filthyness of the soule." "In baptism we are taught to rise to newness of life."

##### The Lord's Supper.

"In the Lord's Supper what is ye synne which may be seene?"—"Breade and Wine." "Which is ye grace yt cannot be seene?"—"The Bodie and Bloode of Christe."

Here is a part of an epitaph, written on the south wall, to the memory of Robert Phillipson, Gent. \* \* composed by himself. *Obit anno 1661, aetatis sua 63.*

"Here must I rest, till Christ shall let me see  
His promised Jersusalem and her EXULTATION."

"Vini Domine Jesu, veni cito."

[Come, O Lord Jesus, come quickly.]

In the same church I saw, in a small oak box, a copy of the Prayer Book, of the First Book of Homilies, and the Paraphrase of Erasmus on the New Testament; also the old chain by which they had been fastened to the reading desk in former days. The books were in good condition, and not difficult to read, although printed in the black-lettered type. These, with a copy of "The Bishop's Bible," formed a clergyman's library, and the texts and teachings on the Sacraments that of the people. Such prayerfully studied may have been quite as profitable as many of the volumes of the present day. I must ask the reader of these notes to accompany me to one more of the ancient churches of Windermere, viz., Hawkshead. The architecture is of the same date as that of Bowness. In the N.E. end of the chancel is a large tomb erected by Abp. Sandys, of York, in the time of Queen Elizabeth, to the memory of his father and mother. The tomb is of massive masonry, rising from four to five feet from the floor, surmounted by his parents in effigy. Under the shadow of the Church stands the ancient Grammar School, rendered celebrated as being the scene of the early school days of the poet Wordsworth. The building is in a somewhat dilapidated state, and I suspect if one of our enterprising inspectors of N.S.W. were to find an unfortunate Denominational school in a similar state of antiquity his next report would suggest the withdrawal of the certificate! As I entered the large room, about 20 by 10, I found a young clergyman engaged in teaching ten or twelve boys. I offered an apology for intruding into the school while work was going on. "Is not this," I said, "the school in which Wordsworth received his early education?" The master, who had politely bid me enter, replied, "Yes, this is the school—would you like to see a memorial of him made by himself?" I told him I should. He turned to one of the venerable oak desks, which bore, like all the others, the names or initials of former scholars—unknown to fame—lifted a board, and there, in true school-boy style, cut with a knife, was the name "Wordsworth." This, then, was the place where the great poet of the Lake District sat when a boy. By the kind permission of the master, I made a little speech to the boys—told them something about

"Lives of great men all remind us, &c."

At Grasmere, near the Lake of Windermere, may still be seen the poet's house, and in the churchyard a plain stone, bearing the same name as the oaken board in the school—it is the grave of Wordsworth. Here we have within a few miles of each other—the school, the home, the grave. Is this all? Rather is not all this but the school-day and the repose for a future life?

##### BRAEMAR.

We have visited this part of the Highlands of Scotland at the invitation of our beloved Bishop and Mrs. Barker, to spend a little time with them. As we reached the hotel, at which the coach stops, we found them awaiting our arrival. How little did we all expect, at this time last year, that we should meet in this remote part of Scotland; and under such circumstances. Truth is, indeed, stranger than fiction. The Bishop is much better. He may yet be permitted to return to his Diocese. It is well that we should feel we are in the hands of a loving Father who lays low and raises up.

Braemar is a large struggling village, built in a basin, surrounded by barren mountains, at a distance of 60 miles west of Aberdeen. It is watered by the Dee at its junction with the Cluny near the seat of the Earl of Fife. The journey from Aberdeen is along the banks of the Dee, through very grand scenery, ornamented by the castle of Abergeldie, Balmoral and Braemar.

The first forty miles is performed by rail, and the remainder by coach in the "good old style." Braemar contains four churches viz., English, Free Kirk, the Established and a Roman Catholic. The two former are opened for service merely during "the season" that is the months of August and September. The Bishop is able to ride and even walk out, and attends church. We all went to the English Church together on the Sunday morning after our arrival. The prayers were read by Rev. Sir James Phillips, and the Bishop of Winchester preached a very thoughtful sermon on 1 Cor. xx. 1, a part of the Epistle for the day. The subject of the sermon was, that while "modern thought" can do no more than give rules for a moral life, the Gospel of Christ gives perfect peace, through the pardon of sin, and future glory to all who truly receive it. The Bishop of Winchester is also staying at Braemar to gain restoration from overwork. As a historical record of Braemar may be mentioned the rebellion of the Earl of Mar in the year 1715. Here, too, many a nameless battle may have been fought between the clans of MacDuff and Farquhar. The English language and the Protestant religion have scarcely penetrated into the valleys of this remote part of Scotland. The people are still Roman Catholic and speak the Gaelic language.



Boston, and two from Springfield, Mass., with trains continually running. It is its quiet beauty and readiness of access that is sure to make it popular as a wayside resting-place for hours or days or weeks, as the case may be.

The natural beauties of Northfield remain ever the same. There are summer guests or boarders in most of these pleasant, home-like dwellings, and almost every available room is engaged for guests from abroad, and, although there is a great deal of cooking to be done and general housework to be looked after, it will all be well done, with that characteristic New England "faculty," and the notable housewives will be out in dainty toilets to attend the meetings, and will keep up an intelligent interest in the Bible study and in all the Christian workers, in spite of accumulated family cares. As for the men, the haying is well along, the rye is harvested, the corn and tobacco are growing. There is always plenty to do on a farm, but these farmers are "independent," and you will find them at every considerable gathering, making the most of this somewhat unique innovation upon the monotony of their rural life, which is entirely due to their distinguished fellow-townsmen, Evangelist D. L. Moody.

On the way up from the station we met Mr. Sanky, his handsome face beaming with the good-nature and quick recognition that wins all hearts. As we drove up to the foot of the plank walk leading to the Seminary building, one of the Indian girls, in whom the whole country takes a lively, sympathetic interest, tripped out upon the porch, with her hands full of fresh ferns, with which she was decorating the rooms. Mr. Moody is driving about, managing everything with his characteristic dispatch. It remains to be seen whether there will be an increased attendance of the clergymen of the valley, their absence last year being quite noticeable and often remarked upon by clergymen from abroad. It is well known that there are two parties among the three leading evangelical denominations—Baptist, Congregational, and Methodist—as to Mr. Moody and his methods: those who are indifferent, not to say inimical, being largely in the majority, showing a lack of spiritual interest to the detriment of themselves and the souls for whom they are supposed to care, as was remarked to me by an aged clerical *alumnus* of Yale yesterday.

A pair of deer have arrived from the Indian territory, a gift to Mr. Moody. The pretty, soft-eyed creatures are weak and weary from their long journey, but seem to be doing well.

A writer in the Presbyterian *Christian Intelligencer* of New York says:—

"One of the most interesting features of this Conference is to see the many little groups of ardent learners gathered together. On the Seminary piazza, several are questioning Dr. Bonar; under the elm, many are besieging Mr. Erdmann with all sorts of questions; Major Whittle is telling a little company about the Lord's work abroad; Mr. Moody has a little boy by the hand, telling him about Jesus. All seem anxious to learn about God's Word, as the lobbyist is to know which way *his man* will vote on the morrow. Mr. Moody has his hands full in arranging for this gathering, and hence he has said but little. But when he talks in his quiet way, he speaks right to the heart. Mr. Sanky's singing is of course very enjoyable, and we expect shortly to hear Mr. Stebbins and Mr. James McGranahan."

By R. C. MORGAN.

In this letter I propose to touch on miscellaneous matters. And first I observe that Mr. Moody is gratified by the number of friends from England who are present here, and who are entertained as his guests.

Among the Christian workers is Col. Clarke, of Chicago. Not many years ago he thought he was not doing what he could for the Lord, and prayed that he might be more used than he had been. He expected to be sent amongst the more respectable people, but the way did not open, and he told the Lord he was willing to do anything. One day a deplorable creature came to the door, who proved to be an old soldier who had been in the Colonel's regiment. He fed him, clothed him, then took him upstairs, talked and prayed with him. Eventually the man was saved, and is now one of his helpers. On the Sunday which Dr. Bonar spent at Chicago, there was in the afternoon meeting at Farwell Hall, a young man who eight months ago was a dissolute gambler. He asked Col. Clarke to go up to the gallery and speak to two young men from the old country. He found them intoxicated. After the meeting the young man said he would stay with these two until the evening meeting, they might get sober by that time, and be saved. One of them, a Scotchman, seemed interested as he became sober, and said he would go and hear Dr. Bonar. He went, and gave himself to Christ.

A telegram from Chicago states that a wealthy woman who kept a stylish house of infamy has just been brought to God. This followed a little time after the conversion of Minnie Brooks, a keeper of a house of the same character—a large saloon. The friends connected with the Mission went down the morning following her conversion, emptied the house of the liquors, cigars, &c., and at night held a Gospel meeting, which is still continued.

A point of great interest here is the farm of 300 acres, for the purchase of which \$25,000 was given to Mr. Moody by Mr. Camp (the principal partner in a large watch manufacturing company) for an institution for boys. It is three miles from Northfield, higher up the Connecticut River, and splendidly situated, almost surrounded by hills. There are two or three houses on the estate, one of which has had dormitories added to it; there are a large barn and other farm buildings. A school-house has just been built. There is ample scope for a large institution, and I doubt not in a few years there will be several more houses erected there, as well as at Northfield. Mr. Moody approves of the family system, and will have a series of houses rather than one extensive building. The boys' school was opened in May. There are twenty-two boys at present under training and education; this number will rapidly increase.

Their time is divided between lessons, work on the farm, and recreation. I was struck by the good accommodation with which these boys are provided, some of them having a room apiece, and not more than two being in any room. In America there is no idea of keeping people in that station of life in which they were born. As I was once told, every errand-boy expects to be President, and the possibilities before every boy on this great continent are such that it is wise and right, by cultivating their self-respect, to fit them for whatever position their industry and character may secure to them. Mr. Moody's great desire, however, is to fit the youth of both sexes, who may be educated at these admirable institutions, for missionary work at home or abroad, and to encourage the missionary spirit in them.

When the Seminary was being built at Northfield, a lady who remembered Mr. Moody as a boy, and having the spirit of the Nazarenes in Matt. xiii. 54-55, made light of the work he was doing. But Judge Conant said to her, "Madam, do you not know that when the first brick of that house was laid, every dollar's worth of your property was raised in value?" There are now seventy pupils in the Seminary, and forty more are boarded out, so that there is crying need for a second building, which is only delayed for want of funds.

Speaking of the young, one of the evils arising from the sparseness of the population compared with the extent of territory, as well as from other causes, is the precocity of the young people. In England, men do the work of boys, in America, boys do the work of men. They consequently assume the ways and manners and independence of men, and unhappy consequences sometimes result.

I mentioned in a recent letter that Mr. George Williams and I went into Boston for Mr. R. T. Booth's farewell meeting. On Sunday morning we went to a coloured people's Baptist Chapel. We sat down to join in their worship, but the pastor, a fine gentlemanly man, not many removes from white, came and asked if we were accustomed to preach, and insisted on our taking the meeting between us. He told us that, a year ago, when he came there, the church had been in a very low condition, but God has so blessed them that they had now a thousand members, and the chapel must be enlarged, for it will not hold the congregation. Quite a number of young people have been baptized and added to the church.

On Saturday (this day), at nine o'clock, instead of the usual morning worship, the ladies gathered in the lecture-hall, and the brethren in a tent. These meetings were, more distinctive than any previously had been, on the same line as those of last year.

We have, as may be supposed, very sweet singing, Mr. Sanky being reinforced by Mr. and Mrs. Stebbins, and to-day Mr. and Mrs. McGranahan have arrived. The week was most appropriately concluded by a praise-meeting, in which an hour was spent in quoting passages of praise and in giving thanks for individual and other blessings.—Northfield, August 14.

## \*CORRESPONDENCE.\*

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

TO THE EDITOR OF THE CHURCH OF ENGLAND RECORD.

Sir,—A lady from England has complained to me that it is impossible for her to walk along the streets of Sydney without having her ears assailed by the constant use of the word "bloody." There is hardly a street-corner without a dirty scampish set of "pot-house loafers" desecrating it with their foul-mouthed mutterings. Can we not put down this blackguardism which makes Sydney streets hateful to those whom we should most of all welcome?

Yours, &c.,

"A BELIEVER IN THE CLEANSING BLOOD OF JESUS."

C. E. T. S. AND "TOASTS."

TO THE EDITOR OF THE CHURCH OF ENGLAND RECORD.

Sir,—The Church of England Temperance Society, as almost all people know, has for its objects "The Promotion of Temperance" and "The Removal of the Causes which lead to Intemperance."

The Manual of this Organization (see p. 12) speaks about "endeavouring to correct the drinking customs which so largely prevail at Social Gatherings and especially the Drinking of Toasts and 'Healths.'"

Is it not an undeniable fact that the "worldly," positively "worldly" custom of drinking "Toasts" and "Healths" is a Cause of Intemperance? Yet what do we read in a report of the *Sydney Morning Herald* of Saturday, the 8th October? "Toasts" and "Healths" were joyously indulged in at a social gathering in connection with a Choral Festival in the School of Arts at St. Leonard's, when many members of the C.E.T.S. were present. And all this before the boys of several choirs, many of whom have signed the pledge of our Society as Total Abstemious. Was this setting a good example before those boys? Would these proceedings have the desirable effect of strengthening in them Total Abstinence principles, which principles are strongly recommended for children by the Society? I cannot see any answer to these questions but *no*. Then why not discontinue and discountenance such customs.

I felt deeply pained on reading the report alluded to; and write these few lines not intending to give offence, but with a humble and earnest desire that they may influence the Members of the C.E.T.S. to abandon for ever the drinking of "Toasts" and "Healths" which invariably leads on to the degrading vice of drunkenness.

Yours, &c.,

JOSEPH BEST.

A Member of the C.E.T.S.

P.S.—If you have any other letters upon the same subject then do not insert this.

SYDNEY RAILWAY BOOKSTALL AND INFIDEL LITERATURE.

TO THE EDITOR OF THE CHURCH OF ENGLAND RECORD.

Sir,—I beg to reply to E. A. Colvin's letter in your last issue. I have managed the above stall for 6 years, during that time it has been my aim to sell books of a moral and religious tendency. The writings of the Rev. J. K. Ingraham and the Rev. E. P. Roe, in the *Lily and Rose* series, I have made my best efforts to sell, and during my absence on a short visit to England, the person in charge received some of Ingersoll's writings on sale, but they were withdrawn at once when their contents became known.

I am &c.,

JOHN WALTON.

INFIDELITY AND MORALITY.

TO THE EDITOR OF THE CHURCH OF ENGLAND RECORD.

Sir,—One of the greatest marvels of the present day is that we find men so perverted in mind, in judgment, and in heart, as to find fault with Christianity and openly take up cudgels against the teaching of Jesus Christ. One would think that Christianity has been out in the world long enough to command herself to every man of sound reason; and has done enough for our common humanity to keep men at any rate from bitter enmity. But we find that some are audacious enough in this nineteenth century in the face of all that Christ's religion has done for the world to take up the awful position of antagonism to the Lord Jesus Christ, and His Holy Gospel.

On the 18th October, at the Masonic Hall, the reputed Sydney opponent of our glorious religion challenged the statement of the Bishop of Melbourne as to the relation of Infidelity and Morality. A striking yet sorrowful case came under my notice a few days ago, which practically bears upon this very point.

A father and mother, (both christians) of a large family in Sydney have two sons aged respectively 20 and 16, who are regular attendants at the Theatre Royal.

Since the beginning of their tuition there, they have been gradually becoming intolerable in their home. They refuse to recognize parental authority. They continually pain their parents and the other members of the family by their sneering and scoffings at the Bible, and religious things. Their father has been obliged to exclude them from family worship, the younger one went so far upon one occasion as actually to strike his mother when she remonstrated with him for his good.

On the whole these two young infidels have made that once happy christian home wretched and miserable in the extreme. This is one case out of several which I have heard of. Now no doubt infidel lecturers will tell us they strongly disapprove of such conduct, yet it appears to me that, after all, what they are fighting against are the wholesome restraints of a religion which is alone calculated to save us from impurity and vice—a religion which curbs the evil passions of man, and brings into lawful subjection sensual desires and inordinate gratifications.

I write this as one who knows what a worldly life is apart from the religion of Jesus, and I have no hesitation in saying that the men who have the audacity to tell parents of Sydney that their sons and daughters had better not be christians but freethinkers ought to be marked as the enemies of good morals. Swift in a letter to a young friend goes so far as to say "there is one observation which I never knew to fail, and I desire you will examine it in your life that no gentleman of a liberal education and regular in his morals did ever profess himself a freethinker." If the followers of infidel lecturers would take the honest trouble to examine and compare the private and public conduct of even their teachers with that of sincere christians for loveliness and purity I have no doubt it would make them rather uncomfortable as to the godliness of their cause.

I am, &c.,

EDMUND A. COLVIN.

October 20th, 1881.

CLOSING PUBLIC-HOUSES ON SUNDAY.

TO THE EDITOR OF THE CHURCH OF ENGLAND RECORD.

Sir,—As there are several public-house keepers who would be glad if the law was that all houses should be closed on Sunday, but dare not close their own for fear of losing their customers, I should be very glad if the clergy in every parish would condescend to go to the public-houses just to ask whether they were in favour of it or not. The lists of names and addresses could then be sent into the secretary of the C.E.T.S., and that gentleman could lay them, with a petition, before Sir Henry Parkes. But it must be done quickly, or the Licensed Victuallers' Association agents will go round first, and get all their promises to his way, on peril of being in the bad books of the brewers. What a pity it is that bills of sale cannot be done away.

Yours faithfully,

CITIZEN OF SYDNEY.

QUESTIONS.

TO THE EDITOR OF THE CHURCH OF ENGLAND RECORD.

Sir,—Will some of your readers be good enough to furnish me through your columns with answers to the following enquiries, giving Scripture proofs for same.—

1st. That Ministry in the New Testament, is the execution of duties by a clerical body.

2nd. The authority for the "office of deacon" as practised by the Church of England.

3rd. The warrant for a double ordination to the office of (1) Deacon and (2) Priest.

4th. From whence does the Church obtain the authority for making it indispensably requisite that a Priest alone has the right to

administer the sacraments. I am no sceptic, nor have I put forward these questions as a controversialist, but when I am told by a dignitary of the Church, that the Church of England is thoroughly scriptural in her doctrines and usages, I naturally desire to test such an assertion, not by human tradition or practice, but by the light of the unerring Word. I will therefore deem it a favour if some one more deeply versed in Scripture than I appear to be, will afford me the information.

LUMEN ACCIPE ET IMPERTI.

THE PSALMS IN THE BIBLE AND IN THE PRAYER BOOK.

TO THE EDITOR OF THE CHURCH OF ENGLAND RECORD.

Dear Sir,—While this subject is in the mind of the public it may be a useful addition to the information on the subject if you will publish the following two sentences from *Grey's Key*:—"The version of the Psalms, in our Bible, which was made by the translators employed by James I. (commenced in 1603, and finished in 1611) is posterior to that printed in our Prayer-books, which was executed in 1539. This last, as very excellent, and familiarised by custom, was retained in the Liturgy, though as translated chiefly from the Septuagint, it does not so exactly correspond with the original as does that in our Bibles." The commentator, Rev. Thomas Scott says, "Indeed the Prayer-book translation is in no respect comparable to the Bible translation."

I am &c.,

CLERICUS.

## \*NOTICES OF BOOKS.\*

COMPANION TO THE REVISED VERSION OF THE English New Testament. By Alex. Roberts, D.D., Professor of Humanity, St. Andrew's, and Member of the New Testament Company, pp. 161. London: Cassell and Co., 1881. 2s. 6d.

Dr. Roberts proposes to explain to the ordinary English reader the general reasons for the many departures from the Authorised Version which are found in the Revised translation. He points out that the great object in every translation, especially in a translation of the Word of God, is to place the reader of it as nearly as possible on a footing of equality with one who has access to the original. He shows in many instances how the Authorised Version failed to accomplish this object, and under the two headings—changes arising from an amended Text—and changes arising from an amended Translation he vindicates the Revised Version. The little book is full of matter well arranged, and will be much prized by the careful English reader of the Holy Scriptures.

GOD IS LOVE, or Memorials of Little Nony, pp. 132. Third Edition. London: Nisbet and Co., 1881. 2s. 6d.

Little Nony fell asleep in Jesus, May 1st, 1879, aged 10 years and 8 months. Short as her life was it witnessed with great effect to the power of the grace of God. The late Miss Havergal felt this so much that she intended, had opportunity been given to her, to pen these records herself. Her words are: "I should very much like to compile a little memoir of dear Nony, and could feel that it was real work for God to do so, for it might be blessed to many." But the Master's home-call came for the teacher as well as the scholar, and the work she desired fell into the hands of little Nony's mother. We think that Miss Havergal's expectation of blessed fruit from its circulation will be fully realized. It gives a remarkable illustration of the truth of the words—"My strength is made perfect in weakness;" and it is long since we read anything more touching.

AUSTRALIA. By John F. V. Fitzgerald, late Colonial Secretary of Victoria, pp. 244, with Maps and Illustrations. London: Sampson, Low and Co., 1881. 3s. 6d.

This is one of a series of small books on Foreign Countries and British Colonies. It contains nineteen chapters full of matter of real interest to residents in this Southern land. It treats of the general character of the country, its climate, its flora and

fauna, its geology, and the aborigines. Two chapters each are given to the foremost colonies, and one each to the smaller. The rest of the book is occupied with the gold-fields, the laws relating to the sale and occupation of land, religion and education. There is a good supply of statistics for so small a book, and the maps and illustrations are alike well executed. Altogether, it forms a very convenient hand-book of Australia.

TOM'S HEATHEN. By J. R. Baker, pp. 288. London: Hodder and Stoughton, 1880. 5s.

The writer states that the characters in this story are, with one exception, living. Tom is a minister who is sorely troubled by the impossibility of reaching the conscience of a rich banker—a member of his congregation. The story itself is told by a college mate who has settled down as a physician in the same place where his friend ministers. The doctor, unknown to Tom, is called upon in his professional capacity to visit the banker who is suffering from an obscure disease. The disease is aggravated by the working of conscience over a piece of sharp practice which occurred in the patient's early history. The sufferer can see nothing in this matter which so troubles him, except a strict, legal, business transaction. The great interest of the book is found in the way in which the clever man of business is led on step by step to see the evil results of his action until the fact of personal transgression is forced upon his unwilling soul. The tale is thus seen to be a pictorial commentary upon the text—"Be sure your sin will find you out." Those who have to deal with souls—those who find interest in pursuing sin through its manifold disguises—those who like freshness and individuality of thought—and those who are fond of a cleverly written story, if they once begin to read this book, are not likely to leave it until they reach its last page.

## TEMPERANCE.

While making merry with his friends at the festival of the Licensed Victuallers Association the President in both his speeches made playful allusion to the "Matrons and Spinners" who wish for local option and the closing of many of the public houses. But have not these "Matrons and Spinners" a right to an opinion on the matter? Woman in England is making her influence felt on all social questions, and as there is nothing which so vitally affects her interest and mars her happiness as the drinking habits of the bread winners of the household ought she not to have a say on proposals for their check or cure? It is no joke but a terribly earnest business for thousands of these "Matrons and Spinners." Their opposition to the public house interest ought to awaken intelligent men like Mr. Ollife to the conviction that the liquor traffic as at present carried on is inimical to the best interests of society. That can be no safe trade for a wise or good man to be engaged in which places him in antagonism to "the 30,000 including Matrons and Spinners" to whom allusion was made. We would not criticise severely after dinner speeches but we think those thrusts at women who have signed petitions in favour of the Bill now before Parliament imply a confession on the speaker's part which tells heavily against the interests of the trade which he was defending.

A return recently laid before Parliament, on the motion of Mr. Henson, shows that there were, from the 1st January, 1880, to the beginning of September last, 60 convictions at the Central Police Court for selling in prohibited hours, 78 at the Water Police Court, and one at the Newtown Court. During the same period there were 386 convictions for Sunday selling at the Central, 321 at the Water Police, and 51 at Newtown. The number of publicans summoned to show cause why their licenses should be renewed was 24 at the Central, 25 at the Water Police, and 1 at Newtown. The number of licenses recommended by the magistrates to be cancelled was 14 at the Central and 11 at the Water Police Court.

Florence Nightingale writes—"God speed" with all my heart to your Coffee Public-house Association, with all the heart of an old nurse like me, afflicted with the diseases of hospitals, and especially of workhouse infirmaries, where the young men patients—at least a very large proportion—come in from 'the drink,' and worse, come in again and again from 'the drink,' knowing that it will be 'the drink' again which brings them there, and will bring them there as long as

they live; helpless and hopeless to save themselves, knowing that they are caught and will be caught (like Hindoo ryots in the money-lender's clutch) in the same desperate trap, which, like the Indian money-lender, extorts a higher and higher rate of usury every year—another pound of flesh—to their dying day."

### CHURCH OF ENGLAND TEMPERANCE SOCIETY.

The Committee met on 27th October, at 4 p.m. The chair was taken by the Rev. J. Barnier. The Secretary reported meetings at S. Andrew's and S. Paul's. Good meeting and branch formed at Blacktown, in Rev. J. Spooner's parish; also at Moore College, five students joining the non-abstaining section, and two taking the total abstinence pledge. The Society at Woonona (Bull) is working vigorously. The quarterly meeting in Sydney was of more than usual interest owing to the reading of excellent papers by Dr. Dixon and "A Lady of Sydney." The Treasurer reported receipt of affiliation fees from Bull and St. Saviour's, Redfern and £29 balance in hand. Some small accounts were passed for payment. The resignation of the Assistant Secretary, Mr. Beaver, on account of his removal to Bathurst, was accepted with regret. The Secretary undertook some preliminary work for the annual commemoration, which is likely to take the shape of a choral service, with sermon, in the Cathedral, and public meeting in the evening.

WOONONA C.E.T.S.—The first monthly meeting of the Bull Parochial Branch has been held at Woonona. There was a very large attendance of members and visitors, the room being comfortably filled. The meeting was opened in the usual way by singing and prayers from the Society's service and song-book. The President then gave an address. Singing and recitations followed, and seven new members were enrolled.

We wish our friends would assist us to give a full list of meetings of the C.E.T.S. every month. If the clergy or the branch secretaries would send us short accounts or forward the local newspaper containing reports of the meetings, they would oblige us and be helping on the good cause.

## ENGLISH MAIL.

### SUMMARY OF NEWS.

ALL PREMISES in Wales, where intoxicating liquors are sold, are to be closed the whole of Sunday. Any refreshment rooms at railway-stations are excepted.

A NUMBER of members of Parliament have secured for Mr. Thomas Cooper, the author of *Purgatory of suicides*, an annuity of £100 per annum. Mr. Cooper is now far advanced in years.

DR. LEE has been celebrating a festival at All Saints, Lambeth, during the course of which he preached a sermon on behalf of what he calls Corporate Remission. He advocated the submission of the English Bishops to the Pope of Rome. This is Dr. George Frederik Lee, and not the Secretary of the Church Defence Association.

THE EXECUTORS of the Earl of Beaconsfield have placed a window in his memory in the church which he attended, St. Michael's, Hughenden.

DR. BRADLEY, Canon of Worcester and Master of University College, Oxford, has been appointed to the vacant Deanery of Westminster. He also was a pupil of Dr. Arnold. The celebrated preacher, though High Churchman, Mr. Knox-Little, has had the canonry of Worcester conferred upon him by Mr. Gladstone.

A GREAT METHODIST Ecumenical Conference has been held at the City-Road Chapel, London. Ministers and laymen flocked to it in large numbers, some from distant parts of the world. Lord Mayor McArthur was present.

THE BRITISH ASSOCIATION has been celebrating its fiftieth anniversary at York. It sprang into existence among the fossils of the Kirkdale cave, so that York may be called its cradle. Sir John Lubbock, as President, gave a very useful and modest inaugural address. On Sunday, September 4th, the Bishop of Manchester preached in York Minster, many members of the British Association being amongst his hearers. This sermon may be taken as an answer to Mr. Greenwood's question, "Can a Scientific man be a Christian?" and as such we append it elsewhere.

THE *Daily News* says that some weeks must elapse before all the preliminaries necessary to the installation of the new Dean of Westminster can be completed. It is also reported that some structural changes have been devised in connection with the drainage of the deanery, which may somewhat delay his coming into residence.

THE *New York Independent* advocates an Anti-Mormon mission. A thousand Mormon emissaries have been bringing proselytes over to America. It is said that they get many of their converts in the East End of London.

A CORRESPONDENT in the *Christian* asks for prayer for the Revisers of the Old Testament, that they may be guided in their momentous work.

THE BABYLONIAN EXPLORATIONS by Mr. Hormuzd Rassam, as reported in the *Times*, are bringing to light the great palaces and every phase of social life in Babylon. The inscriptions and records now at last exhumed prove the truth of the Book of Daniel to a degree that will startle those who doubt the verity of the Scripture narrative. The ruins of a temple have been discovered which existed before the Flood. The remains of the cities Sepharvaim and Cutha have been also unearthed. It will be remembered by those who read the Bible with a view to searching out its truthfulness that the men of these same two cities, Sepharvaim and Cutha were placed in Samaria by the Assyrian conqueror Sargon (2 Kings, xvii. 24-31.)

THE SALVATION ARMY have secured large premises at 101 Queen Victoria-street, where the publishing office and headquarters are now located. They intend holding a daily noon prayer-meeting there. They have just published a half-penny weekly paper for children, called the *Little Soldier*. A "Council of War" was to be held in connection with the Army on Monday, September 19th, at Exeter Hall, to be followed by an all night of prayer at 272 Whitechapel-road.

"FROM LOG CABIN to White House" is the title of a beautiful book just published by Messrs. Hodder and Stoughton. (price 5s.) We need hardly say that the subject is the Life of General Garfield.

THE SALVATION ARMY has been at work at Scarborough for some months, and recently determined on the erection of "barracks." Last week, a contingent of several thousand persons, accompanied by bands of music, arrived by rail, and walked in procession through the town. In the afternoon the two corner-stones of the new edifice were laid—the one by Mr. W. S. Caine, M.P. for the borough, and the other by Mr. Joshua Rowntree, a member of the Society of Friends. Notwithstanding the rain fell in torrents all day, there was a gathering of several thousands of people to witness the ceremony. A public tea, succeeded by a meeting, at which Mr. T. Whittaker presided, closed the proceedings of the day.—*Standard*.

ANOTHER COPY of the Russian Nihilist journal, *the Will of the People*, has come out in St. Petersburg, in spite of all the efforts of the police authorities to seize secret printing presses.

THE UNDERGROUND RAILWAY is at last to have its inner circle in the metropolis of London completed. On Monday, September 5th, the Lord Mayor turned the first sod of the new section at Aldgate. As Sydney traffic increases it will be necessary for some such schemes as this to be adopted. All Londoners know the vast convenience of taking a seat in the inner circle railway and being easily, quickly, and cheaply conveyed to any part of the great city.

THE P. AND O. STEAMERS are for the future to start from Gravesend, and not from Southampton. The London, Tilbury, and Southend Railway undertake to convey passengers to or from the ship's deck for 3s. 6d. first class, and 2s. 6d. second. This is as though passengers to Sydney could be conveyed from Wollongong to Redfern station, and then elsewhere, without any expense for boatmen or cabs.

A FLOURISHING ORANGE TRADE is rising in the neighbourhood of Jaffa (the ancient Joppa) and Sidon. A company has lately been formed in Jaffa to negotiate loans with orange cultivators. At present Jaffa possesses some 340 gardens, averaging from 2,000 to 2,500 trees in each. The crop of fruit from these is estimated at about 36,000,000. A fertile plain stretches round Jaffa for several miles, where water is always found at a depth of from 40 feet to 50 feet. The export is carried on chiefly by sailing boats for Egypt and Constantinople, and by steamers for Russia, Trieste, and Marsilles. The Orange gardens at Sidon are cultivated in the same manner as those of Jaffa. The exportation begins in September, and at first tends almost exclusively to Russia, till the winter closes the Black Sea ports, when it is continued to Trieste and Egypt. European cargoes are packed in paper and close cases, but the rest are sent in open baskets. Each case contains about 300 oranges and lemons. Last year's export was reckoned at 20,000 cases. All of these fetched very high prices, especially lemons in Russia. A trans-continental railway from Paramatta to Port Darwin, and steamboat service from there to Calcutta, would open the Euphrates Valley Railway and the market of the western world to Australian Orange-growers.

MR. PARNELL'S SPEECHES may be judged from the following specimen. Speaking at Newtown Stewart on Monday, August 29th, he said that "if the result of the Land League was to reduce the rent 25 per cent., then, that having been gained in two years, the League called upon the people to rally and press on with the work until the rent had been reduced to nothing at all." As the *Guardian* says, Mr. Parnell seems to be of opinion that the land of Ireland is as much the property of every Irishman now "as when the Flood left it."

AN ALLIANCE between Italy and Austria seems the natural result of the French invasion of Tunis. The isolation of France still seems necessary for the peace of Europe. Kaiser William of Germany is now eighty-six years of age. On being asked by the Crown Prince of Austria to pay him a visit at his new home in Salzburg next year, he is reported to have said "At my age one does not make any travelling plans for next year." A good deal, however, speaking, seems to depend on the continuance of his life. He was too unwell to receive his brother king.

THE BISHOP OF CHICHESTER reports that there are seventeen parishes in his diocese which are without a Sunday School.

### JOANNA'S INHERITANCE.

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

(Continued from page 95.)

#### CHAPTER V.

##### Nest of Kin.

Gertrude felt rather shy and uneasy when she set out with Mrs. Stuart for the walk. She had written that note after her impulsive, quick fashion, and she now began to wish she could recall it. Perhaps Mrs. Stuart would think her foolish, would wonder why she should trouble her—a comparative stranger—with her concerns; but it was done now, and whatever Mrs. Stuart thought or whatever she said, she must endure it.

"I am glad Joanna is better," Mrs. Stuart began, when they had turned into the Priory road. "I thought I would answer your note in person; and I am so glad of a companion for this long walk; I want to go and see a poor girl who is very ill, and who lives quite three miles off in the Lower Ashton load. I suppose you are a good walker."

"Oh, yes," Gertrude said, "I am never tired. I thought I ought to tell you about Joanna," she began. "It is so horrid to think of this report."

"It had not reached me," Mrs. Stuart said, "I should think it will be very easy to make people forget it. But I am very sorry for you. I know how you must feel."

Gertrude's face brightened. Mrs. Stuart was the first person who had expressed sorrow for her. She had had plenty of blame and reproaches, but not even her father had said he was sorry for her.

"Thank you," she said eagerly. "I was so miserable at first; and now, though I believe Joanna is all right, I hate to think the Cutberrids and other people are gossiping about her."

"Yes; that is a hard penalty to pay for a trick which I would call foolish, only such fearful consequences have sometimes resulted from practical jokes that I dare not call it only foolish. However, you have done what you can to repair the mischief you caused, and I hope you will never forget the lesson."

"I feel as if I never should," said Gertrude; "but Joanna is not my only trouble. I wish you would tell me, Mrs. Stuart, if you think borrowing money is wrong."

"The borrower is servant to the lender," said Mrs. Stuart; "and I think for a girl of your age, I may safely say, borrowing is wrong." "But if it were to save some one from something terrible—if it were to do good to any one. I can't tell you who it was for, but I did borrow some money last night, and I am not exactly happy about it."

"My dear, in the question of money, I should think it was always safer to go to your father or to your aunt."

"Oh, in this case that was impossible," said Gertrude. "It is not as if I were the only person concerned. But I did it for somebody else's sake, and for all our sakes."

They had now reached the bend of the Ashton Road, from which the back lane to Spier's cottage led. Two rough-looking lads were lounging by a gate, and as Mrs. Stuart and Gertrude passed there was the sound of a low, rude laugh, and one of them called out, intending that what he said should be heard,—

"I wasn't a-going to have my eye knocked out for nothing, not I!" Gertrude put her hand on Mrs. Stuart's arm: "Oh, do come on quickly."

Mrs. Stuart was surprised to see how much Gertrude was agitated. "Why, Gertrude," she said, laughing, "I should have thought you would never be afraid of anything. I think I know who those boys are. Wait a moment; I will go back and speak to them."

"Oh! pray—pray don't, Mrs. Stuart; please don't!" But Mrs. Stuart disengaged herself from Gertrude, and said that she would not keep her waiting two minutes.

Gertrude stood just within hearing, and saw Mrs. Stuart walk straight up to the two youths, and heard her ask—

"Is not your house in the parish of St. Mary's; the cottage at the end of that lane is where you live, I think?"

"What business be that of yours?" was the reply. "Only that I should be so very glad if you would come to St. Mary's Vicarage this evening, and let me tell you about a night school which was opened last Monday. Will you come and see me?"

The younger of the two boys chuckled the tobacco out of a short pipe on the bar of the gate, and said—

"What will you give us for coming; we ought to be paid for our trouble, eh?"

"Well, I will give you a cup of strong good coffee, and a roll," Mrs. Stuart said, with a smile, and apparently taking no notice of the rudeness with which her kindness was received.

"A cup of coffee!" the other said, derisively. "If it was a cup of good stout, with a dash of gin in it, now—" Then an oath was about to follow, when Mrs. Stuart raised her hand, and said, gravely,—

"Hush! do not let me hear that Holy Name used thus. But come to-night to the Vicarage, and I will say more to you."

"What do you want with the likes of us?" the younger asked again.

"What do I want?" Mrs. Stuart exclaimed, her beautiful clear eyes kindling; "What do I want? Why, I want to show you the way to be happy; and I want you to come to the night school, where I will do my very best to teach you. Now," she added, "good-bye. I think you will not refuse me. Good-bye."

She rejoined Gertrude, and walked quietly onward.

"Oh, Mrs. Stuart, how could you talk to those dreadful boys?" "My dear, I have talked to far more dreadful subjects than those many times. Why should I not ask them to come to school? Do you know their names?"

"Yes—no. I am not sure," Gertrude hesitated. The remark about the eye made her feel sure she was recognised by the boys, and that they were the two Spiers; but she had never seen them, that she remembered, before.

"I think they live in that cottage down the lane. I think their names may be Spiers," she said; but her manner was confused, and Mrs. Stuart, seeing that she was uncertain in her answers, asked no more questions.

The path to the village of Ashton lay over fields and meadows, and Gertrude was soon forgetting the Spiers and all her troubles in the excitement of climbing up the hedges to get Mrs. Stuart the finest blackberries—blackberries which grew so high that they had been as yet secure from any ruthless hand. But Gertrude's climbing skill set all preconceived notions at defiance; and Mrs. Stuart watched her feats with some amusement, and some alarm.

One most lovely cluster which the sun caught, making the great berries shine like polished ebony, Gertrude tried several times to reach.

"Do not attempt that, Gertrude," Mrs. Stuart remonstrated.

"Oh! I must have another try; I always have three before I give up," and with another spring Gertrude reached the highest point of the hedge, and with the handle of her umbrella pulled the whole of the rich freight down.

Four splendid branches, on which blackberries as big as mulberries hung, was the reward, and in spite of scratches and sundry triangular rents in her serge dress, Gertrude was triumphant.

"Shall I take them to the poor sick girl?" Gertrude asked, as she returned to Mrs. Stuart's side; and then for the first time she became conscious that her feats had been observed by some one who was following them.

A young man with a bright, pleasant smile and a little travelling apparatus strapped across his shoulders, now came up, and taking off his hat, with a sort of innate grace, difficult to describe, said to Mrs. Stuart,

"May I ask you if I am taking the right road to Ashton Court?"

"Ashton Court!" Gertrude exclaimed, involuntarily. The stranger looked at her with her great bramble branches in her hand, which were scratched and pricked, her hat battered and torn and falling off her head, her clouds of gold-coloured hair in dire confusion, and her bright face flushed as crimson as some of the leaves on the branches she held.

"Gertrude," Mrs. Stuart said, "you know the neighbourhood much better than I do. This path leads to Ashton Court, I suppose."

"Oh yes; but Ashton Court is quite a mile further than Lower Ashton, where you want to go, Mrs. Stuart. It is four miles from the town."

"Thanks," said the stranger; "but anyhow, I suppose I am right in keeping on in this direction."

"Yes; but when you come to the village of Lower Ashton, you must go across the road, and then turn to the left,—no, to the right, and get over a stile, and go by the fields till you see—"

"My dear Gertrude," Mrs. Stuart said, "your description is not very lucid."

The young stranger laughed.

"You know the way to the top of a high bank better than to Ashton Court, it seems. But," he said, turning to Mrs. Stuart, "perhaps you will allow me to walk with you to the end of these field paths, and then if once in Ashton village, I will beg you to direct me further."

Gertrude had not liked the reference to the high bank. A sudden consciousness that her appearance had greatly suffered in the black-berry fray, and a half painful sense that she was getting too old to indulge in such feats, shot through her. She walked silently on, while Mrs. Stuart and the young man talked of the beauty of the afternoon, the country, and such topics as naturally present themselves when people who are strangers to each other are thrown together, and have the grace of good breeding, which prevents shy reserve on the one hand, and too great confidence on the other.

"Ashton Court is a fine place, I believe," the young man said presently, "and worth a visit. The church, too, is old, and a large family of De Somebody lie there."

"De Spenser," Gertrude could not help saying.

"Yes; I believe you are right. The present owner of Ashton is, however, not a De anyone."

"No; she is a Miss Coningham, the grand-daughter of the old Lady Beauclerc, who has lately died."

"Yes; and she lives with us," Gertrude added, unable any longer to resist information about Joanna.

"Lives with you? I hope she is an agreeable inmate. I have heard of Miss Coningham, the heiress of Ashton Court; and I should think her companionship with you must be an unmixt advantage to her. Any-how, you can teach her to climb?"

Gertrude felt almost inclined to throw down the clusters of blackberries which had brought upon her so many references to her climbing. She relapsed into silence, and when they parted from their companion in the village, she gave him a very distant bow in answer to his most respectful reverence, when he said—

"To the right and to the left, and to the right again, and I shall get to Ashton Court, you say. Good afternoon, and many thanks."

"Who can that be, Mrs. Stuart? He must be a stranger, and yet he knows about Joanna. I thought I liked him at first, but I can't endure him. So griggish and conceited."

"I don't think so; though perhaps he has a sufficiently good opinion of himself. Still, it would be difficult to be so handsome without knowing it."

"I did not think him handsome. But how odd it is about Joanna; and Mrs. Stuart, is it not strange that people and things come suddenly into one's life? A fortnight ago, and I had never thought of Joanna, and scarcely heard her name; and now it is nothing but Joanna everywhere."

"Had you never seen her till she came to your house?"

"I may have seen her driving in that great old-fashioned coach, but Lady Beauclerc seldom drove into Ministerholme. I never took any particular notice of her. Papa, you know, never talks about his patients; and I never heard him say anything about Joanna, except that Lady Beauclerc had a granddaughter living with her. She never came in our way, and so we never thought about her; and now here she is quite a feature in our lives, as Miss Soles would say. She is always talking about the features of every-one's character. Mine in particular."

"I am afraid she would say the feature of your appearance at this moment, was that of untidiness, and would think I must have encouraged you in all kinds of climbing."

"Am I a great object?" Gertrude said. "If you will hold these a minute" (handing her the blackberry branches), "I will tighten the elastic of my hat; it keeps falling back so. And if you have a pin, I think I could do up this big rent."

"Perhaps we can borrow a needle and cotton at Annie Wood's cottage," Mrs. Stuart said, looking in some dismay at the great jagged tear across the skirt of Gertrude's dress. "No pin will, I fear, hold together the two edges of a chasm like that. Mrs. Wood keeps a little shop in the village street; we must be near it now. Poor Annie lived in service at Ministerholme, and was overworked. She held on bravely

for her mother's sake, and now I am afraid rest has come too late. The doctor ordered her to go home last week, and my brother heard yesterday she was much worse."

The little shop stood rather back from the line of the other cottages, and a black board over the door announced that Martha Wood was licensed to sell tea, tobacco, and snuff, and below, in large characters, was printed "General Shop."

The contents of the shop were very general indeed—penny toys and sticks of dark toffee, balls of string and cotton, and a few red herrings were in the window; while a skin of lard, marbles, starch, and a jar of treacle were on the counter.

Mrs. Wood was standing there when Mrs. Stuart and Gertrude went in, the little querulous bell tinkling as the door was pushed back.

"How is Annie Wood to-day?" Mrs. Stuart said. "I am come from Mr. Hastings, to tell her he hopes to get over here to see her to-morrow. It was impossible for him to do so to-day."

"Thank you, ma'am, I am sure. Annie is a bit easier this afternoon, and her breath isn't quite so short. What for you, my dear?" Mrs. Wood broke off to address a little boy who had come in.

The child laid a penny on the counter, and said "Two sticks of sweetie."

Mrs. Wood handed them out and went on with her account of Annie—

"She would like to see you, ma'am," Mrs. Wood said. "It is a hard thing for her, poor girl, and worse for me. She used to help me with her wages, and kept herself so respectable, and if she had had a proper mistress, it need not have happened. She was sent out with messages in rain and wind of an evening, with a cold on her; and she was worked like a slave while company was in the house. She was never in her bed till past midnight, and up at five and six. Oh, it is a wicked shame," said Mrs. Wood, "when gentry treat poor maids as if they had no feelings, and no nothing."

Gertrude listened to this outpouring of grief and indignation with wide open eyes.

Mrs. Stuart stopped the poor mother at last by saying she would go upstairs and see Annie.

"And the young lady is welcome, too."

"But Gertrude shrink back. "No, thank you; I will wait here. But will you take the Blackberries, Mrs. Stuart, please."

"Won't you come and give them yourself?" But Gertrude still hesitated. She was not accustomed to the sight of illness, and she dreaded it.

"Very well," Mrs. Stuart said. "Perhaps Mrs. Wood will give you a needle and cotton, and you can mend your dress while I go upstairs. I shall find my way," she said to Mrs. Wood.

"Take care how you go, please, ma'am; the stairs be very dark and steep at the top. I'll find you a needle, missie, and a thimble. Dear, dear, that is a sad place,—in such a beautiful dress too."

The needle and cotton and a huge brass thimble were produced from a large box behind the counter, and Gertrude, seating herself on a chair in a corner of the shop, began her cobbling operations. Her stitches were few and far between; but when the mending was concluded, although the skirt had an awkward hitch on one side, from the large inroads which had been made on each side of the rent, Gertrude's appearance was at any rate greatly improved.

NEWCASTLE.

A meeting in aid of the erection of the proposed Cathedral was held in Newcastle on the 25th October, presided over by the Bishop, which was addressed by the Bishop of Melbourne. We believe that the result will be the speedy commencement of a building worthy of the diocese and of its Bishop.

A report has reached India from Central Asia that large bodies of Russian troops are assembling on the borders of Kashgar, and that a conflict with the Chinese troops cannot long be averted.

SUBSCRIPTIONS RECEIVED.

The MANAGER acknowledges with thanks receipt of the following subscriptions from 29th September to 28th October:—Mr. T. H. Pateman 5s.; Rev. J. Spooner 5s.; Rev. Canon Allwood 5s.; Mr. Alfred Bushell 2s. 6d.; Mr. Clarke 5s.; Mr. Thomas Bray 21s.; Mr. W. Crane 5s.; Mr. A. Gordon 10s.; Mr. W. B. Antill 9s.; Mr. Champion 5s.; Mr. R. Atkins 10s.; Mrs. Wilson 5s.; Mr. A. Begbie 5s.; Hon. G. H. Cox 5s.; Mr. J. R. Blacket 11s.; Mr. John Gorton 5s.; Mr. James Beatty 5s.; Very Rev. Dean of Sydney 20s.; Mr. Dean 5s.; Captain Bloomfield 5s.; Mr. Thomas Spinks 5s.; Rev. E. Colvin 5s.; Mr. H. C. Colyer 5s.; Mr. B. Betts 5s.; Mr. G. Coates 10s.; Very Rev. Dean of Melbourne 5s.; J. A. Macartney, Esq., 5s.; Mr. Bond 5s.; Rev. J. Hargrave 15s.; Mr. M. C. Beaumont 5s.; Mr. Skerriman 1s.; Mr. B. Pethick 5s.; Mr. J. E. Noakes 5s.; Mr. T. Scott 2s. 6d.; Miss Fanny Hayes 5s.; Rev. Canon O'Reilly 5s.; Mr. J. B. Sadler 5s.; Captain Chatfield 5s.; Mr. John Booth 5s.; Mrs. Barker 10s.; Mr. J. A. Bryant 5s.; Rev. J. Best 5s.; Mr. G. Barney 5s.; Rev. W. M. Martyn 5s.; Mr. J. H. Crane 5s.; Miss Cousens 1s.; Mr. C. M. Broughton 5s.; Mr. W. Minno 2s. 6d.; Mr. S. Barker 5s.; Mr. G. Arndell 5s.; Mrs. Siddons 2s.; Mr. A. T. Homfray 5s.; Mr. John Lakeman 5s.; Mr. E. G. Martin 5s.; Mr. James Jones 5s.; Mr. John Gibson 5s.; Mr. Bown 5s.; Rev. T. J. Heffernan 5s.; Miss Donnison 5s.; Mr. J. Brush 5s.; Rev. E. G. Madgwick 5s.

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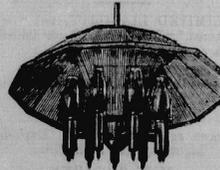
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Pure Drugs and Chemicals imported regularly for Retail, Wholesale, and Dispensing purposes.

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AUSTRALIAN "HOME SHUTTLE"



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No 1 Hand Machine £4  
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THESE famous Pills Purify the Blood, and act most powerfully, yet soothingly, on the LIVER, STOMACH, KIDNEYS, and BOWELS, giving tone, energy, and vigour to these great Main-springs of Life. They are confidently recommended as a never-failing remedy in all cases where the constitution, from whatever cause, has become impaired or weakened. They are so wonderfully efficacious in all ailments incidental to Females of all ages; AND AS A GENERAL FAMILY MEDICINE are unsurpassed.

**Holloway's Ointment.**

Its searching and healing properties are known throughout the world. For the cure of bad Legs, bad Breasts, old Wounds, Sores & Ulcers.

It is an infallible remedy. If effectually rubbed on the neck and chest, as salt into meat, it cures Sore Throat, Diphtheria, Bronchitis, Coughs, Colds, and even Asthma. For Glandular Swellings, Abscesses, Piles, Fistulas, Gout, Rheumatism, and every kind of Skin Disease, it has never been known to fail.

The Pills and Ointment are manufactured only at 533, OXFORD STREET, LONDON, and are sold by all Vendors of Medicines throughout the civilized world, with directions for use in almost every language.

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In the highest style of the Art and at HALF CITY RATES by

**G. H. NICHOLAS, late A. Hatton,**

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Old Cards copied and enlarged to Life size.

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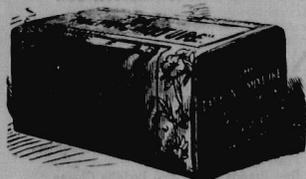
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**NOBLE & WELLS' for Fashionable Tweeds & Coatings, Broad Clothes, &c. Best Geelong Tweeds on hand.**

IS THE  
**TAPPING MIXTURE**  
THE REALLY GOOD TEA THAT IT IS  
REPRESENTED TO BE!



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

"KARL THEODOR STAIGER,  
Analytical Chemist."

**HOGG'S**  
**EMPRESS BAKING POWDER**  
HAS NO EQUAL FOR MAKING  
**Light and Wholesome Bread.**

TRY IT.

Empress of India Prize Medal.  
**CURRY POWDER.**

The material is imported in its natural state reduced to powder and blended in the Colony, its delicious flavour is unequalled. It has the Patronage of the GOVERNORS OF NEW SOUTH WALES and VICTORIA.

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**PURE CEYLON PLANTATION**  
**COFFEE**

Also mixed with CHICORY.

**CELERY OR FLAVOURING SALT.**  
**Black and White Pepper.**

MIXED SPICES, &c.

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Saucers and Opal Reflectors,  
**Gas Boiling and Heating Stoves.**

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AND—

**BRASS-FINISHERS,**  
107 Bathurst-street, Sydney.

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**SCULPTOR,**  
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style of art. Designs and prices forwarded on  
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Permanent Portraits upon Opal,  
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NEW INSTANTANEOUS PROCESS.  
Private Dressing Rooms for Ladies and  
Families.  
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which  
**GAINED FIRST AND SPECIAL PRIZE**  
**OVER ALL OTHERS**  
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**INTERNATIONAL EXHIBITION.**

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and Son's, Maud's, and Aucher's Pianofortes.  
Bell and Co.'s, Water's, Clough and Warren's,  
Schoninger's, and Smith and Co.'s Organ's.

**W. H. PALING,**  
**GEORGE 352 STREET,**  
**SYDNEY.**

Printed for the Proprietors, by JOSEPH  
COOK & Co., 354, George-street, Sydney; and  
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Pitt-street, Redfern.

THE

# Church of England Record.

PUBLISHED MONTHLY.

VOL. II.—No. 18.

SYDNEY, THURSDAY, DECEMBER 1st, 1881.

61. PER COPY or  
5s. per annum in advance.

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## NOTICES TO CORRESPONDENTS, &c.

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

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

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

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

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

## NOTICES TO CORRESPONDENTS.

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

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

## THE NEW YEAR.

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

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

## QUESTIONS.

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

## OUR MATERIAL PROSPERITY AND CHRISTIAN GIVING.

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

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

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

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

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

**NOBLE & WELLS, Practical Tailors, 66 Pitt-st., Redfern.**