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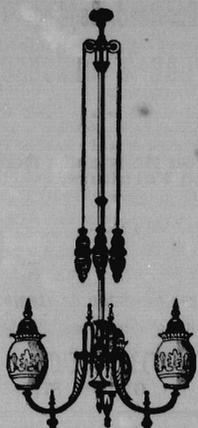
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THE

# Church of England Record.

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## NOTICES TO CORRESPONDENTS, &c.

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

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

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

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

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

## Important Notice to Subscribers.

Subscriptions to June, 1883, are NOW  
DUE and will be thankfully received.  
Postage Stamps (penny preferred) may be  
remitted in payment. All Subscriptions  
are acknowledged at the commencement  
of the advertisement columns.

## THE POWER OF THE SYDNEY SYNOD TO ELECT ITS BISHOP.

We have heard a good deal lately about an  
'opinion' which has been given by three gentle-  
men learned in the law adverse to the course of  
action which was recently adopted by the Diocese  
of Sydney, in regard to the filling of the vacant  
See. Who the persons were who asked for that  
opinion, we have not yet heard. In what way the  
case was stated upon which the opinion was given  
we have yet to learn. And whether the gentlemen  
selected were the fittest to advise upon the subject  
is a matter about which we suppose opinions will  
differ.

The Sydney Morning Herald appears to have  
been informed that the opinion was sought by  
some of the members of the Sydney Synod. It

may have been for aught we know. Perhaps we  
shall learn something more about this by and by.  
We have been informed however that, in conse-  
quence of their attention having been invited to  
it officially, the Standing Committee of the Synod  
has resolved upon getting other "opinions."  
Whether these will accord with the opinions of  
the learned triumvirate just referred to time only  
can tell. But for ourselves we cannot but express  
some degree of wonderment that Diocesan Synods  
have been allowed to go on for the last nine years  
at least passing ordinances, canons, and regula-  
tions under the Constitution of 1866, without the  
discovery being made that they were doing that  
which was contrary to law. The Dioceses of  
Sydney, Newcastle and Bathurst have each passed  
ordinances or canons, for the filling up of a va-  
cancy in the See, when such a vacancy should  
occur, and no one appears to have dreamt that  
they were acting *ultra vires*. The Diocese of New-  
castle did the very thing which the Synod of  
Sydney has done: it proceeded in accordance  
with its Ordinance to elect a Bishop by nomina-  
tion. And the present Bishop is the result of that  
election. Chosen by the Synod, he was confirmed  
by the Bishops of the then Province of Australia,  
was consecrated by the Archbishop of Canterbury  
under Royal license, and upon his arrival was in-  
stalled in his See in the usual manner. Is he or is  
he not the Bishop of that See, lawfully in possession  
of it, heir to the first Bishop, and seized of the tem-  
poralities? This is one thing which we hope we  
shall soon be informed about; for it ought to be  
known. And if it should be found that Dr. Pearson  
is after all, not Bishop of Newcastle, it will behove  
the Synod of that Diocese to consider seriously what  
remedy can be applied to cure so great an evil.

But then again, what were the members of the  
General Synod about, which met in October 1881?  
How came it to pass that neither the Bishops, nor  
any of the Lay members learned in the law, of  
whom there were several, appear to have enter-  
tained any doubt of the propriety or the validity  
of the course which was laid down in the Deter-  
mination? To us this seems very surprising, if the  
opinion now put forth is a good and sound opinion.

Reference has been made to the fact that the  
Diocese of Tasmania has found it necessary very  
recently to apply to the Colonial Legislature for an  
Act to empower it to elect its Bishop. This arose  
however from a defect in the provisions of the Act  
of that Legislature, which had been obtained many  
years ago, when the Church was in very different  
circumstances. But we noticed that after this  
amending Act had been obtained, the Bishop of  
Tasmania before leaving the Colony stated pub-  
licly, that had the judgment of the Privy Council  
in the case of the Bishop of Grahamstown *versus*  
the Dean been delivered a few weeks earlier, it  
might have rendered such an application unneces-  
sary. He would probably have expressed himself

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more strongly, if he had then read the judgment as it was delivered, and has since been published in full.

He would have found it therein stated that their Lordships regarded it as a matter sufficiently understood for the purposes of that judgment, that the Crown would not be advised again to issue Letters Patent for the appointment of Bishops in the Colonies. Moreover it is clearly laid down that the ground upon which the Bishop of Grahamstown failed to establish his right to the possession of the Church which had been vested in the United Church of England and Ireland was—not that he had not been appointed by Letters Patent, but that the Church of which he was Bishop, had provided in its Constitutions for a departure from the doctrines of the Church of England: inasmuch as it declined to be bound in its tribunals, as regarded doctrine, by the decision of the Courts of the Church in the Mother Country.

The Church of South Africa being then not identical in Doctrine and Discipline with the Church of England, the Bishop of Grahamstown had no legal title to the Cathedral, from which the Dean had excluded him. It was not however his election by the Synod of the Diocese, which rendered his position untenable; but his failing to show that he was a Bishop of a Church which held the Doctrines and discipline of the Church of England.

It is curious that in the opinion of Counsel no reference was made to this judgment. Are we to presume that the learned barristers had not seen it? It may perhaps have been so. Or possibly they had been so much engaged in other business that they had not time to study it? We do, however, think that it is a pity they did not examine it carefully, and say how far they thought it had any bearing on the facts of the case with which they had to deal. The effect of their opinion appears to us very much diminished in weight by their silence upon the subject.

We believe it will be found that the more the matter is examined, the more reason shall we find to be satisfied that the course taken by the Synod was right and safe, and that there is no need of the Church's humiliating herself by going to Parliament for permission to do what she is entitled to do, partly by inherent right, and partly by the other powers which she already possesses.

#### THE IRISH LAND LEAGUE

Has been holding meetings in Bathurst, Blayney, Orange and other places. The mistake many make is in confounding it with the Roman Catholic Church. Archbishop Coke, and other Bishops, have denounced the "no rent" manifesto of Parnell and his friends. The new Land Act granted all, and more than all most reasonable men could expect. It reduced the rents in Ulster, Munster and Connaught from 20 to 30 per cent. At this Bishops of that church seemed satisfied, but Parnell and his friends were not. The proclamation of 20th October, 1881, declared the League, "an illegal and criminal Association, intent on destroying the obligation of contracts and subverting law." Mr. Gladstone described its tenets as "the gospel of public plunder."

Why should Committees of Schools of Art allow their rooms to be used for meetings is more than most can comprehend? Why have some landlords supported it? If men with nothing to lose started a "no rent" cry here, how soon they would be up in arms? But magistrates! men holding Her Majesty's Commission of the Peace have countenanced it. To be consistent they should resign. If

here we desire law and order, and wish to keep on good terms with public opinion in England, the less that is heard of the Land League in New South Wales the better.

#### ST. PHILIP'S GRAMMAR SCHOOL.

The opening of St. Philip's Church of England Grammar School should be hailed with great satisfaction. We are in danger of resting satisfied here with primary education. At the time of passing the new Act, Public Schools were so cried up that one would have almost thought a boy from Fort-street might be ready to take a B. A. degree. The eyes of the public are being opened. Only two out of over 2000 teachers have been declared fit to conduct "superior" Public Schools, which give little more than a primary education. There are several subjects which sound grandly in the programme, but which it appears are seldom taught, and even then usually only the rudiments are touched. Throughout the colony last year, whilst 78,962 were examined in writing, and 85,191 in reading only 32 were examined in Trigonometry, 150 in History, and 29 in French. 1126 were examined in Latin, but we may judge how far the pupils went when we see what Mr. Inspector Morris says. He has 74 schools in his district, which includes East Sydney. "In one case only," he remarks, "had the pupils gone on as far as the 25th exercise in Smith's principia." This would have taken them no further than the indicative mood of the verb *amo*. Our Public Schools generally give a capital secular primary education, but persons are apt to forget that it is only primary. St. Philip's Grammar School, with moderate fees, will enable many parents to give both boys and girls a sound middle class education, and none who can afford it should be satisfied with less. The chief point, however, in favor of this new school is that it will endeavor to educate the higher faculties. It is not a secular school. The Bible is read and explained every morning, and the school is opened with prayer. The words of Dr. Wordsworth, Bishop of Lincoln, when speaking of a secular system, should be remembered. He said:—

Such a system has no discipline of love. It sharpens the intellect, but it cannot soften the heart. It has no personal sympathies, no parental affection, for the children trained by it. And when a race of scholars shall have been trained in England with mental faculties eagerly stimulated by emulation, and amply furnished with secular knowledge, and elated by their own sense of power, and ambitious of worldly prominence—but with consciences not regulated by Divine guidance, and with wills not sanctified by Divine grace, and with little or no faith in the Divine attributes of omnipresence and omniscience and in future rewards, and punishments—then we may tremble for the future destinies of our country.

#### NOBLE GIVING TO THE CAUSE OF CHRIST.

In the Church Missionary Intelligencer for the month of July, the announcement is made of the gift of *seventy-two thousand pounds* (£72,102 18s. 8d.) by a single individual to the Church Missionary Society, to aid its Missions in China and Japan. The donor's name is Mr. W. C. Jones, of Warrington. Mr. Jones had previously given to the Society two sums, one of £20,000, and another of £35,000, making in all about £130,000 within nine years. The design of Mr. Jones by his previous gifts had been to benefit India, and in some small degree Africa and Palestine. By this last he aims at promoting the establishment of the Gospel in China and Japan in the following manner;—The £72,000 is to form a Fund to be entitled the *William Charles Jones China and Japan Native Church and Mission*

*Fund*. Its objects will be four: 1. The establishment of Colleges for training Pastors, Evangelists, Medical Missionaries, &c. (*Natives*). 2. The support of *Native Agents* employed by the Society. 3. The development of *Native Churches* by helping them to provide their own Pastors, Churches, Schools, &c. 4. The promotion of Evangelistic work on the part of the *Native Churches* themselves.

Then this large donation will not be employed in relieving the Society's *current* expenditure. It will even by stimulating its work in those countries invite a larger expenditure in them. But it will give an impetus, we trust, to the development of the Native Churches, and strengthen their hold upon the people amongst whom they are formed.

We rejoice to see such princely liberality in the cause of Missions to the heathen; and trust it will lead others, who have this world's wealth, to imitate the noble example. There is great room for splendid efforts in this way. The heathen in many lands are crying out for the Gospel, and are perishing for want of it. What are we doing in this colony for them? Are there none who will support a Missionary of the C.M.S. in India, in China, or in Japan? We heard not long ago of one who felt that, as he could not obey the command to "go" himself, he ought to provide a substitute. Are there no others who feel as he does?

#### SUNDAY TRAINS, AND SUNDAY TRAMS FROM AND TO SYDNEY.

A deputation from the Lord's Day Observance Society waited on the Minister for Works, on the 20th ult., with a petition signed by over 5000 persons, praying for his consideration of the evils which now exist in connection with the trains and trams, and the diminution of them. We expressed our fears more than a year ago that the trams would lead to a largely increased amount of Sunday travelling and desecration of the Holy Day. But we did not then realize in our imagination the great extent to which it would so rapidly grow. Nor were we aware then how largely the Railway Department was launching into a similar desecration of the Sabbath. It is now found that no less than *sixteen* trains leave the station at Redfern, the same number coming in. All of which involves an immense amount of labour, and the employment of a large number of people throughout the day. And this not alone at the terminuses, but all along the lines between them. The deputation pointed out how *e.g.*, at Penrith, which is a reversing station, several scores of men were employed in the work of the Department, debarred from the opportunities of public worship and rendering them unfit for joining in it.

Nor is it only passenger trains for pleasure, but goods trains with wool, coal, shale, &c., as well as cattle and sheep, which are run upon the Lord's Day.

The tram cars are running *all* the day through, from early morning till late at night, causing a necessarily large amount of labour to the engineers, stokers, ticket-takers, flagmen, and other officials, and disturbing the quiet of the city along the lines.

How can the Government justify these things? It is probably the greatest desecrator of the Sabbath in the Colony. And what an example to the country! Talk of punishing men for selling liquor on Sunday, or keeping their shops open? Does not the Government practically proclaim that there is no harm in Sunday trading?

#### THE VACANCY IN THE SEE OF SYDNEY.

We hear such extraordinary enquiries made and answers given in reference to this matter, that we deem it well to remind the members of the Church of the exact course which under the Determination made in the last General Synod has to be taken by the several parties, whose action is necessary in order to bring about the filling up of the vacancy.

The Diocesan Synod of Sydney has done its part by nominating three duly qualified persons to the Bishops of the province of New South Wales. It then became the duty of these Bishops, when informed by the President of the Synod, that such nomination had taken place, to *nominate two of the three* to the Bishops of Australia and Tasmania. This, we have heard has been formally done. Then the last named Bishops have had to *elect one of the two so nominated to them*; and the person whom they shall elect is to be the Primate of the Dioceses constituting the General Synod, Metropolitan of the Province of New South Wales, and Bishop of Sydney. We have not been able to learn that any such election has yet been made. When made, it will no doubt be communicated at once to the President of the Synod of the Diocese of Sydney; and it will be his duty thereupon to take the necessary steps to give effect to the election.

We imagine that the first step must be to communicate with the person elected and ascertain from him, whether he will accept the position thus offered to him. At present we suspect that the Vicar General, as President of the Synod, is waiting to learn who has been elected by the Bishops of Australia and Tasmania.

#### THE DAY OF PRAYER FOR RAIN.

It was a right thing to do, to set apart that day, the 19th ult., as a day of special prayer and humiliation before God, and of asking Him to put an end to the calamitous drought by sending us rain. In Sydney few people seemed to be aware, or could understand how destructive the rain famine has been. But those who occupy the more central parts of the colony *felt* it. They saw their stock dying. The grasses were burnt up. Vegetation was of the scantiest description. The water courses had become dry. Of crops there was no prospect. From districts ordinarily fertile, the well-authenticated cry came:—"The lagoons and waterholes have not been so dry for over forty years." Was there not then cause to cry unto God in our distress? And we may now ask—Has he not answered our prayers?

There are, we know, those who imagine that it is vain to ask God for such interpositions of His Providence. Their argument is that *everything* proceeds according to fixed laws, or the forces of nature, and that we are not to look for atmospheric changes by special interferences on the part of the Creator.

If this were true, it would go very far to stop all prayer to Him. It would render it useless to call upon God to help us in any of the calamities of life, to preserve us when we are in danger, or to supply us with daily food. Why do we ever pray to Him for any of these things, if we do not believe that He is *above* all laws, and as the Sovereign of the Universe can modify or suspend them at his pleasure?

Our Church teaches us these things far better than the modern philosophers. In our Book of Common Prayer, she instructs us again and again, as the Bible does, that "God's never-failing Providence ordereth all things, both in heaven and earth;" that "by His gracious Providence He causes the

former and the latter rain to descend upon the earth;" "whose gift it is," she says, "that the rain doth fall, the earth is fruitful." And upon facts such as these she bases certain prayers and supplications for special occasions.

We are at a loss to imagine how those who refuse to ask God to grant us rain in such droughty seasons as we have just passed through, can reconcile that refusal with the teaching of the Church, to say nothing of the Word of God.

The following statement has been given to us of what took place in Sydney in the year 1839. There had been a terrible drought in the colony, extending over three years. And there was something like a famine in consequence. Flour rose to £100 per ton, and was scarce at that price, for there were not the same sources of supply from other countries as there are now. Bishop Broughton went to the Governor, Sir George Gipps, and asked that a day might be set apart by authority for praying and fasting, and imploring God's merciful help in such a time of trouble. The Governor said that he had been led by the then Government Astronomer to believe that there would be no rain for some time to come. The Bishop replied that God ruled over all, and had directed us to apply to Him for help in our necessities. The Governor yielded. A day was set apart. And while the Colony was bowing itself before the Most High in solemn prayer and supplication, the rain was sent throughout the land, and men learnt to believe, if they doubted it before, that God does indeed hear and answer prayer.

## ✠ CHURCH NEWS. ✠

### Diocesan Intelligence.

**THE CHURCH SOCIETY.**—The monthly meeting was held on the 2nd October.

The Finance Committee reported £1218 3s. 2d. having been received, and recommended the payment of a warrant for £2178 6s., there was a supplementary one for £32 10s.

The Dean and Canon King had attended a meeting of St. John's (Darlinghurst) Auxiliary, and Canon King reported having attended meetings in the Rural Deanery of Camden.

Respecting the further enquiry on Rev. G. McIntosh's application, it was resolved that the sum of £25 be granted towards house rent; and on Rev. J. Spear's application £10 was granted towards the payment of interest on the debt of Macdonaldtown school church.

The new applications referred to the Finance Committee for report were:—

1. From Rev. R. H. D. Kelly for a grant towards the interest due on Kogarah parsonage.
2. From Rev. C. F. Garnsey, Christ Church, for a grant towards the stipend of a Curate or Catechist in his parish.

**DAY OF PRAYER AND HUMILIATION ON ACCOUNT OF THE DROUGHT.**—Thursday, the 19th of October, having been appointed by the Vicar General, after consultation with the Rural Deans, as a day for prayer to Almighty God for averting the great calamity and distress threatened by the long continuance of the drought, was set apart for that purpose by the clergy generally throughout the Diocese.

The services we hear were well attended. In the Rural Deanery of Camden with the concurrence of the Vicar General, the 27th of September had been already observed, and from information which we have received we gather that the services held throughout the district were very largely attended, particularly so at Cobbity, Narrellan, and Cabramatta, where the congregations were more numerous than is usual on Sunday,—many attending who are not often seen in God's house. Within forty-eight hours from the offering up of united prayer and supplication by so many congregations, the windows of Heaven were opened, and the whole colony received the inestimable blessing of the most copious downfall of rain experienced in some places, for years. "Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field." We hear that in the districts of the Upper Hunter, with the sanction of the Bishop, the clergy had resolved to set apart Thursday the 26th October as a day for prayer for the removal of the drought.

**THE SYDNEY BRANCH OF THE CHURCH MISSIONARY SOCIETY.**—The Committee met on 12th October, in the Church Society's House, Phillip Street.

There were present the Vicar General in the chair, Rev. R. Taylor, Sec., V. W. Gibbin, Esq., Treasurer, Rev. J. Barnier, and Messrs. W. Crane and A. Gordon.

Letters were read from Rev. S. Childe and Rev. A. Yarnold withdrawing their names from the Committee of the C. M. S., the former Rev. gentleman adding that he is taking steps to send assistance to the Society from his parish.

The Treasurer's statement showed that a remittance of £100 has been sent home, and after passing accounts, there being £63 in hand, he was instructed to remit £70 before the end of the month. These sums with the amounts gathered by Bishop Sargent, Rev. J. Cain and Rev. J. Harrison make a much larger contribution to the C. M. S. than has ever before been given by this Diocese.

Rev. R. Taylor tendered his resignation of the secretaryship, and the Rev. F. B. Boyce was elected in his place. Mr. Taylor, however still continues to work for the Society.

The meeting closed with benediction.

**CLERICAL MEETINGS.**—The meeting at the Deanery was held on Monday afternoon, the 9th October, the Vicar-General presiding. The portion of Scripture read and considered was 2 Timothy 2, 1-7. Failing a paper on any subject, there was a conversation about the different modes of public worship in the Diocese and the amended Act of Uniformity. The need of properly-conducted open air services by qualified and authorized persons for reaching and evangelizing the masses, was spoken of; and at the request of his brethren, the Rev. Edwin Sturdee, who has had some experience of such efforts in connection with our Church in England, undertook to read a paper on the subject at the next meeting on the 13th November.

The County and Suburban Clerical Society assembled at Trinity Parsonage on Monday the 23rd, Archdeacon King in the chair, and the following members, Canons Stephen and Hulton King, Revs. Joseph Barnier, Wallace Mort, Dr. Corlette, T. Holmes, H. H. Britten, W. Hough, R. M. Keown, A. O'Reilly, Raymond King, and as visitors the Revs. Horace Tucker, of Melbourne, and J. Pitfield, of the Diocese of Ballarat. The portion of Scripture under consideration was St. Paul's farewell to the Elders of Ephesus, Acts xix. 17, and following verses. After dinner the Archdeacon read the following thoughtful and very interesting Paper, which we give at the special request of the meeting, though in a somewhat abridged form.

#### GENESIS I. AND II. 1-3.

The account of the creation of the world in six days, as given by Moses in the book of Genesis, has long been a kind of battle field between sceptics and those who believe in divine revelation. Those who feel assured that the Holy Scriptures were given by inspiration of God—the Creator of the world—are also assured that the account given in the first chapter of the Bible is correct, whatever the difficulties which may present themselves to the mind when attempting to interpret it. And the sceptic basing his ideas upon the discoveries of the geologist, often professes to be equally certain that the account given by Moses is contradicted by the testimony of the rocks.

It is easy to see that if it be so, indeed, and that the Mosaic history of creation is at variance with the facts of the case as revealed by geology, then a very dangerous blow is struck at the inspiration of the Bible.

There are some no doubt who are ready to say that geology must be in error if it contradicts the Bible. But the geologist has a right to be heard on a question which appears to be within the limits of his own proper sphere. And it is only by fairly meeting him and showing him that his discoveries are in no way in contradiction of the statements of the Bible when correctly understood, that we can entertain any rational expectation of convincing him.

For myself I am quite prepared to give the geologist all that geologists are agreed upon as *proved* and then to say, all this if it does not correspond with the Mosaic narrative is opposed to it in no one point whatsoever.

The theory of the late Hugh Miller as given in "The Testimony of the Rocks" was ingenious and has satisfied many. That theory was that the earth has gone through several stages corresponding with the days of creation as detailed by Moses. But that the "days" of Genesis I were not "days" but lengthened periods each embracing probably even millions of years.

Miller however expressly excluded from his theory the consideration of the first three days of the Mosaic week, and confined his attention to the occurrences of the 4, 5, and 6th, days; and the reason for this is obvious. This theory, is applied to the first days of the week, would seem to require the Sun, and the Moon, and the Stars, to have been created, after that the Earth was formed, and clothed with an abundant vegetation, an opinion which it is not likely that Miller could have seriously entertained.

Another theory has been formulated—that while the first verse of Genesis refers to all the strata known to the Geologist prior to that portion known as the alluvium, the rest of the chapter refers to the alluvium and to the fauna at present in existence. At one of such periods as are not unknown to geologists the earth had been deprived of its previous inhabitants; at the close of which period the present order of things and the present races of animal life had their commencement, to which commencement the account in Genesis I. refers. It has however been known to geologists that there are no traces, at

least in Western Europe, of such a depopulation of the earth at a period immediately preceding its present fauna. Indeed the upper or tertiary formations are now commonly recognised by the gradually increasing percentage of fossil forms, particularly of shells, specifically identical with forms still living. Thus out of 3000 fossil shells compared with 5000 recent species, 34 per cent. in the Eocene (the oldest member of the Tertiary group) are found to be identical with recent species while in the Pleistocene the youngest member of the group the number of recent species is found to be about 95 per cent.

There is therefore no evidence of such a gap between fossil and recent forms as was at one time supposed to exist. The theory just mentioned seems therefore to demand some modification in order to bring the explanation of Genesis I. into harmony with the Testimony of the Rocks.

That modification is found in the observation that the word translated *earth*, Genesis I. does not necessarily apply the whole terraqueous globe; and consequently that the Mosaic account of the creation may possibly and does probably apply to only a limited extent of the surface of the earth, that portion in fact which witnessed the creation of man. If this is so, then the geology of that portion of the world which was the seat of man at his creation might be expected to give or withhold indications of the convulsion which preceded the creation of Adam, but not necessarily other countries so remote as the West of Europe.

By limiting therefore the scene of the Mosaic account to that portion of the earth's surface where the great event, in reference to which the whole narrative is introduced into the Bible, viz., the creation of man, took place, every difficulty suggested by the geologist disappears. What is known of the geology of Mesopotamia seems to offer no objection to the view here advocated.

(See paper in *Clergymen's Magazine* for April and May 1882 entitled "Adam's Land" by Rev. J. H. Barker, M.A.)

It will probably be regarded as an objection to this view of the subject that it seems to detract from the grandeur of the Mosaic account. But it may be asked in reply what would be gained by extending the sphere of creative action on that occasion from the vicinity of Eden to the whole globe? The verse "In the beginning God created the heavens and the earth" declares that not only the earth but even the starry heavens are the work of God. What further description is required? The purpose of the sacred writer is to give a history of man, and not to write a geological treatise.

But do not the terms *erets*, earth, and *adamah*, ground, imply more than a limited portion of the earth's surface? Not of necessity. The astronomical meaning attached to the term earth, *erets*, in Genesis I. is entirely a modern application. Instances may be counted by hundreds in which the term is applied to some particular country. In the book Exodus it is so applied in more than one hundred places. *Adamah* is the ground upon the earth's surface. *eg.* Genesis ii. 7. "God formed man of the dust of the ground."

Geologists have shown that the preparation of the globe for man's use is a work which has been going on for countless ages. But when it was ready (1) by the formation of a soil which might be cultivated and (2) by the storing of treasures (metals, coal, &c.) and then by exposing them to view by volcanic agency, then the 6 days' work gives the final preparation. Then the air was probably purified for man's use, and animals and plants introduced, such as cereals and sheep, which would need and also repay man's fostering care. But there was no necessity for including distant countries, Western Europe, America, China, Africa, and Australia within the limits of the land upon which creative energy was exerted.

This limitation of the area included in the 6 days' creation may be regarded as analogous to the limitation of the scene of the Noachian deluge recorded in the same work of Genesis, a limitation freely accepted by the best scholars and divines.

I would further remark that the limitation of the area of the creation in the days of Adam relieves us of the necessity of extending the "days" of Genesis I. to periods of unlimited length as required by Hugh Miller's theory. Indeed, unless to support a theory, the natural interpretation of the word day would surely have been unquestioned.

The conclusion at which I arrive is this—that unless the 6 days, at the close of which Adam was created, is unduly extended (*i.e.* extended beyond the requirements of the Mosaic narrative) there is no room for asserting that there is any opposition whatever between the discoveries of the geologist and the account given by Moses and accepted by every one who regards the Bible as the inspired Word of God.

After some discussion on the Paper, which it was agreed might be again taken up if desired on the next occasion, a very pleasant meeting was concluded with a vote of thanks to the Archdeacon for his Paper, and to Mrs. King and himself for their kind hospitality.

**AUSTRALIAN BOARD OF MISSIONS.**—A meeting of the Diocesan Corresponding Committee, was held on the 6th October. The balance reported to the credit of the Committee was £42 13s. 4d. It was resolved "That it be a recommendation to the Executive Council of the Board of Missions, that the salary of the Chinese Catechist, Soo Hoo Ten, be increased to £125 a year, and that a house be provided him for the reception of inquirers and the instruction of Catechumens, at a rental not to exceed £50, and that a part of £25 be made to obtain the services of a Teacher to give instruction in English and Arithmetic."

The Executive Council of the Board met in the Church Society's House, Sydney, on the 25th October, Canon Stephen in the chair. Messrs. Allan and Metcalfe, with the Rev. A. Yarnold Secretary, were the only members present. Apologies were received for the unavoidable absence of the Bishop of Goulburn

and the Rev. W. S. Wilson.—The resolution of the Diocesan Corresponding Committee as to Soo Hoo Ten's increase of salary was communicated to the Council, who regretted their inability to comply with the request, until the Committee supplied them with adequate funds.

**ELECTION OF THE BISHOP.**—The Vicar-General has received no official intimation from the Senior Bishop as to the decision of the Bishops of Australia and Tasmania. We understand that a communication has been made to the Vicar-General, and through him to the Standing Committee, by the Bishop of Goulburn, in which he draws special attention to the opinion given by Messrs. Salamons, Owen, and Walker; and that the Standing Committee, though seeing no reason to alter its previously expressed views, as to the perfect legality of the course adopted by the Synod in the election of a Bishop, have, nevertheless, resolved for the satisfaction of the doubts of others, to take counsel's opinion on the whole matter.

**SCHOOL FEASTS AND PICNICS.**—The last month has been pre-eminently a month of school feasts and excursions. We cannot undertake in a monthly paper, where our space is necessarily limited, to give a detailed report of these festivals. Readers, who are interested in their schools and all appertaining to them, must be content with our recording that great pains and much money have been expended by the managers of all the excursions to render them a success, that they fully succeeded in their efforts, and that the arrangements generally seemed to have been free from the objections which have been so often urged against Sunday-school excursions, and that, at any rate, as far as numbers are concerned—and we doubt not as regards quality also—our Sunday-schools are more than holding their own.

**OUR DAY SCHOOLS.**—Meetings have been held, or other arrangements made, in several of our parishes, to make provision for the entrance of their Denominational Schools after the cessation of state aid at the end of the year. We give elsewhere a report of a successful meeting held at St. Paul's. A meeting was also held at St. John's, Darlinghurst; and one is contemplated at Petersham. St. Mark's and Christ Church will be prepared to maintain their Schools. St. Philip's has taken time by the forelock, has surrendered its certificates to the Education Department and has so far matured its plans, that the schools are in full operation under the superintendence of a Council duly elected by the parishioners.

**CHURCH CONGRESS AT MELBOURNE.**—We mentioned that this Congress will probably be attended by the following Clergymen from this Diocese, Canon Stephen, Revs. Joseph Barnier, Stanley Mitchell, and Wallace Mort.

### Parochial Intelligence.

**ST. PAUL'S, SYDNEY.**—A meeting of the parishioners was held in the Primary School-room, on Tuesday evening, the 24th October, for the purpose of arranging for the continuance of the Parochial Schools, after the cessation of the State Aid at the end of the year. In consequence of the inclemency of the weather, the attendance was not so large as it otherwise would have been. There were about fifty persons present. The unanimity and the heartiness, which characterized the evening's proceedings, fully compensated for the comparatively small attendance. After prayer, the Chairman, Canon Stephen, gave a short address in which he explained the object of the meeting, and the course of events in connection with the Education Question which has led to its necessity. He had himself always resolved to maintain St. Paul's Schools, if it were practicable to do so. Now, through the munificence of two of this congregation also Trustees of the Schools, Messrs. Buckland and Henry Hudson, there was no doubt on that point. What was wanted, and what he, the Chairman and these gentlemen looked for, was that the parishioners should back them up by their moral influence, and to do all that they could, by showing their interest and sympathy, to prove how grateful they were for the assistance which had been so timely offered to them. They wanted the parents of the children to make up their minds to send their children to St. Paul's; they would thus show their gratitude for what the schools had done in the past. Half the battle had been already won for them by the generosity of their friends, and by their united efforts and the blessing of Almighty God. St. Paul's would be, if possible, more flourishing than ever.

The first resolution was moved by the Rev. J. W. Debenham, M.A. of Petersham, formerly Curate of St. Paul's, and was as follows:—That this meeting is of opinion that St. Paul's Parochial Schools should be continued after the cessation of State aid to Denominational schools in January next." He said he was very glad that the school in which he took a great deal of interest and which he knew had done so much good, was to be carried on with so successful a chance as St. Paul's School evidently had. He did not anticipate anything of the sort; he thought there was going to be a beggling petition to the meeting to support the school. He found that the school was practically started, and likely to go on still if only the

children came. But when a good teacher, such as Mr. Stephen had referred to, was engaged, the parents would be sure to send their children. He would like to refer to the principles of the matter. It seemed to him that we were called upon to face an enormous evil, viz., that of larrikinism. One could not go anywhere about Sydney without seeing that this evil was terribly visible. Last Sunday he had seen whole tribes of larrikins going about the streets. Now, what caused that class was not for them to inquire; but he believed that it had resulted from parents neglecting to look after the children in their own homes. There was only one way by which they could check that evil, and that was not by the lash. We could put down the outward expression of larrikinism by the lash, but not the evil in the hearts. There was only one way by which unruly youth could be restrained, and that was by moral training. And how could they give the rising generation moral training seemed to him to be the problem they had to solve. There they had the power of doing it. They must remember that most of the people called larrikins were fairly educated, and would not doubt pass a very good examination by a school inspector. What they were lacking in was moral training. It was such a moral training that schools like St. Paul's had given, and he trusted would continue to give. It was a training in religious and moral habits—education, not instruction. They would not only tell the children facts, but teach them to think for themselves: not only teach them that certain things were good, but teach them to act up to them. It was a Christian education they wanted in that school. Even if the children were properly brought up at home this school would be a great help to them. He concluded by expressing his belief that the people would respond to the appeal made to them to give their moral support to the school.

Mr. Thomas Buckland seconded the resolution. After referring to the history of the school, he said that the property was held under trust for the purposes of education according to the tenets of the Church of England. He was one of the trustees, and as far as he was concerned, and he thought the others were with him, nothing but the force of law would close the school. He was requested to state that Mr. Hudson might not be present at the meeting, but he would give his undivided and determined support to this movement. In support of the resolution he would like to call the attention of parents and children to some considerations. The first was, that by having their children educated at that school they would have them associated with one particular class of scholars, with members of the Church of England of their own denomination, and that in after life the children would find the benefit of this association. He was convinced also that where they lessened the influence of the schools, they would lessen the influence of the Church, and that as years went on the influence and the power of the Church would diminish in exact proportion as the schools diminished. We heard a great deal said about larrikinism, and he thought it was the general opinion that this evil had increased. Now he believed that larrikinism was attributable to want of honour to parents: and he believed that if they could by any means give the parents greater control over their children, larrikinism would disappear. In that school they would teach the children to fear God and also to honour their parents. A man who had all his life honoured his parents would be most likely to do his duty to everyone else. He thought that a denominational school would, in a great measure, supply that want that we felt so much, in the parents losing so soon the control of their children, and he hoped they would have the parents in this parish giving the school a fair trial. If it did not turn out well, let it sink; but if an education was given as good as that to be obtained in any other school, and they offered the other advantages, then he said that school was better than any other. He then referred to the centralisation of all power in the hands of the Government, and said that such a system must break down, as it had done already. And it would be impossible for the Government to educate the whole of the children of the colony efficiently. The fact was that, unless they kept their own schools open, their children would be found in Roman Catholic schools.

The Chairman in putting the Resolution said that they had three things in their favour. 1. The parents on the whole were with them. 2. The children were with them. He believed that most of the present pupils would almost break their hearts to be compelled to leave the school to which they were so much attached. 3. Circumstances were with them, because the Educational Department was not in a position to provide accommodation for our children, even if the parents were disposed to remove them.

Mr. Alexander Richardson moved the second resolution.—“That to carry the foregoing resolution into effect, a council be elected to make the necessary arrangements, pecuniary and otherwise, in whom also shall be vested the general management and control of the schools.”

Dr. Hansard seconded the resolution, which was carried. Rev. Raymond King moved the third resolution.—“That the council shall consist of the following gentlemen, with power to add to their number:—Canon Stephen, chairman; Rev. R. King, Messrs. T. Buckland, H. Hudson, E. S. Wilkinson, A. Richardson,

A. Turner, J. B. Allpress, J. Brush, H. Edmunds, J. J. Allen; Mr. T. Buckland to be treasurer, and Rev. R. King, secretary. Mr. Lavers seconded the resolution. The resolution was carried, and the meeting terminated.

ST. JAMES', SYDNEY.—At the conclusion of the Bible class on 10th October, a number of the recently confirmed, presented to the Rev. William Hough, as a token of their respect and esteem, a silver-plated card basket, carved salad spoon and fork and an illuminated address. Mr. Hough in thanking his young friends, said he much appreciated their regard for himself, so feelingly expressed and plainly evidenced by what lay before him, and his earnest hope was that the religious instruction it had been his privilege to give them recently might help them to remain faithful and true to their Divine Master.

ST. JOHN'S, BALMAIN.—This little church, which at present is attached to the mother church of St. Mary's, is making steady headway; the church and Sunday School being both well attended. The Rev. Thomas Symonds has temporary charge of the district, and the committee, wishing to show their appreciation of his work among the people, have just rented a pretty new stone villa, there being no parsonage, as a residence for himself and family.

CROYDON.—On Monday evening, the 16th October, a meeting was held in the Church-tent temporarily erected as a place for holding Divine Service in this newly constituted parish, for the purpose of arranging for the erection of the proposed Church, by giving authority to a Committee to accept tenders and in other ways to expedite the work, as well as by raising subscriptions. The chair was occupied by the Rev. Samuel Fox, the Incumbent, and the meeting, which, though not a numerous one, was hearty and interested in the important matter, which had brought them together, was addressed by the Chairman, and by Canon Stephen, the Rev. J. D. Langley, Mr. Holborrow, M.L.A., Mr. Eccleston Dufaur, Mr. William Hudson, and Mr. Hunt. An apology was made for the unavoidable absence of Mr. Robert D. White, who compensated for that absence by a handsome subscription, and by the promise, on the condition, that others did not fail in their liberality, to do more. Other satisfactory subscriptions were announced, and the Committee were authorized to accept a tender of £1,100 for the erection of the temporary Church, the plans of which were exhibited, and met with the approval of those who inspected them.

JAMBEROO.—The work in connection with this parish, we are glad to record, is progressing, and God is blessing us in many ways. The Church every Sunday for some months passed, has been well filled, and the offertories have considerably increased. Our parishioners on the whole are a religiously disposed people, and there are very few indeed in the parish who do not now attend church at all. A very fair choir has been organised, consisting of twenty members who take great interest in their work and are most regular in their attendance, both at services and choir practice. They are at present working assiduously in preparing a Service of Sacred Song which they hope to render some time in November. Our Sunday School has wonderfully improved which will be seen when we state, that three months ago there were 15 children enrolled while we number at present between 40 and 50, with a good reinforcement to the teaching staff.—Mr. Henry Tate, Superintendent. The Incumbent has also a Bible Class for young men ranging in ages from 16 to 25 years, numbering at present 18, several others having promised to attend. A prayer meeting was commenced three weeks ago, and although our people have long distance to travel, there has been an attendance of over 30, and who seem to enjoy our social gatherings most heartily. We believe meetings of this character to be a great source of spiritual power in a parish. The hymn-book entitled, “The hymnal companion to the Book of Common Prayer,” has been lately introduced into our Church, and appears to be more appreciated than the one formerly in use, viz., “Ancient and Modern.” Two churchwardens' meetings have been held since the present Incumbent took charge, and much important parish business has been transacted. At the first it was decided that the clergyman's stipend ought not to be less than £300 per annum, and steps were at once taken to guarantee that amount. The churchwardens were much gratified at the last meeting held on October 11th, to find that the required amount had been raised, and that the offertories and stipend subscriptions had exceeded their expectations. As there had not been a verger in connection with the church for some years past the churchwardens decided that one should at once be secured, and he is now filling his position, and receiving a very fair salary. The parsonage which is badly in need of repair, has received some attention in order to make it habitable, and it is promised that all requisite repairs shall be executed at an early date. The parish has been divided into districts, and the following gentlemen have kindly undertaken to collect for the parochial funds; Messrs. Edward Tate, and William Tate, (Churchwardens), Messrs. Thomas Fredericks, George Johnson, and Frederick McMahon.—Communicated.

SHELLHARBOUR.—The work in this part of the parish is giving quite as much encouragement as Jamberoo. The congregation is now considered too large for the church, and at a meeting of the churchwardens held on 14th October, it was decided by them together with other prominent members of the congregation who were also present, that steps be taken with a view of securing funds for the erection of a new church. A large and influential committee of gentlemen was formed to collect for this purpose, and to report progress on or before 1st January, 1883. The people generally wish very much for a new building which will be a credit to the members of the Church of England, and all are most sanguine about the work of the Committee. No Sunday School has existed in connection with our church here for some time, but we are glad to say there is now a very respectable school and a devoted band of teachers with Mr. Humphry Dunster as Superintendent. We have also a good choir at Shellharbour the members of which are emulating those at Jamberoo, in preparation for a Service of Sacred Song. Shellharbour subscribes £70 per annum towards clergyman's stipend, and can also afford to pay a verger (who has been just appointed), and other church expenses. The collectors for the parochial fund in this portion of the parish, are Messrs. W. Dunster, W. Fryer, George Fryer, and Mr. Biggs. At both Jamberoo and Shellharbour, Thursday, 19th October was observed, according to the instruction of the Vicar General, as a “Day of humiliation and prayer to God for rain” and good congregations assembled. To-day, (Saturday, October 21st) while we write splendid rain is falling, and there is an evident and complete change in the weather, to the great comfort of all. Praise our Lord for answered prayer.—Communicated.

BOWRAL AND MITTAGONG.—On Sunday, 1st October, two farewell services were held, and sermons preached by the Rev. W. Bryan Brown, M.A., before his departure for England. The afternoon service was well attended, many members of the other Protestant churches taking advantage of this opportunity when there was no service in those churches. The evening congregation was very crowded, and a most impressive sermon was preached on the text, “Behold I stand at the door, &c.” Rev. iii, 20. The Holy Communion was afterwards administered to forty-six persons. Most of the congregation took a hearty farewell of Mr. Bryan Brown as he stood at the door. On the previous evening a tea-meeting was held at the School of Arts, at which over 100 were present, and afterwards two presentations were made to Mr. Bryan Brown. One was a very good and handsome album, of a large size, with some seven or eight dozen views of scenes in New South Wales, including two exquisitely printed paintings of flowers from Mr. Sands's well-known repository of such things, where also the album was made and bound, and the handsome address illuminated on the first page. This was a gift from the members of the congregation. The C.E. Temperance Society presented a group photo, of members, and an address. They also procured a large photograph of Mr. Bryan Brown, framed, and put it up in their meeting room as a standing token of their regard and esteem. We were glad to have him at the last quarterly public meeting of that society, 26 Sept., which was attended by about 150 people, and proved exceedingly interesting. Readings, recitations, addresses, and singing, all seemed to be well appreciated. Our annual public meeting takes place on Tuesday, 21st Nov., when the Rev. T. B. Boyce, of Pyrmont, gives his well-known lecture on “Father Matthew.” The annual members' meeting, for election of officers, &c., is to be held on the 7th. Mr. Bryan Brown left £20 towards the new St. Stephen's Parsonage fund, and £5 towards the new St. Stephen's Parsonage fund. A clergyman is sadly wanted for one now for five months. A very attractive sale is being arranged for the 9th November at Mittagong for the Parsonage land and building fund. We hope it will be very successful. Service of prayer for rain was held in each of the two churches on the 19th October, as appointed by the Vicar-General. The attendance was good considering the weather. The rain began that day, and has fallen copiously since.

PROSPECT et SEVEN HILLS, cum BLACKTOWN.—An interesting service was held in St. Andrew's Church, Seven Hills, on Wednesday, 18th inst., to celebrate the opening of the new organ recently received from the well-known establishment of Walker & Sons, of London. Several of the members of St. David's Choir, Surry Hills, very kindly lent their aid in effectively rendering Jackson's Te Deum and Jubilate. The prayers were said by the incumbent, who incorporated into the service the special prayers for rain, appointed by the Vicar-General to be used on Thursday. The Rev. P. A. Pitfield, Diocese of Ballarat, read the Second Lesson, and the Rev. J. Hargrave gave an address appropriate to the occasion. The organ (which was presented over by Mrs. Spooner) gave great satisfaction, being full, mellow tone, and it is hoped that it will prove a valuable help in the rendering of praise to our God. On Thursday, 19th, special services were held: at Prospect at 11 a.m., and at Blacktown at 7.30 p.m., to supplicate God's mercy, and to plead for a merciful relief from our present distress, occasioned by the

severe drought, from which this part of the colony has for some time been suffering. The services were well attended, and suitable sermons were preached by the incumbent, the Rev. J. Spooner.

ST. THOMAS'S, WILLOUGHBY.—The annual school festival was held on St. Luke's day, Wednesday, the 18th October. After a short service in the church, and an address from the pastor (Rev. Stephen H. Childe, B.A.), the children, about 300 in number, with the chorists and some friends, proceeded by steamer to Fern Bay, the classes being in charge of their respective teachers of the Sunday and day schools, under the watchful care of Mr. Childe, assisted by Dr. Beatty, superintendent of the Sunday-school, and Mr. Buchanan, head master of the day school. They were joined about noon by the members of the Bible class and by a large number of parents and visitors. The weather was delightful, and a very pleasant day was spent by all. Not only refreshments in abundance, but toys and other prizes, having been provided by the kind forethought of the teachers and by the liberality of many friends who assisted them. All returned in safety, the main body of the children reaching the church by six o'clock, when, after a short service of praise and an address, the National Anthem was sung, and the little ones dispersed to their several homes, not forgetting to give cheers for the Queen, the Rev. Mr. Childe, the teachers, and other friends. The visitors, with some of the teachers and elder children, returned about an hour later.

BREVITIES.—A very superior organ is coming out from the manufactory of Foster and Andrews, Hull, for All Saints, Woolahra. Steps are being taken for the erection of a church at North Willoughby, St. Leonard's, the plans for which have been prepared by Blackett & Son. A model lesson was given on the 3rd October to the Sunday-school teachers of St. John's, Paramatta, by Rev. Edwin Sturdee. The Rev. Dr. Woolis is about resigning the cure of Richmond.

## Infer-Diocesan News.

### TASMANIA.

THE DEPARTURE OF BISHOP BROMBY.—A few days before the departure of the Bishop from Hobart a large number of friends met at St. David's schoolroom to bid him farewell. Advantage was taken of the opportunity to present an address, in which it was stated that, with the view of marking the high esteem in which the Bishop and his family were held, and as a memento of his long connection with Tasmania, it had been decided to obtain some specimens of the indigenous ornamental woods of the island to be sent home to be manufactured into articles of furniture. His Lordship, in his reply, referred to “his constant endeavour to make Christ's love known among them, and impressed upon all how that it was upon faithfulness to Christ's principles as expounded in His doctrine—upon brotherly love one towards another, crowned by the consciousness of the same eternal Fatherhood—that the great moral character of the people and future prominence of the island must be constructed.” Addresses, accompanied by suitable gifts, were also presented to Mrs. and Miss Bromby. On the Sunday following the Bishop preached his farewell sermons in the Cathedral, taking as his text in the morning 2 Tim. iv. 7, and in the evening 2 Tim. i. 12. There were crowded congregations at both services. At an early morning service at half-past eight a.m. the Bishop held a confirmation service, at which eighty-seven candidates were presented for the laying on of hands. The Synod of Tasmania had resolved that the modest pension of £200 a year should be allotted to the retiring Bishop. Bishop Bromby, in his farewell address, wished it to be understood distinctly that he would forego all claim to this amount should the Synod see cause for altering its determination, especially if the pension were allowed to stand in the way of the acceptance of the bishopric by some eligible candidate. “He would not leave the diocese under the faintest suspicion that the Synod and he were divided in a matter involving interests personal to himself.”—Hobart Mercury.

### BALLAARAT.

LETTER FROM THE BISHOP IN ENGLAND.—The following extracts as published in the Messenger, from a letter of the Right Reverend Dr. Thornton, now on a visit to England, will interest many readers of the Record.

By permission of the Vicar-General we publish the following extracts from a letter received by him from the Bishop, bearing date 18th July, 1882:—

“I greatly enjoyed visits to three Bishops—My old friend, the bishop of Dover, at Canterbury; a day or two with my old tutor, the Archbishop of York, at Bishopsthorpe Palace; and another day or two with the Bishop of Lichfield. At the request of the latter, I preached a special sermon at the annual choral festival in his lovely cathedral. It was crowded with people—some 5000—and the singing of the 550 picked chorists was extremely beautiful, so was the singing at York Minster. Here I read a paper before the united ‘Missionary Studentship Associations’

and a public meeting. My paper, if not concurred in by all, excited much discussion and, I hope, not a little interest. The subject was 'The special Needs of Australian Dioceses.' Here I met the good bishop of Honolulu, and other persons, whose society was delightful. Scarborough yielded me a very pleasant visit, so did Guildford, and Tunbridge Wells, and Henel Homestead. At all these places I preached, gave addresses, &c., and have very many similar engagements to fulfil at other centres. A splendid banquet at the Lord Mayor's last week, gave me the opportunity of hearing the venerable Archbishop of Canterbury to great advantage, and meeting the Bishops of Colombo, of Cape Town, of Barbadoes, and many old friends. To-day I have been 'supporting' the Duke of Cambridge at the London Hospital Medical School prize distribution. I am a life-governor of that hospital.

"The Harrow speech-day was deeply interesting to me. . . Of course, the religious phenomena of England are what interest me most. Two movements of this kind are specially conspicuous just now—one is the Salvation Army, the other, the Blue Ribbon movement.

"The scale of the operations of the former is immense. I have heard and seen their bands of 'soldiers' on the march, but have not been successful in attending their meetings; but I send you their organ, the *War Cry*, of a recent date, and a discussion in the Canterbury Conference and a sermon by Canon Farrar on the nature of their work. I am inclined to agree with Canon Farrar's views. I do not believe in the solidity or permanence of any religious demonstrations that are not serious in character.

"The Blue Ribbon Mission is a Christian total abstinence crusade, carried on, I think well, and yielding good results. Our clergy have largely joined it. All who join wear a strip of blue ribbon *always* on their arm or breast. Let me tell you what I saw of its working last evening.

"I must premise that among my many friends of college days was one who, after distinguishing himself considerably at Oxford, went to New Zealand, acquired a competency, and returned. For some years he lived an easy *dilettante* life, knowing Christian truth, but not surrendering his life to it. Suddenly he was stricken with a long, fearful, agonising illness. He emerged from it an uncompromising, burning servant of Christ. Though mature in age, he decided to seek orders, and plunged into the work of a London curate in poor places. He is now a curate near Norwood. His loving, humble spirit, his intense zeal for souls, his indefatigable industry, fill me with admiration. He has written a little book, called *Saving Faith, What Is It?* (Religious Tract Society) which proves very useful. He lunched with me yesterday, and spoke of a Blue Ribbon Mission he had been promoting, and I decided to drop my official dress and go to see it. Eight p.m. found me in a tent with some 1500 working people crowding into it. A fine choir of 150 volunteers brightened all with incessant singing of inspiring ballads. There were short, pointed prayers, &c., but the time was chiefly given to a Mr. Leach, a Baptist from Birmingham, a man able to talk to working men in their own language, and from their own point of view. He spoke *admirably*, and with immense effect. Four thousand had joined during his short crusade in this part. To a cheery, bright manner and clear voice he united great tact and power of illustration. No inequality or buffoonery, but all very homely. His topic was—The success achieved; what was to be done for those just reclaimed; how all should work to save others, &c. He began by a fine comparison drawn from the coal-pit. Twenty men prepare the seam for blasting; they fall back, and then one steps forward and lights the fuse. The successful result is not his work alone. He carried, therefore, the fuses tendered him for conducting the mission; he had only brought a spark to bear on materials prepared slowly by others. A well-told story of how, after catching a roach and laying it on the bank, he heard a duck swallow it while his head was turned, pointed his warning to watch those gathered in. 'Tis something to "catch" the fish, another to keep the "dooek" away. Beware of the "dooek." Then he spoke of the reward of soul-winning, illustrating it finely by his overhearing a workman before a splendid building pointing out to his comrades the stones he had dressed; and affecting by an anecdote of his youth, when he rescued a beggar woman's child from a pond, when the mother followed him up, and gave him a kiss whose sweetness he never could forget! One of the best of his illustrations was drawn from a stranded ship. They take seaworthy boats around her, and when the tide is at the lowest mount them to her. The tide lifts them up, and together they save the wreck. "Look about for stranded ships to raise!" was the application. He closed with a capital gospel appeal; and then, to the tune of stirring songs, drinkers came up to ladies to be 'ribboned,' deafening shouts greeting notorious tipplers. Of course, there will be much disappointment with some; but my friend tells me so much of promising result already achieved that one could only hope and pray that God would speed a work in many respects so praiseworthy. As a suspicious-looking stranger, I was earnestly pleaded with to join, but said I belonged to a temperance society already, a long way off, in Australia. . . . The Athenæum has very kindly invited me to be a temporary member—a great advantage. Here I see

bishops, and other persons of interest. Yesterday I travelled east to Shoreditch, where the vicar is nearly related to Mr. Glover, of Crewick. He is a man of great activity of mind, and highly regarded. His experience has been wholly among the poorer classes of London. His statements are evidently not rashly made; and they are terrible. He tells me the misery of East London is truly awful. Many of his people are actually starving. Drink is abated among them—though increasing, he thinks, among *women* of the middle class. Temperance work is telling most on the masses (it is quite popular now), but they are exasperated by their sufferings and want of employment. He would not be at all surprised at a rising of the east against the west. The landlords of East London houses are many of them, utterly selfish and unscrupulous, and regarded with detestation. The houses of multitudes of the people are abjectly miserable and pestilential. He thinks that suicide and murder are incessant. In the Canal near his old parish church (the parish dates from Saxon times, the registers from Elizabeth's) 250 bodies are picked out yearly, often unrecognisable and unclaimed. A house for the dead is built at the rear of the church, with appliances for *post-mortems*, and plenty of coffins ready. I went in. An awful corpse lay there. Nothing more ghastly than the face, which was laughing horribly through tears of blood, I ever saw. 'Seriously,' I asked, 'how do these 250 come by their deaths?' 'Many,' was the deliberate answer, 'are undiscovered murders; many suicides; many, drunken persons who stumble in at night.' I did not wonder that to the keen magnetic eye of vigorous manhood the vicar, after years of this, united a sad, lined face and grey hairs. He has forty committees to attend regularly, and 16 services to supply a week. The mother-parish contains 21 daughter-parishes, and nearly 130,000 souls! Bradlaugh has a great following there. On the other hand, the Church is high in influence. The Bishop of Bedford and his wife are heard of and loved everywhere in this region (Dr. and Mrs. Walsham How).

"The vicar of Shoreditch has a cultivated home right amidst all the uncanny East-end houses, and finds time to give to his brush and easel. It is refreshing to see the combination. Indeed, I am filled with admiration at the immense number of nobly good people one meets with; especially at the splendid beneficence and lives of hard work of the English aristocracy. I drove through the park yesterday, and saw the most splendid display of aristocratic cavaliers and equipages; but I am bound to say that a glimpse into the life of the English upper class in their homes, such as I have enjoyed in measure this season suggests the idea of very hard work of some noble kind, rather than of *dilettante* epicureanism, as the prevalent taste of very many of our wealthy and 'leisure' class. No doubt, however, many of them are very different. I naturally meet those interested in good works rather than others."

#### NORTH QUEENSLAND.

PORT DOUGLASS.—This little town has been the scene of great festivities to celebrate the opening of the Anglican Church dedicated to St. Andrew.

The structure which is an ornament to the town, is of gothic architecture. It is built of hardwood weatherboard and lined with Maryboro pine. The size of building is 45 feet x 25 feet with an extra 15 feet x 15 feet chancel and a porch 8 feet x 8 feet. The furniture is of cedar and pine polished, and does great credit to the contractor, Mr. J. Philips of this town. The pulpit communion rails, and choir stalls attract the notice of all.

The Church was opened on August 27th, by the Right Reverend the Lord Bishop of the Diocese. The Holy Communion was administered at 8.30 a.m. The services which were well attended were held at 11 a.m., 3.30 p.m., and 7.30 p.m., the Bishop preaching on each occasion, and the Incumbent, the Rev. A. C. Mosley reading prayers. The sermons were most eloquent and suitable, his Lordship speaking of the deep satisfaction it gave him to be present at the opening of such a model church especially as he had no idea that such workmanship could be found so far North. The Chancel is richly carpeted, being the gift of a lady residing 40 miles from town. The Communion Cloth is very rich, having been worked by some of the ladies of St. Paul's Cathedral, London. The pulpit was presented by the Bishop. Several other pieces of furniture were also given, among which was a "stone font" by the S. School Children. The Church is well lighted, having two sunlights and six bracket lamps.

The offertories for the day amounted to £37 and were in aid of the "Church Building Fund."

On Monday evening, the Rite of Confirmation was administered to 4 males and 5 females. The service was of a most impressive character, and was made more solemn and personal, as the Rev. the Incumbent presented each one separately to the Bishop at the Communion Rails.

Bis Lordship addressed the candidates twice. 1st. Explaining the Rite; and 2nd. Exhorting them to live lives of usefulness and of self sacrifice.

On Tuesday evening a grand "semi-sacred" concert was held in aid of the Church Building Fund, when the programme, which was well prepared, was well carried out.

(Continued on page 113.)

## \* THE MONTH. \*

THE "TRADE DEFENCE ASSOCIATION" is on the alert. The Committee are very busy preparing for an attack upon the Government with the view of getting certain "amendments" in the Licensing Act. One of the changes which they propose is that public-houses be opened for certain hours on Sunday. We sincerely hope and pray that they may never succeed in this. The closing of hotels entirely on Sunday is one of the greatest social boons ever conferred upon us. The beneficial effect of this is felt in every direction, and to sanction the proposed change, and go back to the vicious system so long in vogue, would be retrogression indeed. We do not regard the Licensing Act as perfect. Doubtless it is capable of improvement. Amendment has been promised by the Colonial Secretary, but to restore Sunday traffic, with all the ills which have been connected with it, would be to place a foul blot on an Act which is a credit to our Statute book.

THE CHURCH MISSIONARY SOCIETY has given a good account of itself in the past year. Its income has been well sustained. But the Committee are alive to the important interests which are involved in the Society, and the ever-increasing demands which are made upon their resources. They are bent, therefore, upon attempting a still further increase in their revenue. We think that Australia might do much more than it does for Missionary operations, and that the Church Missionary Society, which has done so much for the spiritual enlightenment of heathendom, should receive greater support than it has had. We might help the Home Committee in the realization of their desires for the current year if we took up the cause of the Society, and allowed our contributions to Mission work to pass through the hands of its Committee.

ANOTHER "EIGHT HOURS DEMONSTRATION" has taken place. On the 2nd of October large numbers of men, women, and children found their way to the Parramatta Park, which was the appointed scene of the demonstration. We regret to learn that the day was marred by vice and disorder. Card-sharps and gamblers of almost every description plied their miserable vocations. Drunkenness prevailed extensively; and we have been informed that even children were intoxicated, to the great amusement of many who were old enough to know better. Of course the "larrikin" was there, with all his objectionable accompaniments. Is it impossible to deliver innocent recreation and legitimate outing from these abominations? Connected with the Eight Hours Demonstration are, we know, many respectable, honest men, who are as opposed to the things referred to above as we are. We believe that those who have the management of the matter are opposed to them. Can they not interfere for the removal of this reproach from their holiday? It must in the end prejudice the success of the enterprise, for respectable persons will not expose themselves and their children to the demoralizing influences which prevailed on a recent occasion.

THE MISSION TO THE CHINESE IN SYDNEY is in a languishing condition for want of funds. Our readers know that an able, earnest missionary has been labouring for some years past amongst his countrymen in Sydney. His labours have been signally blessed. His income has been very small, and he has had to endure serious domestic discomfort. We greatly desire that life should be thrown into the work, the importance of which cannot be over-estimated. About £200 a year are needed for the Mission. This is not much, and could almost be supplied by the Sunday scholars of the Diocese. Will our readers think and pray over the matter? Will they enquire into the work of the Missionary? Will they give some of their "Missionary money" to this good cause.

SOME IMPORTANT APPOINTMENTS have lately been made by the Senate of the University in connection with the Medical School. Amongst others we note the appointment of Dr. T. P. Anderson Stuart as Professor of Anatomy and Physiology. Dr. Stuart was one of the most distinguished students of the University of Edinburgh, and has, since taking his degree, been one of the most successful teachers in the School of Medicine of Edinburgh. He has presented certificates of the highest merit from the most eminent medical men and scientists of Great Britain and the Continent. Invitations were sent by the Dean of the Faculty to the deans and secretaries of the Medical Faculties of the principal Schools of Medicine in Great Britain and Ireland. Out of five applications Dr. Stuart was chosen.

THE INSTITUTION FOR THE DEAF, DUMB, AND BLIND has passed through another year. It has been carrying on its work during the past year in the same effective,

yet unostentatious way which it has pursued from the beginning. On the afternoon of Monday, the 16th of October, the annual meeting of the institution was held in the building on the Newtown-road; the Governor presided. The proceedings were of the most interesting character, and excited the enthusiasm and evoked the sympathy of all who witnessed them. To know that our afflicted fellow creatures can have their affliction so mitigated is indeed a matter of devout thankfulness.

THERE ARE GREAT REJOICINGS over the opening of the Art Gallery on Sundays. Newspapers of almost every description are celebrating the matter in leaders and paragraphs. The numbers who attended on the first day of opening are pointed to as overwhelming evidence that the right thing has been done. The decorum of the visitors is also regarded as a matter of congratulation. It is stated that everything was quiet, and in accordance with the strictest propriety. Of this of course we are glad. But we cannot forget that God has ordained the Sabbath to be a day of rest and of sanctity. We believe that both those features of the Sabbath are marred by the opening of public institutions. Some are deprived of rightful rest and opportunities of spiritual profit; and we are sure that promiscuous in a crowd, however agreeable to the flesh, and studying works of art, however congenial to the mind, are not conducive to that "righteousness which exalteth a nation."

VERY EXCELLENT WORK is being done by "The Lay Readers Association" in the suburban parishes around Sydney. From a hasty glance afforded us at the quarterly return put before the last meeting of the committee, we gather that the ten "Readers" of this useful society held during the quarter 151 services in 32 places. Their work must have been a great help to clergymen with districts too large to be properly cared for, and with more churches than they can possibly minister to on Sunday. There is room for more of this work, but the men are wanting. It is amazing to note the ease-loving habits of persons who profess to be followers of Jesus. Six days of the week given to business and pleasure, and then an hour or two languidly spent in Church on Sunday, and the rest of the day given to lounging, reading, or talk, while all round about are places where services might be held and souls won to the Church of God. In the home countries many of the best of the professional men, both lawyers and doctors, are proud to help the clergy in Sunday-schools and services in outlying places. Where are the men who will consecrate their talents to the Master's use in this manner in the Sydney diocese?

## NOTICES OF BOOKS.

THE VOICE OF THE PRAYER BOOK ON THE HOLY COMMUNION. By the Author of the "Physicians Daughter," and "Wandering Homes." London: J. Nisbet & Co.

The lady who is the author of this small volume dedicates it to young communicants. We can recommend it to them and others as worthy of careful perusal. The writer deals with the views of Dr. Goulburn, Mr. Sadler, Dr. Pusey and Dr. Lee, and shows from the language of the Prayer Book how untenable is their position. The following question is answered in the negative, "Is the Holy Eucharist, as it is celebrated according to the Service Book of the Church of England a sacrifice?" The answer is not in the writer's own words but by the clear statements of the Prayer Book.

The following is an example, and one which shows the aim of writers of that school. She quotes Dr. Lee on the "Reunion of Christendom," a book which has an introductory essay by Dr. Pusey. Dr. Lee says, "The marvel is that Roman Catholics do not see the wisdom of aiding us to their utmost. Admitting that we are but a lay body, with no pretensions to the name of a church, we yet, in our belief that we *are* one, are doing for England what they cannot do; we are teaching men to believe that God is to be worshipped under the form of bread; and they are learning the lesson from us that they refused to learn from the Roman teachers that have been amongst us for the last three hundred years."

She quotes from the Rev. F. Sadler, "The Eucharist is a sacrifice, inasmuch as it is the means of presenting

and enabling us to partake of the one mactation on the Cross."

The Prayer Book is then quoted. "The Supper is taken and eaten only after a heavenly manner, and the mean only is faith."

"It is in remembrance of Christ's death to be fed on in the heart, &c."

"The kneeling implies no adoration."

"The consecrated bread and wine remain still very bread and wine, and may not be adored, which would be idolatry, &c."

Chapter III is a succinct statement of the voice of Holy Scripture on the subject, and Chapter IV is a parting address on what the writer rightly terms "This very precious means of Grace."

MEMORIALS OF THE RIGHT REV. CHARLES PETTIT MCLVAINE, D.D., D.C.L., LATE BISHOP OF OHIO IN THE PROTESTANT EPISCOPAL CHURCH OF THE UNITED STATES. Edited by the Rev. W. Carus, M.A., Canon of Winchester. Elliott Stock, London.

This work professes to be fragments of the history and writings of the late Bishop McIlvaine, they are however so thrown together as to form an admirable biography. They present to the reader sketches of his early life, his ministry at West Point and Brooklyn, his visits to England, his election and work as Bishop of Ohio, his attitude and action with reference to many of the leading questions of his generation, his literary contributions, and of his last days and death.

It is a most enjoyable volume full of incident and interest to those who care for the Redeemer's kingdom. The author uses the Bishop's own words in many parts, for instance regarding his early days he is quoted as follows,

"I was born in Burlington, New Jersey, January 18th, 1799. My father was Joseph McIlvaine of Bristol, Pennsylvania. . . . My father was one of the leading lawyers of the state, and at its death was one of its representatives in the senate of the United States. . . . My dear mother lived to her seventy-third year, and died in New York, at the house of my brother Reed, on the 18 April, 1849. I was blessed with most affectionate, tender, devoted parents—wise and faithful—whose memory is treasured in my heart with the tenderest love and the highest veneration."

Bishop Lee is quoted by Canon Carus, to show what Bishop McIlvaine was as a preacher.

"As a preacher his fine person, graceful manner, and elocution, fervent and forcible style, commanded general admiration, and rendered his ministrations very attractive and acceptable. The physical man corresponded well with the intellectual and the lovers of oratory found his discourses a rich treat.

The secret of early success was that he preached with unwonted fervour the unsearchable riches of Christ. His great and glorious theme was a Divine, All Sufficient Redeemer, saving to the uttermost all that come to God by Him, and bringing present salvation to all who receive Him in confiding faith."

The great want of the day is men of the same stamp. Our danger is in the rounding off of doctrinal points to suit the tastes of the hearers, which it is clear the good Bishop did not do, and hence his marvellous success.

His own words late in life on preaching are of considerable weight; page 255,

"There is too little evidence of a decided, studious effort of mind in the preparation. The intelligence of the congregations is undervalued, not enough effort is made by an animated and cultured delivery to create and hold attention. It is too much taken for granted,

that the hearer believes the great matter, and has only need to be guided in the application of truth to himself, and aroused to diligence. . . . I believe a more thorough teaching of the foundations, instead of taking the knowledge and belief of them for granted, is much needed."

An interesting extract is given containing an account of the Bishop's impressions on the Sunday in Paris. A quotation may prove of interest to us here whilst the Sunday question is so prominent.

"I had heard and read much of the aspect of this precious day of the Lord in Popish countries, but I was not prepared for the sight of the shocking reality. There was a market near my room. I got up on Sunday morning, and forgetful of the peculiarity of the land walked to the window. There was the market as much studded with vegetables and crowded with noise as usual. . . . I supposed I should see ordinary labor in a great measure suspended. No, the masons were at work on the walls, women binding shoes, tailors on their benches, tradesmen at their counters, the whole business of labouring in all departments, pretty much as if Sunday had been as literally blotted out of the memory of man, as the commandment to sanctify it has been perverted in the creeds of these poor benighted and Pagan Romanists."

Recent visitors can testify that things have not changed for the better.

The Bishop's peaceful death at Florence in April, 1873, is lovingly referred to. An illustrious man had fallen asleep, and as the remains were being taken to London, to New York and thence to Clifton Cincinnati, affectionate tributes of respect were shown on all sides, and the language of some helps to embellish the closing pages of this admirable volume.

We can confidently commend the work to the perusal of all. We feel sure that few can go through its clearly printed pages without gaining much valuable information, and being strengthened in the conflict with the enemies of "the faith once delivered to the saints."

#### THE GREAT AMERICAN ATHEIST ANSWERED.

Being six sermons in reply to Col. Ingersoll. By the Rev. Dr. Talmage. Nilsolson and Sons, London, 1882. Price sixpence.

We have seldom met an exposure of infidelity in a briefer and more readable form for the working classes. Dr. Talmage is remarkable as probably the most popular preacher in America, and here brings all his power of argument and invective to bear upon his subject. His style is striking, but the English reader must be prepared to make allowances for Americanisms.

Dr. Talmage deals with a great many points. Bible anticipations of modern science are touched upon by him, some of which are new to us. For example in page 8, he says:—

"James Watt thought he was making a wonderful invention when he applied steam to the rail carriage; but thousands of years before, the prophet Nahum had explained the lightning express train at night, and the jamming of the carriage coupling; 'The chariots shall rage in the streets, they shall jostle one against another in the broad ways; they shall seem like torches, they shall run like the lightnings.' Professor Morse thought he was making a wonderful invention when he found out the magnetic telegraph; but Job described electrical communication thousands of years before, when he says: 'Canst thou send lightnings, that they may go and say unto thee here we are?'"

In page 23 Dr. Talmage shows the uselessness of infidelity in comparison with the blessings of

Christianity. He says:—

There stands Christianity. There stands Infidelity. Compare what they have done. Compare their resources. There is Christianity, a prayer on her lip; a benediction on her brow; both hands full of help for all who want help; the mother of thousands of colleges; the mother of thousands of asylums for the oppressed, the blind, the sick, the lame, imbecile; the mother of missions for the bringing back of the outcast; the mother of thousands of reformatory institutions for the saving of the lost; the mother of innumerable Sabbath schools bringing millions of children under a drill to prepare them for respectability and usefulness, to say nothing of the great future. That is Christianity.

Here is Infidelity; no prayer on her lips, no benediction on her brow, both hands clenched—what for? To fight Christianity. That is the entire business,

#### THE COMPLETE MISSION OF INFIDELITY,

to fight Christianity. Where are her schools, her colleges, her asylums of mercy? Let me throw you down a whole ream of foolscap paper that you may fill all of it with the names of her beneficent institutions, the colleges and the asylums, the institutions of mercy and of learning, founded by Infidelity and supported alone by Infidelity, pronounced against God and the Christian religion, and yet in favour of making the world better. "O," you say, "a ream of paper is too much for the names of those institutions." Well, then, I throw you a quire of paper. Fill it all up now. I will wait until you get all the names down. "Oh!" you say; "that is too much." Well, then, I will just hand you a sheet of letter paper. Just fill up the four sides while we are talking of this matter, with the names of the merciful institutions and the educational institutions founded by Infidelity, pronounced against God and the Christian religion, yet in favour of humanity. "Oh!" you say, "that is too much room; we don't want a whole sheet of paper to write down the names."

Perhaps I had better tear out one leaf from my hymn book and ask you to fill up both sides of it with the names of such institutions. "Oh!" you say, "that would be too much room; you wouldn't want so much room as that." Well, then, suppose you count them on the fingers of your hand. "Oh," you say, "not quite so much as that." Well, then, count them on the fingers of one hand. "Oh!" you say, "we don't want quite so much room as that." Suppose, then, you halt and count on one finger the name of any institution founded by Infidelity, supported entirely by Infidelity, pronounced against God and the Christian religion, yet toiling to make the world better. Not one! Not one!

The public is generally unwilling to read religious books, but Dr. Talmage's are an exception. The working man enjoys Dr. Talmage, and the highly educated can often find in his pages thoughts new to them and sublime. We candidly admit that there are some points in which we cannot agree with him, yet we commend this publication as one well worthy of perusal. It is very cheap, the type is large and the paper is good. We predict a very large sale.

(From our own Correspondent.)

LONDON, September 8th, 1882.

On Thursday, 24th ult., Mr. Gladstone announced that on the following day he would move that the House at its rising do adjourn to the twenty-fourth day of October next. Mr. Biggar, whose feats of oratory rarely venture beyond "Hear, hear," "Oh, oh," or some equally important manifestation of his powers, gave notice that he

would oppose the Premier's motion. This circumstance furnishes another interpretation of Landseer's "Dignity and Impudence." Of course the right honourable gentleman pursued the even tenour of his way, and the House stands adjourned to October 24th accordingly. The Premier announced that it is not intended to introduce any other business at that time than that of "Procedure." He hopes, however, that the new rules will then become law. The portion of the session thus brought to a close has been one of exceptional anxiety for the Government and of circumscribed benefit to the nation at large. Ireland, never appeased, has again been the spoilt child of the House. Every *bonne bouche* seems only to excite another howl of demand. Coercion, sandwiched between a Land Act on one side and Arrears of Rent on the other, is all but inoperative. The child would take the jam, but rebels against the pill it conceals. There are those who would administer the remedy in an undisguised form: such have confidence in soon being able to report a clean bill of health. In the meantime the decrees of the Irish *Vehmgericht* are carried out to the letter. Crime follows crime with a frequency which, though it no longer surprises, does not fail to appal. It is only when either the social status or the number of the victims proves to be exceptional that special attention is attracted to a case. Under the last head may be mentioned the massacre at Maamtrasna, Co. Galway, two or three weeks ago, of five out of a family of six persons—a father, mother, son, daughter, and grandmother; the only survivor being a son about twelve years old, who, though seriously injured, is likely to recover. One needs nerves of steel or the trained mobility of a Sioux chief to talk calmly of such a crime. Here was a family living in a part of the country—the scenery of which is described as being wild and picturesque in the extreme—away from neighbours, whether of town or hamlet, and, consequently, not influenced by the roar of disaffection in other localities. The offence which led to the commission of this tragedy, appears to be that the father was suspected of having given some information to the police relative to a murder. This is the worst that can be alleged against him. Several arrests have been made, and it is earnestly hoped the atrocious criminals may prove to be amongst the captured. The murdered family appear to have lived in the direst poverty, as will be seen from the following description telegraphed to a London daily paper:—"John Joyce, the head of the murdered family, was a small farmer, holding £6 worth of land. His tenement consisted of a hovel, with a patch of ground, in which he grew potatoes and cabbage. The house consists of two apartments. There are no windows in the building, only one aperture in the wall affords it light. Built with stones, the cabin is a horrible hovel, in which it would seem impossible for human beings to exist. There was nothing in the shape of furniture. A few pieces of wood served every household purpose from table to bed, the latter being covered with a little straw and old clothes. The bed on which the grandmother, the two boys, and daughter slept was composed of a few planks, with an old pillow." And yet such poor creatures as these could not be left to exist in safety! The law has no adequate terrors for such inconceivable monsters as the perpetrators of this crime. While one turns with loathing from the crafty demagogues who batten on the miseries of their poverty-stricken countrymen, every honest man will wish "God speed" to any legislation which has for its object the amelioration of the condition of such poor creatures as those represented by the unfortunate Joyce family.

It is satisfactory to find that there is, at any rate, one judge in Ireland who knows what the duties of his office are, and who has the courage to discharge them. Mr. E. D. Gray, M.P., proprietor of the *Freeman's Journal* newspaper, and High Sheriff for the city of Dublin was, three weeks ago, sentenced by Mr. Justice Lawson to three months' imprisonment and a fine of £500, on the termination of such three months, to find two sureties of £2,500 each, and to enter his own recognizance in £5,000 to be of good behaviour for a further period of six months; and, in default, to be imprisoned for a second term of three months. Mr. Gray's offence was that he published articles not only reflecting on the administration of justice in Judge Lawson's accused court, but deliberately charged the jury with having indulged too freely in intoxicants while engaged

in trying a capital charge. The government, moreover, was taunted with having given instructions for a packed jury, to the exclusion of Roman Catholics. The judge wisely availed himself of the powers given by the Prevention of Crime Act, and committed Mr. Gray to prison without needless waste of time, remarking, truly, that this gentleman's position as High Sheriff greatly aggravated his offence. Some of the Irish members who happened to be in Dublin at the time, left immediately for London, intending to bring Mr. Gray's case before the House of Commons. The Speaker introduced the matter the following evening (August 17), having received the usual formal communication from Mr. Justice Lawson informing him of the circumstances. Mr. Biggar's rhetorical contribution to the debate which followed was, as usual, a couple of useful words: he called out 'sit down,' while Mr. Callan was addressing the House. Mr. Justice Lawson's course was vindicated by Mr. Gladstone, though hardly in such forceful terms as might have been expected, and was amply endorsed by the House.

There has been trouble amongst the Limerick constabulary, a considerable number having refused to go on duty in consequence, chiefly, of a few of their body having been ordered to other localities. Six of the latter were dismissed and many resigned. In Dublin, however, the difficulty amongst the Metropolitan Force has been serious, and has resulted in about 250 being disbanded. Certain privileges were accorded to the Royal Irish Constabulary, and from these the Dublin Metropolitan were excluded. This, briefly, was the origin of the agitation which culminated in a serious riot. Nearly 700 special constables were sworn in; the military, also, were called out to assist in quelling the disturbance. This, unfortunately, had to be done at the point of the bayonet. After a couple of days' disquiet Dublin assumed its normal state. The dismissed men petitioned to be reinstated, and the Lord Lieutenant, in fulfilment of his promise to enquire carefully into every individual case and act on its merits, has done so, and has announced that 225 of their number may return to their posts. This is a satisfactory settlement of the matter. If any government officials have disregarded the reasonable requests of the men it is to be deplored, for the police throughout Ireland have rendered invaluable service and, according to all accounts, are a loyal and trustworthy body of men. The services of trained police cannot, with any show of justice, of policy or of common sense, be dispensed with in Ireland at the present juncture.

Affairs in Egypt are not now making the rapid progress they did soon after Sir Garnet Wolsley's arrival at the seat of war. We are told the present inactivity is a season of necessary preparation, and that, shortly, an important attack on the enemy will be made. One important capture—that of Mahmoud Fehmi Pasha—was made a fortnight ago. It appears he was Arabi's chief engineer and military adviser, and must be a serious loss to the head of the rebel force. Arabi has, of infantry, cavalry, Bendouins and sundries, an army greatly in numerical excess of anything England is likely to despatch to the land of the Pyramids. It is to be hoped that the real strength of the enemy will not be underestimated by the British military powers that be. The tradition in which most of my fellow-countrymen have a solemn belief, namely, that one Englishman is 'good' for a dozen Frenchmen is not a safe base to work upon. The military convention with Turkey was supposed to be settled two days ago, but this morning's telegrams from Constantinople assure us it is not yet signed. This is strong confirmation of the statement made in my last letter as to Turkish vacillation and indecision.

Cetewayo and his suite sailed for their native wilds a week ago. The King—we may no longer call him ex-King—must have had what the Americans call 'a good time' while in England. It is not difficult to understand that his mind must have been greatly impressed with his short experience here. The transition between his 'Kraal' or Kennel and his lodgings at Kensington with their æsthetic surroundings, and from little more than a string of beads to a suit of tweed, may well cause him to settle down in Zululand and relate to his incredulous hearers the marvels of his journeyings, on the model of Sinbad the Sailor. The wonders of Woolwich Arsenal appear to have contributed something to his store of astonishment, for when an

ordnance blank charge was fired for his entertainment—perhaps for his instruction—the tremors of the evil seized him. This was a pleasant thought on the part of the officials, and may prove to be to him a perennial reminder of England's power. Cetewayo, under certain restrictions, is to be restored to a part of his former kingdom. There is considerable difference of opinion as to the wisdom of this course, but time alone can prove whether the step has been a prudent one.

The weather during the greater part of the summer has been cold and wet: indeed there has been so little warm, bright sunlight that the crops, except as to the roots, have suffered most seriously. Farmers, during the last few years, have been in perplexity, and the present season forms no exception.

The health of the Archbishop of Canterbury is a matter of grave concern. He is suffering from a serious lung affection, and although somewhat better according to the last bulletin, is not yet out of danger. In dissenting places of worship as well as in churches of the Establishment throughout the land, prayers for his recovery have been earnestly offered.

St. Vedast's Church in Foster-lane, within a few steps of St. Paul's Cathedral, was re-opened last Sunday under greatly improved circumstances. It had been closed for some time past, the former rector, the Rev. T. P. Dale, having got into "trouble" by his ritualistic practices; but, unlike his erring brother, the Rev. S. F. Green, he complied with certain requirements and was released, his health making his removal to another sphere of action a necessity. This being, briefly, the recent history of this church, the re-opening was a matter of some interest. The Rev. W. Sparrow Simpson, D.D., "read himself in" in the morning, when, instead of a sermon, he read the thirty-nine articles and the Bishop of London's pastoral letter. Dr. Simpson had for twenty-five years been incumbent of the neighbouring church of St. Matthew in Friday-street, which is now closed, and is about to be pulled down. The service in the evening, except as to intoning and the Belief, being "said" to a harmonized monotone organ accompaniment—a piece of musical quackery which most reasonable people could dispense with—was simple enough. The Reverend Doctor preached a polished discourse on Luke 21, v. 33: "Heaven and earth shall pass away, but my word shall not pass away." He referred to the fact of everything in nature being the subject of change and decay, and said "the promises of the Eternal God shall not pass away. His words are the support and comfort of thousands, though centuries have passed since they were uttered. Let us prize them as precious jewels." He then spoke of his connection with St. Matthew's Church, and said great changes had come of late. A little flock, worshipping close by, had been scattered, and the building was about to be removed. There had been a continuous line of rectors at St. Matthew's since the year 1322, except for a short time during the Great Fire of London. He had just closed a twenty-five year's incumbency there, and was now rector of St. Vedast's. "Here may the pure word of God be preached," he said, "and the sacraments be duly administered. Though little differences may exist as to the conduct of divine worship, credit for sincerity will be given to all. Let us try to make this a glorious church in the city of London. If our hearts are burning with the love of Jesus we shall find no room for opposing thoughts." (I have quoted the preacher's words, but it occurred to me at the time, as it has frequently before, that the expression "divine" worship is capable of improvement. Surely the worship is human, not divine.) St. Vedast's, though small, is a handsome church; externally there is only a plain stone front to be seen, the surrounding warehouses concealing the other parts from view. There are numerous mural tablets, and some fine old oak carving. I noticed two shelves, each about four feet long, fixed on the south wall, and on one of these were three loaves of bread, suggestive of an ancient custom of the wants of the poor being administered to. The proverbial church mouse may not, here at any rate, be quite so poor as he is painted.

#### PENTALPHA, F.S.A.

"Prophecy is not given to enable us to prophesy, but as a witness to God when the time comes."—Pusey on Daniel, p. 80.

The following was the Programme of

"THE NEW LIFE" CONFERENCE AT CHRIST CHURCH, ENMORE, on Tuesday, Wednesday and Thursday, October 24th, 25th and 26th.

TUESDAY—"The New Life in relation to Christ." 7 a.m., Prayer for the Presence of the Spirit of Christ Jesus throughout the day. 4 p.m., Opening Address by the Ven. Archdeacon King, M.A. 4:30 p.m., Subject: *Christ, the Parent of the New Life*. Readers: Rev. A. L. Williams, M.A., Principal of Moore College; and Mr. W. H. Bullock. Speaker: Rev. J. Barnier. Open Conference till Tea, at 6 o'clock.

7:30 p.m., Subject: *Christ, the New Life itself*. Readers: Rev. F. Elder, B.A., and Rev. J. D. Langley. Speakers: Messrs. F. Melville and J. G. K. Fry. Open Conference till 9:30.

WEDNESDAY—"The New Life in relation to the Church of Christ." 7 a.m., Prayer for the Presence of the Spirit of Christ Jesus throughout the day. 4 p.m., Subject: *The Church of Christ in Heaven and on Earth—all Examples of the New Life*. Readers: Rev. T. Holme and Rev. J. W. Debenham, M.A. Speakers: Mr. S. Paton and Rev. E. Sturdee. Open Conference till Tea, at 6 o'clock.

7:30 p.m., Subject: *Heaven begins with the New Life on Earth*. Readers: Messrs. J. Straughen and J. H. Watson. Speaker: Rev. A. L. Williams, M.A. Open Conference till 9:30.

THURSDAY—"The New Life in relation to the World." 7 a.m., Prayer for the Presence of the Spirit of Christ Jesus throughout the day. 4 p.m., Subject: *The World's Attitude to the New Life—Indifference, Rejection, Opposition*. Readers: Rev. A. I. O'Reilly, B.A., and Rev. J. Barnier. Speakers: Mr. G. Butterfield, Rev. T. B. Tress, (Chairman). Open Conference till Tea, at 6 o'clock.

7:30 p.m., Subject: *The Believer's Privileges, Responsibilities and Opportunities*. Readers: Mr. J. McKern, Mr. F. A. McQueen and Rev. T. B. Tress. Speakers: All who can bear testimony to the love and power of Jesus.

REV. W. H. ULLMANN, B.A., Gen. Secretary.

P.S.—Christian Ladies were not debarred from speaking.

It is a matter for deep regret that we have not space for the excellent papers and speeches that fell from the lips of those who spoke at this Conference, many of whose names do not appear in the Programme. The Holy Ghost was present with power.

#### AN AUSTRALIAN PARSON ON FURLOUGH.

[FROM OUR SPECIAL CORRESPONDENT.]

#### VII.—"AULD LANG SYNE."

The nervous tremour which seizes upon a young clergyman as he approaches his first sermon is as proverbial as it is natural. Yet I scarcely think it could be worse than the state of trepidation into which I was thrown by the prospect of preaching my first sermon in England, in the church where I was baptized and confirmed. The same Rector who had there received me at the font more than forty years ago, now gave me a most cordial greeting and an affectionate invitation to address his parishioners, many of whom had known me in my cradle, and my father before me. Although I could but respond to so kind a pressure, it was certainly a trying ordeal.

It was a beautiful day, one of the few sunny, bright days that have hitherto marked the early summer. My two miles' walk lay along a pretty country lane, such as did my heart good to see again, overshadowed by stately elms. The homely buttercup had hardly been outdone in the meadows by the fast-springing grass; the graceful foxglove seemed to nod me a welcome from the hedgerows. Here and there a gorgeous pheasant would strut upon the newly-ploughed soil, or a partridge whirr over one's head to seek shelter in the flowering corn. A pervading sense of rest and gladness encompassed me as I walked, quite in harmony with my own grateful thoughts. When I last traversed that road many dear ones, who have since been called to their eternal home, were with me in the flesh. The pearly drops glistening under the morning sun added just the tinge of sadness to the landscape, which accorded with my own feelings in the retrospect.

The little village was much as I had left it—the cottages a little more time-worn perhaps, and the roofs a little more moss-grown. One solitary new house had been built in the interval, looking so garish and uncomfortable by con-

trast, that I am sure it would gladly have hidden its head were a choice allowed it. There was the old oak still upon the village green, with its spreading limbs as of yore, though may be a little more scant of foliage and gnarled by age. Of my neighbours in the bygone time some were gone from the scene altogether, others were nearing the verge; some like myself had surrounded themselves with sons and daughters, ready in their turn to do battle with the difficulties of life, others had grown from childhood to man's and woman's estate. These latter were the least like of all to the memories I had cherished. While schoolfellows and playmates had become graver as they had become grayer, there were in the main the same peculiarities of speech and manner, and the same traits of character, but in those whom I had known as children I could barely trace a resemblance.

Not so, however, with the well-remembered landmarks, friends, I may venture to call them, of the inanimate creation. Not a breath of change apparently had passed over them. Each field and meadow and coppice, each stile and bridge and stream, the song of the birds, the hum of the mill-wheel each and all I find truly companionable as of yore, looking out upon me with the very same face, speaking with the very same voice. The Dame-school, too, where far back in the pre-historic age I was versed in the art of reading and spelling, looking sadly insignificant I must own, still holds its ground unabashed. Glass jars of bullseyes, how well I recollect the taste, yet ornament the diamond-paned windows. The Dame herself has long ago given place to a younger generation. Noble beeches wave over our family graves in the quiet corner of God's acre exactly as I remember them. The dear old church points its shingled spire to heaven as full of faith and hope.

For my present purpose it will be sufficient identification to add that this native village of mine is a sequestered spot among the far-famed Surrey Hills. No railway has been audacious enough to invade its privacy. The electric telegraph is an unknown agency. On the one side Box Hill and Ranmore Common challenge the equally lovely Leith Hill across the Dorking Valley. Epsom and Reigate display their varied attractions towards another. Within easy distance the silvery Thames betakes itself by many a shady nook past Laleham and Chertsey and Kingston to the vast metropolis beyond. In the opposite direction Godalming and Guildford lie cozily in the vale through which the Wey passes to join its bigger sister. Among the chestnut and beech woods, which are the crown and glory of the country side, one might imagine oneself as far remote from the "madding crowd" as among the gorges and waterfalls of our own Blue Mountains.

Historically, almost more may be gleaned in its favour. Of Guildford it is recorded how Alfred the Great bequeathed it as a royal demesne to his nephew. Here also Alfred, son of Ethelred the Unready, was seized by Earl Godwin, and six hundred of his Norman followers massacred. Chertsey was an important seat of the South Saxon kings. Cowley, the poet, died there, and Charles James Fox resided in the neighbourhood. On the edge of the Downs at Croydon, the Archbishops of Canterbury had their palatial residence, dating from the gift of William the Conqueror to Lanfranc, until it was exchanged for Addington Park. Of Dorking, on the banks of the Mole, I have already spoken. Its numberless attractions are testified to by the many seats of the nobility and gentry to be seen on every hand. Farnham was given by Ethelwald, King of the West Saxons, to the see of Winchester. At Kingston, as its name implies, several of our Saxon monarchs had their residence. A stone on which, according to tradition, these kings were crowned, is still preserved. Could we roll back the page of history so far we should probably discover that, before the Christian era, Cesar passed this way with his legions on his career of conquest. King Alfred and his brother, at any rate, waged a terrible conflict with the Danes here, till the latter were defeated at Farnham, in A.D. 894.

Being desirous of visiting the tombs of my ancestors, I planned a brief tour to Pulborough and Winchester, by way of Arundel and Chichester, and back through Alton and Woking. The ancient church at Pulborough, built upon the summit of a hill, commands a wide prospect over the Sussex Downs. Waving cornfields clothe the river valley beneath, a quaint parapet bridge arching itself over

the sluggish stream. A wonderful old ash of giant proportions overspreads one side of the churchyard. A lych-gate, which must soon, I fear, succumb to the ravages of time, stands guard at the entrance. The massive church tower, of rubble work, is the oldest-looking part of the building, although the lichen-grown buttresses and the solid stone roof bespeak a story little behind it in antiquity. So far as possible the interior has been restored, the furniture being of oak of modern design. The chancel, too, is of recent date, built as before with an inclination to the north, as compared with the nave. Evidently the clock has finally given up the struggle for existence. What remains of its hands hang listlessly on its weather-beaten face, placidly content to have done with the troubled doings of the world around it.

With all my anxiety and pains to discover the oldest inhabitant I failed utterly. The gentleman, who could and would gladly have given me the information of which I was in search, had been called away from earth a few weeks previously. He was born in the same year as my father, and the two had, no doubt, been school-fellows in this quiet out of the way village before the present century began. The parish clerk, now growing in years, was absent from home. His curious residence, perched upon the face of an overhanging rock like the eyrie of an eagle, could tell me no tales that I wished just then to hear. So strolling past the Rectory with its high mansard roof, climbing roses and farm buildings of a remote generation, I made my way slowly back to the railway, and took ticket for Winchester.

Arundel I may not stay to describe, as I had no time to break my journey there. From the carriage window, however, one could appreciate the interest which it really possesses for the more fortunate traveller who is able to spend a day or two within its quiet shelter. A thick cluster of red-roofed dwellings nestles under the side of the hill, confident apparently in the protection of the strong solid-looking castle which dominates it from above. It was sad to think that the heir to the grand historical dukedom of Norfolk, of which this is the seat, should be so terribly afflicted in body and mind. How true it is that the earthly blessings most eagerly coveted are in some way dashed with sorrow. Not far from the Castle there is a very fine Church, which divides with it the chief attention of the visitor or passer-by. It was, I believe, wholly built by the present Duke. On the way we had passed through a most pleasing and fertile country, dotted with windmills, almost the last of their race I should think, and thatched farm-houses of an age far too considerable for comfort.

In the midst of a wide plain, for England of no mean extent, lies the ancient city of Chichester, to which the episcopal chair was moved from Selsey in 1075, when Stigand was appointed its first bishop. Towering above the surrounding buildings is the Cathedral of St. Peter, built in the reign of Henry I. and repaired and renovated from time to time. Of its internal architecture I am not competent to speak, seeing that I was denied the privilege of a visit. From without the central tower, surmounted by an octagonal spire, has a very striking appearance. So likewise have the dwarf western towers, with the additional characteristic of unlikeness—the one being battlemented, the other quite plain. In point of style the structure appears to be partly Norman, partly early and decorated English. The North Transept is, I believe, used as a parish Church as is the beautiful Lady Chapel at Ely.

But in point of absorbing interest, whether historical or architectural, Winchester must be allowed to excel Chichester by far. One is fairly carried away by its claim to antiquity and by its intricate association with royalty, when these kingdoms were contributing in their several degree to what Mr. Green has called the "Making of England." One can scarcely realize that one is treading the streets of the *Venta Belgarum* of Ptolemy and Antoninus, that at least a century before the Christian era the Belgae had driven from these shady forests and well-watered valleys a powerful tribe of Celtic Britons, or that near the site of the present Cathedral there stood two Roman temples dedicated to Apollo and Concord. After the departure of the Romans from Britain, Vortigern is said to have made Winchester the metropolis of the kingdom. Under Cerdic the Saxon the monastery was converted into a Pagan temple, but was restored to Christian worship by Cwichelm

then king of the West Saxons. Some years later his son Cenwahl completed a Cathedral which he dedicated to St. Birinus, St. Peter and St. Paul. King Egbert in the year 800, after many struggles, was crowned the sole monarch of the heptarchy. His son Ethelwolf dated from this city his charter for the general establishment of tithes, which was signed by himself, by the kings of East Anglia and Mercia, and by the chief nobility and prelates. To complete the variety of interest the Danes on successive occasions made terrible havoc of the City and Cathedral, until they were crushingly defeated by Alfred the Great, who then fixed his chief residence in the place.

Much more indeed might be told of this wonderful settlement among the chalk hills, the abode in turn of the British Celts, the Saxons, Danes, and Normans. It will be sufficient to add that Canute deposited over the high altar of the Cathedral his regal crown, after his memorable reproof of the flattery of his courtiers; that Edward the Confessor was crowned before the same altar in great pomp and splendour; and that at the Conquest William I. fixed his seat of government in the neighbourhood and built a strong castle there for the due subjugation of his new subjects. It was here also that on the death of Rufus, and in the absence of his brother Robert at the Crusades, his younger brother Henry seized upon the royal treasure and forcibly compelled the adhesion of the unwilling nobles.

Standing upon St. Giles's Hill, and calling to mind these and many other things which must needs be passed over, I could not help a feeling of awe and of utter insignificance in presence of such rich memorials of a long ago past. The river Itchen wound peacefully under the walls of the now ruined castle of Wolsey, where Henry VIII. spent several days with his royal guest Charles V., and in commemoration of the visit ordered the re-painting of the celebrated Round Table at which King Arthur and his knights used to dine. Extensive downs stretched far into the distance seeming to encircle the quaint streets and the numerous churches and institutions as with a friendly arm. It was in truth a noble prospect, and could not have been less so before the war between Stephen and Matilda desolated the whole country, when of the palaces, castles, mansions, religious houses, cathedral and parochial churches in Winchester alone, forty of the latter were said to have been completely destroyed.

Descending at length from the hill, I strolled through the long straggling street, busy with many thoughts, passed under the ancient west gate, the one remaining of four, admired the elegant city cross, forty-three feet high, erected in the later English style by the fraternity of the Holy Cross of the period of Henry VI., and entered the Cathedral by the west front. As I shall have occasion later on to make a separate study of the English cathedrals, I will not weary my readers with a description beforehand of the massive Norman structure which adds so much to the beauty of the city of Winchester. The simple stone slab, of which I had come in search, I found in the north processional aisle. By the trampling of feet of nearly a half score generations its inscription, testifying to the public virtues of a worthy citizen of my name, was well-nigh obliterated. However, I was fortunate enough to obtain a copy from the verger, which I trust may be something more to me than a formal eulogium of the dead.

North Wales, Scotland, and the Lakes of Cumberland must be left to be dealt with in a letter, or letters, to follow.

The following extract from an interesting letter from the Secretary of the B. and F. Bible Society in London to the Clerical Secretary of the N.S.W. Auxiliary of the Bible Society will show some of the more recent efforts of this great Society:—

"We are much hoping to see development in our Indian field, and are now making enquiry how best to do it. Want of education on the part of the people and the difficulty of obtaining properly qualified agents seem the two difficulties in our way. You will have seen from the *Reporter* that we have lately occupied another interesting field by sending out an official Agent to Singapore. Hitherto we have been able to do very little for the Malays, and such countries as Manila and the Philippine Islands have remained altogether untouched, partly owing to the jealous exclusion of foreigners by the Spanish and Portuguese Governments and partly owing to our inability to find correspondents. Now the man to inaugurate the work has been sent to us and we hope to go steadily forward and avail ourselves of the opportunities which will be afforded from time to time. Thus our chain of Stations is being gradually lengthened.

## ✻ STRAY NOTES. ✻

BY ARMOUR BEARER.

The wise liberality of Mr. Thomas Buckland and Mr. Henry Hudson towards St. Paul's day schools will undoubtedly bear good fruit. It is hoped that their generosity may lead others in the same direction. Parents who imagined that instruction almost entirely secular is true education may realise some day to their deep sorrow the ineffectiveness of a system that omits the training of the higher faculties. Church people at Redfern will be wise and doing their duty to the children if they earnestly support the excellent arrangements which the Rev. Canon Stephen has been enabled to make.

The secular systems of education in vogue in Victoria and South Australia are creating a wide and increasing dissatisfaction. In the first named colony a powerful league has been formed, headed by the Bishop of Melbourne, to introduce the Bible into the State schools. In South Australia, however, matters are further advanced. A few weeks since, by permission of the Minister of Education, a circular was sent to all the parents of children attending the State schools, asking whether "They were in favour of selected portions of the Bible being read and explained daily in the public schools." The answer "Yes," was returned by 8050 parents, representing 18,260; and "No," by 910 parents, representing 2024 children. Nine out of ten, therefore, were in favour of the Bible. The South Australians are to be congratulated. It is to be hoped that the wish of the parents may soon be law, and thus the giant secularism receive a crushing defeat.

Turning back to Victoria, the recent vote of the Congregation Union there, is a clear sign of a turn in the tide. By a majority it was decided that it was desirable to have the Bible read daily in the State schools. Remembering the extreme position usually taken up by Congregationalists against any connection between Religion and the State, the passing of such a resolution is most significant.

Archdeacon Puddicombe has taken a wise step in Goulburn. He has formed a Christian Evidence Society. Monthly meetings are to be held, and a small sum entitles persons duly proposed to become members. One feature is a "question box," into which persons may put written questions on the evidences, &c., which the Archdeacon may answer at the meetings. There are many parishes in which this example might be followed with great advantage.

Referring to Christian evidences, is not a simple yet most important branch greatly neglected? I allude to fulfilled prophecy. Paley gives the subject a prominent position. There is scarcely any point clearer than that of the fulfilment of Old Testament prophecy, nor any more easily taught. Would it not be wise for Sunday-school teachers to make their scholars learn by heart the leading prophecies? Isaiah lii., 13, to end of the next chapter, only fifteen verses, all should at the least be able to repeat. In fact, the words of the leading prophecies engraven on the young minds would prove an armoury in after life from which useful weapons could be drawn to fight the infidel. The Sword of the Spirit is our best defence, and we do not use it half enough.

Why was the Museum closed on the day of the Eight Hours Demonstration? Many working men went there with their families, but had to turn from the doors disappointed. Those who advocate the Sunday opening should, to be consistent, see that working men are not shut out on other days, which for them are evidently more suitable.

Whilst talking of the opening of our public buildings on the Sunday, it is worthy of note that many look beyond ordinary causes for the fire at the Garden Palace, and see a warning from Almighty God. He works by means, and His hand can be traced not only in history, but in the everyday affairs of men. Jeremiah xvii., 27, is clear. The words are, "If ye will not hearken unto me to hallow the Sabbath Day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath Day; then will I kindle a fire in the gates thereof, and it shall devour the PALACES of Jerusalem, and it shall not be quenched." The question of Sunday observance has been prominent for some time. The striking point is that the same issue of the *Herald* which contains the graphic account of the great fire brings the question markedly before the public. In addition to the now common advertisements relating to Sunday steamers, excursions, lectures, &c., there was a sub-leader, which said, "It is asserted that hundreds of railway employees are engaged every Sunday in connection with the goods traffic. At the Penrith station alone, according to a correspondent, from 40 to 60 men have been at work nearly all day for three Sundays in connection with the

railway at Penrith." Burdens, therefore, are coming into our gates upon the Sabbath. In another part of the same paper we are told, "The petition for opening the Art Gallery on Sundays has been closed, there being over 23,000 signatures." From this does it not seem that the fire which devoured our beautiful Garden Palace is the fulfilment of God's prophetic words. In Paris, where people work seven days a week, the two palaces of the Tuileries and San Cloud are masses of charred ruins. In Sydney our only palace is now just the same. Our loss is deeply felt, but the child of God may surely learn a lesson from the ruins. It is to be sincerely hoped that it may not be forgotten, and that men may be taught to honor that day which Longfellow so aptly describes as "That golden clasp that binds together the volume of the week."

## THE MISSION FIELD.

PERSIA.

In a recent No. of the *Church Record* a sketch was given of the life and labours of Rev. Henry Martyn. Special reference was drawn to his closing scene in Persia, his translation of the New Testament into the Persian language, and the proposed Centenary Memorial to him.

The following article, on Missionary Work in Persia, from the *C.M.S. Juvenile Instructor* will be read with interest:—

The first Epiphany, or manifestation of Christ, was to the Wise Men from the East. When the Holy Ghost descended on the disciples at the Feast of Pentecost, we are told that they preached first to the "Parthians, Medes, Elamites, and dwellers in Mesopotamia." These converts returned to Persia, where they preached the Gospel, and till the early part of the fourth century a Christian Church flourished there.

But about that time the Wise Men of Persia persuaded their king, Sapor II., to crush the new Church; and he did so in such a thorough manner—killing man, woman, and child—that not a single Christian was left in the country.

We have been told (and in most cases it is true) that the blood of the martyrs is the seed of the Church; but in Persia it was not so. And why? We think the reason was, that though the Persian converts had faithfully preached the Gospel to their fellow-countrymen, they had been content to do so without giving them the Bible, that Word of which alone it is promised, "it shall not return void."

The Christian religion was perfectly stamped out; and for more than 1500 years it never re-entered Persia. But at the beginning of this century the heart of Henry Martyn was filled with pity for the poor Mohammedans. Throwing up his chaplaincy in India, he entered Persia, where he devoted himself to translating the New Testament into Persian.

Though very ill at the time, he pressed forward alone into the country; and none who have not tried travelling in Persia can have any idea of what that brave man endured during that long, lonely journey.

But he did not live long; and his death added another to "the noble Army of Martyrs."

As he lay dying, he rejoiced in God that he had been permitted to carry His Word to Persia. It was well for him that he had this comfort; and it was partly realized, but not for many a long year. The Bible he had translated at the cost of his life was brought to England, and thought so valuable that it was kept there; and only a few accidental copies were carried back by occasional travellers to the land for which it was intended.

In the year 1869, a Punjab Missionary, the Rev. Robert Bruce, was in England, and met a friend who spoke to him of Persia. The wish to visit that long-neglected country seized him, and he went at once to the head of the C.M.S. (the late Rev. Henry Venn), and asked if he might return to his station in India through Persia.

Tears filled the eyes of the venerable old man as he heard the young Missionary's request. "I am so thankful for this opening," he said. "It is one of those things we looked for in vain in times past, but which God is giving us now."

The Committee gave their consent, and soon Mr. and Mrs. Bruce were on their way to the East.

They spent several months in Ispahan, the capital of

Persia, where Mr. Bruce studied Persian. But when the time came for them to leave, a letter arrived from the C.M.S. to say that if Mr. Bruce could make an improved copy of Henry Martyn's New Testament he might stay a year longer in Persia.

He resolved, with God's blessing, to try; and he was strengthened in the impression that he was acting right by the fact of nine Mohammedans coming forward for baptism at that time. He felt he could not leave them to fall back into ignorance. The New Testament was finished; and again the prospect of returning to India seemed not far distant. But again the way was closed. A terrible famine came. Hundreds of poor Persians died for want of food; and what could Mr. and Mrs. Bruce do but stay to aid the sick and dying, and comfort the bereaved?

Every day Mr. and Mrs. Bruce prayed that God would send them money to help the poor sufferers; and the first answer to their prayers came from Calcutta, where Colonel Haig offered to collect money for the famine. The offer was joyfully accepted, and £3500 was the result of the collection.

As the Bruce had 7000 poor, starving people on their list, this sum was soon spent, and they began to ponder what they would have to do; but again God was better to them than their fears. Another telegram came (this time from Germany) from Pastor Haas, of Stuttgart, to say, "Draw on me for £1000." Mr. Bruce did so. Then Pastor Haas wrote, "Draw again for a second £1000;" and Mr. Bruce drew. When that was spent the Pastor said, "Draw for another £1000, and when that is finished I have yet £1700 more for you." He also stated that he wished the money to be distributed without distinction among Jews, Christians, and Mohammedans; for, he wrote, "We know Mohammed taught his followers to hate Christians, but Jesus taught us to love our enemies."

Mr. Bruce also received at this time £3500 from the London Committee for the Persian Famine; and £1500 from Sir M. Montefiore. In all Mr. Bruce received £16,000 to distribute.

The winter of the famine was a bitterly cold one; but at last, in April, "the winter was past," and things began to look brighter again. Pastor Haas sent Mr. Bruce the remaining £1700 to start the Orphanage with; and the Missionary and his wife, thinking this was a direct call to enter on school work, at once engaged a house, and started an Orphan School.

In five months another letter came from Pastor Haas, to say that since he last wrote to Mr. Bruce he had heard that he was only a visitor in Persia: "This being the case, it will not be possible for you to continue the Orphanage. We have therefore given the £1700 to the Basle Missionary Society."

This was not pleasant news, as Mr. Bruce had been feeding and clothing the orphans for five months in the expectation of receiving the £1700; but he was comforted by unexpectedly getting a letter from his sister in England, containing £300 for the famine, and £200 for the orphans. This enabled him to carry on his school.

After nearly two years of trying, the Basle Missionaries failed to get up an orphanage, and the £1300 remaining from Pastor Haas' £1700 was paid over to Mr. Bruce.

About this time Mr. Bruce was asked to take charge of a school of Armenian boys, and consented, on condition that the school should be next door to the Mission-house, with an entrance between the two buildings, so that Mr. Bruce could go in and out easily.

At first only twenty children attended, but the number soon increased to 130.

In 1874 Mr. Bruce was very ill for several months; but again good came out of seeming evil. Mr. Carapit Johannes (an Armenian, of Persia, who for eleven years had been head of the C.M.S. School at Nasik, near Bombay) came to Isphahan to visit his mother. When he found Mr. Bruce was ill, he offered to help him; and the Missionaries at Nasik were kind enough to consent to his staying on in Isphahan.

The C.M.S. also agreed to pay the expenses of the school. Mr. Johannes took such excellent care of the school that its soon increased to 150 scholars, several of whom became Christians, and are now employed by the Bible Society to sell Bibles.

In 1877 the work had grown so much that it became

quite necessary for Mr. Bruce to find another Missionary to help him. He had now got not only an Orphanage, but boys' and girls' schools, an industrial school, and a Mission hall, where divine service was held in Persian, with a congregation of about 150 members. But as the C.M.S. had at that time neither men nor money to aid him, Mr. Bruce wrote to a Mr. Edmond of Edinburgh, to look out a Medical Missionary for him. This he not only did, but kindly promised £100 a year for three years towards his salary. Two other friends promised the rest of the money; and in 1880 Dr. Hoernle arrived in Persia.

He at once began to learn the language, and with such good success, that in about nine months he not only was able to write sermons in Persian, but was able to help Mr. Bruce by criticizing his translation of the Book of Common Prayer.

Since then the C.M.S. have determined to send a third Missionary to Persia.

As we look at the size of the country in our Atlas, with its thousands of inhabitants, and think of Mr. Bruce and his two fellow-helpers there, we feel inclined to ask: "What are they among so many?" Not much, certainly, to the human eye. *Nothing like the army of Missionaries which we would gladly see there if the friends of the C.M.S. would give not only "half as much again," but twice as much!* But we trust not to "might" nor "power," but to the Spirit of the Lord. He shall lift up the Ensign; He shall "set His throne in Elam;" and we are confident the knowledge of Jesus, "the bright and Morning Star," shall yet cover Persia, "as the waters cover the sea;" and that of the modern Persians it will be said, as it *was* said of the Magi of old, "When they saw the STAR, they rejoiced with exceeding great joy."

## → CORRESPONDENCE ←

### A MEMORIAL TO THE LATE BISHOP OF SYDNEY.

TO THE EDITOR OF THE CHURCH OF ENGLAND RECORD.

SIR,—I have waited patiently month after month for others more worthy than myself to bring this subject forward. I do not for a moment think it has been forgotten, but I fear that over much consideration sometimes defeats its own ends. And after all, many of us are not so particular about the exact nature of the scheme that is brought forward, as anxious that we may be able in some way to show our great love to him who is gone. I myself shall be ready at any time to subscribe at least five pounds (£5) to any object that may be agreed upon. I am, &c.,  
A COUNTRY CLERGYMAN.

### DROUGHT.

TO THE EDITOR OF THE CHURCH OF ENGLAND RECORD.

SIR,—May I request the insertion of this letter in your valuable and widely spread paper. I consider that infidel letters have been extensively circulated; letters denying the merciful God's ability to send us rain in our distress; we know that if rain is withheld, that even in this fruitful land, it would be a fearful calamity. These letters, no doubt, have come before the minds of Christians, and they are so concocted in speciously devised argument, but without foundation in God's word, that they are calculated to leave an undue impression on the misinformed minds of some, and move them to neglect the means appointed by God, for the obtaining our wants, and the removal of such dire distress, the consequence of drought. Romish priests create a God, and give him a local habitation in a little flour and water, others who would denounce this ungodly doctrine, create a God of their imagination denying Him one of His precious attributes, Mercy, in either case it is a denying of the God who bought us. "To the law and testimony if they speak not according to this word, it is because there is no light in them." I will only refer to God's word, those that won't believe that word, they must be left to themselves, "Ephraim is joined with idols, let him alone." The wickedness of a nation is the cause of God's visitation, in the 6th chapter of Genesis, 5th verse, "And God saw that the wickedness of man was great on the earth," and the 17th verse, "And behold I, even I, do bring a flood of water upon the earth to destroy all flesh," it is desirable to read the whole chapter,—in the 6th chapter of 2 Chronicles, 26th verse, Solomon's prayer at the dedication of the Temple, "When the heaven is shut and there is no rain because they have sinned yet if they pray towards this place, and confess Thy name, and turn from their sins, when Thou dost afflict them; then hear Thou from heaven, and forgive their sin, sin of Thy people Israel, when Thou has taught them the good way, wherein they should walk,

and send rain upon thy land," and the 6th chapter of Isaiah 6th verse, "And I will lay it waste, it shall not be pruned nor digged, but there shall come up briars and thorns, I will also command the clouds that they rain no rain upon it." Amos 4th chapter, 7th verse, "And also I have withholden the rain from you, when there were yet three months, to harvest; and I caused it to rain upon one city, and caused it not to rain upon another city, one piece was rained upon, and the piece it rained not upon withered." Revelations 11th chapter, 6th verse, "These have power to shut heaven, that it rain not in the days of their prophecy," in the 18th chapter of 1st Kings, "And Elijah said to Ahab, get thee up, eat and drink; for there is a sound of abundance of rain, so Ahab went up to eat and drink. And Elijah went up to the top of Carmel, and he cast himself down upon the earth, and put his face between his knees, and said to his servant, look towards the sea, and he went up and looked and said there was nothing, and he said go again seven times, and it came to pass at the seventh time, that he said, behold there ariseth a little cloud out of the sea, like a man's hand. And he said "go up, say unto Ahab, Prepare thy chariot, and get thee down, that the rain stop thee not," in James 5th chapter, 17th, 18th verses, "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months, and he prayed again and the heaven gave rain, and the earth brought forth her fruit." There is no occasion of multiplying texts, which the word of God supplies abundantly. It is contended that God has given fixed laws, and that He will not alter them, therefore it is no use to pray to Him for rain. I will make no comment on those Scriptures referred to, God is His own interpreter, this letter is merely to show that on our repentance and turning to him, with all our hearts, He will, in mercy, answer our prayers, but that "by prayer and thanksgiving we should make our requests known unto God." I am, yours etc.,  
Morpeth, October, 1882.

THOMAS O'DELL.

P.S.—No doubt God has made laws to order the elements in their course, but God who has made those laws can control, modify, and alter them according to His divine will; one writer said in the "Evening News," that God would not stultify Himself by making laws and then altering them; I look on such sayings as profane.

(Continued from page 104.)

On Wednesday the ladies connected with the church prepared a most sumptuous tea, which was partaken of and appreciated by a large number. After tea a public church meeting was held. The Rev. A. C. Mosley, taking the chair, opened with a few words of prayer, after which he read a lengthy report. He briefly referred to the Church Building Fund, which was started two years' since on his first arrival, then spoke of the "furniture fund," which he had taken in hand himself, reading a list of things given, some of which I have already made mention of. Mention also was made of the Sunday-school, which seemed in a most satisfactory state. The library, which is entirely new, contains about 200 volumes. The press in which they are kept is of polished cedar; and the treasurer has also £14 now in hand.

The Incumbent concluded by saying that he felt proud of the new church, and sincerely hoped that it would be the House of Prayer and the gate of Heaven to many souls.

The secretary also read his report, and dwelt briefly upon the church being opened free of debt. The treasurer presented his sheets, which were most satisfactory. His Lordship also addressed the meeting, and closed with the benediction.

On Thursday the Sunday-school children had their treat. A large number assembled at the church, where a short service was held, after which the children proceeded to the "recreation ground," where all kinds of sports were entered into most heartily. Sixty prizes were given away to the fortunate winners of the various races. Dinner and tea were served by the ladies. Three cheers from the children for the ladies, the Bishop, and the incumbent closed the happy day.

### Eccelesiastical Intelligence.

We hear that it is probable that the Rev. E. Symonds will have returned to our diocese by the end of next January.

## TEMPERANCE.

We print the following Article from the Church of England Temperance Chronicle of July 22nd, 1882, to correct some statements which have previously appeared in our columns, and in justice to the Bishop of Lincoln and the Temperance cause.

GRIMSBIED.

On July 11th, the *Times* and several other journals published the following paragraph:—

"A Bishop on the Temperance Pledge.—The Bishop of Lincoln, writing to the Mayor of Grimsby on the Temperance question, says the Temperance pledge is not Scriptural. It undermines the Godhead of Christ, and he who takes the pledge and breaks it, weakens the bonds of society. Tender consciences fear to break it, thus often sacrificing their health and entailing a burden upon others. The pledge is both unscriptural and heretical."

This was a golden opportunity for the leader writers who, according to their special likings, "went for" the Bishop, or the Church of England Temperance Society, in fine style. The badgering, bantering, the solemnly sententious, the cruelly crushing rejoinders, were turned on to order, and with one or two notable exceptions, the guileless critics willingly nibbled at the bait so artfully dropped for them by the publicans.

It is a puzzle to us how any watchful journalist could have thought it worth his while to pile up the agony as a statement in which two public personages were concerned, without first exercising the ordinary prudence of applying to one or other of them, as to the accuracy of the rumour; and we do not envy the feelings of the mistaken critics when they discovered that the *Times* of the 14th July contained the following disclaimer from the Bishop of Lincoln:—

"To the Editor of the *Times*."

"SIR,—A paragraph having appeared purporting to report the contents of a letter from me to the Mayor of Grimsby on the Temperance pledge, may I beg the favour of you to state, that I have never written any letter to the Mayor of Grimsby, and that I entirely disown the words ascribed to me. May I also take the opportunity of making an appeal through you for the Church of England Temperance Society in this diocese.

I am, Sir, yours faithfully, C. LINCOLN."

We have looked to our contemporaries in vain, for any expression of regret for their malignant attacks on the learned Bishop. One would have thought that the ordinary courtesies of life might have prompted an apology to Dr. Wordsworth for the shameless invectives and miserable gibes to which he has been so wantonly subjected, but we suppose it is too much to expect that those who make a trade of seeking to humiliate others, will on occasion eat a little humble pie themselves.

The least creditable feature of the episode is, the culpability of some Temperance journalists, whose first duty is presumably to keep abreast of current Temperance history. No later than May 23rd, our own columns contained several extracts from the Bishop of Lincoln's Rogation Pastoral, in which his Lordship laid special stress on the importance of Temperance work, and earnestly exhorted his clergy to be active in the good cause; and now all this has been conveniently forgotten, just to trail a Bishop's name in the mire—just to have a covert shy at the Church of England Temperance Society.

Still we have no need to complain. The misleading paragraph has been the means of opening the columns of the *Times* to the Bishop's appeal for funds for our work, and viewed from this aspect worse things might happen than the Grimsby-ing of the whole Bench of Bishops in their turn.

The forgers of the mendacious paragraph may be congratulated upon teaching the public one useful lesson namely, to accept with caution any reported attack on Temperance work; and we trust that the next time a public man is quoted as an apologist for what is arrogantly termed "the trade," journalists will exercise that discretion which may keep them from again being "Grimsbied."

The Rev. J. W. Horsley, M.A., Chaplain of H. M. Prison, Clerkenwell, in an article in the C. E. T. Chronicle of July 22nd, 1882, upon the circulation of a placard by "the trade" throughout Sheffield, embodying the statements falsely attributed to the Bishop of Lincoln concludes:—

"But why, it may be asked, speak in the plural, why not expose and retort, if it can be done, the false reasoning and theology, the maudlin sentiment, and gratuitous assumptions of the Bishop of Lincoln? The answer to this conundrum lies in the fact that a Sheffield gentleman, imprudently declining to take for granted the accuracy of either the dicta or the quotations of his publican townsmen, forwarded a copy of the placard to Dr. Wordsworth, from whom he received the following reply:—

SIR,—You are quite at liberty to state that no such words as are ascribed to me in the placard sent by you, were ever used by me.  
Yours faithfully,  
May 22, 1882.  
C. LINCOLN."

### CHURCH OF ENGLAND TEMPERANCE SOCIETY.

ST. SIMON'S AND ST. JUDE'S.—This branch held its usual fortnightly meeting, on Monday, 23rd ult. In addition to a good selection of music, singing and recitation, the Society's Missionary, Mr. W. C. Roberts, gave an address describing the rescue work carried on by himself under the Central Committee, and some of the good results which have followed.

ST. DAVID'S CHURCH, SURRY HILLS.—A very interesting entertainment was given in the above church by the members of St. Simon's and St. Jude's Temperance Society. Mr. Robert Graham, Vice-president, in the chair. The programme consisted

of addresses, recitations, solos, duets, and anthems, which were well appreciated. The usual vote of thanks, and the hope expressed that St. David's T.S. would soon return the compliment. The meeting was then closed with the benediction.

St. PHILIP'S.—A meeting was held in the school-room, on Tuesday, 10th ult., to reorganize the old branch of the C.E.T.S.; A large number of the parishioners were present. The Rev. J. D. Langley occupied the chair. The meeting opened by the singing of a hymn, and prayer offered by the Rev. R. McKeown. After a few remarks by the Chairman, the Rev. W. Hough explained to the meeting the basis and principles of the C.E.T.S., and then pointed out the great progress which the Society had made, both in England and the colonies. The meeting was enlivened by the choir of St. Simon's and St. Jude's, who kindly came and gave several pieces of music and recitations. At the close a number of persons enrolled themselves on the books of the Branch. We hope this good old branch of the C.E.T.S. will go on and prosper.

St. MARY'S, BALMAIN.—A Lantern reading was given in connection with the above branch of the C.E.T.S., in the school-room, on Monday, 9th ult. The room was crowded, and the collection taken up at the close of the entertainment added a good sum to the funds of the Society. The views were shown by the aid of a powerful biennial lantern, and well deserved the admiration with which they were looked upon by old and young.

LANTERN ENTERTAINMENTS.—To raise funds for carrying on the rescue work of the Society, it was suggested at the Central Committee meeting that the Parochial Societies should utilise the aid generously offered them by our missionary, Mr. W. C. Roberts. He has a splendid biennial lantern with many slides, and will be happy to attend and lecture for any parish, which may invite him. St. Mary's, Balmain, has taken advantage of this offer, and Mr. Roberts informs us he has two or three other engagements on hand.

#### ROYAL NAVAL TEMPERANCE WORK.

During the past three months Her Majesty's fleet on this station has been for the most part at anchor in our harbour, and Mr. John S. Shearston, the seaman's missionary, has had his hands full of work for the welfare of the men belonging to the various ships. Morning services, and afternoon Bible classes and tract and paper distribution, and sick visiting occupying the Sundays, while every day in the week finds its special work, and every night its temperance meetings, &c. The most important of the temperance meetings is the one held every Tuesday at 5.30 on the main deck of H.M.S. *Nelson*, between the 18 ton guns. The good commander—who is a warm friend to our missionary, and nobly assists him in all his efforts—has given orders for that portion of the ship to be screened off, and prepared with tables, lights, &c., for the meeting in time to commence each week, and great meetings, with most excellent results are held there, every meeting adding to the long list of abstainers now in that ship. One point Mr. Shearston insists on, that is that no man is allowed to sign the pledge who will not consent to his service allowance of rum being stopped, so that it cannot be drawn any longer with the "mess grog," and used by other men. If this were not done, to make abstainers would be to increase drunkenness and crime in the ship. For a mess with fifteen men in it might have ten abstainers (as is the case in some messes), and the five men drinking the grog of fifteen would be drunk every day.

The "Good Templar" Lodge meets on board the *Nelson* on Wednesday nights, and is also a great success.

The temperance meetings are held in the *Miranda* on Friday nights, and though the meetings are not so large they are very interesting, and many a fine seaman has been saved by this means from the terrible drink curse. The society which forms the basis of the operations in the navy, apart from the Templar Lodges, is the Royal Naval Temperance Society, a branch of which now exists in almost every ship in the service, and at every naval station in the world. Miss A. E. Weston, well known as a true friend of the British Blue Jacket, is its founder and manager, and its head-quarters are at Devonport. Recently, with the able assistance of Lieutenant R. S. Lowry, commanding officer of H.M.S. *Egriele*, Mr. Shearston succeeded in establishing a "shore civil branch" of this society in Sydney, so as to form a connecting link between workers on shore and those on ship-board, and in order that the naval members might find friends willing to act in harmony with them at this port, and so render the naval branches more effective. The names of any ladies or gentlemen who would like to act on the committee of the shore branch will be thankfully received by Mr. Shearston.

The good work goes on in its own way in each ship on the station while in Sydney, and the "monthly letters" are sent to each ship while absent. The merchant ships are also visited regularly, and the men spoken with and read with, and invited to meetings and services on shore. A regular distribution of illustrated papers and tracts twice a week on every ship in harbour absorbs a great quantity of this class of publication, and any contributions of this kind, or of money to purchase them will, will be thankfully received at No. 3, Princess-street.

#### GIRLS FRIENDLY SOCIETY.

As many of the readers of the *Record* are interested in this admirable Society, we republish from the *Messenger* the following excellent address given by Miss M. O. Tripp to the Melbourne Branch, on "the work of the Society amongst those who have leisure."

Before offering any suggestions on the work of the Girls' Friendly Society among those who have leisure, I think it well to refer to the objects of the society, which are:—First, to encourage purity and holiness of life among its members; second, to inculcate dutifulness to parents and employers; third, to encourage thrift.

These being its aims stated broadly, it remains to be shown how the Girls' Friendly Society will help us to attain them. That the girls of this age and country do need helpful sympathy and assistance in setting a nobler idea of life before them is implied in the complaints we hear made against them as a class. Whilst the neglected girls of the working class sometimes sink into habits of dissipation and crime, their more protected sisters often fall far short of the high ideal of pure and useful womanhood, and become frivolous, desultory, gossiping, and "fast." The time after a girl leaves school, when leisure is for the first time available, is one of the most valuable in her whole life; but instead of its being used as a training time for future usefulness, it is too often frittered away in an aimless life of amusement; and deterioration of character, by confirming habits of frivolity, is its only result.

It is this period which the Girls' Friendly Society desires to turn to account, and girls who have leisure are invited to become members, that the feeling of fellowship may help them in striving after a higher ideal, and that the influence and experience of the associates may practically aid and direct their efforts.

This, then, is the work of the Girls' Friendly Society. It is intended to help the young by setting before them a distinct standard of duty as to the following:—Habits of personal devotion, the employment of time, the employment of money, reading, dress, conversation.

If you will look at the card issued by the society, and signed by each member, you will see that among the few simple rules of life which each promises to keep, the three first are intended to form regular habits of devotion. These train and nourish the spiritual life, by food and exercise, after the analogy of the life of the body. When you were confirmed, a great impression was probably made on your heart and mind. But that is over, the routine of life has gone on, and it may be, your feelings may have become somewhat deadened. Now it is that the Girls' Friendly Society calls from you to remember your good resolutions, and now that you have leisure, to come and work in its ranks that you may prove that you were, and are, in earnest. Work, then, as God shall show you; but above all, pray, for prayer is the life of work.

I now come to time. It might be supposed that girls who have leisure would have time to devote to useful reading and to raising their music and drawing and other accomplishments from mere mechanical exercises to something of the dignity of art. But nothing is more common than to hear from these very persons the excuse—"I really have no time." The reasons for this difficulty when it exists are two. The natural and necessary calls on a girl's time made by the other members of her family and want of system in its arrangements. That a girl should be helpful and obliging at home is good and right; but "a little management may and ought to prevent such family duties from being perpetual interruptions, making it vain to attempt anything continuous." A couple of hours daily should be secured for solid reading or other useful occupation. This keeps up the habit of culture, encourages regularity, and calms and satisfies the conscience with the sense of honest efforts and achievements.

I pass on to the third point—money. All girls have some command of money; but it is to be feared too many neglect to make a conscience of the disposition of what passes through their hands. Some portion—perhaps the greatest—must go in the necessary expenses demanded by station and circumstances; but is all the rest, in the case of a person who is trying to lead a holy life, to be frittered away in self-pleasing? All girls wish to be generous and helpful to others in need, and to such I would say—"Do not wait to give of your superfluity; the gift without the giver is bare." But give now, when the little self-denial which enables you to do so gives tenfold value to your gift. Alms-giving is closely connected with godliness in the Holy Scriptures; and a certain fixed portion of the allowance is surely God's part, "who giveth all."

What I have now to say about reading is closely connected with what I have said before about time and the duty of preparing the mind by cultivation for future usefulness. But not alone as a mental discipline, but as a resource and solace in times of sorrow, sickness, or loneliness, I cannot too strongly press upon you who have leisure the value of forming habits of reading, and of such reading as will store and inform the mind and give it wider and more varied interests. But, above all, I would beg you to avoid all books, however attractive, that treat of doubtful and

sometimes immoral subjects. "You cannot touch pitch without being defiled." The fourth rule on the member's card is meant to help you to resist this too common temptation. To you who may ask—"How am I to know what books I ought to avoid?" I will offer two suggestions. "Consult your mother or some older friend as to the books you read," and "Do not read anything that you could not read aloud in general society." In this matter the the associates of the Girls' Friendly Society wish to befriend and advise you. Having felt your difficulties, they can help you to cope with them. Above all things, make it a rule to avoid all books which may tamper with and shake your faith. The sceptical or irreverent remark which you read with disapproval, may nevertheless sink into your mind, and disturb you at your most sacred movements.

The subject of dress is connected with that of money, and here again the rules of the Girls' Friendly Society are intended to help girls set a definite structure of duty before them. Few girls need to be told that dress ought to be graceful and becoming; but to know what, amid the varying lines and modes of fashion, is truly graceful and becoming, requires training in taste and suitability that not all persons possess. But surely all will agree that the maiden's dress should express the maiden's sensitive purity, and that, therefore, all styles intended to startle and attract attention, or verging on exposure, should be carefully avoided. To be thrifty in expenditure on dress and little personal luxuries is also a good test of sincerity and earnestness.

I now come to conversation—a great pleasure, and a great means of improvement, often turned into a great snare by our idle and unkind words. I cannot think it necessary to enlarge upon the treachery as well as the unkindness of expatiating upon the faults and weaknesses of our friends, nor the danger of falling into habits of untruthfulness, induced by excessive and careless talking.

In what I have said I may have seemed to blame rather than to counsel, but when I think of the pure wishes and noble aspirations of the young, of their warm, if ill-directed enthusiasms, and their generous, if unstable, sympathies, I feel that the blame rests, indeed, upon the careless, ignoble lives of too many of us, their elders, who chill their warm enthusiasms, and make them discover with pain and disappointment, that their ideals are impossible of realisation. We owe it to the young to make reparation, and to set before them aids to noble endeavours. It is with a sense of this obligation that the Girls' Friendly Society is founded, and in the hope of forming a community pledged to high and pure aims, which may leaven and purify that wide society of which we are all members. The practical methods of the society will be developed by time and work. The associates desire to form classes for the study of the Bible and other useful reading as soon as possible, and to help girls in any that may be suggested to them. In conclusion, may I remind the girls who have leisure, and for whose benefit I long, and to whom I have offered help and sympathy in the name of the society that love is a present for a mighty king.

PICTON.—In accordance with the circular issued by the Very Reverend the Dean of Sydney services were held in this district last Thursday (19th instant), with special prayers for rain, and the day was observed as a general fast. All the shops and stores, the proprietors of which belonged to the Church of England, were closed during the whole, or the greater part, of the day, and the three services held were all well attended, the church in the evening being quite full. The much needed rain began the following night. On Thursday (26th instant) a meeting was held to establish an Auxiliary to the Church Society in Pictou. Owing to the local races having come off on that day, the attendance was rather small, but over thirty people met together for the purpose above-mentioned. The Rev. E. Madge-wick attended as a deputation, and set forth fully the claims and objects of the society. Resolutions were then carried, forming the Auxiliary and appointing a committee, and the meeting closed with the benediction. We trust the efforts of the new Auxiliary will be most successful.

The *Spectator*, in connection with the Archbishop of Canterbury's recent illness, uses the following words:—

The Archbishop has probably made more mark in the Church than any Archbishop of this century, and has certainly made the Church of England more popular with the nation at large than the ablest of his predecessors. He has had a policy of his own, and has pursued that policy with moderation and dignity, and has combined with his policy great personal graciousness and unweary industry.

The recent Egyptian war seems to have originated in an attempt concerted between Arabi and the Porte to share the spoils of Egyptian prosperity under the past few years of European control. The Palace of Yildiz, with its harem and eunuchs and slaves, must be supported somehow; and the Turkish bonds have left the Porte thirsting for the Egyptian revenues. The Moslem faith seems still

alive in one item, "Deception is lawful with the Ghiaours." For our having been so duped by Arabi, Mr. Wilfrid Blunt is largely to blame. A little less faith in Mohammedan morality on his part would probably have saved England the money and lives already lost. We have yet to see what Arabi's trial may bring forth.

The question of Church Congresses is evidently agitating the mind of the English Church. It is probably well known how opposed the Earl of Shaftesbury is to them. The approach of the Derby Church Congress was much in the thoughts of our brethren in England when the mail left. It seems to have become known that an attempt was made by a Ritualistic faction to silence Bishop Perry at the Newcastle Congress; and that this evangelical bishop allowed himself to be made to waver in his denunciation of Romanising tendencies. The result of such a course is more injurious than we can at first see. One Presbyter of our church writes from Bath thus, to an English paper:—

As we might go to a racecourse to preach Christ, or to a theatre to hold a service, so may some go to a congress platform in order to do the same. But where are the bold reproofs of error such as St. Paul once delivered to St. Peter? I do hope that at Derby some will be found bold enough to denounce that infamous and wicked conspiracy the E.C.U., as antagonistic to the Church. In more than one of the Canons of 1604 its work is condemned. Do let some steps be taken to organise an open and direct attack upon the E.C.U. and the Romanistic sect at the Derby congress, whether the bishops and the audience like it or not.

We wonder whether this method of evangelisation will be needed at our approaching Melbourne Congress. And, if indeed, will any St. Paul be forthcoming?

[SPECIAL NOTE.—The Government are not helping Rev. J. B. Gribble and the Warangesda Mission. He writes that the Mission is in the deepest poverty.—Ed.]

Rev. J. W. Johnstone's Sermon on "Scriptural Teaching in Schools" kept over for want of space.

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| Pennant Hills...              | 25 | 0  | 0 |

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N.B.—The Secretaries will be in attendance at the Grand Lodge Office every Tuesday and Friday evenings from 7.30 to 9.30. All communications to be addressed to the Grand Secretary, Box 160, G.P.O.  
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DOORS,  
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READ THEIR ADVERTISEMENT ON COVER.

**The Barrangong Argus,**

A Journal devoted to the interest of all sections of the public.  
ESTABLISHED 1864.  
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DESIRABLE PAPER FOR ADVERTISING.  
Advertisements received through Mr. J. B. Stormer, Church of England Record, Sydney, will be attended to.  
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First Fire Society established in the Colony on the Mutual Principle, giving policy-holders back part of their premiums as a cash bonus out of profits every year.

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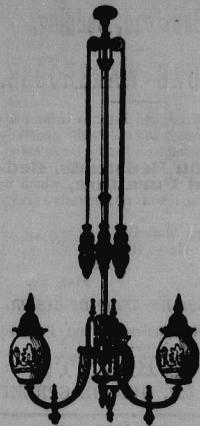
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This Great Household Remedy ranks among the  
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THESE famous Pills Purify the Blood, and  
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weakened. They are so wonderfully efficacious  
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MEDICINE are unsurpassed.

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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  
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chitis, Coughs, Colds, and even Asthma. For  
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Disease, it has never been known to fail.

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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.

Purchasers should look to the Labels  
on the Pots and Boxes. If the address is not  
533, Oxford-street, London, they are spurious.

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THE

# Church of England Record.

PUBLISHED MONTHLY.

VOL. III.—No. 30.

SYDNEY, FRIDAY, DECEMBER 1st, 1882.

6d. PER COPY or  
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## NOTICES TO CORRESPONDENTS, &c.

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

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

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

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

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

"PRIORY, ORMISTON, BRISBANE."—Letter crowded out. Your  
name was illegible to us.

"A. W. GRILL."—Notice of Model lesson by Rev. T. B. Tress  
crowded out.

## Important Notice to Subscribers.

Subscriptions to June, 1883, are NOW  
DUE and will be thankfully received.  
Postage Stamps (penny preferred) may be  
remitted in payment. All Subscriptions  
are acknowledged at the commencement  
of the advertisement columns.

## THE VACANT BISHOPRIC.

We are informed that on Tuesday, the 21st ultimo,  
the Vicar General, having previously received the  
necessary certificate from the senior Bishop of  
Australia, that the Bishops had elected the Right  
Rev. Dr. Edward Parry, Bishop suffragan of Dover  
for their Primate, sent a cablegram to him informing  
him of his election to be Bishop of Sydney, Metro-  
politan of New South Wales, and Primate. On the  
24th, he received a reply stating the Bishop's deep  
regret that he could not possibly accept the office. The  
See therefore remains vacant, and the proceedings  
will have to be taken *de novo*. A meeting of the  
Synod will be summoned in due course. But for  
several reasons it can hardly meet before the  
first or second week in January.

The necessary instructions have been recently  
issued for the election of a new Synod, a period of  
nearly three years having elapsed since the election  
of the fifth Synod. And the returns may not be  
complete until nearly the middle of the month.

The Christmas holidays will then be approaching,  
and it is usual to give about a fortnight's notice of  
the meeting. So that we understand it is not  
likely that the meeting will be held sooner than the  
second week in January 1883. We hope that in  
the meantime those who will have to decide what  
course they will pursue, will seriously ponder and  
pray over the matter, seeking guidance from God.

## THE PARLIAMENTARY ELECTIONS.

During the last month the Parliament of New  
South Wales has been dissolved, and the Colony is  
now in the throes of a General Election. The  
ground of the dissolution was the defeat of the  
Government upon the new Land Bill brought in by  
the Minister for Lands, Sir John Robertson. That  
defeat took everybody by surprise, inasmuch as the  
Government was supposed to have had at its back,  
a devoted, if not a servile, majority. It is now  
evident, however, that there is a widespread feeling  
of dissatisfaction with the proposals of the Govern-  
ment on this question. Twenty-one years ago, the  
principle of "Free Selection before survey" was  
triumphant. But its fruits have not been what was  
then expected. The working out of that policy has  
not proved the grand success which its warm and  
enthusiastic admirers expected. And if the defeat  
of the Government is to be taken as indicating the  
views of the public, the verdict of 1861 is likely to  
be reversed in favour of a more equitable and pro-  
fitable adjustment of the disposal of the public  
estate. It always appeared to us that the indis-  
criminate free selection which the Act of 1861  
authorized was bad in everyway. It was not calcu-  
lated to create a body of true yeomen in the country  
—a thing so much to be desired. It held out  
inducements to needy and improvident persons to  
take up small selections, which when they come to  
contend with the difficulties of the climate, they  
found themselves unable to hold, and were there-  
fore compelled to part with. It was adapted to  
engender ill-feeling, jealousy and bitterness, of  
which it has only been too fruitful, between the  
squatters and free selectors. All of which evils  
might have been avoided, if selection had been  
confined to certain areas suited for agricultural pur-  
poses, and industries connected therewith.

But a short time will tell what the verdict of the  
country is. Our anxiety with regard to the elections  
which are now proceeding is, that the men sent into  
Parliament may be men of true character, of  
righteous principles, and if possible of religious  
habits: men who have the fear of God in their hearts,  
and are not ashamed to acknowledge Him and His  
Providence, and that the national welfare depends

**BEGBIE of 105 Pitt-st., for Christmas Cards** of Coming Season.  
DONT FORGET.