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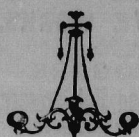
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THE

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## NOTICES TO CORRESPONDENTS, &c.

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

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

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

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

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

## MISTAKES CORRECTED.

We have been informed that on a recent occasion  
a preacher in the Cathedral indulged in various  
statements as to what he would do if he had the  
management of affairs in the Church of England,  
and as to what things were calling for immediate  
action in the Church in this Colony. If what has  
reached our ears be correct, it is a pity that he did  
not inform himself better upon some points before  
he ventured to speak of them.

Taking up the question of imparting Religious  
Instruction in the Public Schools, he told the con-  
gregation that something ought to be done in the  
matter systematically and without delay, whereas  
nothing was being done at present. He referred  
to the action of the Legislature in withdrawing  
help from our Church Schools: and hinted that  
probably some plan would be brought forward  
shortly for doing what is required.

When we heard of this, we could not help asking,  
where this preacher has been living, or what he has  
been doing, during the last year. Has he never  
heard of the report upon the subject presented to

the Synod last June by the Committee on Religious  
Instruction in Public Schools? Did he ever inquire  
what is done at Fort Street by certain Clergymen,  
at Sussex Street, William Street, Crown Street,  
Cleveland Street, Pyrmont and other places in and  
around the city? Did he take care to inform himself  
about the matter, as regards the Public Schools in  
the country? If he had he would have found that  
many of the Clergy are doing as much in giving  
Religious Instruction in the Public Schools, as they  
did in the Denominational. And he might have  
learnt that the Religious Instruction Committee  
has three Catechists at work—far too few we admit  
for the work to be done—aiding the Clergy in  
certain districts.

We hope to see much more effected during the  
present year, but the work is going on, and is open  
to review every year in the Session of Synod, so  
that it is likely to be kept alive.

Another topic upon which the preacher waxed  
rather warm was Moore College, and the Clergy  
trained there. We believe it is not the first time  
that that Institution has been the subject of the  
same preacher's denunciations. But upon this  
occasion he led his hearers to believe, so we are  
told, that men were sent there for six months and  
then ordained and sent to teach congregations with  
the slender knowledge they have acquired in that  
short interval. Here again the preacher displayed  
his ignorance, and created a false impression in the  
minds of his hearers. We happen to have by us a  
Calendar of the College for the year 1879. And  
we turned to it for information upon the course of  
study. It is there stated that "the course of study  
extends over two years and embraces the following  
subjects: we (omit particulars.)

Hebrew, according to the ability of the Students.  
Old Testament.

New Latin Testament.

Homilies and Pastoral theology.

Secular subjects—Political Economy, European  
History, Logic, a play of Shakespeare."

"The choice of particular books is guided by those  
set for the Cambridge preliminary Examination of  
Candidates for Holy Orders."

We find further that there are two examinations  
which all students are required to pass: the first at  
the end of a student's first year, comprising the  
following subjects: "One Old Testament subject,  
the Canon of Scripture, Textual criticism, a book  
of the New Testament, Greek Grammar, Church  
History Cent. I.—VI., the secular subjects for the  
first term." Voluntary papers upon Latin and  
Hebrew are also set. This examination must be  
passed before the student can enter upon the second  
and final. This comprises the following subjects:  
"An Old Testament subject, Paley's Horæ Paulinae,  
a book of the New Testament, the XXXIX Articles,  
History of the Prayer Book, Christian Dogmatics,  
Butler's Analogy, and the secular subject for the  
Student's third term."



We think it right to enter into these particulars, both for the information of the preacher, and the members of our Church. And we think the latter at any rate will admit that the course of study is rather different from what was pictured by him. And we may point to not a few of the Clergy in this and the neighbouring Dioceses of Australia, once Students of Moore College, who, if they have not the Classical and Scientific attainments by which some of the Clergy are distinguished, are nevertheless no bad specimens of what has been accomplished by that Institution during the last 25 years. Many of them are among the best of our Parochial Clergy.

We should like to pass over the remarks which were made in the same sermon about aged Bishops and Rectors, and the rigid law which ought to be made compelling them to resign as soon as they reached the age of seventy. But we cannot. Many persons have told us how their indignation was roused by what they considered personal allusions. It is said that in this they were mistaken. But what we are concerned with is rather the principle laid down. We dissent from it altogether. There are men in the Church of England as Bishops, Deans, Rectors, &c., whose ages exceed the limit spoken of, whose official abdication would be a grievous loss to the Church. It is a question of infirmity and inability not of age. The Archbishop of Canterbury some eleven years ago was laid low by an attack of illness which made his resumption of duty very doubtful for a season. And had he continued in that state of enfeeblement, it would have been his duty to resign. But it pleased God to restore him. And now at the age of 70 (or thereabouts) he is in the full exercise of his mental powers, fulfilling his arduous and most responsible position to the great satisfaction of the Church over which he presides. Not a few of the other Bishops have passed the age of 70, and are fully equal to their duties, for which they are the more fitted because of the rise experience which years of service have given them. It is, we repeat, not a question of age, but of capacity.

We take the opportunity of adding that there is an ordinance passed by the Diocesan Synod for the Superannuation of the Clergy of this Diocese, of which the preacher did not seem to be aware. We should be glad to hear that the Fund is receiving larger additions by the contributions of the Laity.

#### APOSTASY.

THE Christian public has been somewhat scandalized by the appearance of Mr. James Greenwood upon the platform of the "Liberal Association of New South Wales." This gentleman was for years a prominent minister of the Baptist Church and the pastor of the Bathurst-street church. It was a grief to many when Mr. Greenwood withdrew from the pulpit, and gave himself to politics; when one who had been an able, and apparently a sincere preacher of the Gospel of Christ abandoned his position and entered upon a secular life. But when this gentleman turned upon the truth which once he defended and proclaimed, and joined the ranks of those who are utterly opposed to everything that is distinctively Christian—when he openly allied himself to them in opposition to Christianity—the hearts of those who love Christ and are interested in the progress of His kingdom upon earth were filled with sorrow—sorrow for the fall of the "mighty"—sorrow for the "occasion" which was given to the "enemies of the Lord to blaspheme." Of course the "freethinkers" of Sydney were jubilant. Great was the rejoicing when one

who once preached the Gospel became the ally of those who are determined, if possible, to destroy it. It is not every day that the ranks of infidelity are re-enforced by the support of one who bore the title of "reverend" and was reckoned amongst the orthodox. The event must be celebrated—the world must know that Mr. Greenwood is a "liberal." It must be blazoned abroad that the Bible is no longer the Book of Mr. Greenwood's faith—that "Christ" is no longer the object of Mr. Greenwood's hope and desire. He must pronounce himself an "unbeliever." He must declare his reasons for renouncing the Christian faith. The usual advertisement appeared in the papers. On the appointed evening numbers assembled in the Theatre to hear the recantation. Great were the expectations. It was to be quite a carnival of unbelief. The lecturer had a reputation for ability. He was known to be familiar with current orthodoxy, and it was expected that he would make a great exposé and shatter to atoms the faith which has grown strong amidst assaults. The lecturer's first point was one which is never omitted in the attacks of the infidel, viz., that he is the honest man, and that all the Christian ministers who remain true to their God and their Bible are dishonest and mean. He asserted that the majority of the ministers of the city thought as he did, but were afraid to avow their opinions. This surely came very badly from one who for years occupied the position of those whom he now attacks. During the years of Mr. Greenwood's ministry was he ignorant or dishonest? He must have been one or the other. If he knew that the common teaching of the pulpit, to which the worshippers of the Bathurst Street Church listened from his lips, was wrong, then he for years was dishonestly exercising his ministry; if he was in ignorance of the real nature of that which he was publicly teaching, he was scarcely less culpable, and should be more ready to bury his head in shame than to stand forth and expose his weakness as he has done. OF COURSE THE BIBLE WAS CRITICISED, and if ever the miserable position of a man was made manifest it was when the lecturer upon this occasion attempted to set aside the authority of Scripture, and impugn its teaching. Mr. Greenwood complained of the morality of the Bible. There were parts of it, he said which he could not read to his wife and daughters. We could smile at this, if it were not sad to behold such moral and intellectual weakness. Is it only now that Mr. Greenwood has discovered this flaw in the Word of God? Did this difficulty never occur to him during the years when he acknowledged the Bible, read it publicly, and we presume, in the family, and took it as the basis of his public teaching. Or has his alliance to infidelity made him so sensitive and refined, that he cannot endure the plain denunciation of Sin?

If Mr. Greenwood intends to be consistent, and to act always upon the principle of rejecting any books parts of which he could not read aloud to his wife or daughter, he must give up much more than his Bible. He must not indulge his classical tastes. He must put Shakespeare away—and even the newspaper would be a very questionable luxury, for in nine cases out of ten, we suppose it would contain something which few would care to read aloud at the breakfast table. The folly of such reasoning must be apparent, and shows to what shifts infidels are reduced when they would attack the Word of God.

Mr. Greenwood also objected to the doctrine of the Atonement. The stock objections, which must have been known to the lecturer when he was a

student of divinity and which have been answered hundreds of times to the satisfaction of every intelligent person who honestly seeks for a solution of the difficulties in connection with the subject—were paraded before his audience. The cry of "cruelty" in the offering of Christ for sinners, and the declaration that the plan of Salvation which the Bible sets forth, is "unworthy of God" discloses the lecturer's ignorance of the whole matter and his complete misconception of revealed truth. We are informed that the "Free-thinkers" of Sydney are dissatisfied with the account which their new champion gave of himself upon the occasion referred to. No wonder. It was lame from first to last. It showed the false position which Mr. Greenwood has assumed—the straits to which infidels are reduced for arguments against the truth, and the impregnable position of the Church of the living God.

#### THE NEW LICENSING ACT, AND THE RATEPAYERS.

THIS New Year will be memorable for a marked change in the position of the liquor traffic. Instead of any bench of magistrates being able to license every house in the Colony, if they choose, for the sale of intoxicating liquors, there will be a Licensing Court to deal with the matter. The 13th of this month is to be made, we believe, the day of a great struggle by the drink-sellers to recover their waning prestige and profits. That day will probably see a compact organisation formed, in which almost every "licensed victualler" will take his stand *pro avis et foveis*, which in his case must mean, "for the bar and the till." We warn all the Temperance Societies to be on the alert this month. At a full meeting of men held in the Marrickville Council Chambers on Tuesday evening, January 24th, a resolution in favour of the ratepayers' privilege of local option, as conferred by the new Act, was carried with a degree of unanimity that can only be accounted for in one way. It is to the interest of the present keepers of the small drink-shops in that borough that there should be no new licenses or removals inwards granted for three years. The same pecuniary motive that makes these men oppose the work of ministers of Jesus Christ and of temperance societies who equally endeavour to keep men from drunkenness causes them to hail an enactment which will make it impossible for any other drink-seller to establish himself in the borough, and share the spoils of the working men's wages. But this same greed for their prey will lead the vendors of intoxicants to oppose tooth and nail any such restriction on their chances of gain as closing at 11 p.m., instead of 12, and remaining closed all Sunday. Some of the better sort of liquor-sellers are in favour of the latter clause, but the majority are not, as far as we can gather. They will try to evade the law in this respect. The police constables, serjeants, and inspectors can however now demand admission at any hour, and force it, if refused. Thus the greatest national curse of New South Wales is at last beginning, under the good providence of Jesus, to work its own cure. Let us thank him for it, and pray that this new Act, which is so obnoxious to drink-sellers, may at any rate prevent the eternal perdition of many an immortal soul, who, but for it, would never have inherited the kingdom of God.

#### CHURCH-GOERS AND PREACHING.

THE following, we are informed, happened some time since in Sydney. Three young men were in a Railway Carriage discussing the merits of a certain preacher, not overlong from England. One of them was loud

in his praise, and thought his sermons splendid. He always went when he was announced to preach. Appealing to No. 2, he asked if he did not think so too. Well, said he, I like to go: his sermons are out-of-the-common track. And turning to No. 3, he enquired whether he was not of the same mind. Not quite, said he, "I like to go and hear him about every third Sunday when he's making the apologies."

#### THE BISHOP OF SYDNEY.

Writing from Cannes on the 6th December, his lordship says:—"This place has already done me much good. I was out all the day (of sunshine) and walked a good deal, yesterday. My sleep, appetite, and digestion are all good."

And, on the 9th, he adds:—"I am decidedly improved in strength since I came here."

His lordship had received the reports of proceedings of the General Synod, and approves of the two Determinations. He expresses himself as very thankful for the spirit which had prevailed in the Synod.

The following extract from a letter from Mrs. Barker to the wife of a clergyman in this Diocese will interest all our readers. It gives late intelligence of the Bishop of Sydney's health, and of his intention to return about next June:—

"Hotel Windsor, Cannes,

"November 28, 1881.

"My dear Mrs. —

"I have been so long wishing to write to you, and am distressed to have left your kind letter unanswered till now. When this reaches you I fear you will be suffering from the summer heat, but I trust your new house is comfortable and that you are encouraged and cheered with the work prospering in the parish. That alone would reconcile you to your exile from home, to know that your Master is using you in that distant land. May you have many blessings during the new year, and a very happy one in every sense. I daresay you will have heard of us from time to time, and how much good this complete rest is doing the dear Bishop, though he feels it to be a slow progress towards recovery. The two months in the bracing air of the Highlands was most beneficial, and we had such a happy family gathering. When we returned to London, in October, Dr. Wilson Fox was much pleased with the Bishop's improvement, but would not allow him to winter in England. He ordered us to the south of France, with permission to go as far as Florence, and not to return to England till May. This delays our return to Australia, but it was felt necessary for the Bishop to have a longer period of complete rest, after which he quite hopes to return to you all and be permitted to labour once more. We are being taught more than ever to 'leave all things in our Father's hand.' We often think of you all, and the dear friends we have left behind. We came to Cannes on the 15th of November, and the Bishop is much enjoying the bright climate. "The Bishop sends you both his kindest, affectionate remembrances," and thanks Mr. — for his letter.

"Believe me, yours very affectionately,

"MARY J. BARKER."

#### THE MONTH.

ANOTHER SHIPPING DISASTER! The fine ship "Wotonga," one of the latest additions to the A. S. N. Company's fleet, has gone on to the rocks on the northern coast. No doubt strict enquiry will be made into this, considering that the lives of so many were put in jeopardy. It may not be right to listen to the many rumours which are afloat as to the cause of the accident, but so many casualties point to mismanagement somewhere, and suggest serious culpability. Directors of public companies may plead the keenness of competition, and shareholders may be desirous of large dividends. Under these impulses it may be thought that the Sabbath may be violated, that men may be deprived of their necessary and legitimate rest, that their energies may be taxed to the utmost, but we venture to think that both public opinion and the law of the land will pronounce most decidedly against such reckless dealing with the lives and property of those who may travel by sea. It may be important that quick passages be made; in the opinion of some it is very material that every moment should be turned to account, but the hurry which has so often been shown in the despatch and running of steamers from this port has proved the reverse of profitable, and has resulted in loss to all parties concerned.

A SHORT time ago Leichhardt was unknown. Even now we expect there are many who are ignorant of its locality. And yet it exists as a flourishing suburb. Numbers of houses have been built, and many families have settled down there. Steps were tak-



some months ago by the Rev. C. Baber, in whose parish Leichhardt lay, to provide church accommodation for the members of the Church of England in that part. The foundation stone of a school-church was laid, and the building was proceeded with. On Saturday, the 7th of January, it was opened for worship. The service was of an earnest, simple character, and the sermon was preached by the Vicar General. We understand that Leichhardt is to be separated from All Saints, Petersham, and to become a separate charge. We pray that God may bless the work, and make that little church the birthplace of precious souls.

**THE** system of boarding-out destitute children is everywhere being proved satisfactory. In Victoria its operation is said to be most gratifying. The condition of children, both physically and intellectually, who have been removed from the Asylums and brought under the family system, has been greatly improved. In South Australia the system is triumphant. It has been in operation for ten years, and the result is that many destitute children have been well provided for, and the State relieved of a heavy charge and responsibility. We had an opportunity of conversing a short time ago with the gentleman who has had the management of the system in South Australia. He speaks in the most glowing terms of it, and states that no difficulty has been found in obtaining foster-parents; and that the children adopted without subsidy are in the proportion of three to one to those paid for. In this colony the plan is proving successful. The State Children's Relief Board is doing all it can to make the system as effectual as possible. In country districts where children are residing under the care of others, ladies are appointed who kindly represent the Board and see that the duties of those who undertake the care of children are properly fulfilled. At the last monthly meeting of the Board it was stated that 50 reports had been received from ladies who in country districts visit the boarded-out children, and that these reports were in every case satisfactory. During the month of December 10 children had been placed out—two for adoption and eight as boarders. Sixteen applications for children had been received. With careful supervision we are sure that this system will prove most useful and advantageous to the colony in the future.

**IT** may be too soon to speak of the effects of the Licensing Act, but it already gives promise of effecting improvement in the morals of the people. The publicans professed to be in favour of the main provisions of the Act—in fact quite anxious that their houses should be closed on Sunday, and that there should be certain other changes which have been made by the Act. But these professions are quite falsified by the action taken by the Licensed Victuallers' Association in endeavouring by a quibble to prevent the operation of the Act until the term for which existing licenses were granted shall have expired. We are glad that the effort has been unsuccessful.

**IT** does not look well, when the Church is ever on the look-out for novel methods of raising money. The greatest ingenuity has been displayed in devising money-getting schemes, the latest thing of the kind is the "old English Fayre," which was held in Melbourne lately, and produced £8000, which is to be expended in the building of a church in one of the suburbs of that great and wealthy city. We understand that some parishes in the diocese of Sydney are engaging in a similar speculation. The Churchmen of the diocese have the credit of being generous and loyal to the Church. Is it not a wrong to them that these methods should be adopted? Does it not convey an impression to those outside that our people are so close-handed, and have so little regard for the Church's welfare that money can only be obtained by offering a *quid pro quo*? If people are not wealthy enough, or have not sufficient Church feeling to erect elaborate Churches, let them be content with plain ones. If they are ambitious of a grand and pretentious Church, let them pay for it, and not expose the whole Church to shame by adopting unworthy methods of raising the necessary funds. We feel that the character of the Church is lowered, when such methods of procuring the necessary funds are resorted to.

**BISHOP SHORT** has gone from Adelaide after thirty five years of service. He has taken an active part in many things calculated to benefit the colony in which he lived. He has been earnestly desirous of promoting the interests of the Church, and has left behind him many evidences of his zeal and wisdom. We feel, however, that it is wise of him to retire in favour of a younger man. The diocese is very wide, and the demands upon the energy and time of a bishop are more than the late bishop has been for some time able to yield. In some of the country parts there are not wanting signs of neglect, and disorganization. As soon as the Archbishop of Canterbury signifies his acceptance of the bishop's resignation, the Synod will proceed to the election of a successor.

**A RELIGIOUS CONTEMPORARY** devotes a portion of its columns to an eulogy of a dignitary who was quitting the scene of lifelong labour. We have no objection to that, but in reading the paragraph in question we were much perplexed by a statement to the effect that the subject of the eulogium "*held schism to be a sin without regarding every schismatic as a sinner.*" It would have been well perhaps if the writer in condescension to weak intellects, and to readers defective in powers of analysis, had described the process at length. Perhaps it is not too late yet. We should be greatly gratified by an explanation.

**"MISSIONARIES must not marry. The married missionary is a useless and expensive article."** So we are informed in the columns of a Church paper. The meaning of this is a celibate clergy. It is convenient at present to apply the principle to the missionary. It may seem expedient to have unmarried clergy in the mission fields, but we fear that the reasoning is not based upon the principle

of expediency, but proceeds from the Romeward tendency which in many quarters is so marked. Of all the corrupt principles of the Romish system we believe that none is more fraught with evil than that of compulsory celibacy. It is contrary to God's Word, and contrary to the nature which God has implanted in his creatures. "Marriage is honourable in all," and St. Paul says it was lawful for him as well as for his brother St. Peter.

**WE** had hoped that recent events in connection with our picnic grounds would have had the effect of improving the conduct of those who are in the habit of visiting the various places down the harbour which are devoted to public recreation. Such, however, is not the case. On several occasions of late, and at different places, scenes of the most demoralising character occurred. There were disgraceful demonstrations of larrkinism, which should by all means in the future be prevented. We are aware of the great difficulties which beset those who try to maintain order and decorum upon those occasions, but strong remedies must be applied. It must be stamped out or it will involve us in sorrow and disgrace.

**WE** are glad to know that the increased funds which have been placed at the disposal of the Senate of the Sydney University, has enabled it to offer additional advantages to those who seek the culture which the institution affords. *Modern languages and Literature* are to receive attention. *Mental Philosophy* has a place in the enlarged curriculum. *Engineering, and Surveying* have not been overlooked. One of the most important additions is the establishment of a *medical school*. This will enable young men who desire to enter the medical profession to qualify themselves in the colony. We trust that these educational facilities may lead to the glory of Him who gave to man his mind, and who requires the consecration of our intellect as well as other powers. We rejoice in intellectual advancement. The religion of Jesus has nothing to fear from the cultured mind, and the quickened intellect. Men of the brightest parts have done homage to Christ. But there is danger to those who enjoy these blessings. It is suggested by the inspired statement that the "world by wisdom knew not God."

**DR. KELYNACK** has been appointed to the office of General Secretary of Missions in the Wesleyan Church in this colony. The appointment is an indication of the position which missionary work occupies in that Church. Dr. Kelynnack is one of the most experienced and ablest of their ministers. He is a man possessing considerable gifts, and enjoying popularity outside as well as in his own communion. Yet he is not considered too good to be given over to mission work. Other churches might take a lesson from this, and learn that their best things are not too good to be bestowed upon God's work amongst the Heathen.

**THE** Ladies United Evangelical Association has done useful work since its institution about five years ago. The members of it have been unwearied in their efforts to make known the truth of God and relieve the wants of needy fellow-creatures. The various charitable institutions of the city have been regularly visited, and the patients cheered by kindly words, or by means of cards and bouquets of flowers. Meetings have been held at the soup kitchen and other places. Wholesome literature has been circulated. The last action of the Association has been the appointment of a Bible woman. This is a movement which we feel will be greatly to the benefit of many who in the midst of our fair city are living in the greatest darkness. But instead of one we need twenty Bible women. We must not, however, "despise the day of small things."

## \* CHURCH NEWS \*

### Biœssan Intelligence.

**THE CHURCH SOCIETY.**—At the monthly meeting of the Committee, held on the 4th January, the Finance Report stated £1769 8s. 2d. as having been received; the Warrant recommended for payment was for £1784 9s. 10d.—there was a supplementary one for £203 17s. 1d. On the notice of motion given by Mr. Gordon, respecting paragraph No. 3—in the recommendation of the Auxiliaries and Finance Committee's—that some systematic reduction of the society's grant is urgently needed, in order to make provision for assisting new parishes that are from time to time being formed. It was resolved that it be a bye-law of the society, that grants made in aid of stipends shall not be continued beyond one year, except upon a resolution at the rate of at least ten per cent. unless in any case a special resolution for continuing the full grant, shall, on notice given, be passed by the committee. The Rev. Canon Günther's motion was agreed by desire to stand over to the next meeting. There were two new applications, 1st from Rev. C. Baber for a grant of £100 towards the stipend of an incumbent for the district of Leichhardt, in place of £50 granted in November last for a curate. 2nd, for a grant of £100 for stipend to Summer Hill.

**LAY READERS' ASSOCIATION.**—The Annual Meeting of this excellent Society was held on Tuesday evening, the 10th January, the Dean of Sydney, Vicar-General, in the chair. The following are extracts from the Annual Report, as read by Mr. Jordan, acting for Mr. Joseph Cook, the secretary, who was absent from illness.—In reviewing the operations of the association during the above-mentioned period, it will be almost unnecessary to state that your committee have no startling intelligence to communicate, no thrilling account to render, but a simple record of steady, continuous, plodding work.

Twenty-two incumbents have been assisted. Six hundred and three services have been conducted at no less than fifty-two different localities. To these might be added the services held on board ships in port by Mr. Shearston during the first six months of the past year, as well as others conducted by country members who have not hitherto furnished any report. From the foregoing statement it will be quite obvious that the last year's work has been one of real usefulness to the diocese. Could your committee have had more men at their command, much more might have been accomplished. The limited number of working numbers, together with the pressing applications for help, compelled your committee to employ the probationers to an extent not in any way desirable, but from which there was no way of escape. No less than seventy-seven services had to be conducted by them. That the licensed members have not been resting on their oars will be seen by the number of services undertaken by each one, as shown by the following figures, viz., 82, 72, 71, 66, 56, 51, 44, 35, 31, 9, 5, and 4. Since our last annual meeting that which was hoped for and foreshadowed by one of the speakers has become a reality, viz., the appointment of our much esteemed and valued friend and co-worker, Mr. J. S. Shearston, to the position of missionary to seamen. He carries with him the best wishes and sympathies of your committee. Appended is a report of his work during the last six months in which he laboured as a member of your association. Before resigning their trust, your committee desire to express their thankfulness to their esteemed and indefatigable secretary, Mr. Joseph Cook, for the valuable services so untiringly rendered to your association, services which none but those thoroughly conversant with can in any way realize; and whilst testifying their appreciation of his worth, they would add an expression of their extreme gratification that in the good providence of God he has been raised from the very brink of the grave, and hope, ere long, that he may be restored to his wonted health and strength, and again be permitted to take part in the work he has had so long near his heart. Mr. Shearston's report of work among seamen from November, 1880, to April, 1881.—Since last year's report, my Sunday and evening work was continued until the end of April last, but having been called to devote myself entirely to the work, I have ceased to labour under the flag of your association. During that period of six months, I was enabled to visit all the merchant ships lying at the wharfs and in the stream, and was privileged to speak to at least 3500 men about the things of God and the salvation of their immortal souls. In my visits to more than one thousand ships, I had opportunities for distributing well selected tracts and illustrated papers (including a monthly grant from the Diocesan Book and Tract Society, for which I desire to express my hearty thankfulness), and inviting the sailors to our city churches. Seven copies of the Holy Scriptures in English, and four Books of Common Prayer, were given to English sailors; nine copies of the New Testament, in their own language, to the Chinese seamen in the San Francisco mail boats; as well as four copies, in French, to French sailors, and seven in Swedish to the Swedes in various ships. These have only been given after conversation with the men, and in most instances at their own request. Many were induced to take the temperance pledge, and many more to become Good Templars, as the most effective means of saving them from the evils attendant on strong drink. I regret that more cannot be done for the seamen in the merchant service. Their stay here is so short, and there are so many of them, that very little can be done to reach them. As soon as the ships come alongside the men, as a rule, leave, and after staying a few days in the city, take the first ship bound for home, or to some other part of the world, in order to obtain the higher rate of pay given from this port. It will thus be seen that the best time to reach this class of men is when the ships are in the stream, immediately on arrival, or just before their departure. A great need exists for some place in the northern part of the city to which they could be invited. A bright, cheerful, attractive reading-room, with another good room attached for meetings, would, to some extent, answer the purpose, and act as a counter attraction to the vile grog shops which exist in that quarter. No such place exists in this port. Who will help to supply it? The work among the men of H. M. Royal Navy has chiefly occupied my attention, as no one else is engaged in this particular field. I am deeply conscious of the debt of gratitude I owe to Almighty God for the success He has vouchsafed to my humble labours. H. M. ships *Wolverine, Emerald, Cormorant, Miranda, Alert*, also the five schooners belonging to the service, have been constantly visited by me; and I have, in every way possible, striven to do good among the men. Divine service has been conducted on board the *Cormorant, Alert, and Miranda*, these being without chaplains, at which the singing was very hearty, the responses general, and reverently uttered. In addition to these services, temperance meetings have been regularly held in each ship. Such must form an important item in any work among sailors, if any real good is to be done. It is a matter for thankfulness that they have been the means of saving many hundreds of fine men, who otherwise would certainly have soon been lost—to the service, to their friends, and to their kindred, but who are now nobly doing their part in endeavouring to rescue others from the insidious snare from which they themselves have escaped. In each ship there are agents who render great assistance in distributing with or for me the 'British Workman,' 'Band of Hope Review,' and other such excellent papers, besides tracts, leaflets, etc., at regular intervals. Five hundred copies per month of our 'Monthly Letter,' so often reviewed in the daily papers, have been regularly printed and distributed to the officers and seamen since my last report. When the ships are absent from Sydney, my agents receive and distribute three copies to each mess. The men value these little messengers, and often send from different parts of the station small sums of money to assist in defraying the cost of publication. The help received from friends on shore is so small that were it not for the sailors' contributions the Monthly Letter would soon cease to exist. Many letters of thanks have been received in return for copies. One 'Blue Jacket' writes from the Solomon

Islands, saying:—"We are all pleased with this month's little blue-book. I think everyone on board read it. You should have seen them served out three copies to a mess, and seen the fellows reading them, it would have done you heart good. We wouldn't miss getting them for anything; and when we've read them, we keep them for the month's almanac that's in them." Many other matters might be reported in connection with this work, such as conversations with men, lending them good books—inviting them to my house—the joy of friends at home—of mothers, fathers, and wives at men reforming—the satisfaction of the officers with the work—the help and encouragement given to me, etc.; but I refrain as my report is already sufficiently long. The Dean was elected Vice-President for the ensuing year; Mr. Joseph Cook secretary, and Mr. Wm. J. Jordan treasurer; and the following gentlemen the Committee:—Revs. J. Barnier, C. Garnsey, W. Hough, Wallace Mort, J. S. Willis, Messrs. J. Clarke, A. Cook, R. Fletcher, R. T. Martin, J. S. Shearston, F. Wright. The balance-sheet showed the receipts to have been £26 4s. 4d., which exceeded the expenditure by £8 6s. 3d.

**THE RECENT GENERAL SYNOD.**—From a sketch of the proceedings of the General Synod furnished by Archdeacon Hales, of Llaneston, so a local paper, we make the following extracts:—"On the 5th of October a party of six members of the General Synod of the Diocese of Australia and Tasmania sailed by the good ship *Flinders* on their way to attend the Synod at Sydney. At Melbourne one of the party had the misfortune to be robbed of his luggage at the Port Phillip Club Hotel, through the careless indifference of the waiter into whose charge it was put. The party proceeded overland to Sydney, and were joined by the Bishops of Melbourne and Ballarat, and others bound on the same errand. The journey was pleasant, but more so on passing into New South Wales, owing to the superior carriages provided in that colony. The whole distance of 576 miles was covered with bright green grass, affording food for cattle and wealth for the settler. Though no mountains showed themselves nearer than the distant horizon, the line reached near Goulburn an altitude of 2280 feet, and the scenery was generally of that character which pleases the sheepowner rather than the tourist. By the courtesy of the N. S. Wales Government free passes over all their lines for the rest of the year were granted to Archdeacons Hales and Davenport. Sydney is a royal city. People may speak of its streets, narrow and crooked, but it has an air of grandeur which nothing can destroy. The harbour is an inlet from the Pacific, which pours its tides between lofty sandstone precipices. Winding bays and deep clear water afford anchorage sufficient for the world's fleets, and the promontories covered with the ancient vegetation where it is not supplanted by houses and the work of the gardener, are sufficiently high to break the strong winds from the ocean. A few pretty islets stud the harbour, which is enlivened by a fleet of steamers continually going up and down with holiday folk, or bringing passengers from one shore to the other. From a steamer approaching Farm Cove the Exhibition building, raising its stately form above the trees of the Botanic Gardens, seems a palace worthy of an empire. Beyond and around on the heights are houses and spires, interspersed with trees, and as the eye rounds it becomes bewildered with the varied scene of a great city, set in a framework of charming villas, rich foliage, and of every size from the mammoth ocean-going steamers and the men-of-war to the tiny skiffs that play over the bright waters. The churches are nearly all built of the excellent sandstone which abounds everywhere, and are in accordance with one of the Gothic orders of architecture. By many the offensive demon of plaster is entirely eschewed, the solid stone walls appearing inside and out in all their naked majesty. The cathedral is a noble building, though the clustered pillars are far too heavy, and the transepts painfully narrow. The three o'clock service only is conducted according to cathedral rites. This service is marked by music which is too florid, in the opinions of many, to raise the soul of the worshipper to the regions of elevated devotion, and therefore falls somewhat in its effect, though it is beautiful.—All the members of the Synod during their stay were made guests, each one in some hospitable churchman's house. Some were introduced as visitors to the Clubs, and everything was done to make their stay agreeable. Notably the hon. J. Campbell invited the Synod to meet many friends at a party in his beautiful grounds; and Sir G. W. Allen, with rare taste, asked the members to an entertainment at his stately mansion on Saturday, the only evening on which they could attend.—A few gentlemen, whose names did not appear, received the Synod in St. Paul's College at a grand dinner, presided over by Sir Alfred Stephen.—The Synod was worthy of the Church it represented, consisting as it did of many of the ablest men in all the colonies, of merchant princes, eminent lawyers, leading statesmen, with the Bishops and chosen clergymen. Their trained intellects and varied experience were seen in the debates, which were conducted with an ability, decorum, and definiteness that have secured useful results. Without following the order or entering into particulars it may be sufficient to indicate a few of chief import; while some ended in resolutions to do something, others not less important ended in declaring on what lines the Synod would not move. The whole result showed the strong conservative feeling animating the Church, and proved that danger lies, not in moving too fast, but in the hesitancy to suit her rules to the exigencies of colonial life. No proposal to alter the Prayer Book in the least particular found support although there is, perhaps, not a Church in these colonies in which Prayer Book law is not broken, and often with the express consent of the Bishop. Now, it is surely an evil to teach people to break law, and the conservatism which exists upon it by refusing to yield to necessity is not wise. The Bishop of Ballarat did not propose his resolution to ask the Church in England to undertake the task of Prayer Book revision, and seemed when writing out such a proposal to have overlooked the fact that the Church in England, being established, is not free, like the Australian Church, and cannot like her daughters use for such a purpose the ability with which she is so rich. As in politics so in the Church—reforms must originate in the free



Church of the colonies, whose necessities cannot afford to wait for the fettered action of the Church in England. \* \* \* The debate on the appointment of a Primate excited much interest. The first question to be decided was whether the See was to be fixed in Sydney or whether it should be movable. The claims of Sydney, the oldest of Australian Churches—once embracing them all in her Diocese—were allowed, and that city was unanimously made the metropolis. In consideration of this concession, the Sydney Diocesan Synod was required, on a vacancy of the See, to submit three names from which the existing Bishops were to select one, to be the Bishop of Sydney and Primate of Australia and Tasmania. The danger of this arrangement is that the Synod of the Diocese of Sydney may select three men of one extreme party, and the Bishops would have no power to correct the evil. Hope rests on the good sense and right feeling of the clergy and laity of the diocese leading them to select names of men acceptable to the whole Church and creditable to themselves.—A most useful resolution to fuse, so far as possible, all the widows and orphans funds of the several dioceses into one was arrived at, and a committee appointed to carry the proposal into effect. As the clergy are not fairly paid for their services, and are therefore, as a body, unable to provide for their families, this is simply an expedient to rectify in some measure the hardship of their position.—An episode of an unusual nature ruffled for an instant the calm surface of the proceedings. Mr. Shepherd Smith, speaking to a resolution concerning the public services of the Church, expressed his opinion that some of the Psalms were unfit for Christian worship, and contrary to the teachings of our Lord. The Dean of Melbourne called him to order, pronouncing such language as "horrible." Bishop Hale, of Brisbane, ruled that it was "unfit to be heard in Synod." Mr. Smith repeated his opinions, and at last left the Synod. On the following day a friend apologized for Mr. Smith, and the President thereupon withdrew his condemnation. Mr. Smith was in truth hardly used. He said nothing he had not a full right to say upon the resolution, and he only expressed opinions held by many of the truest members of the Church. He made a mistake in using language which offended some, and in leaving the Synod. Had he appealed against the President's ruling, he would doubtless have been supported by a large majority.—In concluding this sketch of the Synod, it may be well to hazard the opinion that if nothing had been done but to gather the leaders of the Church from their distant dioceses, extending over a country as large as Europe, and to give them the opportunity to meet together, and to learn the high qualities by which many were distinguished: and if they learned merely to respect one another for their culture and ability, polished and adorned by Christian courtesy, and yet marked by wide differences of opinion on matters of deepest interest to each one, the Anglican Church throughout these wide colonies cannot but be largely benefited, as the Synodmen bring to their several spheres the influences of kindness, of generosity, of honorable opposition, and of Christian large-heartedness, received at this great gathering of the Anglican Australian Church.

**THE CHURCH BUILDING LOAN FUND.**—This fund consists of £7622 1s. 4d. in cash, and in promises extending over four years.

The following is a list of parishes assisted, with the amount lent in each case:—1. Burrawang, £150 for purchase of glebe land; 2. Kurrang, £400 for purchase of parsonage; 3. Enmore, £250 for purchase of new church; 4. Balmain W., £500 for church enlargement; 5. Summer Hill, £500 for new church—ditto, £250 for new parsonage; 6. Hornsby, £250 for new church; 7. Lithgow, £50 for new school; 8. Bowral, £250 for new parsonage; 9. Arncliffe, £50 for church enlargement; 10. Pyrmont, £250 for church enlargement; 11. Manly, £875 for church enlargement; 12. Kiama, £150 for new school; 13. Leichardt, £375 for new church; 14. Balmain N., £250 for new church; 15. Moss Vale, £250 for new church; 16. Land, Glebe, Golden Grove, £120 for site for new church; 17. Granville, £150 for new church; 18. Bulli, £150 for new church; 19. Kogarah, £200 for debt on parsonage—total, £4920. The loans vary from ten to ten years, and are repayable by quarterly, half-yearly, or yearly instalments. The fund is prospering, and subscriptions are coming in. Only a short time since £100 came from an old colonist in England.

**PASTORAL STAFF FOR THE BISHOP.**—In a letter to the *Australian Churchman* Mr. Alexander Gordon writes:—"A Pastoral Staff would have been presented to the Bishop of Sydney about the time of the meeting of the General Synod, but the Bishop's absence precluded the intention from being carried out in the manner intended. His Lordship has however been informed of the gift, and has kindly acknowledged it. The Staff now awaits his hoped for arrival in the course of this year."

**CLERICAL.**—The Rev. Edward Symonds sailed for England, via San Francisco, on the 26th of January. Previously to his departure he was presented by the parishioners of Christ Church, St. Leonard's, with an address and a purse of two hundred and five sovereigns. His successor at Christ Church has not yet been nominated; nor has any one yet been appointed to St. Philip's in the room of the late lamented Canon O'Reilly. We believe, however, that the vacant cure is likely to be accepted by the Rev. J. D. Langley.—The Rev. W. B. Hoyle is amongst the quarantined passengers by the Zealandia.—Canon Moreton will probably be in Sydney on or about the 11th instant.—The Rev. J. W. Debenham has entered on his duties as *locum tenens* at All Saints', Petersham. We regret to learn that the Rev. Thomas Hayden, of St. John's, Darlinghurst, is so unwell that his medical attendants consider that a complete rest for some months is essential to the restoration of his health. We understand that the Rev. Mr. Spicer, late of All Saints', St. Kilda, near Melbourne, will shortly be licensed as curate at St. Mark's, Darling Point.

**COUNTRY AND SUBURBAN CLERICAL SOCIETY.**—The first meeting of the year was held at the parsonage of the Rev. Canon Gunter, St. John's, Parramatta, on Tuesday, the 24th January. The discussion of the Acts of the Apostles was terminated for the day at chapter xviii., verse 5. The second subject for discussion was "The necessity for Heartiness in

Public Worship, and the best means for promoting it." At the next meeting, which is to be held in Sydney, the Rev. Dr. Corlett will read a paper on "Decency and Order in Divine Worship." A notice of motion was given, affirming the inadvisability of adhering to the decision of a late meeting, changing the date of meeting from the fourth Monday to fourth Tuesday in each month.

**A HINT TO RURAL PARISHES IN THE DIOCESE OF SYDNEY.**—We take the following from the *Hobart Church News*.

#### NEW NORFOLK.

##### THE GIRLS' FRIENDLY SOCIETY.

For some weeks past a few of the ladies of this district have been quietly working with a view to establish a branch in connection with the Girls' Friendly Society, Hobart, which many of your readers may know, owes its origin in Tasmania chiefly to one who has recently left out shores, and who proved herself to be, during her too-short residence in Tasmania, not only the leading lady in Society, but also one of the first in all such good and charitable works as the establishment of the Society now referred to.

After some six or seven ladies had volunteered and had been appointed as Associates of the New Norfolk Branch Society, the district was canvassed for the enrolment of members when many of our young girls promptly came forward to enlist in the ranks of so good and beneficial a Society.

On the evening of the 15th December, the Inaugural Meeting was held at the Public Library, for which occasion the Associates were fortunate enough to secure the services of Dean Bomby, who kindly came from Hobart for the purpose of explaining the objects of the Society. The Clergy of the district, together with the girls desiring to become members, and a few friends interested in the work, were invited to the meeting, which included a tea provided by the Associates, the good things being tastefully arranged with fruit and flowers. A goodly number having discussed the tea, the Dean was called upon to address the meeting and to give an account of what was being done by the Girls' Friendly Society in England and the adjoining colonies. In a most earnest and lucid address he pointed out what the arms of both Associates and Members should be in carrying out the work of the Society, as also the great benefits to be received the channels, and the vast good it had already accomplished in the Mother Country, where our Gracious Queen was Patron, and the members numbered some forty thousand. In fact, there was scarcely now a town or village in England where the Society was not represented by a Branch. Although in the Old Country, the Girls' Friendly Society was worked strictly in connection with the Church of England, it was not the intention of the promoters to make this restriction here, but to welcome all Christian denominations that might wish to join with them. They hoped thus to make the Society strictly religious, but at the same time not denominational. It has also been proved to be of great advantage to the members who being in service might move to districts where they had no friends; for upon changing their abode to another district, or even to the adjoining colonies, wherever there was a Branch of the Society established, they would receive an introduction to the Associates, from whom they might always expect a kindly reception. The members' Registry Office opened in Hobart, now under the supervision of Miss Bromby, would also be a great benefit to both Associates and Members. The New Norfolk Branch proposed the establishment of a Library for the use of the Members, and there would be classes formed by the Associates for instruction of various sorts, as well as entertainments. After addressing the Members, the Dean concluded with an eloquent and earnest appeal to the Associates, asking them to realise what a high and glorious work they had now entered upon, at the same time encouraging them to use their sympathy and personal influence in carrying it out.

The Dean was followed by the Incumbent, the Rev. W. W. F. Murray, who spoke in support of the Association, and referred to the benefits such a Society must confer upon its Members.

The Rev. Mr. Ferguson, an American Clergyman, who is travelling through the colonies, added a few words, and, on behalf of his country, offered a hearty welcome to any of the Members of the Girls' Friendly Society who might ever reach their shores, where they would find kindred associations such as their own.

The Rev. J. Lavers, Wesleyan Minister, of New Norfolk, was also present.

The names of the Members were then called, when each one was presented with a Member's Guide Book, together with her card of membership. Hymn, No. 274, A. and M., was then sung, which brought to a conclusion a very successful inaugural meeting.

#### Parochial Intelligence.

**ST. PHILIP'S, SYDNEY.**—The Rev. J. D. Langley has been appointed to the incumbency of this church, rendered vacant by the death of the late Canon O'Reilly.

**ST. ANDREW'S SUNDAY SCHOOL CHRISTMAS TREE.**—It has been the steadfast resolution of the Dean, that there shall be no picnic or annual excursion in connection with this school. The serious evils which were some years ago complained of as incident thereto were considered a sufficient reason for declining to have one. But in lieu thereof, some other sort of encouragement has been provided for the scholars. For several years there has been a large annual giving of rewards and presents to the scholars. During the last two years there has been added what is called a Christmas Tree, which is a source of great delight and innocent amusement during the evening. The 29th of December last was the evening for the last exhibition and giving of prizes. For considerable time before the necessary preparations had been going on, kind friends had been working for it; and others, upon hearing of the intention, had been sending contributions. Some purchases had also been made of

articles suitable for the purposes of presents, so that when the time arrived there was no lack, but an abundance of various beautiful articles for distribution. The Schoolroom was nicely decorated with mottoes, evergreens, flags, and Chinese lanterns; and a large fire tree planted at the east end of the room, was profusely hung with the extended presents. At 7.30 p.m. the scholars, their parents and friends, with several invited guests were admitted,—the Dean, the teachers, and other officers of the school being present. A hymn having been first sung, a short address was given by the Dean. The mode of distribution was as follows:—A number corresponding to some present on the tree was given to each scholar who had been attending the school during the year. This having been done, the numbers were called out by the Superintendent of the school, and the boy or girl who had the number having lifted up her or his hand, the corresponding article was delivered to them. By this process the tree was in due time denuded of its fair fruits, and every scholar in possession of some article, many of which were well worth having. The boys were made happy by the acquisition of knives, pocket books, pencils, cases, bats and balls, &c., and the girls of work baskets, well dressed dolls, and other ornamental and useful articles too numerous to mention. On leaving the room each scholar received fruit and a bag of sweets, the gift of kind friends who had thus shown their interest in this Christmas treat to the scholars. The evening thus passed very happily, but the remembrance thereof still continues.

**ST. PAUL'S, SYDNEY.**—The annual meeting of the St. Paul's Auxiliary to the Church Society was held on Monday evening, the 23rd January, in the Parochial school-house, Canon Stephen in the chair. A favorable report of the auxiliary's work was read by the secretary, Mr. R. Combes, from which it appeared that the subscription for the year 1881 had been £188 6s. 2d., of which sum £178 had been paid into the Parent Society. A resolution adopting the report was moved in a very telling speech by the Rev. Dr. Marriott, and was briefly seconded by the Rev. Raymond King. The second resolution, which was ably moved by the Rev. Alfred Yarnold, and seconded by Mr. J. V. Lavers, was as follows:—"That the Rev. Canon Stephen be president for the year 1882; Dr. Hansard, hon. treasurer; Mr. R. J. Combes, hon. secretary; and the following, with power to add to their number, be the committee, viz.,—Rev. Raymond King, Messrs. T. Duckworth, E. Chamberlain, C. Zucker, J. H. Eaves, and Misses A. E. Hogg, Howe, Shaw, Stride, and Combes." On the motion of Mr. Thomas Walker, seconded by Mr. Combes, Dr. Hansard and Mr. A. Richardson were elected representatives to the Parent Society.

**ST. BARNABAS', SYDNEY.**—The annual meeting of the Church Society was held on Monday 23rd. After such a blazing hot day, and with the streets filled with clouds of choking dust, it was no wonder the meeting was thinly attended, but the gathering was a hearty and sympathetic one. After singing and prayer, a verbal report was given by the chairman, Rev. J. Barnier, in the absence of the secretary. It showed an increase of about £30 in the amount collected over the previous year. Stirring addresses were given by Rev. W. H. Ullmann and Mr. W. R. Allpass. Some changes were made in the office-bearers; Mr. McCarthy taking the place in the Committee of a dear old friend of the society, Mr. Ruckon, removed by illness, and Mr. Royle resigning, and Mr. Dibley becoming secretary, and three new collectors added to the list. The meeting was closed with the doxology and benediction.

**ST. SILAS', WATERLOO.**—The annual meeting of the St. Silas' Auxiliary to the Church was held on Wednesday evening, the 18th of January,—the Rev. James Manning in the chair. The Report of the Auxiliary, which is, *strictly speaking*, a Parochial Association, inasmuch as it raises part of the Stipend Fund, and meets other expenses connected with the ministrations of religion in the district,—sending any balance as a contribution to the Parent Society,—was a favourable one. Canon Stephen attended to advocate the interests of the Society, and the meeting was addressed by the Incumbent, and by several members of the congregation.

**MANLY.**—The enlargement of the church which was by contract to have been completed on the 1st ultimo, is dragging slowly on, and there are still two months work to be done. The need of additional accommodation has been very apparent, and additional forms had to be brought in on Christmas and New Year's days. A public meeting in the Oddfellows Hall, largely attended on the 18th inst., unanimously passed resolutions asking for increased police protection on public holidays, and drawing the attention of the Minister for Justice to the fact that public dancing is habitually carried on in the Ivanhoe Park Pavilion, an unlicensed building. There can be no doubt that both the recent riots and worse evils among the excursionists at Ivanhoe Park have resulted from the public dancing there, and will be put an end to when that dancing is stopped.

**LEICHAEDT.**—The School Church recently erected in this portion of Petersham, which will, as soon as practicable, be constituted a separate parish, was opened under the name of *All Souls*, by the Dean of Sydney on Saturday, the 7th of January. The clergy present were Rev. C. Baber, T. Hungerford, John Vaughan, and T. B. Tress. The church, which is a very rightly and ecclesiastical structure, with all necessary and orderly interior fittings, will accommodate some 220 people. A good congregation has already been brought together, and a promising Sunday School formed. One gentleman alone has offered (on condition) to become responsible for £100 a year of the clergyman's stipend. The Church Society gives another £100, and with people of means all round it only requires "The Right Man" to be found for the cure, to have in this district a complete Parochial organization for carrying on the work of God in connection with our beloved Church.

**LITHGOW.**—PRESENTATION TO THE REV. J. W. DEBENHAM, M.A. —During the past few days, a few of Mr. Debenham's friends decided to present him with a small souvenir on the occasion of his leaving the district, both as a small testimonial of their regard, and as an evidence that his labors were appreciated and remembered. Knowing

that Mr. Debenham was averse to any parade in the matter, it was agreed that no canvass for funds should be made, and that all subscriptions should be volunteered. The movement was very successful, and the promoters of the movement, the funds sent in. On Tuesday night, January 3rd, the Rev. Mr. Debenham was invited to the Commercial Bank, and Messrs. Hayley, Targett, Borchardt, Inch, and Mortlock, on behalf of the subscribers, handed over the watch and the following address:—

"Lithgow, January 3, 1882.

"To The Rev. J. W. Debenham, M.A.

"We, the undersigned, on behalf of a few of your friends who regret the occasion of your leaving our district, and the surrendering of the pleasant relations that have at all times existed between us and yourself, hereby tender to you the accompanying gold watch, and trust you may, in your new field of labour, meet with as thorough an appreciation as your straightforward and gentlemanly conduct, both as a minister and a citizen, has secured for you while with us.

"In conclusion, we hope that the health of yourself and Mrs. Debenham will be benefited by the proposed change, and that you will be as prosperous as we wish you.

"Yours faithfully,

W. F. Hayley, W. S. Targett,  
N. Borchardt, H. Mortlock,

R. J. Inch."

Mr. Targett, who made the presentation, detailed the circumstances of the gift, and further remarked that if it had been considered advisable to canvass the district, he had no doubt the sum collected might have been doubled or trebled, but what the promoters of the movement desired was the simple evidence of appreciation for Mr. Debenham's sterling virtues, and his manly perseverance both in his ministerial duty and in assisting in every movement that had for its aim the benefit of the town or district. Mr. Debenham, who was much weaned by his work in preparing for leaving Lithgow next day, asked to be excused making a reply that was equal to what he felt. Such a handsome gift as had just been handed him, was an ample evidence that his labors in this district had been appreciated, and the spontaneous manner in which it had been obtained, made it peculiarly grateful to him. He felt that his efforts to do good had been wanting in results, and the remembrance of many failures was very keen with him, but he trusted that in his new sphere of work to profit by the mistakes that were errors of judgment, not of intention.

**CHRIST CHURCH, ENMORE.**—On Tuesday evening, January 19th, a very enjoyable service of song was rendered by the choir of the above, in the temporary church, "Alone in London," was the title of the service, and the connection readings were well read by the incumbent, the Rev. W. H. Ullmann, B.A. They all sang their parts in an artistic manner. The solos especially gave great pleasure to the large and appreciative audience. Mr. F. Senior presided at the organ. A collection at the close realised a fair sum in aid of the small debt still remaining on the organ. Another service of song will be given at an early date, for which practice was commenced this week.—Local Paper.

**ST. MARY'S (BALMAIN) AUXILIARY TO THE CHURCH SOCIETY.**—The Annual Meeting of this Auxiliary was held in the Schoolroom, Adolphus-street, on Wednesday evening the 18th instant. The chair was occupied by the President, the Rev. T. B. Tress, who—on behalf of the Secretary—made a statement of the operations of the branch during the year. The report was a most encouraging one, showing an increase of £30 upon the contribution of the preceding year. A first contribution of £160 has been sent in during the year. The Treasurer, Mr. J. T. Jacques, gave particulars of the collections made. The Rev. J. Hargrave advocated the claims of the Society, and earnestly urged all members of the Church of England to give it their support. A Committee for the year was appointed, and the meeting was closed with the Benediction.

**ST. JOHN'S CHURCH, BALMAIN NORTH.**—The foundation stone of the School-Church will be laid by the Rev. the Dean, on Saturday, the 4th of February, at 4.30 p.m. There will be the usual service on the ground.

**ST. THOMAS', BALMAIN.**—There is a parsonage in course of erection at St. Thomas', Balmain, which, when completed, will cost about £1500. The foundations are now being excavated, and carpenters and masons are now at work on the site for the building, which is at the rear of the church, and overlooking Sydney and the surrounding suburbs. Towards the erection there are something like £300 in cash and promises, and a grant of £100 made by the Committee of the Church Society. A sale of gifts and work is being prepared, which is to take place during next Easter week, by which means it will be endeavored to reduce the prospective debt on the parsonage to an amount somewhere about £800 or £900 in order that the parish may not increase its expenses for interest beyond what it is now paying in rent for a house for the residence of a clergyman, in addition to providing a house containing suitable accommodation for the clergyman's family. The parsonage will be two stories and have ten rooms, balconies, and verandahs, and all the requisites for a comfortable home. The architect is Mr. Cyril Blacket, of the firm of Blacket and Son.—The Sunday schoolroom has just been improved at a cost exceeding £100. The interior has been lined with tongued and grooved pine, and the walls painted inside, and the ceiling varnished, and new gas fittings supplied. The room now presents a very cheerful and attractive appearance, and what is best of all it is filled every Sunday almost to overflowing, with happy children who appear to appreciate gratefully the efforts made to render the Sunday school one of their most pleasing recollections. There are 560 children on the roll, with a staff of teachers needing to be augmented.—The enlargement of the Church by the addition of transepts in the early part of last year has proved to be a right step in the interests of the Church in this parish.



With increased accommodation the congregation has greatly increased, and consequently the Church has been made more effective in its mission of mercy to the people. There is now sitting accommodation for 500 persons, and room to place sittings for fully 150 more.—This parish has only been about six years in existence as a separate parish, and, therefore, while the promoters of its work feel grateful to the Giver of all Good for what has been done they are aware that very much more remains to be done and, therefore, would earnestly appeal to all the liberal members of the Church who may read this brief account to help them substantially with their present undertakings.—*Communicated.*

**ST. STEPHEN'S, NORTH WILLOUGHBY.**—A very successful sale of useful and fancy goods was held in the month of December, for the purpose of making a start with a New Church Fund. The time has now come when a larger edifice is needed, and the ladies have made up their minds to do their best towards procuring the means. There was a most elaborate display of articles of all kinds, and considering that it was the first attempt of the kind ever made in the district the promoters deserve great praise. An art gallery in connection with the affair proved an attraction, and was managed by Mr. Edward Stack. The following ladies presided at the various stalls:—Messdames Kealey, Stack, Yeomans, Hatton, assisted by Misses Elridge, Wood, Cosgrove, J. McClelland, Messdames Bray, Osborne, Harris, Sadler, with Miss McClelland, attended to the refreshment stalls. The weather was all that could be desired, and we think that nearly all the people of all denominations in the district patronised the sale. After paying expenses, about £80 have been realised. The Ladies' Work Society has decided to hold a tea meeting on the 9th April next, and then endeavour to dispose of remaining goods.

**BULLI.**—We learn that the foundation stone of a new church in Bulli, will soon be laid. It has long been talked of in the district. The delay, however, has been unavoidable. The plans &c. prepared by the committee, before the place was formed into a parish, after much deliberation, have been abandoned, and a new design sought for. This design is now to hand, and is certainly very neat and simple, and will not involve half the expense that would have been incurred had the old plans been 'worked upon.' The erection of this greatly desired building will supply a great need in this district amongst churchmen who have suffered in the past, and are still suffering, from being compelled through want of choice to meet for divine service in an ill-ventilated, decaying holding,—a very out of the way place,—far removed from the centre of population, called the Woonona (CofE) schoolroom. The members of the church will no doubt do their duty in helping themselves when required, yet the practical sympathy of churchmen of 'Catholic principles' in providing for the due administration of the ordinances of religion for a parish formed by their Synod, should certainly be manifested by liberal donations to the fund.—*Communicated.*

**BROUGHTON CREEK.**—A tea-meeting was held in this village to give the parishioners in the extensive district under his cure the opportunity of taking leave of the Rev. John Elkin, as also of Mr. Brown, the Catechist. The new incumbent Mr. Best, and the Rev. the Principal of Moore College were present. The chair was taken, we learn from the local paper, by Mr. Shepherd, of Cambewarra. A hymn was sung, and the Rev. Mr. Best was called upon to offer a prayer. The chairman, in his opening address, referred very forcibly to the extent of good done in the whole parish since the Rev. Mr. Elkin had been amongst them, and that they were all there to wish him God speed in his new sphere. Rev. A. L. Williams was called on to address the assemblage, and gave an illustration on politeness, tending to draw their attention to the object for which they met, and very briefly commended the Rev. Mr. Best to them, informing them that they would find him the right man, and trusted and hoped that every effort would be made to support and help the Church Society in the district. A gentleman visitor also addressed those present, as also did Messrs. Bencome, of Kangaroo Valley; Mr. J. Gray, of Broughton Creek; Mr. John Clarke, of Brogor's Creek; and Mr. Toogood. The chairman then stated that some presentations were to be made to Mrs. Elkin—first, by the ladies of the district, a silver tea and coffee service; second, by the Sabbath-school at Broughton Creek, consisting of a silver butter basin and knife; and, third, by the Church of England congregation at Brogor's Creek, a purse of sovereigns. The ladies of the district who took an active part in getting the first-mentioned presentation, requested Mr. H. M. Taylor to read the address and make the presentation to Mrs. Elkin. Mr. Taylor presented, on behalf of the teachers and children, the second presentation to Mrs. Elkin, wishing that she might long be spared to enjoy the presents. Mr. Brown, on behalf of the people of Brogor's Creek, presented the purse of sovereigns to Mrs. Elkin. The Rev. Mr. Best then pronounced the benediction. At the conclusion of this part of the proceedings, a concert commenced, and a lengthy programme was creditably gone through.

### Inter-Diocesan News.

#### ADELAIDE.

The Bishop sailed for England on the 6th January, by the *Carthage*. The day before his departure a farewell address was presented to His Lordship from the colonists of South Australia, at a large public meeting presided over by the Governor, who, in the course of his address as chairman said:—His Lordship has now been in this colony for upwards of thirty four years. That is about three-fourths of the term of the existence of the colony, and very nearly the whole period of its great development, and as the extent of the occupied land of South Australia has increased, as additional ports have been opened, and as towns too numerous to count have been established, so has

the work of his lordship increased from year to year, and nobly and fervently and energetically has he risen to the occasion; and not only ladies and gentlemen, has it been in his religious capacity as the headmaster of the Anglican Church in the colony, but in all matters relating to the material, social, physical, and intellectual welfare of the people of South Australia his lordship has ever been foremost. It will be told by our children in ages yet to come how he directed his great intellect and knowledge, and his untiring zeal and energy, in season and out of season, through good report and evil report, to the initiation and establishment, and the furtherance and the maintenance of institutions for the benefit of the sick, for the raising up of the fallen, and still more for the social and intellectual advancement and culture of the people generally. We have not room for the whole of the Bishop's long and very interesting reply to the address, which was read by the Chief Justice. The following are his lordship's concluding words. He was inexpressibly honoured by the presence of so many representative men as were there that day. They had set aside all narrow prejudices and petty feelings as to sect or denomination, and he hoped that, by and bye, they would all be seen working as one united body in the cause of Christianity. He looked forward to the grand reunion of Christian men to carry out the work which God had given them, to regenerate the fallen and sinful world, and to restore somewhat the image which God had taken on himself. He believed that with the grace of God this dream or vision would one day be realised. He referred to the State aid to religion question, and to the feeling which had existed in the colony against the principal, and said that he had felt bound as a Christian man and a colonist to cast to the winds the commission he had given to him, and he had quietly surrendered it. (Applause.) Respecting the reason of his departure he said he resigned his position from a sense of duty. His health was so poor that he was unfit to fulfil the duties connected with the cathedral and the parish churches, or to go to the various parts of the colony where his presence might be necessary. He was now 79½ years of age, and it was not to be supposed that he could gather strength to carry out his work in such a climate, and he felt it his duty to resign and make way for a younger and abler man. He had striven hard to advance the cause of education, and he rejoiced in the success of St. Peter's College, which was established under what was then known as the conscience clause, the principle being that they should not tamper with the religious principles of any boy or seek to make a proselyte of him. He had established a school on the same principle in the parish he belonged to in Northamptonshire, and he was gratified when he was home thirty years afterwards to see that it was in a flourishing state. He wished that the principle laid down by John Bright—that the Bible, if nothing else, should be read in the schools, was adopted here, and he recommended to the attention of those who were opposed to religious teaching in schools the well-known statement that if they had nothing to do with God, God would have nothing to do with them. He believed there was no community which was more wealthy than this, and no place where the wealth was so well distributed, and this was the great point in social science, and if he were ten years younger nothing would have taken him away from his position. He, however, was bound to make way for his successor. Referring to the principle of church administration in the colony he said that the bishop, clergy, and laity were in one threefold cord, each assisting the other to carry on the rapidly increasing work connected with the diocese. He would never forget the broad basis on which the Church was established in this colony, and on which he believed it was thoroughly consolidated. He was heartily grieved to bid them farewell, and he assured them that his heart would still be in South Australia, and would still throbb for South Australia, and feel an interest in all South Australian incidents and circumstances, and the general advancement of the colony. It was foolish, it was wrong, to anticipate, at his age, a return to the colony; but he might again visit the colony, although he did not think he would. From his heart he bade them farewell. He prayed God most devoutly, that the moral and religious conduct of the people of South Australia would always be founded on the soundest principles. If they feared and loved God, and honoured their fellow men and were loyal to the Crown, they would be safe and undoubtedly prosper. He devoutly hoped that the blessed Word of God would always be the guide for those who conducted the affairs of the colony (Loud applause.)

#### NEWCASTLE.

**THE CATHEDRAL.**—We have received a copy of the Report of the Sub-Committee appointed by the Cathedral Building Committee to devise means for raising the amount required for building the Cathedral. The "plan of subscriptions" seems to have been very carefully devised, and to be admirably adapted to secure the object in view. The sum to be expended on the work, as fixed by the Committee, is £20,000. The contributions are devised into classes, according to the amount they promise to subscribe—the first class being donors of £500, payable in five years by instalments of £100 per annum, and the seventh or last class being donors of £5, payable in instalments of £1 annually. The committee calculates that the number of the contributors in all the classes will amount only to 1186. They hope that a much larger number than this, out of the 30,000 church members in the diocese, will be induced to help in this great work, and, if so, the sums required from each may be proportionately reduced; but the plan shows that the 1186 persons contributing the sums put down in the different classes will be sufficient to raise the amount required, viz., £20,000. Any persons can at their pleasure elect to pay down in one sum whatever they may be inclined to give; but the committee have thought that by spreading the payments over a term of five years, they will better meet the wishes of many contributors.

**SCONE.**—A small but earnest band of "Church workers" it so happened in equal proportion of ladies and gentlemen, assembled on the evening of Thursday, the 12th January, at St. Luke's schoolhouse,

Scone, at the invitation of the Incumbent, to form a "Society of Church workers." After a few explanatory words from the Incumbent, the following rules were agreed to:—

1. The Society shall be called "The St. Luke's Society of Church Workers."
2. The object of the society shall be "the furtherance of Church work."
3. Everyone in the parish of Scone, who does any work for the Church, or holds any office connected with the Church, shall be qualified to be a member.
4. Everyone possessed of the foregoing qualification, and attending a meeting, shall be enrolled as a member.
5. The Incumbent of St. Luke's, Scone, shall be President of the Society.
6. A Vice-President and Secretary shall be elected annually at the January meeting; and vacancies in these offices shall further be filled up by election as they occur.
7. Meetings of the Society shall be held at St. Luke's schoolhouse, Scone, at 8 p.m., on the Thursday after the first Sunday in every month.
8. The meetings of the Society shall always be opened with prayer, and closed with a benediction.
9. None of the present rules shall be altered, or any new ones made without notice of motion having been given at the previous meeting.

Mr. E. F. Way was elected Vice-President, and Mr. T. Moody, jun., Secretary. "The improvement of our Sunday Schools," was suggested by the President as a subject for discussion for the next meeting.

It will be observed that a distinguishing feature of this Society is that neither subscription nor entrance fee is required from members; and the only condition of membership shall be "work" done for the Church in the parish of Scone. It is thought that there must be 80 or 90 persons qualified to become members.—*Mercury.*

#### MELBOURNE.

**THE CATHEDRAL.**—The munificent offer of Mr. Francis Ormond to contribute £5000 to the Cathedral Fund upon condition that the sum of £25,500 was raised by the end of last year has been liberally responded to, although the condition has not been actually fulfilled. On the 31st December there had been promised £33,162 12s. 1d., of which £23,259 6s. 1d. was immediately available. Seeing that there were, to use his own expression, "a few pounds short" of the required amount, the Rev. Walter Fellows, to whom the credit of raising the greater part of the money is due, asked if "A. B. C." would give a few days' grace. To this inquiry, Mr. Ormond, abandoning his *nom de plume*, promptly responded by extending to the 31st March the time within which his conditions might be fulfilled. We have, therefore, three months within which to raise the required balance of £2250, and towards that sum nearly £3000 have been received at the Diocesan Registry since the beginning of the year.—*Messenger.*

**ORDINATION.**—The Lord Bishop held an ordination in St. Peter's Church, Melbourne, on Sunday, the 18th December, when the Reverends T. H. Armstrong, H. Collier, J. Dawson, A. V. Green, and W. D. Lilburn, were ordained priests, and Messrs. G. Jennings, C. Le Souëff, and G. E. W. Sproule were ordained deacons.

**PRAHRAN.**—The first of a series of lectures in aid of St. Matthew's Young Men's Christian Union was delivered on 15th December, by the Rev. H. A. Langley, incumbent of St. Matthew's Church, in the schoolroom. Mr. Langley chose for his subject, "Christianity on its Trial," and delivered a highly impressive address, tracing the progress of Christianity through its various stages, and the various forms of opposition it had to meet, concluding by indicating the strength and the weakness of its position at the present time. The attendance was very good, and the lecture was listened to with much interest. At the close a collection was made in aid of the Union.

### NOTICES OF BOOKS.

[The notice of the life of Bishop Tyrrell in last month's issue of the *Record* was taken from the *National Church*, and should have been so acknowledged.]

Received—1. Extract from *Sydney University Review*, "The True Text of the Old Testament—Our Materials for Discovering It." November, 1881. 2. Castner's Monthly Family Journal, and Rural Australian. January 2, 1882.

**ADDRESS TO DISTRICT VISITORS AND SUNDAY SCHOOL TEACHERS.** By the Rev. Francis Pigou, D.D., Vicar of Halifax, &c., &c., with an Introduction by the Right Reverend the Lord Bishop of Rochester; pp. 149. London; James Nesbit & Co.

"How do you conduct your District Visitor's Meetings?" This question is often asked because it refers to a frequent and a felt difficulty. This little book, consisting of papers reprinted from the *Clergyman's Magazine* is Dr. Pigou's reply. It will

repay the perusal of those who are interested in the social, moral, and spiritual wellbeing of our people. But of course its chief interest will be for those who have to do with District Visiting or District Visitors. Such persons will find in it many valuable suggestions.

**THE VOICE AND PUBLIC SPEAKING;** A book for all who read and speak in public. By J. P. Sandlands, M.A., Vicar of Brigstock. London: Hodder and Stoughton.

This little work is recommended to all who wish to speak or to read well in public. As it deals chiefly with the voice, young men afflicted with hastiness, indistinct articulation, or that Australian drawl so distressing to a sensitive ear, would do well to study it carefully. It will be surprising if a faithful adherence to its teaching do not effectually cure them. The author has very emphatically enjoined upon his readers the necessity of assiduous attention, and earnestness in their efforts to become good speakers or public readers. But what is to be admired in the book is the absence of the old hard and fast rules so commonly found in works of a similar character, and the presence in their room of the *principles* which the author believes to underlie the rhetorical art. Though he deals with the familiar and oft-treated subjects—the breathing, the management of the voice, the mouth, the pronunciation, key-tone, word-grouping and action, his plan of dealing with them has the stamp of originality. Without trying to force all speakers and readers into one common groove, and thus producing a mechanical style of delivery, he leaves much room for private discretion and intelligence, that the individuality of the speaker may appear. His own language will perhaps best convey the thought. "Speaking is nothing if it be not the embodiment, so far as possible, of that which is in the soul of the speaker \* \* \* Yet I may observe that unless a speaker or reader is to be a mere machine he must shape his own course. It is the mind that gives shape and form to our discourses. We cannot be too much impressed with this fact; because this leads us to build up the reader and speaker on the only solid foundation. *Principles* constitute this foundation—the principles which we have been inculcating. And if this be so, those rules for raising the voice at such a word and lowering it at such another word, &c., &c., *ad infinitum*, are only just so much nonsense. When the principle is fixed the mind gives it the direction, and so rules only thwart its operation. Minds are differently constituted, so that we do not find any two alike. It cannot be expected, therefore, that the outcome of any two should be exactly alike. I would not recommend, therefore, that any reader or speaker should take any man, even the best and most accomplished in the art, as his model. I would rather recommend that he should acquire those principles for himself which have, in their application, made his model great. This is the safer road to success." The author declares that he speaks from experience, and we believe him. R. N.

**THE RIVER OF LIFE.** By the Rev. Geo. Everard, M.A., &c., &c.; pp. 128. London: Nesbit & Co., 1881. 1s.

**SUNRISE GLEAMS; or Early Morning Readings for every day in the Month.** By Lady Hope of Carriden; pp. 124. London: Nesbit & Co., 1881. 1s.

Two little books by well known writers well calculated to promote the spiritual life. The former



has special reference to the freeness and fulness of salvation. The latter uncovers some of its fresh springs, and will prove to those who use it, a pleasant and helpful companion for a month.

**THE BASELESS FABRIC OF SCIENTIFIC SCEPTICISM.** By George Liston, M.A., LL.D., &c., &c.; pp. 224. Smart and Allen, London.

**THE FOLLY OF ATHEISM.** By the same author; pp. 47. London.

These discourses in reply to the "Oppositions of Science, falsely so called," are very interesting and will be found useful by those who are called upon to deal in any way with the scientific scepticism of the day.

## \*CORRESPONDENCE.\*

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

### MEMOIR OF THE LATE BISHOP TYRRELL.

TO THE EDITOR OF THE CHURCH OF ENGLAND RECORD.

SIR,—The notice of the Rev. R. G. Boodle's Memoir of Bishop Tyrrell, contained in your last number, though gratifying to myself and others who hold the good Bishop's memory in affectionate and admiring recollection, seems to impose on me the discharge of a duty which I have hitherto hesitated to perform, namely:—To warn my fellow Churchmen against the idea that, in the Memoir in question, they have presented to them an accurate and fair account of the rise and progress of Synodical organization in New South Wales. Why the writer of the Memoir should have taken the distorted view which he presents to his readers I cannot imagine; nor is it clear why, when taken, he should be at the pains to obtrude it in a manner offensive to many who are ready and willing to sympathize with him in his estimate of the character which he is endeavouring to portray. With respect to myself, for instance, I am prepared with every feeling of respectful affection to regard the life of the Bishop as one "devoted with singular faithfulness, energy, and consistency to his Heavenly Master, and to that portion of His Church committed to his charge;" and to admit that he, "more than most men thought, laboured and lived for one object alone—the particular work which God had assigned to him." To all, too, that the biographer mentions with regard to "the large and warm heart," which beat beneath a certain stiffness of manner, I most heartily assent; as also with regard to that affectionate nature so touchingly brought out and illustrated in the last chapter of the Memoir. It is, therefore, with sincere regret that I feel myself bound, in the interest of historic accuracy, to take exception to certain portions of the Memoir, which I know to be untrue in fact, and which misrepresent the motives and conduct of many attached friends of the Bishop, who, though occasionally differing from him in opinion, were, nevertheless, earnest fellow-labourers with him in the work of Synodical organization. I cannot, indeed, do more at present than point out briefly and generally those portions of Mr. Boodle's book which are most open to objection, leaving myself at liberty, on some early occasion, to lay before your readers a concise account of Synodical organization in New South Wales, and to do this without being obliged, in any way, to refer to the work which I am now noticing.

In pursuance then of my present intention, and passing over all earlier matter as unimportant, I would draw attention to the reference made in Chapter XIII. to the Conference of the Diocese of Newcastle, held in December, 1858, and which was consequent upon a Conference of the Diocese of Sydney, held a month earlier. The account given of the action of the two Dioceses, especially of that of Sydney, and of the failure of the first attempt to obtain legislative sanction to Synodical action, is far from correct. It assigns to the course of conduct adopted by several of the different persons referred to an untrue character, and seems to be designed as a foundation for the far more serious errors of statement which occur in subsequent parts of the Memoir. Thus it is that—as to Chapter XIV. entitled "Synods organized at last"—I should be unfaithful to the personal knowledge which I possess of the matter, if I did not state—as I now do state most emphatically—that as a history of Synodical organization, the contents of that chapter are inaccurate and misleading; and as a representation of the sentiments and actions of many of those to whom allusion is made, exceedingly unfair. It is impossible to suppose that Mr. Boodle was conscious of all this; but the fact is that he has managed to tell his story much after the manner that a would-be historian might relate the tale of the late Russo-Turkish war, taking as his sole materials the cotemporary speeches of either Lord Beaconsfield or Mr. Gladstone. In the same style and spirit a most peculiar and misleading account is given of the Conference held at Bishopscourt in 1868—an account which must make any observant reader wonder how they resulted in the published "Conclusions" which are familiar to every Churchman. Mr. Boodle persists, throughout, in so jumbling up together a number of really technical phrases—Conferences, Synods, Provincial Conferences, General Synods, Legal Petters, Subordination of Synods, &c.—that none but those who actually took part in the work can possibly disentangle the narrative. And thus, too, I cannot but protest

against the utter incompetence of Mr. Boodle to pass the censure which he does on the supporters of the Church Property Act, and to pronounce an opinion upon its success or failure. With equally little right is he entitled to allege, as he does, that Churchmen in Dioceses south of Newcastle marred the usefulness of the Second General Synod of 1876, by "the old inability . . . to get free from a hankering after Letters Patent." The charge is in every point untrue, and might, with the other mistakes to which I have alluded, pass without notice, were not all these errors introduced into a work which appeals—and appeals not without effect—to feelings far different from those which this worse than careless surplussage is calculated to awaken. Let Churchmen admire and strive to imitate the bright example of the first Bishop of Newcastle as recorded in Mr. Boodle's Memoir, but let them not suppose that in that Memoir they are presented with a trustworthy record of the formation and working of Synods in the Australian Dioceses.

I am, Sir, yours, &c.,

ALEXANDER GORDON.

Sydney, 28th January.

TO THE EDITOR OF THE CHURCH OF ENGLAND RECORD.

SIR,—I have noticed for some time, both from my own observations and those of others, that the Scepticism and Infidelity with which we have chiefly to deal at the present time, is not that which is founded upon the writings of Tom Paine, Ingersoll, or any of that class so much as that Scepticism which has its source in the works of Herbert Spencer, Matthew Arnold, Hume, Professors Tyndall and Huxley and other such writers. Our people are shocked when they read the coarse blasphemies of Ingersoll and similar infidels, and there is a revulsion of feeling which makes them put down the book; but this is not the case when our more educated people read the writings of Spencer and Tyndall class. These writers do not select certain portions of our Bible to make mockery of, or coarsely take exception to certain portions of Scripture, and from those infer the liability to error of the rest, but they weave plausible theories or systems of Philosophy which politely ignore the whole of our revelation from God to man by saying that there is no God, and that what we Christians point to as the works of God, and His Supreme will, are only the results of the interaction of the various forces of nature upon matter. I fear that there are many nominal Christians, who having read these writings, continuously without having read any more of the other side than the reading of the Scriptures in their youth, and the hearing of them read in the Church services, and having been surprised to find that they themselves have become, though gradually, yet surely, sceptical, still continue their attendance at the services of their Church, because they shrink from avowing their scepticism. The writers of the Tyndall stamp boldly assume that the truth, as revealed by Science, is against Scripture, and proclaim it as a statement to be received, and here is the danger. If the truth, as revealed by the facts of Science, lead me into Scepticism, as a lover of truth, I must follow. This is a natural conclusion, and a right one for the truth, we should follow, no matter whither it leads us. It is therefore our duty to bring before the more intellectual of our people who are unsettled by the works of scientific and cultured men in favour of evolution (extreme), agnosticism and atheism, the replies to such writings which are best found in a condensed and easily understood form, in the publications of the "Victoria Institute, or Philosophical Society of Great Britain;" a society which numbers amongst its members, associates and contributors, some of the most eminent and scientific men, both of the old and the new world—men, who in their respective departments of Science or Philosophy, are inferior to none of those trouble-makers of our faith who confound their wild theories and absurd deductions with the facts and revelations of Science which we so gladly hail.

The Victoria Institute has been founded for the purpose of promoting, among others, the following objects, which will be admitted by all to be of high importance, both to Religion and Science:—

"1st.—To investigate fully and impartially the most important questions of Philosophy and Science, but more especially those that bear upon the great truths revealed in Holy Scripture, with the view of reconciling any apparent discrepancies between Christianity and Science."

"2nd.—To associate Men of Science and Authors who have already been engaged in such investigations, and all others who may be interested in them, in order to strengthen their efforts by association, and by bringing together the results of such labours, after full discussion, in the printed Transactions of an Institution; to give greater force and influence to proofs and arguments which might be little known, or even disregarded, if put forward merely by individuals."

"3rd.—To consider the mutual bearings of the various scientific conclusions arrived at in the several distinct branches into which Science is now divided, in order to get rid of contradictions and conflicting hypotheses, and thus promote the real advancement of true Science; and to examine and discuss all supposed scientific results with reference to final causes, and the more comprehensive and fundamental principles of Philosophy proper, based upon faith in the existence of one Eternal God, who in His wisdom created all things very good."

As I have been appointed by the Society an hon. Local Secretary, I shall be glad to send specimen papers, or full information contained in the Pamphlet published concerning the transactions of the Institute, to any persons wishing for them. I know of no publications so valuable to those who do not possess a large theological Library, or who have not the time to investigate for themselves these questions of Science and Religion.

The annual subscription for Associates is one guinea. Associates are entitled to the journal in quarterly parts, or the annual volume for the years during which they subscribe, and to obtain the earlier volumes or parts at half-price.

I forward to you, Mr. Editor, some of these pamphlets which may be of use as a reference, and shall be glad to receive any nominations for membership to forward to the hon. sec. in London, Captain Petrie. Trusting that you will accept the importance of the subject as my apology for trespassing so much on your space.

I am, Sir, yours, &c.,

DAVID D. RUTLEDGE.

The Parsonage, Warren.

### ATHANASIAN CREED.

TO THE MANAGER OF THE CHURCH OF ENGLAND RECORD.

SIR,—If my faith in the Lord Jesus Christ was questioned, I would, by the grace of God, defend it to the end; if the Bible was assailed, I would, with the help of God, as far as my ability, sustain and defend its principles and truth; or if the Church to which I am attached was attacked, I would vindicate her, because she is ground and the Bible. The Church of England, in many instances, has been the butt of unjust criticism—of, rather, cynical fanaticism. Among many puerile objections, she has been condemned for retaining the Athanasian Creed in her formulary. I would defend her in this matter. It is said that the Book of Common Prayer needs revising. It might be revised, but I deny that such would make it more Scriptural. I have read the Bible often, and I would now endeavour to prove that Creed to be Scriptural, supported by God's Word. I have been challenged to do so through the *Standard*. I sent a letter to the *Standard*, but I have not seen it published. "Another and more common objection is that which charges the United Church of England and Ireland with uncharitableness, in consigning to perdition all who do not assent to, or believe, every clause or verse of the Athanasian Creed." God forbid that this should be the meaning of any creed, or of any advocate of it. The following analysis is offered for the satisfaction of this serious and candid enquirer. "This defence of the Catholic faith (for as a defence it must be considered), as already observed, consists of two parts—that relating to the doctrine of the Trinity, and, secondly, to the Incarnation of Christ. First, the Creed asserts, 'The Catholic faith is this, that we worship one God in Trinity, and Trinity in Unity, neither confounding the persons nor dividing the substance;' and then it proceeds, 'for there is one person of the Father, another of the Son, and another of the Holy Ghost,' and then after proving the distinct personality of the Father, Son, and Holy Ghost, and their Unity in the Godhead, it adds, 'so that in all things as is aforesaid, the Unity in Trinity and Trinity in Unity is to be worshipped; and he, therefore, that will be saved must thus think of the Trinity.' Here are all the distinct parts of an argument—the position affirmed, the proofs adduced, and the conclusion drawn in reference to the importance of receiving and acknowledging that doctrine. The Creed then proceeds, in the second part, to defend the doctrine of Christ's Incarnation. 'Furthermore, it is necessary to everlasting salvation that he also believe rightly the Incarnation of our Lord Jesus Christ.' It then proceeds to a similar proof, deduction, and conclusion concerning the important topic; and terminates with saying, 'This is the Catholic faith, which except a man believe faithfully, he cannot be saved.' It will be evident that the denunciatory clauses, as they are termed, are to be understood solely in reference to the doctrine affirmed, and by no means to the parts adduced in confirmation of it. All, therefore, that is required of us in the Athanasian Creed as necessary to salvation is, that before all things we hold the Catholic faith; which faith is stated to be this—that we worship one God in Trinity and Trinity in Unity, neither confounding the persons nor dividing the substance, as the Sabellians and Arians. This is declared as necessary to be believed: all that follows from the fifth to the twenty-fifth verse, inclusive, is only brought as a proof and illustration of it, and therefore requires our assent no more than a sermon does which is written in order to prove or illustrate a text. The text is confessedly the Word of God, and therefore is necessarily to be believed; but no person is for that reason bound to believe every particular of the sermon deduced from it, upon pain of damnation, even if every tittle of it be true. Now, this is the case with the Athanasian Creed. The belief of the Catholic faith, above mentioned, the Scriptures make necessary to salvation, and therefore we must believe it; but there is no necessity laid upon us to believe the illustration which is there given of it, nor does the Creed itself require it of us. In reference to the first and last parts (the doctrine of the Trinity and the Incarnation and Offices of Christ), the certainty of condemnation is asserted, but in reference to the intermediate part, nothing is asserted except such as are the views we ought to entertain of the point in question? Every man who knows his Bible knows that Christ has declared, 'He that believeth not shall be damned.'

This might be prolonged; but enough is said to prove that it is bearing false witness to say that the believer in the Athanasian Creed consigns God's immortal creatures to perdition. I assert before all the world that the Church of England is a holy and pure branch of Christ's Church; and I say, that Presbyterians, Methodists, Baptists, Congregationalists, &c., were members of the Church of England, and that they committed a great sin against Christ in abandoning her Communion, and that sin has evidently produced evil fruit in the Church. No man has liberty from God to leave a Church unless that Church was anti-Christian. The members of the Church of Rome are warned, 'Come out from her and be ye separate, and touch not the unclean.' But this is because she is apostate. Hoping that this letter may find a place in your Christian paper. It is only in defence.

I am, yours truly,

THOMAS O'DELL.

Morpeth, January, 1882.

TO THE EDITOR OF THE CHURCH OF ENGLAND RECORD.

SIR,—I am much obliged for the reply of B. D. U. in your last issue, in response to my queries of November 1. Your Correspondent, however, failed to comply with my request, in not giving Scripture proofs in answer to my enquiries. He states that "the Church of England has power to decree rites and ceremonies, so far as they are not contrary to God's Word." I will briefly review his answers, and perhaps convince him of their unsatisfactoriness. I do not know if he is a clergyman of the church, if so, I commend the following observations to his careful consideration:—

1st. *As to Ministry.* B. D. U. quotes certain passages in support of his statement that "the Church of England is thoroughly Scriptural in setting apart a ministry for the exercise of clerical duties." The passages he adduces do not warrant the assertion. He evidently does not understand the meaning of ministry as set forth in the New Testament. To ascertain what ministry is, and how it is to be exercised, read 1 Cor. xii. 4-11, where it is clearly shown, and how it is to be exercised without man's intervention. B. D. U. may reply "those days when such gifts were exercised are past, and are not referable to the present day." To show that such reasoning is untenable, I refer him to the 2nd verse of chap. i. He also quotes Heb. v. 4; this verse and the context, when rightly considered, will be found to have not the slightest reference to ministry under the Christian dispensation, but refers to the Levitical dispensation which has now passed away. Ministry, when properly viewed and understood, is "any service of the saints to God," and is not to be confined to a clerical caste. All believers are ministers. See Heb. vi. 10; 1 Peter iv. 10; Matthew xx. 26; Rom. xvi. 1; 1 Cor. iii. 5, xvi. 15, 16; Ephes. vi. 21; 1 Thess. iii. 2. In all these passages the Greek word is expressive of service. He further states that "there is no instance recorded in the New Testament of any one performing what are called clerical duties, unless he had been duly appointed or ordained." I refer him to Acts viii. 4, xi. 19-21, and would ask, was this an irregular and uncanonical proceeding? See also Acts xiii. 1-3. If this instance is of any avail, he must show that Paul and Barnabas had never preached the Gospel before; that they, on this occasion, for the first time, received "license to preach the Gospel." By referring to Acts ix. 20, we find an account of Paul's preaching some long time before this event. See also ch. xi. 30. If this was an ordination of Paul, we find the teachers and prophets ordaining an Apostle, which entirely upsets the theory of apostolical succession.

2nd. *As to Laicacy.* Your Correspondent refers me to Acts vi. 1-6. The office and duties of deacons (so called) in this chapter is totally distinct from the office in the church now. If he will read the account of the choice and appointment of those men, he will find that they were chosen for a special and immediate necessity given. They are not called deacons in this chapter or elsewhere. Where does B. D. U. find his warrant for distinguishing between deacons and ministers, or what he erroneously terms priests. I find on examination that ministers and deacons are simply servants, and that any believer, man or woman, who serves the Lord and His people is a deacon or minister. See 2 Cor. xi. 23; Eph. iii. 7; Col. i. 23; 1 Tim. iv. 6; Rom. xvi. 1; 1 Cor. iii. 5; Eph. vi. 21. The division of the clergy into Deacons and Priests is most undoubtedly a contravention of the Word of God. He is certainly correct in saying that "there is no instance in the New Testament of a deacon being raised to the priesthood;" and because it is not so stated he quietly infers that it is in accordance with Scripture to do so—a rather illogical way of getting out of a dilemma.

3rd. *As to the fact of it being requisite for a Priest alone to administer the Sacraments.* In passing, I would ask proof for calling either Baptism or the Breaking of Bread a Sacrament. Such a term is only a remnant from the Papacy. But apart from the term, he has not been able to prove to me from the New Testament that either Baptism or the Breaking of Bread were engaged in by two distinct classes of persons. Is not a believer's baptism of equal importance and solemnity as the breaking of bread? He also mentions about a Priest alone being able to consecrate. I cannot find that our Lord consecrated the bread, but I do find that He "blessed and gave thanks." If there is no warrant for the division of the so-called clergy, then there is no warrant to talk about such nonsense as "consecrating the bread." I therefore maintain that what is called the Administration of the Sacraments is an ecclesiastical and not a Scriptural phrase, and is only used to perpetuate error. The Church of England has no doubt ordained many usages which are contrary to God's Word. If B. D. U. will study the Word in its simplicity, he will find the truth upon the several subjects I have indicated; but if he is content to rest in human theology and teaching, he may be holding and possibly practicing the truth in error.

Apologising for trespassing thus far upon your columns,

I am, Sir, yours, &c.,

17th December, 1881. JUMEN ACCIPE ET IMPERTI.  
[Since the writer of this letter has charged us with injustice for not inserting it in our last issue, we now publish it.—Ed.]

### THE LATE PRESIDENT GARFIELD'S STOCKINGS

once played an important part in his life's history. Addressing some young people, on one occasion, he is reported to have said: "I might say that the wearing of a certain pair of Stockings led to a complete change in my own career. I had made one trip as a boy on a canal-boat, and was expecting to leave home for another trip. But I accidentally injured my foot in chopping wood. The blue dye in the yarn of my home-made socks poisoned the wound, and I was kept at home. Then a revival of religion broke out in the neighbourhood. I was thus kept within its influence, and was converted. New desires and purposes then took possession of me, and I determined to seek an education, that I might live more usefully for Christ. You can never know when these providential turning-points in your life are at hand; so seek to improve the opportunities of each passing day."



## OPINIONS OF LEADING SCIENTIFIC MEN.

The following extract from the notes to the Preface of vol. xii. of the Victoria Institute's *Journal* will be read with interest:—

1. AGE OF THE EARTH.—Chief Justice Daly, LL.D., President (1878-9) of the American Geographical Society, referring to this subject and a careful collocation thereof of the views of Astronomers, Geologists, and Physical Geographers, said, that there was found to be "a wide diversity of opinion between them upon the question of time—a diversity so irreconcilable as to show that our knowledge is not yet sufficiently advanced to admit of any reliable theory as to the age of the Earth."—*Ibid.*, vol. x. and xiii.

2. With regard to the bearing of recent Geological discovery upon the statements of Scripture, more than one paper and discussion referring thereto appear in Volume xiii. of the Victoria Institute's *Journal*. The following recent opinions will not be without their interest to many:—

"We need not, in accepting the Bible narrative of man's creation, repudiate one fact accurately deduced from modern scientific research."—*The late Radcliffe Observer* (R. Main, 1878). *Relig. Hist. of Man*, p. 5. (See also Preface, *Trans.*, vol. xi.)

"Nothing can exceed in truth and grandeur these words (*Gen. i.*) of the inspired historian, \* \* \* the most keen-eyed hypercriticism could see nothing to object to."—*Ibid.*, in *Aids to Faith*. (*Trans.*, vol. xi. p. 431.) [Professor A. McCaul's paper on "The Mosaic Record of the Creation," in the same work, will be found thoroughly satisfactory.]

"With regard to Physical Science, I think we have seen that its real advances are in favour of Religious Faith."—*Ibid.*, *Trans.*, vol. x. p. 174.

"The language of Scripture neither is, nor can be, \* \* \* contrary to the language of Science."—Professor Challis, M.A., F.R.S., F.R.A.S., Plumian Professor of Astronomy at Cambridge. *Trans.*, vol. ix. p. 140.

"The Bible abounds in illustrative references to natural objects and phenomena, \* \* \* these are remarkable for their precise truth to nature."—Principal Dawson, LL.D., F.R.S. *Trans.*, vol. ix. p. 173.

"The great discoveries as to the physical constitution and probable origin of the universe, the doctrine of the correlation and conservation of forces, \* \* \* these, and many other aspects of the later progress of Science, must tend to bring it back into greater harmony with revealed Religion."—*Ibid.*, in *Origin of the World*. (See also Preface, *Trans.*, vol. xi.)

"There never has been produced in my own mind \* \* \* the slightest impression that we (he, and those who studied under him) were considering facts and laws in any opposed to Christian Faith, to the inferences of Natural Theology, or the deductions from Scripture."—The late Professor Phillips, F.R.S., speaking of his duties as Professor of Geology at Oxford (1874). *Aids to Faith*. (See also *Trans.*, vol. xi. p. 432.)

"We all admit that the book of Nature and the book of Revelation come alike from God, and that, consequently, there can be no real discrepancy between the two, if rightly interpreted."—Professor G. G. Stokes, M.A., F.R.S., &c., Secretary of the Royal Society. (See Preface, *Trans.*, vol. v.)

3. THE DESCENT OF MAN.—Professor Virchow (1878), alluding to the Darwinian hypothesis, says:—"There is a complete absence of any fossil type of a lower stage in the development of man. \* \* \* Any positive advance in the province of prehistoric anthropology has actually removed us further from proofs of such connection—namely, with the rest of the Animal kingdom. (See Preface, vol. xiii.)"

## Notes of Travel by Canon Moreton.

## NOTES ON PASSING EVENTS.

## THE OLD CATHOLIC MOVEMENT.

It will be within the knowledge of the readers of the *Church Record* that some ten years ago, when the Vatican Council passed the unscriptural dogma of the Pope's infallibility, certain distinguished members of the Church of Rome, in Germany and Switzerland, left that Church and formed themselves into a body, and adopted the name of "Old Catholic." They did not regard themselves as separating from the church of their fathers—their sole aim. In this they followed—I do not say how closely—in the footsteps of our martyred Reformers Cranmer, Ridley, Latimer, and others of that noble army of the sixteenth century. Yes, to reform, not to pull down the edifice, to retain what was Scriptural and to reject what was neither Catholic, except in name, nor true,—such was the determination of the good men above mentioned, and such has been the aim of Dr. Dollinger, Bishops Reinkens, Herzog, and many others working with them on the continent. The name by which they are known describes what they are—*Old Catholic*. They are catholic as being a part of the living Church of Christ; they are *old*, implying that their views of doctrine and ritual date to a more ancient time than do those of the Church of Rome. It is possible that as the Old Catholic readers become better acquainted with their Bibles they will rise more than they have already above the conceptions introduced into the Church of Rome in the Middle Ages. If so, they will also in this respect follow in the path of the English Reformers.

To encourage and aid this effort to reform on the continent of Europe a meeting was held at Cambridge on October 29th, under the presidency of the Bishop of Ely. His Lordship, in his opening address, gave a cordial welcome to the two Bishops—Reinkens and Herzog. "He welcomed them as the representatives of a movement in which members of the Church of England had a singular interest." The Bishop of Winchester read a letter, which he had received from Dr. Dollinger. In this the Doctor expressed his hope that the meeting would be the means of strengthening the good understanding which exists between the Church of England and the Old Catholic

Church. The Bishops spoke hopefully of the progress in the number of priests who had been ordained and of young people confirmed. Resolutions were unanimously passed by representative men of the two Universities of Oxford and Cambridge, declaring the Old Catholic Church to be scriptural, and a desire for its progress. Surely England is being taught a lesson by some of her neighbours across the Channel. They know what Rome is, they have felt her iron grasp, and they seek to escape from her as from spiritual bondage. England was freed three centuries ago. Is she trying to walk in the liberty which God then granted to her? I fear not. "Pray for the peace of England." She needs it at this most trying time. Even yet she may be made a greater blessing to the nations of the earth,—even yet God may remove her candlestick from her!

## LIGHT IN DARKNESS.

No thoughtful person can reflect upon the state of society in England, at the present time without feelings of sadness for the present, and forebodings for the future. Luxury, worldliness, lawlessness, unbelief, superstition, a low state of religion among many who profess to hold evangelical truth,—these evils are so common that in one form and another they are observable at every turn. Is God about to withdraw His favour from England as He did from the Churches of Asia Minor in the days of old? No. I believe He is not. There are yet many righteous people in England for whose sake He will spare the kingdom. Contradictory as the statement may appear, there never was, I think, so much of spiritual life and religious activity seen in England as there are in these evil days. God's servants know the true remedy—"preaching peace by Jesus Christ." The north of England is being blessed with a time of spiritual awakening under the labours of the renowned American evangelist.

## MOODY AND SANKEY.

Scarcely had the last notes of the Newcastle Church Congress died away when the first notes of the Gospel trumpet were heard to sound from their lips. The Congress closed on Friday, 7th October, and they commenced on the following Sunday. Few persons knew of their presence in Newcastle at the time of the Congress. The writer of these notes did not, or he would have stayed for some of their services. And now, November 13th, after a few weeks of prayer, preaching, singing, and conversation, what wonders has not the Holy Spirit wrought! I say the *Holy Spirit*, for from all I can learn of the work it appears to be of the most genuine nature. It is estimated by the *Newcastle Chronicle*, a political newspaper, one which did good service to the Congress, that over 100,000 persons must have attended these services, and that society has been moved to its very centre. The *Chronicle's* description of the closing services form a marvellous page of modern missionary work. A subdued, solemn influence pervaded, as it seemed, the hearts of the thousands who were present. May the good work prosper!

## EIGHT DAYS' MISSIONS.

Our own beloved Church is *not* asleep in these trying times. The mission work, so far from having died out, is being carried on in different parts of the kingdom, and by Mr. Haslam in Belfast, with great vigour. Missions at the present time are being conducted in the north and south of London. I can only find space for the following:—"The work at St. James's Church, Holloway, has been very remarkable. Mr. Aitken has expressed his belief that at scarcely any previous mission held by him in London have there been so many and such marked indications of blessing. The congregations have been very large each night, and have increased daily. After the sermon Mr. Stephens has conducted an after-meeting for believers in the large and commodious Lecture Hall, which has been well filled, while the anxious and inquiring ones have been invited to remain in the church. A very large number of these remained night after night, and there is much reason to hope that many have decided for Christ. The work has become so deeply encouraging that Mr. Aitken has felt constrained to extend the mission two days beyond the time originally designed. It will, therefore, not conclude till this (Thursday) evening."

## A WORTHY GIFT.

The Bishop of Durham, ably backed by many friends, has exerted himself to effect a subdivision of his enormous diocese by the erection of Newcastle into a separate See. He announced at the late Congress that the endowment fund required *only* about £10,000 more to complete it. A goodly part of this sum has been given. In a letter in the *London Standard* last week, the Bishop informed his readers, under the above heading, that Mr. John W. Pease, a gentleman connected with the Society of Friends, had presented the new diocese with a mansion and grounds, two miles from Newcastle, as the residence of its bishop for all future time. This mansion, Benwell Tower, valued at over £12,000, stands on the site of an old border tower, the summer residence of the ancient priors of Benwell.

## THE CLOSE OF THE NOTES OF TRAVEL AND OBSERVATION.

There are some other subjects upon which I had intended to write this month. Now I see, however, that neither my space nor my present circumstances will permit of my doing so. I close these notes with, I hope, a deep feeling of thankfulness to my Heavenly Father that he has permitted me to see and hear of the fact which I have communicated in these eleven pages. My sole aim has been to keep myself in the background and place before the reader of the *Church Record* such facts and impressions as would interest and, may I say, prove of benefit. If I have been at all successful all the praise shall be laid at the feet of Him upon whose head are many crowns. I have now to look forward to return to my home and work. At present the ocean lies before me. But "the sea is His," and the winds blow at His command; and at His command the winds and the sea are hushed to peace. May He give us all His own sweet peace!

Deerhaddon, Brixton, London,

November 29th, 1881.

G. W. M.

## \*TEMPERANCE.\*

## CHURCH OF ENGLAND TEMPERANCE SOCIETY.

The anniversary festival service was held in the Cathedral on Tuesday afternoon, the 24th January. The service commenced at 4.30 p.m., and was intoned by the Precentor, the Rev. Dr. Ellis, the musical portion being rendered by the choir, assisted by the combined choirs of the affiliated Parochial Branches. The proper psalms were the 42nd, the 65th, and the 150th, and the lessons selected for the occasion were Isaiah v., to 25th verse, and Revelation xxii., which were read by the Dean and Canon Günther. After the third collect there was an anthem (tenor solo and chorus), from Isaiah lv., 6 & 7. "Seek ye the Lord while he may be found; call upon Him while He is near; let the wicked forsake his way, and the unrighteous man his thoughts, and return unto the Lord, and He will abundantly pardon." The hymns sung during the service were "Hark, hark my soul! Angelic songs are swelling," and "O Lord of Heaven, and earth, and sea," a very appropriate, and in its many telling and moving delineations of the monster vice of intemperance and its deadly effects, a truly elegant sermon, and one which was listened to with rapt attention, was preached by the Rev. Joseph Barnier, of St. Barnabas, Sydney, on Joshua i., 12, 15.

Amongst the many who were present we observed the Patron of the Society, the Governor and his suite, Archdeacon King, the Revs. Arthur Pain, H. Britten, Julian Russell, Wm. Hough, A. Colvin, J. W. Debenham, C. H. Rich, W. Symmes (Diocese of Grafton), J. Sherman, J. McKewen, H. Walker Taylor, S. S. Toovey, and Raymond King. The members of the Chapter present were the Dean, and Canons Stephen and Gunther.

GRENPELL.—The annual meeting in connection with the above was held in the new church building, on Monday evening last. The President (Rev. R. J. Read) occupied the chair.

After praise and prayer, the President read a portion of Scripture. The Secretary (Mr. J. D. Campbell) read the annual report, as follows:—

"Report for the year ending 31st December, 1881. "The committee, in presenting their annual report, express their deep sense of gratitude to Almighty God for the measure of success that has attended their efforts during the last twelve months in the propagation of Temperance principles.

"During the year just past, twelve meetings were held, and your committee have much pleasure in being able to state that the usual good attendance, interest in the cause of Temperance, and popularity of the monthly meetings, have been fully sustained.

"The addition to the roll of members, although not so large as has been in previous years, is, nevertheless, encouraging.

"Making all necessary deductions for those who have broken their pledge, and have left the district, the names on the roll at the end of the year numbered 300. This total is made up of 160 juveniles and 140 adults, showing an increase of 9 for the year 1881. Much remains yet to be done, and it is hoped that increased efforts will be put forth, and that the present year will be one of marked success.

"The committee feel that they would be wanting in their duty did they not express their sense of gratitude to the late President (the Rev. F. S. Wilson) who, by his great energy, untiring zeal, and rare ability, has done much for the cause of total abstinence generally, and in particular, in building up the Grenfell branch of the Church of England Temperance Society. In the Rev. Mr. Read, the association have a worthy successor, and the committee desire to express their satisfaction at the zeal and ability he has shown in following up the work of his predecessor.

"It is scarcely possible to carry on the Temperance cause successfully without some little expense, and an appeal to the generosity of the people for support may be made some time during the year. Hitherto, appeals of this kind have been heartily responded to, and sufficient raised to meet current expenses, and your committee have no reason to doubt that future appeals of this kind will be less successful than they have been in the past. At present, the society is without funds.

"In conclusion, your committee desire to thank their young friends and others for the valuable assistance rendered by them, in the shape of readings and recitations, which has tended, in a great measure, to make the monthly meetings the success they have always been."

"On the motion of Mr. J. M. Dodd, seconded by Mr. Easton, the report was adopted. The officers for the current year were then elected. Votes of thanks were passed to the Secretary, the Treasurer, and Committee. Readings and recitations followed, and with the Benediction the meeting terminated.

A meeting of the new committee was held immediately afterwards, and plans of work laid down.

BULLI C.E.T.S.—The Secretary reports that the cause is making great progress in his district. "From month to month our ranks are being enlarged. On the roll we have already 140 names, and hope soon to have 200." In an interesting letter he describes and discusses causes which hinder the growth of his branch society, they are much the same in all localities, and his energy will no doubt bring a large measure of success to his efforts to overcome them. They tried a good plan at Xmas time to lessen the drinking which disgraces the popular festivities of that season. Pledge cards were issued and signed for the holiday time, and were found of real use in restraining some from breaking out, according to the barbarous custom of the period.

The Good Templars are doing a good work for the colony, and two of their meetings held lately deserve notice outside their own borders. Through the efforts of Mr. J. Shearston they have for a good while back secured a useful place in the ships of H.M. Navy. The Broad Pennant Royal Naval Lodge has had about eighteen months existence on board the *Wolverene*. On Thursday, 28th December, last, it held a most successful meeting in the Temperance Hall. The room was tastefully decorated, and well filled with sailors and their friends.—After tea the chair was taken by Rear-Admiral Wilson, whose speech was highly appropriate and formed a splendid testimonial to the worth of Temperance principles in raising the character of the brave fellows who man H.M. ships. He praised the Good Templars and admired their method in enrolling the ladies as members, as well as their fathers, brothers, husbands, or sweethearts. In conclusion, the Admiral paid a high compliment to Mr. J. Shearston for the kindness, energy, and success which have characterised his work in the ships of war which visit Sydney.—The Lodge held its final meeting on the 14th January. The *Wolverene* having been given to the Colonial Government her crew had, of course, to vacate their berths, and thus the Lodge had to be dissolved. The ceremony of dissolution was gone through by the surrender of the charter by Mr. Barkell, W.G.T., to Mr. Shearston, to whom is entrusted the care of the floating Lodges by the Grand Lodge.—Mr. Barkell also presented, on behalf of the members, a handsome toilet set and jewel case to Mr. and Mrs. Shearston. The farewell greetings exchanged were most affectionate. The Lodge had fifty members in good standing, and we earnestly hope they may soon have opportunities of joining the Good Templars again and may stand fast in their vows against that which is the enemy of sailor and landsman alike. Mr. Shearston's work amongst the sailors is evidently owned by God, and his appointment by our Church as her mission agent to the ships—as it gives him a better official standing—will, we hope, bring still greater blessing to those to whom he is sent.—Since writing the above we learn, with great satisfaction, that the Broad Pennant Lodge has been re-formed on board H.M.S. *Nelson*. Nineteen new members, besides men from other Naval Lodges, have been enrolled. Both Commodore Erskine and Commander Henderson have expressed satisfaction with the Temperance work, and given their sanction to the efforts of Mr. Shearston, granting him permission to hold the Lodge meetings, and assuring him personally of their sympathy with the movement. The good news was flashed after the old *Wolverene* members to Melbourne. May the wires round the world soon carry the news of the universal brotherhood of man in temperance, righteousness, and godliness.

## A PAINFUL CASE.

What a sad story of sorrow, remorse, and unavailing struggles does the following letter unfold. It was produced at the inquest on the body of a talented and amiable young doctor, who perished at the early age of 25, another victim to this appalling power of evil—strong drink.

Sympathy for sorrowing relations hinders the writer—once kindly and skillfully treated by the deceased—from adding any reflections. And, after all, could anything add to the pathetic eloquence of the letter itself.

"9th January, 1882. 9.30 a.m.—I find myself dying from syncope consequent upon excessive drinking. I have had a great amount of night work of late and have taken drink. On recovering from the effects of the alcohol I have been afflicted with the greatest disgust with myself, and have taken more drink. Doubtless my poor parents will mourn over the end of their only son, whom they have brought up so well, but I hope no one will take too much to heart the death of one so worthless and weak-minded."

Would that all our youth by forswearing the use of all intoxicating drinks, would save themselves from the beginning of an end like this.

## CHURCH OF ENGLAND TEMPERANCE SOCIETY.

In the evening the annual general meeting of the society was held in the Church Society's hall, in Phillip street. The Right Rev. the Lord Bishop of Goulburn occupied the chair, and amongst those present were the Very Rev. the Dean of Sydney, Sir Alfred Stephen, the Revs. Dr. Ellis, Barnier, A. W. Pain, Hough, Holme, and a large attendance of ladies and gentlemen.

The Chairman, in opening the proceedings, said at the close of their second year they were permitted to meet for the purpose of presenting the annual report, and of rendering thanks to Almighty God for the progress which, through his mercy, has been made by the New South Wales branch of the Church of England Temperance Society. While on the former occasion they reported the existence of nine branches in the diocese of Sydney, five in that of Goulburn, and one each in those of Bathurst and Grafton and Armidale, they had now the satisfaction of reporting 24 branches in the metropolitan diocese, 11 in that of Goulburn, three in that of Bathurst, and two in that of Grafton and Armidale; 40 affiliated branches, as compared with 15 a year ago. From 22 parishes the returns showed a total of 880 adult and 1,634 juvenile members in all, 2,514 members. In the course of the year the offertory collections in behalf of the society in 10 parishes realized the sum of £38, and 42 sermons were preached. The total income for the year was £93 18s. 1d., and the expenditure £75 10s., leaving a balance in hand of £18 7s. 9d. They had a good cause, and ought to be diligent and persevering in its advocacy. The society is deepening its roots in England and extending its branches in Africa, Australia, Canada, New Zealand, and the West Indies. It puts the temperance cause on the right basis: and demonstrates the fact that true and lasting temperance can only be solidly founded upon the principles of religion. As the result of the grace of God working effectively in man's heart, the principle of temperance



is firm and abiding. They maintained that in all cases, it is not only a prudent thing, but an absolute necessity for a man to avoid over-indulgence in alcoholic drinks, and that in some cases it was a positive duty to abstain entirely. One of the Judges of England (Keating) said that "Men go into public-houses respectable and respected, and come out criminals." A governor of a gaol said, "That over 75 per cent. (3 out of 4) of our prisoners were due to intemperance." Another governor of a gaol said that he "never met a prisoner who was a total abstainer," while the Lord Chief Justice of England (Lord Coleridge) declared that "but for drink we might shut up nine out of ten of our jails." It is evident from these testimonies that intemperance is the fruitful parent of crime and misery. It is further proved that lunacy mainly springs from this giant evil; for it is asserted on reliable authority that 60 out of every 100 lunatics (three out of five) have become mad through drink, and that 730 gallons of the best Bavarian beer contain exactly as much nourishment as a 5lb. loaf, or 3lb. of beef. The society was very anxious to multiply parochial branches in every diocese, and to have a diocesan organization in each of the five; and soon—through the munificence of the Hon. J. Campbell—six dioceses in New South Wales; to form a sound public opinion respecting the connection between intemperance and disease, lunacy, and crime; to reduce very materially, through local option, the number of public houses; to dissociate music halls from public houses; to encourage the formation of coffee-houses; to promote the practice of total abstinence as the most effectual means of bringing the intemperate under the influence and power of the Gospel; to encourage union for special prayer throughout the colony for the Divine blessing upon the temperance movement. They had to contend against a foe deeply rooted in the depraved appetites of man—a mysterious giant which was leading captive a large portion of the human race—

"Onward, then, in battle move,  
More than conquerors ye shall prove,  
Though opposed by many a foe,  
Christian soldiers, onward go."

The Secretary (the Rev. W. Hough) here read the annual report, the substance of which was given in the chairman's address.

At the close of the reading of the report, the Rev. Dr. Ellis sang a tenor solo—"Bend your hearts and not your garments!"—with marked effect, and elicited much applause.

Sir Alfred Stephen had much pleasure in proposing the first resolution—"That the report, together with the balance-sheet now read, be adopted and circulated, and that this meeting recognizes the necessity for earnest and sustained efforts in the promotion of temperance, pledges itself to support the central committee in carrying out the objects of the society." He had prepared a few notes, but the report which had been read was so full and so satisfactory that he would content himself by stating certain facts. Sir Alfred then went on to show that drunkenness was the primal cause of all sorts of crime. It was a subject, of course, with which he was very familiar. The miseries arising from crime were far greater than persons were accustomed to regard. Thus, for instance, a man is murdered or a man is robbed, or is assaulted and cruelly wounded. The result is—first the trouble of the crime itself; then there is the suffering caused to the two families. In sentencing a man to death a Judge has a most harrowing duty to perform, in consequence of the misery inflicted on the unfortunate family of the murderer. Another feature of drink was that it led to insanity. In a case where a man gave way to drink and was becoming insane there was very little chance of recovery. It was very rarely that a man in such a case recovered. The criminal may recover from the effects of his crime, but the drunkard very seldom does so. A drunken man made a bad husband, a bad father, and a bad friend. There was no situation more trying in the world also than that of having a drunken wife, and he was sorry that there was no law to deal with such cases. There was waste of power, waste of strength, and everything else in the case of a drunkard. A point he desired to touch upon was that alcoholic drinks were in very rare instances of use. In the vast majority of instances alcohol was hardly of any use at all. In the Arctic regions the total abstainers were those who went through the greatest hardships with the greatest ease; whilst those who used alcoholic drinks broke down, the total abstainers bore up under the severest of trials. In a work on the health of the British army it was stated that it was ascertained that the total abstainers were able to bear the greatest amount of fatigue. The teetotallers and the moderate drinkers turned out to be the most enduring and the most gallant soldiers. What were the causes of drunkenness? How was it that men gave in to this sort of thing? There was hardly a person who had given way to drunkenness who would not tell you he was sensible of the pernicious effects. He would tell you that he took no more than was good for him, although he occasionally got a little too much for him. The best plan to bring about a reformation in the drinking customs of the people was to get the children to become total abstainers, and never to let them know what it was to get under the influence of drink. The child who has not known what it was to drink would perform his part in life better

without drink than if he had known otherwise. The facilities afforded by paternal Government for the encouragement of the drinking habits of the country were very reprehensible. They seemed to think that they ought to foster the spirit trade in order to raise revenue. One thing which tended more than anything else to make men drunkards was the custom of drinking between meals. He would advise young men never to indulge in this practice. The curse of this country was in noblesse which was the custom of the people expressed in the words, "Come and let us have a drink." He was not a teetotaler but drank wine pretty freely, but never used spirits as a beverage, and never drank except at his meals. The consequence was that, although he was now over 73 years of age he was still in good health, and a specimen of the health which might be kept up by a temperate life. Wines were good in certain cases, and the society would do well if they advised people who took to drink for the sake of doing them good, to become total abstainers, and encouraged them to take this step by saying, "Do not think it will make you less of a man, and do not be afraid of being called a milkop." Nothing could be more vulgar than this abominable practice of society called "shouting." A man goes in with his companion to have a drink. Set No. 1 must treat his friends. Set No. 2 must treat the others, and set No. 3 must also treat in turn. So that they all get more than is good for them. No respectable publican ought to tolerate this sort of thing, which very often led to a drinking bout. These facilities for drinking were afforded most largely by the public-houses. He came now to the remedies for drunkenness. He did not say that the best remedy would be to abolish public-houses; but what he did say was, reduce the number of them. In the year 1883 there was a committee appointed by Parliament, which made an examination of the evils attendant upon the drinking customs in public-houses. The majority recommended, amongst other things, that it should be made illegal to drink in public-houses; but the proposals of this committee were not acted upon. He believed that the drink which ended in death, which caused murder, and every other evil, was obtained in a public-house or in a drinking-shop. Those who passed the present Act deserved the thanks of the community. There had been a very remarkable objection made to this Act by saying that it attacked the rights and interests of the public, which was popularly expressed in the words, "You are robbing the poor man of his beer." The stronger objection that men were being ruined by this drink was never thought of. They did not think of the greater evil, of the curse to the man who got drunk. The drunkard ought to be punished more than he is by the law. He disagreed with Sir Vernon Harcourt, who said that "we cannot make a man sober by Act of Parliament." You might by lessening the facilities for obtaining the liquor. You could not make a man moral by Act of Parliament, but you could prevent crime to a large extent by Act of Parliament. The same argument applied to drink as to crime. The feature of drunkenness was that there was hardly a man who got drunk who did not use abominable language, and often ended in assaulting the constable who arrested him. He knew of one magistrate who always committed such offenders to gaol, and, as a consequence, the district very soon became almost free from the crime of drunkenness. Sir Alfred here quoted some extracts from a report on the factory system, to show that in several counties of Great Britain and Ireland, where the people set their faces against public-houses, there was scarcely such a thing as crime or drunkenness known. If he had his way, he would dress every drunkard in a yellow coat, and send him to sweep the streets; a course which, he thought, would very soon do away with a number of the drunkards.

The Rev. Mr. Pain, in a few earnest remarks, advocating the claims of total abstinence and showing the great progress made by the C.E.T.S. in England, which was now recognised as the most powerful agency of the kind in the world, seconded the motion, which was carried unanimously.

The Hon. W. J. Foster, Minister for Justice, also spoke in favour of the society, and advocated the cause of total abstinence, stating that he himself had become a total abstainer for the sake of example. He did not object to the provisions made by the society for moderate drinking members, for he thought that they could do much to assist in putting down the evils of intemperance, and the secret of the power and progress of the society was due to the fact that it provided for moderate drinkers as well as total abstainers.

A committee for the ensuing year having been appointed, and a vote of thanks passed to the right reverend chairman, the meeting terminated with the pronouncing of the Benediction.

### Important Notice to Subscribers.

The circulars accompanying the extra copies of the last *Record* were in some cases returned to us filled up by present subscribers. What we intended was that present subscribers should cause their friends, who are not subscribers, to fill up the circulars ordering the *Record* for one year, from Mr. J. B. Stormer, 172, Pitt-street. If every present subscriber will only procure one additional subscriber the proprietors of the *Record* will be able to carry on the publication of this Church of England paper without the inadequate support that they are at present receiving from our own people.

### YOUNG MEN, WHO ARE THE FOOLS?

There is but one authoritative voice in this matter. Men may think and argue, but their opinions are little worth. The living God alone can tell us who are the fools. Listen while He speaks.

"THE FOOL hath said in his heart, there is no God." (Ps. xiv. 1.) How many young men, while professing to believe in God, are practical atheists! In their lives and conduct they deny Him; with their words they insult Him; in their thoughts they ignore Him. Does this apply to you? What is the general tenor of your life? What are your occupations—your readings—your amusements? Do they tend to lead you towards God or away from God? Ponder this well. Out of the fullness of the heart the mouth speaks—ay, and the life too, often louder than the lip. Words and actions are but hands on the dial, of which the heart is the mainspring. A God-ignoring life betokens a God-ignoring or atheistic heart, and both together betoken, according to God's Word—a Fool.

YOUNG MEN, WHO ARE THE FOOLS? ARE YOU ONE?

But God speaks again. Listen: "FOOLS make a mock at sin." (Prov. xiv. 9.)

How descriptive of multitudes of young men of the present day! Sin is made light of, boasted of, treated as a good joke. The words, "fast," "gay," "sowing wild oats," &c., are made use of to gloss over the most serious transgressions of God's laws. Many young men would actually blush to have it known by their companions that they have not gone certain lengths in sin. Old people, who lived when the world moved more slowly than it does now, may treat sin as a serious matter; but our young men pooh-pooch them; they know better; in fact, they are wiser—so wise as to make a mock at sin. But God cannot view sin as a light matter, for it brought His beloved Son down to die. He, therefore, calls the mockers at sin—"Fools."

YOUNG MEN, WHO ARE THE FOOLS? ARE YOU ONE?

Once again God speaks. May His voice be heard with reverence and awe. "Thou Fool, this night thy soul shall be required of thee." (Luke xii. 20.)

Listen to that crowd of young fellows as they give forth their varied answers. "What! you want to frighten me—do you?" "No, no! these things may do for old women; they won't go down with young men." "I live for the present; the future may take care of itself." "I want to enjoy life, to gratify my ambition, gain a position in the world, become a rich man; I've no thought of dying yet." Very well; God says to each of you, "Thou fool," and He means what He says.

YOUNG MEN, I again ask you, WHO ARE THE FOOLS?

Dear young men, God wants you to be wise: the devil wants you to be fools. Which is it to be? Don't be fools. Do give heed to God's warning voice. "The fear of the Lord, that is wisdom;" all else is utter folly. To fear Him we must know Him, and to know Him, we must be brought to trust in Jesus, who is "the brightness of His glory, and the express image of His person." He came forth from the Father to save sinners. He was made in the likeness of men. He laid down His life for us. He suffered for sins, the just for the unjust, that He might bring us to God." (1 Pet. iii. 18.) He was buried. The third day He rose again. He ever lives seated at the right hand of God. "Whosoever believeth on Him shall not perish, but have everlasting life." He will save you now, if you trust Him. Then, and only then, can you have that fear of the Lord which is true wisdom. This is God's Gospel. (1 Cor. xv. 3-6.) Be not deceived. Search the Word of God for yourselves. Many men's religion consists in doing the best they can to propitiate God, hoping by their own good deeds and self-improvement to obtain acceptance hereafter. God's Word, on the other hand, teaches us to trust in Christ, relying alone on what He has done on the cross for us. It is thus we must be justified—"Accepted in the Beloved;" and then, through His power, live to the glory of God.

I address you as a fellow young man, and earnestly beg you to weigh well what I have said. May God the Holy Ghost teach you, in truth, who are the fools; and lead you, in all consciousness of guilt, to the feet of Jesus.

Liverpool, 1865.

W. P. L.

PROSPECTUS OF THE VICTORIA INSTITUTE, OR PHILOSOPHICAL SOCIETY OF GREAT BRITAIN, 7, ADELPHI TERRACE, STRAND, W.C.

Correspondence (including applications from intending Members or Associates, &c.) to be addressed to "The Secretary."

Objects.—This Society has been founded for the purpose of promoting the following Objects, which will be admitted by all to be of high importance both to Religion and Science:—

1st.—To investigate fully and impartially the most important questions of Philosophy and Science, but more especially those that bear upon the great truths revealed in Holy Scripture, with the view of reconciling any apparent discrepancies between Christianity and Science.

2nd.—To associate Men of Science and Authors\* who have already been engaged in such investigations, and all others who may be interested in them, in order to strengthen their efforts by association, and by bringing together the results of such labours, after full discussion, in the printed Transactions of an Institution; to give greater force and influence to proofs and arguments which might be little known, or even disregarded, if put forward merely by individuals.

\* The Society now consists of 800 Subscribing Members (nearly two-thirds of whom are Country and Foreign Members); including His Grace the Archbishop of Canterbury and other Prelates and leading Ministers of Religion, Professors of English and Foreign Universities, Literary and Scientific Men in general, and other favourable to the Objects. (The present average annual increase is upwards of a hundred.)

[For the special advantages secured to Country and Colonial Members and Associates in the Journal of Transactions see below.]

3rd.—To consider the mutual bearings of the various scientific conclusions arrived at in the several distinct branches into which Science is now divided, in order to get rid of contradictions and conflicting hypothesis, and thus promote the real advancement of true Science; and to examine and discuss all supposed scientific results with reference to final causes, and the more comprehensive and fundamental principles of Philosophy proper, based upon faith in the existence of one Eternal God, who in His wisdom created all things very good.

4th.—To publish Papers read before the Society in furtherance of the above objects, along with full reports of the discussions thereon, in the form of a Journal, or as the Transactions of the Institute.

5th.—When subjects have been fully discussed, to make the results known by means of Lectures of a more popular kind, and to publish such Lectures.

6th.—To publish English translations of important foreign works of real scientific and philosophical value, especially those bearing upon the relation between the Scriptures and Science; and to co-operate with other philosophical societies at home and abroad, which are now or may hereafter be formed, in the interest of Scriptural truth and of real Science, and generally in furtherance of the objects of this Society.

7th.—To found a Library and Reading Rooms for the use of the Members of the Institute combining the principal advantages of a Literary Club.

[For further information, see Correspondence.—Ed.]

### →\*ENGLISH MAIL\*←

#### SUMMARY OF NEWS, UP TO DECEMBER 9.

##### MR. SAMUEL MORLEY

says he would prefer to surrender his seat for Bristol if the Bradlaugh question comes up again. He refuses to be classed in the same political party with a man like Bradlaugh.

##### THE POPE

desires to enter into diplomatic relations with England. Dr. Manning, presiding at a charity dinner in Aldersgate-street, London, and giving the health of the Pope before that of the Queen, said, "he has begun by entering into relations with the civil Powers of the world, be they what they may—be they Catholic or non-Catholic, be they Christian or non-Christian—even with the Sublime Porte."

##### THE BISHOP OF MANCHESTER

is being savagely attacked by the English Ritualistic papers. The reason hereof lies in his recent admonition to his clergy not to adopt a higher degree of ritual than that used in the Cathedral. Billingsgate must have been ransacked for the occasion. Some of these Ritualistic flowers of speech are as follows, "In his own personality and conduct Bishop Fraser resembles nothing so much as 'Barnum a mermaid, which proved to be half monkey, half shark, and all humbug.'" "It cannot be right to give place in the way of subjection, no not for an hour, to a Brummagem Popening, who is successor to nobody but Bishop Prince Lee." Poor Bishop Fraser must feel sore after this.

##### A SOCIETY

has been formed at Exeter for the furtherance of good manners. The Bishop is the President. The members bind themselves to avoid cursing and swearing, evil speaking, and the bearing of grudges, and amongst other things to *strive to do good to all men, and to show kindness to animals*. Such a society might be useful even in the vicinity of Sydney. The Dean of Exeter has lighted the Cathedral at his own expense, in order to hold evening service there, and distributes some 1500 handbills among the pews inscribed with the hymns to be sung at these services. The Salvation Army has evidently given Exeter a good shaking.

##### THE INTERNATIONAL POSTAL BUREAU OF BERNE

has issued a report. It states that in 1879, the latest year of which the record is complete, nearly 5,000 millions of letters and post cards passed through the Post Office. Great Britain sent 114,000,000 post-cards, Germany as many as 125,000,000.

The *Irish Ecclesiastical Gazette* says: The conduct of the priesthood in Ireland may have had some effect on the appointment of M. Paul Bert as Minister of Worship in the Gambetta Ministry. He is a declared enemy of clerical domination in education. Gambetta can see if he look over here what respect priests show to property and law. They have more power here than anywhere else. If they could they would produce an Irish Pandemonium in every country in the world. Gambetta will not trifle with the nettle; he will seize it with a boldness which it would be well if Mr. Gladstone would imitate. It is to be hoped that Bismarck's difficulties may not lead him to the same coquetting with Rome which has been so fatal to us.

##### THE VICAR OF PRESTON,

near Brighton, has commenced Evening Communion in his church.

##### NINE CHURCHES

in the neighbourhood of Southampton, have been broken into lately by burglars. In each case the communion vessels were in the safe custody of the clergy or churchwardens.

##### THE OPEN AIR MISSION

has worked hard during the past year. Its members now number over 600, and auxiliaries 30. The report says "Races and steeples visited, 83; fairs, wakes, and feasts visited, 140; fetes, holidays, and regattas visited, 33; special services and missions, 200; tracts and papers distributed, 900,000; towns and villages reached in 34



counties, 400; stations occupied in London and suburbs, 904. These efforts are in a great degree attributable to the organising, energising spirit indwelling in one individual, Mr. Gavin Kirkham. Anyone who hears that man preach the ever living good news of peace through the blood of Jesus must feel that the tongue of fire is not yet a thing of the past.

#### THE PHILOSOPHICAL INSTITUTE,

to which reference is made in another part of this paper, held its first meeting for this session in the dingy old building at Adelphi Terrace on Monday, December 5th. A paper was read on Herbert Spencer's "Theory of the Will," and a discussion followed, in which Rev. Canon Samuels Smith, Prebendary Ivons, and others, took part. Captain F. Petrie, the hon. secretary, announced that fifty colonial and foreign members and associates had joined during 1881, in addition to the new home members. We may remind our readers that for one guinea per annum they may become members of this Christian Scientific Institute, and receive its valuable publications.

#### THE INCARNATION

is the subject of a new work entitled *The God-Man*, just being published by Mr. Elliott Stock. In a city where Unitarianism is so much felt, this work would probably be a boon to many. We hope our Book Depot will get it.

#### THE PARISH PRIEST OF KNOCK,

where so many "miracles" are supposed to have taken place lately, is endeavouring to raise a convent there. "Sister Mary Frances Clare," otherwise known as the Nun of Kenmare, has been authorised by the new Romanist Archbishop of Tuam to become the foundress of this institution. The ground for this appointment is that she was "miraculously" enabled to receive the sacrament kneeling in the chapel at Knock. This Roman prelate, referred to Dr. McEvilly by name, seems however very doubtful as to the verity of "the Nun of Kenmare's" claim. In a letter to her he says, "We would, moreover, have it distinctly understood that in thus acceding to your pious request it is by no means to be inferred that we sanction or approve of the alleged apparitions or miracles said to have occurred at Knock. As at present disposed, we neither approve nor disapprove of such. We reserve our judgement till the time comes, if ever, for canonically and judicially investigating the whole matter."

#### THE ENGLISH ROMANISTS

seem to question this nun's merits more severely. Father George Angus, a priest at Kensington, London, writes thus to the *Weekly Register* of Saturday, December 10th:—"I read some weeks ago that the 'Nun of Kenmare' has sent a telegram to the mother of Mr. Parnell, sympathising with her son now in prison. I read again that some person had presented an order-draw covering to Mr. Parnell, and that on it his monogram was worked by the Nun of Kenmare! Now, considering how publicly and completely the Archbishop of Dublin has renounced Mr. Parnell, and all his works, this proceeding on the part of a nun (a nun!) seems to me to be in questionable taste, to say the least of it. Is the 'Nun of Kenmare' the only nun of Kenmare? Is she her own Superior? If not, where is her Superior?" He continues—"I, no doubt, wrongly entertained an opinion, pious or otherwise, that sympathy with anarchy, rebellion, communism, and with those who openly encourage persons to break the commandment 'Thou shalt not steal,' was not becoming a Catholic or a Christian, much less a nun. But I suppose 'we have changed all that.' Father Angus recommends as a penance that this 'nun' should not be allowed the use of 'pens, ink, and paper, and telegram forms, say, for five years." This too from a Romish Priest, instead of the Protestant Standard.

#### A MEMBER OF THE O.B.S.

has acquired of the editor of the *Church Times* "where hair shirts are to be obtained." Editor says he does not know, but suggests, "Would not a bunch of stinging-nettles, judiciously applied, meet your want?"

#### SUMMARY LATEST ENGLISH NEWS, DATED DEC. 16th.

#### THE MINIMUM SUM

required as endowment for the new bishopric of Newcastle-on-Tyne has at last been raised. £42,599 has been paid in or promised, £3,000 per annum is the minimum allowed by Act of Parliament, and this can be provided by the sum subscribed. It is, however, by no means unlikely that a larger sum will yet be raised. This, with Benwell Towers as his newly given home, will place the future Bishop of Newcastle on a fair footing with his episcopal brethren.

#### THE NEW BISHOP

according to one English paper, is to be the Rev. Canon Alfred Barry. We question whether he would care to leave his present important and congenial post for the severities of a north-country bishopric. There are certainly but few men in England who can be compared with Canon Barry; and, if he goes there, the hard-headed miners and ironworkers of his scottish diocese will find a man who is not the less a Christian for being possessed of abundant knowledge and the keenest intellectual ability.

#### EVENING COMMUNIONS

are again the subject of a bitter wordy warfare in the columns of the *Guardian*. The only new element introduced into this time-worn strife, as far as we can see, is a piece of information from the Rev. W. Watson, of Monmouth. He quotes St. Ambrose to establish the position that, while Evening Communion was the frequent practice of the Primitive Church, they were preceded by fasting throughout the whole of the day. St. Ambrose, it appears, says in a Lenten Sermon on the 118th Psalm—

"A fast has been appointed; take care not to neglect it; and if hunger urges you to the daily *gremium*, or self-indulgence shrinks

from fasting, yet keep yourself rather for the heavenly banquet. Let not the dainties which may have been prepared allure you into going without the heavenly Sacrament. Put off a little; the end of the day is not far off," &c.

This quotation seems to point to a daily communion during Lent, perhaps with a view to encourage an austere observance of that season.

#### MR. ERRINGTON'S

mission to Rome is the cause of much comment. He is a Romanist himself, and is commissioned by the British Government to carry on negotiations with the Papal Court to induce the Pope to use his authority with the Irish subjects of Queen Victoria. This is rather strange, coming simultaneously, as it does, with Bismarck's endeavour to establish a German envoy at Rome. The question of the Pope's true position in Europe seems likely to come under the arbitration of an international Conference.

#### THE CHURCH PASTORAL AID SOCIETY

is to receive £50 from a friend, provided that 19 others give the same before March 31st, 1882.

#### THE NEW BELL

at St. Paul's Cathedral, called "Great Paul," will probably be used for the first time on Easter Sunday, April 9th. It weighs seventeen tons and a-half.

#### THE STREET BOYS OF LONDON

are being organised by the Rev. Charles Bullock into a brigade, for the purpose of selling useful and attractive publications. Thus the editor of *Home Words*, *Our Own People*, *Day of Days*, &c., is pushing on with his life-work of resisting the spread of impure literature by supplying pure and attractive reading in the place of it. Any information about this brigade, called the "Canton Brigade," may be obtained from its secretary, Mrs. A. R. Pennesfether, 7 Cheniston-gardens, Kensington.

#### THE CHRISTMAS NUMBER OF THE ROCK

is responsible for the following:—"A late prebendary of Hereford Cathedral is said to have described the three parties in the Church of England as the Altitudinarians, the Latitudinarians, and the Platinutidarians."

Gospel Cars on the railroads is a suggestion made by a Christian business man who spends much of his time in travelling. He pleads that as the railroad companies provide a car for smokers they might also provide a car in which those who desired might spend the time on their journey in the worship of God. Conductor Harris, of the Old Colony Railroad, in a letter to the *Boston Journal* avers that the suggestion is a practicable one. He writes: "There are hundreds of Christian men, who delight in the worship of God, who spend from six to twelve hours per week on the railroad between home and business. Now why not utilize this time to the glory of God? What a fitting it would be for the business of the day. Instead of card-tables have an organ or piano, have the seats arranged facing the centre of the car. Instead of spittoons have a carpet; instead of cards have Bibles and Gospel song books. I venture twenty years railroad experience that it is practicable."—*Christian Herald*.

#### JOANNA'S INHERITANCE.

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

#### CHAPTER V.

(Continued from page 122.)

Three little children now came in from school; and Mr. Wood, giving them each a bunch of brown bread, sent them out again to play till dark, for fear their noise should disturb sister Annie. Two or three customers came in for small purchases, and all inquired for Annie. Her case seemed to excite much sympathy in the village. Mrs. Wood told the same story over and over again; and Gertrude heard that the name of the family where Annie had lived was Weston. She was ready enough to believe Mrs. Wood when she declared that "they were flashy folks, not like real gentry, and all was for show, and they just tried how they could get as much as possible out of poor people for their money. It was a hard thing, that her poor girl should be worked to death by such like; though to be sure she ought to have complained sooner, and not gone on till she had dropped like a poor horse in a cart."

Mrs. Wood was naturally full of sorrow, not unminged with indignation, at her daughter's condition, and Gertrude was full of sympathy with her, especially as the delinquents were Westons.

Mrs. Stuart came down from her visit to the sick girl with a sad face, and Gertrude saw that she was much distressed.

"She is very ill, Mrs. Wood. I think no one should sleep in her room but Tommy. Will no neighbour take two of the children for you?"

"Well, I am sure I don't know, ma'am; but I will see about it."

"It is so very important that the room should not be too hot and close; poor Annie's breath is so laboured. I wish I were nearer to you; but I will send out to-morrow some ice and some other things, which I think may relieve her. And I am sure the vicar will come, for she seems to wish to see him."

"Thank you, ma'am, kindly, I am sure. There is no one here to look after us poor folks. I expect I shall lose her, that I do," and poor Mrs. Wood's tears broke forth.

"She is in God's hands, and we must try to leave her there. That little girl who is with her seems a nice handy child."

"Yes, bless her; and they are all good children, and Annie was the best of them, that she was."

Mrs. Stuart was silent for some time after they left the Wood's house. She was thinking sadly of the want of consideration and

thought for the good of others, which caused so much sorrow and misery. Poor Annie's tale had made her heart ache, and when at last she spoke to Gertrude, it was in a sad, depressed voice, quite unlike her usual one.

"It does seem," she said, "as if we could not be too careful about the wants and feelings of others; and I hope, my dear child, you will not think carelessness and thoughtlessness are light faults. No one who could see that poor girl lying there between life and death but must be sorry for those who have caused all this mischief."

"Very angry, I should think," said Gertrude impatiently,—"not sorry. They sent her out with an awful cold to get a fly to go to the theatre one night, because theirs did not come, and she got her feet wet through, and then she was up till twelve o'clock clearing away the supper things, and—"

"Has Mrs. Wood been telling you all this?"

"She has been telling the women who come into the shop; and I know what horrid people the Westons are, for the boy is at the College School, and I believe leads Charlie into all kinds of mischief and trouble."

"Very likely he has not good home training. You should do all you can to influence your brother in an opposite direction."

"I believe Weston makes a dead set at him,—and for what he can get out of him. But Charlie is so easily imposed upon."

When Gertrude arrived at home, she was full of the results of her walk. She rushed upstairs to the schoolroom, and to her great satisfaction found Joanna and Cecil there, with Oswald. It is always pleasant to find listeners to adventures, and Gertrude flung herself down on the hearthrug, and poured out a rapid account of her afternoon, touching but slightly on the interview with the Spiers, to whom she did not give a name, but called them "two awful-looking, hulking creatures, with caps made of rabbit skins, and red waistcoats, all jagged and ragged. And Mrs. Stuart seemed quite fond of them, and asked them to go and have some coffee at the Vicarage." Then followed the story of Annie Wood and the blackberries; and then Gertrude exclaimed, "I have got something to tell you that will make even Cecil curious. It is about you, Joanna. We met a tall and, Mrs. Stuart says, handsome man, who asked the way to Ashton Court, and said he had heard of you Joanna, though he had never seen you; and I told him you lived with us."

"How like you, Truda, to be confidential at once!" Cecil said, quickened however to interest in spite of herself. But Gertrude took no notice of the interruption, and went on, delighted to see that Joanna was excited and anxious to hear more.

"He said—this man—that he was going to see Ashton Court and the church, where he said many old 'De Somebody's' were lying."

"De Spencers," Joanna interposed.

"Yes; so I told him. And your grandmother was a De Spencer, wasn't she, and Ashton Court was hers?"

"Yes. Her only brother died, and there were no children; and that is why my grandmother had Ashton Court."

"Yes, I know that; but I did not tell this man so. I do so wonder who he is. And what business had he to talk about you, and go and poke about Ashton? Oswald, don't you think it is very odd?"

"Very impertinent," said Oswald, shortly.

"Yes; and he is such a prig," Gertrude added, her face flushing crimson again at the remembrance of her appearance on the top of the hedge, and the stranger's glance at her torn and untidy dress.

"Joanna, have you any idea who he could be?"

"No, indeed; I can't imagine who he is. I know no one—"

"I expect," said Oswald, "he is some relative of your father's family. There is a Lord Beaulieu, isn't there?"

"Yes; but he is old,—not young, I mean. I should think he is as old as Dr. Prendergast."

"This man is about twenty; older than Oswald, but not more than twenty. Mrs. Stuart said he was good looking, but I do not think so."

"You told us that before," said Cecil. "I suppose you remember to-morrow will be Saturday, and that M. Le Gras comes?"

"Saturday again? So it is! And yet it feels like a year since last Saturday."

"Is the 'Bee' to begin to-morrow, Gertrude?" Cecil asked.

"Lottie Cuthbert came to tell us about it as a piece of news."

"How amusing," said Gertrude. "How suppose she was as full of airs as ever. Her face provokes me."

"Is she not thought very pretty?" Joanna asked. "May told me she was much admired."

"You must not believe what the Cuthberts say of each other, Joan," said Gertrude. "They have all the most enormously good opinion of themselves, and they make their relationship to the Dean of Scarstone and the Canon of another place a stepping-stone on which to rise to a very exalted place in Ministerholme."

"Gertrude, do not talk such rubbish," said Oswald, impatiently.

"Can't you be quiet for ten minutes? You surely have chattered enough for a week."

"And do take off those dreadfully muddy boots," Cecil said, as she was leaving the schoolroom to join her aunt in the drawing-room, which she always did in the afternoon, to assist in the ceremony of five o'clock tea, and prevent Sybil and Daisy from being too *erigante* if any visitors arrived. Gertrude followed, dragging her battered hat behind her by the elastic, and Oswald and Joanna were left alone.

"Now," he said presently, "shall I help you with that French?"

"It is so kind of you," Joanna said. But it will make your head worse?"

"Nonsense; my head only aches as it often does."

"Don't you think," said Joanna timidly, "it would be better for you to go out on a half-holiday than sit at home?"

"You don't want my company, I suppose."

"Oh, it's not that, you know," said Joanna. "You have been so good to me since I came here. I only want you to get quite strong and get the scholarship."

"Well, I have been at scholarship work this afternoon, while you

have been sitting like a mouse by the fire. But I am not to try next March; so it's not much use, is it?"

Joanna's Madame Therese slipped from her hand, as she sat on a low stool looking up at Oswald. "I am so stupid—tell me what a scholarship is."

"Well, at most of the colleges at Oxford there are sums of money left or given by people, which are to be won by fellows who pass the best examinations in classics—Latin and Greek, you know, and sometimes in mathematics. I want to get the one at the University,—it would be £80 a year,—and then I should not be a burden to my father."

"And when you get it,—the scholarship, I mean,—what would you do?"

"Do? Why, take honors, come out a 'first' perhaps; and then have a jolly life amongst books, and learn all I want to learn, and perhaps do something that people who cared for me would be proud of one day."

"Write a book, do you mean?" Joanna said.

"Perhaps," said Oswald, throwing back his head and folding his hands behind it. "And be Fellow of my college,—Master, too, one day."

"I thought people who went to Oxford and Cambridge went because they wished to be clergymen."

"Ah, that is an old-fashioned notion, learned from Lady Beaulieu. However, it is certain every one is the better for being able to read all books in the language in which they were written,—the Bible amongst others."

"The Bible is different to other books," said Joanna, in a half-questioning tone.

"Yes, of course."

"I always read the Psalms and lessons with Grandmamma," Joanna said, "and liked to think I was looking at the very pages my mother had looked at—reading the very words. There are pencil marks in my Bible she must have made; and I love all those parts so much."

"Yes," said Oswald, coolly; "our translation of the Bible is a very fine one, though it may be improved one day. Heigh-ho!" he added with a prolonged yawn, "we have not done your French yet. Make haste! I won't say my pronunciation is Parisian, but I know the grammar."

"Two pages of Madame Therese were successfully brought to an end; and with Oswald's help Joanna seemed to see the formation of the sentences in a new and clearer light."

It was nearly six o'clock, and the books were put away, when little Sybil came dancing into the schoolroom.

"Joanna—Joanna! Some one wants to see you. Aunt Helen says you are to come at once. Are you neat?" the child said, glancing at Joanna's rough hair. "It is a gentleman; and Aunt Helen—"

#### SUBSCRIPTIONS RECEIVED.

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## Rose Clifford; OR A WOMAN'S STRUGGLES AND SUCCESS.

### CHAPTER I.—Sorrow and Destitution.

Stitch, stitch, stitch.  
In poverty, hunger, and dirt,  
Sewing at once, with a double thread,  
A shroud as well as a Shirt.—Hood.

Without—a cold, pitiless wind, and heavy rain; everyone hurrying homewards, to seek rest and comfort from the prevailing wretchedness; within—but another kind of misery and gloom, for the only sense in which the place deserves the name of "home" is that it is a shelter from the elements. A sad home, indeed is this; for hunger, and want, and destitution are no strangers here. The reader need not ask for its precise locality, for in every large town—ay, in every small one, too—there are many such "homes"—a single room, or at most a couple of rooms; high up over some shop, or a tumble-down tenement in a back street, the existence of which is a shame to civilisation. Here, then, in the third story of a good-sized building—the ground floor a respectable-looking shop, the first floor front let out in semi-gentle apartments—dwell the heroines of our story—Mrs. Clifford and her three daughters, Rose, Louisa, and Blanche. The room is neat and clean, but desolate and bare—no fire in the grate even on this cold December day; and the only furniture a long table and half-a-dozen creaky chairs. It is a sitting room and work-room combined—just such a place as Tom Hood might have had in his mind when he wrote his famous "Song of the Shirt." Mrs. Clifford was a widow, who had, as the saying is, "seen better days," but had now no resource but to gain a livelihood as sempstress, an occupation in which her daughters helped her. Hard, indeed, was the life of a sempstress then. From early morn till late at night, it was—

Work—work,—work,—  
Band, and gusset, and seam,  
Seam, and gusset, and band,  
Till the heart is sick, and the brain benumbed,  
As well as the weary hand.

"So much work for so little money," sighed Mrs. Clifford; it is hard, my children; God help you and all of us." And the poor discouraged woman ceased her work for a moment and cried bitterly. "Courage, mamma," said Rose, the eldest of the three, and who possessed the most spirit and energy of the family. "It cannot be always thus; depend upon it we shall some day—I can't say when or how—surmount our troubles, and then we'll smile at our past sorrow. The widow sighed and gave a faint smile, and the weary work went on as before—went on through all the long day and far into the weary night; for a bride was to be married a few days hence, and the trousseau had been given to the Cliffords to make. It was, indeed,

With fingers weary and worn,  
With eyelids heavy and red,  
A woman sat in lonely pain,  
Thinking of that lost young man,  
Who had gone without her—

that Mrs. Clifford and her three daughters retired to rest that night. But when the last article was finished, the whole was folded neatly and put away, ready for Rose to take to the fashionable outfitters in the great city on the morrow.

### CHAPTER II.—A Ray of Hope.

The city clock had just struck ten, when Rose, carrying a good sized parcel, got out of the omnibus and entered the establishment of Messrs. Ferguson and Co. "How do you do?" said Mr. Ferguson, with a cheerful smile, for he knew something of the past history of the Cliffords, and took an interest in them; "glad you have brought the work in time; rather a heavy order for you. Mrs. Williams (who had charge of the ladies' department) is waiting for you. Come and see me as you return; I've something to show you." Rose handed in her work, and a few minutes afterwards was seated in Mr. Ferguson's room. "Now this is what I wish to show you," said the kind-hearted Mr. Ferguson, at the same time uncovering a somewhat strange-looking object standing on the table. "A sewing machine," thought Rose, for she had lately seen a picture of one in a paper, and read a remarkable statement of the machine's

capabilities, but had thought no more of it when she found at the bottom, "Price, £20;" for at that moment £20 was a fortune to the Cliffords, and such a sum was utterly beyond their means. Sewing machine and piano dealers had not then hit on the happy idea of taking weekly payments for their goods. "This," said Mr. Ferguson, is one of Singer's latest Patent Sewing Machines, and I should be glad if you and your mother would give it a trial. The thing is new, and if what is promised about it is true, it will revolutionise our trade, and the manufacturer will have conferred one of the greatest boons possible on humanity. I cannot say more at present."

"But is it not very expensive," asked Rose, whose heart had begun to leap with joy as she thought of what might be done with the machine; "I am afraid we're too poor to buy it." "That's a difficulty I can help you over," said Mr. Ferguson; "what I am chiefly anxious to know is, whether it is likely to be a success; I have bought this as an experiment. I will arrange that you shall have lessons at the agent's, and I'll send the machine to your home. If it turns out good work, and you approve of it, you can pay for it gradually out of your earnings with it." Rose thanked her generous employer and gladly accepted his offer. Hurrying homewards, she told the good news to her mother and sisters. The latter were anxious to see the machine and test its wonderful capabilities, about which, however, Mrs. Clifford was somewhat incredulous. The machine was soon placed on the work table, and the same afternoon Rose took her inaugural lesson in its management. She found the working of the machine so simple that she wondered she had not invented one herself years ago. She soon became a clever machinist, meantime teaching her sisters and mother. Work came in fast, and was rapidly executed, so that not only was the machine soon paid for, but money was saved with which to purchase a second, then a third, and then a fourth. Once more the Cliffords were beginning to taste happiness.

### CHAPTER III.—SUCCESS AND HAPPINESS.

Ten long years have passed since the events recorded in our last chapter. Important changes have taken place in the family of the widow and her daughters. Mr. Ferguson's experiment proved an unexpected success; but others besides himself enjoyed the benefit. Sewing machines in fact made the fortunes of the Cliffords. The toil of days could now be done in hours; and what before was wearying, exhausting labour was now comparatively light and easy. No more midnight toil, no more plying the needle till nearly sunrise. After a while Mrs. Clifford and Rose, aided by the liberal Mr. Ferguson, began business on their own account, and were exceedingly prosperous; and Louisa and Blanche obtained excellent situations in one of the best London houses. For some years they lived in a pleasant, cheerful villa at Richmond. Rose is considered the old maid of the family; at any rate, she says she will never leave her mother; and they have always lived together. But Louisa and Blanche both got married, the former to a surveyor, and the latter to a surgeon. After a while they and their husbands emigrated to Australia; and after they had been here about a year they sent for their mother and sister to join them. Once more the whole family was united. It is New Year's Eve in this far southern land. Not frost and snow, and biting winds, which make what is called "seasonable" weather in England—pleasant it may be to those who have cheerful firesides and abundance of all creature comforts, but terrible indeed to the poor and the destitute. No! but soft blue skies and balmy fragrant air; glorious sunshine, charming flowers, and luscious fruits; signs of happiness and comfort on every hand—this is the New Year's eve on which our party is assembled. At such a moment it is almost impossible that their thoughts should not revert to the sorrows of years ago. There is sadness and pleasure in the contrast; but joy is of course the uppermost feeling. "We have much to be thankful for," said Mrs. Clifford in a tone of quiet gratitude. "Yes," said the practical and pro-

saic Rose, whose tact and energy had done so much to retrieve the family fortunes, "yes; but we should not forget to what we chiefly owe our success. I think we ought to adopt a sewing machine for our family arms. But for sewing machines we should to-day be stitching away in that wretched garret." The mother shuddered, and Louisa and Blanche murmured "Oh, never mind that now." "I think," continued Rose, "if anyone ever deserved ennobling, it was the inventor of the sewing machine. What a blessing his invention has been to the world, and especially to women! What time it saves; what a help it is; and how simple and easy to work it. And, moreover, the machines are comparatively so cheap now, and the terms of purchase—by the time payment system—so easy, that I suppose everybody in Australia has one." "I, too, should think so," added Mrs. Clifford. "You have forgotten, my dear, to say what money can be made out of them by those who use them for business purposes. Really, when one thinks of it, there's more sense in making every family buy a sewing machine than in compulsory vaccination." "Well," said Louisa, whose Colonial experience seemed appealed to, "every family hasn't yet got a sewing machine, because they don't all know its utility and what a blessing it is. For my part, I would not be without my 'Light Bunting Standard' for the world; indeed it would be impossible for me to get through my work without it. It saves me a fortune every year." "And my new 'Singer,'" chimed in Blanche playfully, "makes the sweetest music that was ever heard in a house—a decided improvement on fenny Lind and Sims Reeves." "Who is the Sydney agent for these sewing machines?" asked Mrs. Clifford. "Messrs. Johnston and Co., of 746, George-street, Hay-market," said Louisa. "They keep every kind of machine, sell them at most moderate prices, and give the easiest terms; in fact their name is a 'household word' in thousands of families here." [SEE THEIR ADVERTISEMENT ON THE FRONT PAGE.] "Then," said Mrs. Clifford, Messrs. Johnston and Co. are doing more to promote the progress, happiness, and civilisation of Australia than any one else, and we must all wish success to them and their business." These sentiments were warmly responded to by the whole of the company, until at last the enthusiasm culminated in three hearty cheers for "Johnston and Co. and sewing machines." And so merrily passed the Cliffords first Christmas eve in Australia.

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HOPS, RUCHU, MANDRAKE AND DANDELION.

The Oldest, Best, most Renowned, and Valuable Medicines in the World, and in addition contain all the best and most effective curative properties of all other Bitters, being the greatest Liver Regulator, Blood Purifier, and Life and Health Restoring Agent on Earth.

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Remember HOP BITTERS is no vile, drugged, drunken nostrum; but the Purest and Best Medicine ever made, and no person or family should be without it.

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The Rev. Canon H. S. King and J. G. Ewer, Esq.  
**Office:**—Phillip-street, Sydney.

## RECEIPTS FROM 12TH JULY.

**SUBSCRIPTION.**  
Rev. P. R. S. Bailey ... 1 0 0

**COLLECTORS.**  
Greendale ... 3 6 0  
Luddenham ... 0 14 0

St. Mary's, Balmain ... 13 10 10  
Pennant Hills ... 3 3 9  
Mittagong ... 1 15 8

**AUXILIARY FOR GENERAL FUND.**  
St. Mary's, Balmain ... 49 7 3  
Petersham ... 28 16 2

St. John's, Darlinghurst—  
Per Mrs. Scroggie.

Collected by Miss Hay-  
den, small sums ... 0 12 0  
Collected by Miss Docker,  
small sums ... 1 10 6

Collected by Miss E. Brady,  
small sums ... 0 18 6  
Collected by Miss Vail-  
ant, small sums ... 3 5 6

Collected by Miss Belling-  
ham, small sums ... 2 0 0  
Collected by Miss Brady,  
small sums ... 1 2 9

Mrs. Brady ... 2 0 0  
Collected by Miss Ander-  
son, small sums ... 1 5 6

Miss M. C. Anderson ... 1 1 0  
Mr. H. De G. Scroggie ... 1 0 0

Collected by Mrs. Sinclair,  
& Miss Gail, small sums ... 1 17 6  
Mrs. Sinclair ... 0 12 0

Miss Gail ... 0 12 0  
Mrs. Bellingham ... 0 12 0  
Mrs. Bruce Smith ... 0 12 0

Mrs. Mansfield ... 0 13 0  
Mrs. Creagh ... 0 13 0

Collected by Miss West,  
small sums ... 0 5 1  
Miss West ... 1 4 0

Mr. A. West ... 0 12 0  
Mrs. Cooper ... 0 12 0  
Mrs. Lachlan ... 0 12 0

Mrs. Iredale ... 0 12 0  
Mrs. Byrnes ... 0 12 0  
Mrs. Jones ... 0 13 0

Collected by Miss Enid Macarthur.  
Mr. A. H. Tickle ... 1 0 0  
A Friend ... 1 0 0

Rev. S. S. Tovey ... 2 2 0  
Bayly & Enid Macarthur ... 0 6 9

Children's service ... 12 17 3  
Interest allowed by Bank ... 0 9 5

St. James' ... 43 3 9  
Jambroo S. S. Box ... 10 0 0  
Jambroo S. S. Box ... 1 0 0

**Camden—**  
Collected by Miss Ferguson  
C. P. Collins ... 1 1 0  
A. Miller ... 0 5 0

H. Oughton ... 0 4 0  
R. Ferguson ... 0 4 0  
T. Little ... 0 3 9

S. Sheather ... 0 5 0  
F. Ferguson ... 0 16 0

Collected by Miss Noakes.  
Mr. E. Martin ... 0 12 0  
Mrs. E. Martin ... 0 12 0  
Mrs. Sams ... 0 12 0  
Mrs. D. Wallace ... 0 12 0

Captain Onslow ... 5 0 0  
Mrs. Onslow ... 5 0 0

Milton ... 14 16 9  
Waverley ... 7 14 0  
Paddington ... 0 14 6

Windsoor ... 4 18 0  
St. Luke's, Burwood—  
President Rev. Dr. Marriott.

Collected by Miss Thornthwaite.  
J. Flaville Esq. ... 1 5 0  
Mr. & Mrs. Coles ... 0 12 0

Mrs. Collis ... 0 10 0  
Mrs. Robberds ... 0 6 0  
Mrs. Chapman ... 0 6 0

Mrs. Griffiths ... 0 6 0  
Mrs. Read ... 0 6 0  
Mrs. Moffatt ... 0 6 0

Mrs. Thornthwaite ... 0 6 0  
Mrs. Parnell ... 0 5 0

**AUXILIARY FOR STIPEND.**  
Bulli ... 33 15 0  
Pennant Hills ... 15 0 0

Luddenham ... 13 0 0  
Kurrajong North ... 20 0 0  
Terrara ... 25 0 0

Broughton Creek ... 53 12 6  
Cambewarra ... 23 15 6  
St. John's, Parramatta ... 35 0 0

Enu & Castlereagh ... 60 0 3  
Kogarah ... 14 0 0  
Mittagong ... 80 0 0

Blackheath ... 8 18 6

**OGALLALA LINIMENT**  
was introduced into London  
two years ago, where the thousands of cases  
were cured—and one year in Sydney; and  
some of the worst cases of Rheumatism have  
been cured in a short time by using it.

Old Pains of any kind of long standing it  
will cure. Acute Head, Tooth, and Ear Aches  
it will cure in a few minutes. Several cases  
of Deafness cured by a few applications.

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complaints. Thousands of people in Sydney  
have used them, and have been cured of Bil-  
liousness, Indigestion, Costiveness, Sick Head-  
aches, and all complaints arising from deranged  
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**MILLINERY, STAYS, HOSIERY, TIES,  
GLOVES, RIBBONS, PARACHUTES,  
SATEENS and DRESS MATERIALS** for  
the Coming Season, as well as Every Other  
Article in **GENERAL DRAPERY.**

**GENTLEMEN'S WHITE SHIRTS** in all  
sizes, also **TIES, COLLARS, BRACES** and  
**SOCKS** in Great Variety.

## ROBINSON'S New Patented Cooking Range—The Sydney.

The undersigned, in placing before the  
public their new cooking range, the **SYDNEY**,  
claiming for it

**SPECIAL PERFECTIONS,**  
combining all the good qualities of the best  
cooking apparatus—strength and durability,  
perfect action, economy and style, adaptability  
to colonial fuel and requirements—place it far  
in advance of any. The smoke passages are  
all self-contained, thus rendering it perfectly  
independent of brick flues.

**REQUIRING NO BUILDING IN,**  
there is no addition to the first cost for  
mechanics' labour.

**THE OVEN IS EXTRA LARGE.**  
In designing this range, we give special  
attention to the oven, and submit it as perfect  
in operation and arrangement for roasting and  
baking. The

**FACILITY FOR CLEANING**  
is an important improvement, rendering the  
management of the range perfectly simple;  
its many perfections have won for it the  
character by experts as the most

**"COMMON-SENSE RANGE EXTANT."**  
We are having this range made in various  
styles of finish, both for **WOOD** and **OAK**,  
and invite attention to those we have now in  
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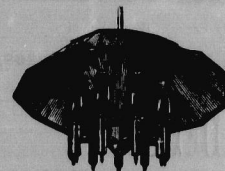
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Drugs. Famous as a Restorative to Health.  
Famous as an Invigorator of the System.  
Famous for the Cure of all Disorders of the  
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Tonic Aperient that never gives cold. And  
the most delicate of either sex, in all conditions,  
can take them.

Be careful not to get Imitations.  
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Old Blinds renovated equal to new.  
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The Executive Committee meets on the FRIDAY  
before the Grand Lodge, and the Secretaries of Subor-  
dinate Lodges are reminded that all correspondence  
should be in the hands of the Grand Secretary by that  
day.  
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 150, G.P.O.  
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Several Cases of Boy's Clothing equally cheap.

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PALAMPORE, KANGRA VALLEY.

Extracts from a few of the many letters received by the Proprietor on past year's Teas.

1st. The Indian Tea Gazette in its issue of 3rd June says—"The Tea (unassorted) is a superior little overtwisted black leaf, with moderate percentage of Orange tips. The flavour is very agreeable, soft, but with mild pungency, and deep liquor and good aroma."

2nd. From Secretary, Great Eastern Hotel, Wine and General Purveying Co., Ltd., Calcutta, dated 18th August—"Your Pekoe is simply superb, and we will be glad to have a few half chests of it at a time. Upon receipt you might send us six half chests."

4th. From J. R. Sandford, Esq., Mongolai, Assam—"The Tea (Pekoe) I got from you reached this nearly three weeks ago, and I have deferred writing, intending to let you know what people think of it. It is very much appreciated, in fact several people—among them our Gammie in tea matters, says it's the nicest tea he has ever tasted."

5th. Colonel G. J. Dalrymple Hay writes—"Began the tea (unassorted) on 1st August. After the first cup, the following remarks fell from one who may be quoted as an authority:—"I have always failed to find a certain desired flavour in Tea until I tasted this. It's the only good Tea I have had in India for years."

We are in receipt of regular shipments of the above Teas, direct from the estate, consisting of Orange Pekoe, Pekoe, unassorted, Pekoe Souchong, Souchong, and Congou.

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A never-failing remedy for Worms in children and Adults. Price 6d. each; or, in packets of three powders, for any age, 1s. per packet. And HENRY'S VEGETABLE (TARTARUS) ANTIBILIOUS PILLS, 1s. per Box. Also,

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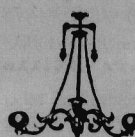
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THE

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## NOTICES TO CORRESPONDENTS, &c.

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

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

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

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

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

## SOMETHING ABOUT LENT.

THE present is acknowledged to be a utilitarian  
age. And men judge of institutions and practices  
by the good which they think can be got out of  
them. In this way they judge of the Lent Season.  
And if they do not see on the very surface some  
immediate benefits, they are ready at once to condemn  
the institution and everything connected with it.

But it does not follow because they do not see the  
good, that there is none. Upon such a principle  
many things, which are undoubtedly beneficial to  
large numbers would be condemned. We can  
well remember the time when a large body of  
Englishmen could not see any good in the use  
of Agricultural machinery, which is now adopted in  
all farming operations. We remember also how  
difficult it was in this Colony, at the commencement  
of the Railway enterprise, to induce any great  
number of persons to believe that it would be pro-  
ductive of the benefits which were predicted. People

are sometimes too indolent to inquire into and  
examine facts; sometimes prejudice blurs their  
vision; at other times preconceived notions; so  
that they cannot view with candour nor judge im-  
partially that which is presented to them.

We propose in this article to shew that there is a  
practical value in the observance of such a season,  
and that it is worth while to try to make it in the  
best sense subsidiary to the growth of grace. Now,  
what is the prominent idea in this Lent Season?  
the thought which stands out in the first place, and  
pervades it? The only answer we can give to this  
question is CHRIST: in His character of Man's  
Redeemer; in His humiliation and sufferings,  
leading on to His death. To Him our special  
attention is drawn; our thoughts are directed to  
Him in this aspect of His work; and the lessons  
which we are thus taught are of the highest moment  
and the most practical character.

The world has its heroes, whom it delights to  
honour, and whose virtues it tells us to emulate.  
But what heroism can be compared with that of  
Him, whom we commemorate at this season?  
Where, amongst all the heroes of ancient or modern  
times, can we find any magnanimity, or courage, or  
self-sacrifice, any nobleness of soul, any grandeur  
of enterprise, any sublimity of purpose, which can,  
for one moment, be put in comparison with His?  
If it were then only for the contemplation of Him  
in these aspects, and to inspire us with the principles  
which He so marvellously displayed, we might  
point to such a season as one of the greatest value.

But we have a personal interest in all that He  
did, and suffered: seeing that it was for us and for  
our salvation that He underwent all.

No part of His work on earth, no part of His  
humiliation, or of His obedience, from the Cradle  
to the Cross, can be separated from the rest; as  
not included in that undertaking by which He was  
to reconcile and bring us back to God. We con-  
template Him therefore as our Surety, our Bonds-  
man, laden with our sins, and doing everything for  
us. And if on the one hand, we are elevated by  
the heroism which He displays, we are again  
humbled by the sight of what our sins have done,  
and yet filled with hope and confidence by His  
achievements and victories.

These then, we assume to be the prominent  
thoughts which the Lent Season suggests.

And as we commemorate His humiliation, so we  
are taught to humble ourselves with Him; to  
cultivate self-denial, self-sacrifice, humility, meek-  
ness and love: in fact the mind which was in Him.

Now all this we believe to be calculated to deepen  
the spiritual life of the soul: to increase and expand  
its graces, and to bring it into closer harmony with  
God's mind concerning us. It is calculated also to  
enhance our Christian virtues, to enlarge our human  
sympathies, and to render us in every way more  
useful in the relations of social and domestic life.  
And we are therefore prepared from the utilitarian

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