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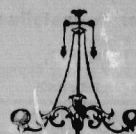
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CONTENTS.

1. LEADING ARTICLES—	PAGE.
Laying the Foundation stone of the Queen's Statue ...	57
Cookery in our Public Schools ...	58
The Sydney Auxiliary to the Church Missionary Society ...	58
Latest Intelligence of the Bishop's health ...	58
2. Notes of the Month ...	59
3. The Licensed Victuallers: their Craft in Danger ...	60
4. Church News ...	60
5. My First Day in London, by Rev. J. D. Langley ...	63
6. Notices of Books ...	64
7. Correspondence ...	65
8. "The Chinese at Home," by Miss M. Foster, Missionary at Foo Chow ...	66
9. Canon Moreton's visit to the Mildmay Conference ...	68
10. Temperance ...	69
11. English Mail ...	70

NOTICES TO CORRESPONDENTS, &c.

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

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

Subscriptions for the current year are now due.

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

Notices of Births, Deaths, and Marriages inserted at 2s. each.

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

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

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

QUESTIONS.

A CORRESPONDENT enquires why in the Cathedral the term "His Excellency" is prefixed to the Governor in the prayer offered for him. We have enquired, and are informed that it is done by one of the clergy only. He asks also why "so many" of our clergy omit to pray for "the Governor," and "the Parliament," when those prayers "have been directed to be used by the reverend Bishop Broughton, and by our present beloved Bishop." We cannot say.

Notice to Subscribers.—For the future, all subscriptions will be acknowledged at the commencement of the advertisement columns.

PUBLIC NOTICE.

Mr. J. B. Stormer late of the *Redfern Times* and *Dubbo Express* has been appointed Business Manager of this paper.

LAYING THE FOUNDATION FOR THE QUEEN'S STATUE.

AMONGST the events of the past month, which will be chronicled in the future annals of the colony, we look back with mingled feelings of pleasure and dissatisfaction upon the laying by H.R.H. Prince Edward of Wales, of the Foundation Stone upon which is to stand the statue of Her Gracious Majesty Queen Victoria. As loyal Churchmen we rejoice in any and every act of the colony which may tend to strengthen the ties which bind the affections of the Australian people to the Throne and Crown of England, and we trust that the day is far distant when anything shall arise to sever those ties, or even loosen any of them.

It was, we trust, from the prompting of such feelings as these that it was determined to place the statue of Her Majesty in some conspicuous position in the metropolis, and to surround it with such associations as would appeal to some of the best instincts of the people. And it was a happy thought, though too tardily evoked, to seize the opportunity of the presence of her grandsons amongst us, and invite the elder to lay the stone which should serve for the foundation of the statue; and to invest the ceremony with as much interest as possible to all classes.

The daily papers, in the full details which they gave of the manner in which the ceremony was carried out, and the vast numbers of people of all ages who were present, have shown how great was the interest displayed. And we have no doubt that many of the junior portion of the assembly will hereafter relate, in retracing their own lives to their children, what they saw and felt about the event of the day; or perhaps what they only wished to see, but could not. For the whole affair was sadly too hurried, and many were greatly disappointed. The time was altogether too short for such arrangements to be satisfactorily made as were projected for the occasion. As regards the Sunday Schools, for instance, the Department of Public Instruction (we will suppose with the best intentions) displayed its great ignorance, in supposing that they could be brought together upon such short notice; or, if the scholars could be assembled, that superintendents and teachers could be. In the large majority of instances, we suppose, those who devote themselves to Sunday School tuition are engaged in places of business, in offices, in shops, and other employments which do not admit of their services being withdrawn for a day. And how could it be imagined that, at a day's notice, arrangements could be made for even a portion of those whose avocations are of such a nature, to accompany their scholars to witness the ceremony? If the day had been made a public holiday, the case would have been different. But it was not, and the circumstances we have referred to will account for the absence of large numbers who were invited.

But we come now to the cause of our dissatisfaction. "Somebody blundered," and the Government therefore are guilty of an act, to say the very least, of discourtesy, with reference to the site on which they determined to place the statue. In the year 1856 the piece of ground at the east end of St. James's Church, commonly known as the oval plantation, was granted by the Governor of the colony, then Sir Charles Fitzroy, to five trustees, to be held by them for ornamental purposes, subject to certain regulations. Out of the body of trustees then created, and to whom the land was conveyed, two only now survive—the Bishop of Sydney and Canon Allwood. The former is absent from the colony, but the latter is here. Now it appears that on the Friday afternoon before the stone was to be laid a workman was sent to dig a place for the foundation, without any communication to Canon Allwood by the Government upon the subject. The man was sent, it is understood, by the Colonial

Architect. As soon as the matter was reported to Canon Allwood, he took such steps as seemed to him proper and necessary to protect the trust; the Vicar-General also acting as far as he could in the same direction. The Government, however, they were told, had determined to resume the land, and to grant compensation. It seemed, therefore, that nothing further could be done, as the Government had the right of resumption. Admitting, however, that the Government had that right, either under the Public Purposes Resumption Act, or under the Deed itself, we have good reason to complain of the discourteous manner in which that resumption was made. And this is the reason for those feelings of dissatisfaction which we entertain.

It is said that the members of the Government were not aware of the existence of the Trust; but they knew, we presume, that the land had been held and cared for by the authorities of St. James's Church for many years, under some warrant from the Government for the time being. It therefore appears to us that the unceremonious way in which the thing was done was unworthy of those who are appointed to govern, and unfair to those who were the holders of a Trust for the Public Good. And we sincerely trust that nothing of the kind will occur again.

COOKERY IN OUR PUBLIC SCHOOLS.

IN England of late years it has been thought expedient to introduce into Primary Schools the art of Cookery, as a branch of domestic economy. There are classes of girls to whom lessons of a practical character are given by lady teachers, who have been trained for the purpose in schools of Cookery. And the lessons given are required to be reproduced by the pupils in the same practical manner. If, for example, the lesson has been how to boil rice, to poach eggs, or to prepare a cutlet, the pupils are required to show that they have learnt the lesson by putting it in practice in the presence of the teacher. In this way very valuable instruction is obtained, which is found most useful to those who enter into domestic service, or become wives and mothers with the care of families. But it is not only *how* to do the things that the pupils are taught; it is pointed out and explained to them at each successive stage of the proceedings, *why* such and such methods are adopted, in preference to others which might seem as good for the purpose. Thus principles are laid down and instilled into the mind, to be applied on future occasions.

There can hardly be a doubt that where such a system of teaching is adopted to any considerable extent, it must have a tendency to increase largely the comfort of the families with which the pupils are connected. And that, when those who have been trained come to apply the principles and the art itself to the circumstances of their own families, the benefits of it will be very perceptible. These improved methods are followed by improvements in other respects, leading as they do to greater cleanliness, an increase of frugality, less waste in the daily food, and improved health by means of the use of more digestible aliments.

Is there not good reason for the introduction of such teaching into the Public School system of this colony? If requisite in the mother country, is it not far more so here? How few girls are there who know how to dress a potato, and send it to table as it ought to be. It is seldom taught in their own families, and how can they be expected to know it? The meals are generally prepared during the hours of school, and the children return to eat

what has been got ready by their mothers for them. And the same is true of the large number of girls who are employed in workshops and factories. The consequence is that when girls are married, as they very commonly are, at an early age, they have scarcely any idea how to provide a comfortable meal for their husbands, or how to use the money given them in procuring what is needful. Those who are in the habit of visiting the homes of the humbler classes are familiar with these things. And it is no wonder that they are often unable to make both ends meet, and then complain of insufficient wages. A well trained economical woman will do as much with ten shillings as many others will with twenty.

Is not the art of Cooking—we speak of course of that which is plain and useful, not the more advanced branches—as necessary as that of needlework? And far more important than that of fancy work, except for those who may intend to get their living by it? We think so;—because of its influence upon home life and home comforts. Many a man is driven to the public-house for want of these, and there squanders his money and time, and becomes in the end ruined.

The Department of Public Education provides Teachers of sewing in the Public Schools. Why should they not also provide Teachers of Cookery? It will perhaps be said, that the expense will be large. If it were, we think the end to be accomplished would justify the means. But let the experiment be tried in a few of the larger schools. We observe that there is a lady in Sydney at the present time who has been trained in England, and has every qualification for the office. We do not know whether she intends to remain in the Colony or not. But it would be a great benefit to secure her services, even were it only for a time. We once saw her give a lesson—demonstration it was called—to some poor women; adapted to their circumstances. And it was very valuable in teaching them economy, frugality, and how to provide wholesome living for their families. If Sir JOHN ROBERTSON could be induced to add this to the subjects taught in the schools under his supervision, we are persuaded that the benefits which in the long run would be conferred upon the country would be even greater than by his famous measure of Free Selection before Survey.

THE SYDNEY AUXILIARY TO THE CHURCH MISSIONARY SOCIETY.

WE should like to know what this Auxiliary is doing for the great Society of which it is a feeble branch. Does the Committee ever meet? Who are the Secretaries? Are there any meetings in any of the parishes to give information about its work? We heard only a few days ago of a lady being in Sydney, who is engaged as a Missionary in China, but she has now left. What a pity that the opportunity was lost of hearing from her what she herself is doing amongst the women in China!

This grand Society, whose work is in all the world, has strong claims upon our sympathy and help; and we hope it will receive them both more largely than hitherto.

THE Bishop of Sydney, with Mrs. Barker, by the latest intelligence, was at Buxton. He wrote in good spirits, and states that his health was steadily, though slowly, improving. It was their intention to proceed to Scotland shortly, to Braemar, and to remain there for some time for the benefit of the bracing climate.

THEOLOGY seems to be the last qualification which is deemed necessary for the ministry in the present day. Knowledge of all kinds appertaining to this present life is considered, and of course rightly, to be necessary for everyone occupying the important position of a Christian Teacher. But there seems to be a growing dislike to that branch of science which soars immeasurably above every other, viz., the knowledge of God and His truth. The more undefined a man's ideas seem to be about those truths which God has condescended to reveal to us, the more acceptable his teaching is with some. It is, as St. Paul declares, "*The time will come when they will not endure the sound doctrine, but having itching ears, will heap to themselves teachers after their own lusts.*" Linked to this declaration is the exhortation to which all the servants of Christ should give heed, "*Be thou sober in all things, suffer hardship, do the work of an evangelist, fulfil thy ministry.*"

✱ THE MONTH. ✱

THE arrangements made on the occasion of the laying the foundation-stone of the pedestal of the Queen's statue, for the school children, were no doubt intended in kindness to the children, but were, we think, a great mistake. It was originally intended that the children should take part in the procession, but that was found impracticable. It was thought that young Australia would have an opportunity of seeing the Princess, but in this the large majority were disappointed, the crowd surrounding them making it impossible for them to see anything except the beautiful azure of the sky or the dusty figures of a few persons round about them. It was designed that their young voices should render our popular National Anthems; but scarcely a sound was heard at the stone. The only indication of song was the announcement on the programme and the motion of the conductor's baton. Provision was made for the refreshment of the young people, but a great number never got near the sweetmeats upon which their hearts were set. After being on the move, and the tiptoe of excitement from about 10 o'clock in the morning till 2 p.m., the poor children returned, many of them tired, disappointed, and hungry.

THE new Infirmary has not been commenced a moment too soon. The old building has done good service, but it was most desirable that it should be replaced by a structure more useful and more ornamental. The foundation-stone of the new hospital was laid on Saturday, the 30th July, by his Excellency the Governor, at 3 o'clock in the afternoon. The ceremony was witnessed by a large concourse of people. The new building is to occupy the site of the old, and will, when finished, be an ornament to the city, and will supply a suitable refuge for the suffering and afflicted. We cannot refer to this occasion without lamenting the absence of prayer. Though commencing an undertaking which may be described as a religious work, there was no recognition of God—no appeal for His blessing. We must have degenerated indeed, if upon such an occasion prayer would have been regarded as out of place. His Excellency, in the closing remarks of his address, referred to the self-denying life of the Lord Jesus, and we were thankful for his words—but they do not make up for the defect to which we refer. We hope that the omission was owing to inconsideration. It caused great surprise to some who were present and expected that the divine blessing would have been invoked.

THE funds of the Church Society have been considerably augmented by the sale of work which was held in the Garden Palace last month. This work was taken up by the ladies with their usual zeal and assiduity, and the north-western wing of the Garden Palace presented an attractive appearance on the day of sale. Several stalls were erected, and supplied with a variety of useful and ornamental articles. A brisk business was carried on during the three days of the sale. We were much pleased at the way in which this sale was conducted. Raffleing was of course prohibited, and there was an absence of the levity which so often characterizes things of the kind. The most scrupulous could scarcely object to the Church Society's sale. Nearly £1000 were realized.

THE Report of the "New South Wales Aborigines Protection Association" has found the light. Coming from the Government Printing-office, its "get up" is of course all that could be desired. The report itself is exhaustive, and brings out prominently the useful and self-denying labour which has been expended by those who have undertaken the work, and the miserable apparel which hitherto has been vouchsafed to this mission. The Rev. J. Gribble, of Warangesda, and Mr. D. Matthews, of Malaga, have recently been in Sydney, and have on several occasions given addresses upon the work of the mission with which they are respectively connected. Their presence and addresses have had the effect of creating considerable interest in the work, and we believe that the next report will show a large increase in the funds of this Association.

ONE notable feature in the Christian world at the present day is the drawing together of Christians for conference and prayer. We are thankful for this, believing that prosperity of every kind will attend the Church, if believers live up to their high and holy calling. The want of such fellowship is much felt in Sydney, and should not be allowed to exist. In England, the brightest page in the history of the Christian Church is that which records the gathering together of thousands of believers of all denominations for fellowship and prayer. Who is unacquainted with the Conferences which are held at Mildmay, at Keswick, and at Wimbledon? Men in prominent positions, men of the most profound scholarship and exalted piety, attend and take part in these meetings. Amongst those who took part in a recent Mildmay Conference, we find the Venerable Andrew Bonar, Hay Aitken, Theodore Monod, Lord Radstock, Mr. Christopher, Dr. McDonald, and many others. In Melbourne, a Conference is held annually, which is found to be most profitable, and is looked forward to with the greatest joy by many who have been comforted and strengthened by mutual intercourse. How is it, then, that in the spiritual life of our city this means of grace has been overlooked? That such a Conference can be successfully carried through has been proved by one or two isolated efforts; that the people can appreciate such gatherings has been demonstrated; that there is a longing in the hearts of many for such fellowship as these meetings afford, we know. Are there none, then, in Sydney, who will take this matter up? We are glad to know that the Rev. J. Barnier is now making arrangements for a series of meetings of the kind referred to, in his parish. But what we want is an annual gathering of Christians, without regard to denomination, for conference and prayer.

A MEETING has been held recently in Melbourne to consider the resignation by the Rev. Charles Strong of the pastorate of Scots' Church. It will be remembered that Mr. Strong was called upon by the Presbytery to explain certain statements which appeared in the Melbourne Review, in an article written by him upon the doctrine of the atonement. These statements were considered unsound. The Presbytery did not actually condemn Mr. Strong, but things became so unpleasant that he felt he ought to resign, which he did. Every effort was made to induce Mr. Strong to withdraw his resignation and retain his position. When these failed, the committee was instructed to take steps to procure a successor, "*holding the same broad views.*"

THE intermingling of Churchman and dissenter seems to have troubled the Queensland Synod. The good people of the Brisbane diocese. It had it in their hearts to fraternise with Christians outside of the Church of England, but they arrived at the decision that it could not be done. We are not told the arguments which underlie this conclusion, but from recent experiences we can conceive of their nature and force.

SMALL-POX has established itself in the city. It is now not confined to any particular locality, but has developed itself in different directions. We should not be surprised at this. The disease itself is most contagious, and we are in constant communication with countries where it may be said to have a permanent existence. We trust that as the scare may be said to be over, and people are settling down to regard it as an inevitable evil, we shall have the adoption of wise and humane treatment for those who are afflicted. In the panic which has existed for the last two months, we may pass over much which is worthy of severe condemnation. But the public are justified in expecting that for the future the authorities will see that prevention and cure are sought with more care and judgment than has hitherto been the case.

WE have heard of the faith of a young Christian being unsettled by a sermon heard in St. Andrew's Cathedral, on Sunday evening, the 14th ult. We are accustomed to hear of defection through the Sunday evening lectures in the Theatre, but we are not prepared for the shock caused by the assurance that the pulpit of the Cathedral is becoming a snare. We understood that those who officiate in our Churches are solemnly pledged to "instruct the people out of the Scriptures," "to minister the doctrine of Christ," and "to be ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to God's word." Are we mistaken? or do the solemn words of our ordination service go for nothing now-a-days?

SIR GEORGE INNES is about to attempt the suppression of "larrikinis." He intends to move the insertion of a new clause in the "Criminal Law Amendment Bill," which will provide a remedy for the vagaries of young Australia. Should any of our youths, in the exercise of his liberty, see fit to assault a fellow-citizen, or for want of something better to do should destroy growing trees or shrubs, or for the gratification of his taste—should lay his hands upon things which do not belong to him, such as fruit, vegetables, or flowers, or should he in the exuberance of his spirits stone even a Chinaman, he may be arrested, and if convicted, is to be punished by flogging. We sincerely hope that Sir George Innes may succeed in getting this clause inserted. The offences which are marked for special punishment are growing, and the remedy suggested is one which we think will prove effectual. It seems to us, however, that the clause is defective, inasmuch as it leaves untouched a numerous class of offenders, viz., the "*larrikins*." It may be that the innate politeness of Sir George Innes held him back from interfering with the female sex; but we venture to suggest that no plan for the suppression of this evil will be complete unless it reaches those who so far unsex themselves as to become a perfect nuisance to society.

At last Sydney has been moved in behalf of persecuted Jews. On the 23rd ult. a large and influential meeting was held in the Masonic Hall, for the purpose of devising means of alleviating the distress of the Jews in South Russia. The Rev. A. B. Davis gave a thrilling account of the miseries to which the Jews have been exposed. Scenes of cruelty were described which were truly heartrending. The sympathies of the audience were thoroughly aroused, and a large sum of money was collected in the meeting.

SIR JOHN ROBERTSON, as chairman of the meeting held in connection with the persecution of the Jews in Russia, expressed surprise that, with the diffusion of education, freedom of intercourse, and civilization of the present day, such outrages as those recorded could take place. It would seem that the world has yet to learn that these influences, valuable though they are, are not strong enough to subdue the passions of men. There is but one power strong enough for this, which is too often overlooked and ignored, and that is the GRACE OF GOD in the Gospel of Jesus Christ.

ANOTHER Parliamentary Return has been furnished, showing the visits paid by ministers of religion to public and denominational schools for the purpose of giving religious instruction. We are glad to notice that the Church of England has shown its appreciation of the privilege afforded by the Act by the attendance of many of its ministers for the instruction of the young in religious truth. But we are sorry to see that 550 out of about 900 public schools were not visited at all during the two years to which the report refers. We are aware that in many country districts it is absolutely impossible for any minister of religion to attend. We know of instances where the want of proper accommodation is a barrier to this work; while in some cases conscientious clergymen withhold purposely their countenance from the public schools, lest they should weaken their own denominational schools. We venture to think that this is a mistake, inasmuch as a very large proportion of our children attend public schools, and should be looked after by those who have their spiritual oversight. We do hope that all clergymen of the Church of England will systematically visit the public schools, and spare the Church the reproach that, after all the clamour about religious education, the privilege and opportunity of imparting it is not embraced.

"THEIR CRAFT IN DANGER."

The following extract from the London *Daily Telegraph* will give our readers an idea of the manner in which public-house-keepers work together in England. The usual plausible pretext of the excellent manner in which the Licensed Victuallers' Association manages to protect morality is held forth with the unctious with which the Devil quotes Scripture:—

LICENSED VICTUALLERS' CONFERENCE.

On June 29th, a conference, held under the auspices of the Licensed Victuallers' National Defence League, took place at the Westminster Palace Hotel. Mr. J. Wadhams presided. There were upwards of 300 delegates, representing the publican interests in all parts of the country, present.

On the motion of Mr. Henry Bentley (Leeds), seconded by Mr. E. J. Thomas (Cardiff), and supported by Mr. R. Rooke (Birmingham), it was unanimously resolved to oppose to the utmost the bills for closing public-houses on Sundays, as "further restrictions will only lead to a systematic evasion of the law and an increase in the number of clubs over which there is no control or limit to the hours of opening and closing."

Mr. George Candelet proposed, and Mr. Henry Ashton (Halifax) seconded, the next motion, which dealt with "spurious clubs," and called upon the Legislature to regulate upon a lawful system, and subject to a proper supervision, all clubs in which intoxicating liquors were either sold or consumed.

It was resolved, on the motion of Mr. Councillor Cleaver (Leicester), seconded by Mr. Ward (Sheffield), "That, seeing the foes of individual freedom of action and of the legally recognised trade here represented have, owing to encouragement to agitation given them in high quarters, of which they have taken full advantage, and also to the assistance consequent upon an absence from their places in Parliament of no fewer than 300 honourable members, so far succeeded recently in their revolutionary and fanciful projects as to prevail upon the House of Commons by vote to approve in principle the indefinite something known as local option—this conference is of opinion that, to put an end to the evils of uncertainty, the successful faction, before designated as foes of ourselves and public liberty, should, unassisted by either of the great political parties in the State, submit their proposals in detail in a practical form, so enabling the public and ourselves to form judgments as to how far the scheme it would introduce is worthy to supersede the licensing system now and for centuries past in force. And this conference further calls upon the whole trade of the kingdom to place itself in a position of readiness to meet proposals which there are reasons for anticipating would be highly prejudicial to the liberty and privileges of the people, and ruinous to the trade."

Major-General Burnaby, M.P., strongly supported the resolution.

Trade taxation and other subjects were discussed, the speakers including Councillor Skinner (Sheffield), Councillor Bickerstaffe (Blackpool), Mr. George Foster (Derby), and Councillor Robinson (Kendal).

CHURCH + NEWS.

Diocesan Intelligence.

ST. ANDREW'S CATHEDRAL.

DAILY SERVICES FOR THE MONTH.

The week beginning September 4th.....	Canon King.
" " " 11th.....	Canon Günther.
" " " 18th.....	The Dean.
" " " 25th.....	Canon Allwood.

THE CHURCH SOCIETY.—The monthly meeting was held on Monday, 1st August, the Very Rev. the Vicar-General presiding. Nineteen other members were present. Prayers were read by the clerical secretary, and the minutes of last meeting confirmed and signed. The receipts were £2314 15s. 5d., which included £900 from the sales of fancy work. A warrant for £579 10s. 2d. was presented for payment. There was a supplementary one for £216 8s. 6d. On the applications brought forward for report, it was moved and agreed that it be referred to the Auxiliaries and Finance Committee to enquire and report—1st. Upon all applications for grants at present standing over for consideration; 2nd. Upon the reduced grants for the present year, and the desirability of making good any portion of said reductions; 3rd. As to what grants it may seem desirable to make in aid of stipends for the year 1882.—The Rev. A. W. Pain having stated that in consequence of the great number of men employed on the new waterworks it was highly necessary some means were found for their spiritual requirements being attended to, when it was moved and resolved "That the sum of £75 be granted in aid of stipend for the remainder of the current year, of a catechist to minister to the workmen and others engaged in the new workings in sections 1 to 8." It was resolved, "That the hearty thanks of the Church Society committee be offered to the ladies who kindly made arrangements for and carried out the sale of work lately held at the Garden Palace."

THE GENERAL SYNOD.—The *Melbourne Messenger* says the Bishop of Adelaide has convened the General Synod to meet in Sydney on 10th October. He has said nothing upon the question whether it shall meet for despatch or business, or to be immediately prorogued, evidently not because he desires that business shall be proceeded with* in his own absence and that of the Primate—the choice of Sydney, the only centre to which, without great inconvenience and waste of time, a quorum of Bishops and representatives could be assembled for a formal meeting, pointing to a desire not to throw any obstacle in the way of an understanding among the dioceses to have the Synod prorogued—but because he has no authority to do more than convene the Synod in the ordinary way. We sincerely trust, however, that some arrangement shall be entered into that the meeting shall be only a formal one. It is quite true that there are several subjects at present before the Church which ought, at the earliest opportunity, to receive the consideration of the Synod. But these subjects are precisely of that nature that to secure a satisfactory settlement of them—to be assured that any ordinances passed regarding them shall be accepted by the dioceses whose consent is of most importance, or that the discussion shall not have to be gone over again at a future Synod—it is most essential that the Bishops of two such dioceses as Sydney and Adelaide shall have assisted at the deliberations. To take two instances only. How could we expect, in the absence of Bishops Barker and Short, to come to a decision on the question whether, and, if so, on what conditions, the Primacy shall be attached to the See of Sydney? or on the question of the division of the dioceses of Australia and Tasmania into northern and southern provinces? The wisest plan will be for two or three leading dioceses to declare their intention not to send any representatives to Sydney in October next. The reasons for this determination being such as the general sense of the Church will, we are sure, approve, the prorogation of the General Synod, according to the Primate's desire, will follow as a matter of course.

On the other hand the *Ballarat Messenger* says the Bishop of Adelaide has convened the General Synod at Sydney for Monday, 10th October. The Bishop acts thus under the provisions of the constitution of the Synod, by virtue of which the senior Bishop acts for the Primate in his absence, and he has taken the step, after consulting the dioceses, in compliance with the advice given by the majority of them. An impression appears to prevail in some quarters that the meeting will be purely formal, and merely in order to avoid violating the rule of a quinquennial session; but it is to be hoped that this impression will not result in the absence of representatives, for it will be impossible to prevent the transaction of business, and great dissatisfaction may result from the treatment of important matters by a thin house. The provincial reorganisation of Australia and Tasmania would appear to be the most pressing question for the attention of the Synod.

Canon Hulton King in a Paper, read on the 23rd of August, before the Country and Suburban Clerical Society, argues that the formation of the general Synod was a great mistake, and that the very best thing to be done is to retrace our steps and to put an end to the "sham." We do not think so.

THE LATE SYNOD.—It is well to see ourselves as others see us; so, for the benefit of some of our Synodsmen, we take the following from the *Melbourne Messenger*:—"At the late Synod, the President (the Dean of Sydney) had need of an ecclesiastical *vide mecum* at his side to answer the questions on various points of order and doctrine with which he was plied. May not a deacon read the absolution? Are

* The Bishop has written to deny the correctness of this inference, and to say that the Synod is to meet for business.

not the Ten Commandments and the Lord's Prayer better than curtains at the east end of the Cathedral? Can I join the Cathedral choir without wearing a surplice? Do the Scriptures permit the erection of reveries in the churches? What is a reverie? are queries which were gravely submitted, after due notice given, in open synod, to the President by Messrs. Bond, Durham, and Stephens. The President bore his catechising manfully, and gave courteous and conclusive replies to his various interrogators. But would it not be better if gentlemen in search of elementary information prosecuted their studies at home instead of wasting the time of a public synod? We suppose we shall next have members rising to ask—what is a sacrament? Is there any scriptural warrant for confirmation? We sincerely trust that the example set by these inquiring minds in Sydney may never be followed in our own Church Assembly."

COUNTRY AND SUBURBAN CLERICAL SOCIETY.—The Society met at the parsonage of the Rev. S. Hungerford, on the 22nd instant, but as the day was a rainy one, only seven members attended. Canon King's paper on the General Synod was read and discussed. The next meeting will be held on the 27th September, at St. Anne's Parsonage, Ryde, when the paper for the day will be read by the Rev. E. Hodgson, on the "Revised New Testament."

Parochial Intelligence.

MANLY.—The foundation-stone of the enlarged portion of St. Matthew's Church was laid by the Vicar-General on Saturday afternoon, the 30th of July. It appears from a statement made by the incumbent (Rev. R. S. Willis) that there was not at present sufficient accommodation for residents and visitors. The addition then commenced will provide 170 more seats, at a cost of £1600, of which nearly £500 had been provided, the remainder being arranged for by a cash credit at the bank at 7 per cent. The assemblage was addressed by the Vicar-general, and by Dr. Clay and the Mayor of Manly (Mr. G. W. Barker).

BULLI.—A tea-meeting was held in this newly constituted parish on the 6th of August, to welcome the first incumbent, the Rev. H. Walker Taylor, late curate of St. Paul's, Sydney. There was a large and interested audience at the meeting, which was presided over by the Rev. T. C. Ewing, Rural Dean of Wollongong, and was addressed by that gentleman, as also by Mr. Taylor and Mr. H. S. Fry, J.P.

LITHGOW.—A Sunday-school building has lately been completed at the Vale of Clwyd, in this parish, on land given by the Colliery Company. It is built of weatherboard, and cost £64. The school was opened on the 24th of July with forty scholars. A new burial ground for Lithgow is now ready for use, consisting of three acres generously given by Mr. Andrew Brown, of Coorowill. An acre of this cemetery is allotted to the Church of England, whose deceased members have hitherto been interred in the Presbyterian ground.

ST. ANDREW'S, SUMMERHILL.—A meeting of the parishioners was held in the school-church of St. Andrew's, on Monday, 15th August, to receive a report from the School-church and Parsonage Building Committee, and to nominate church-wardens and elect lay representatives to the Synod. A very satisfactory report was read and adopted, from which it appeared that the total cost of the land purchased was £667 7s. 3d., and of the school-church £1478. To meet this amount £750 has been borrowed from the Church Loan Fund. Subscriptions and donations have been received amounting to £1156 15s. 7d., leaving an overdraft of £287 for which the Committee is responsible. A tender has been accepted for a parsonage, which will cost £1500, a sum which the Committee have borrowed at 5 per cent. The Report concludes with a statement of the annual budgets, and of the arrangements for paying the stipend. Messrs. H. Robison, A. Stuart, M.P., and Charles Robey were nominated as wardens for the current year, and Messrs. W. F. Harris, John Croker, and John Seaward were appointed as sidesmen. Messrs. Hugh Robison and John Croker were elected lay representatives to the Synod, and Messrs. G. Griffiths, A. Stuart, and John Croker as parochial nominators.

CHRIST CHURCH, ENMORE.—A meeting of parishioners was held in the above temporary church on Tuesday evening, August 16th, to elect lay representatives in Synod. Messrs. F. T. Watkins (Treasurer of the Building Fund) and W. T. Angus (Clergymen's Warden) were duly elected.

ST. THOMAS'S CHURCH, NORTH SHORE.—North Shore was *en fête* on Saturday morning, 6th August, in honour of the visit of the two Princes, who took a leading part in the ceremony of laying the first stone of the new nave of St. Thomas's Church, Willoughby. The day was beautifully fine—Queen's weather prevailing—and long before 11 o'clock between 2000 and 3000 people were present. Shortly after that hour their Royal Highnesses Prince Edward and Prince George were met at the church by the Rev. S. C. Child, B.A., Incumbent of St. Thomas's, the Right Rev. Bishop of Goulburn, the Dean of Sydney, Archdeacon King, several others of the clergy, and the churchwardens, the band of the New South Wales Permanent Force in the meantime playing the National Anthem. The proceedings were opened by the choir of St. Thomas' singing "All people that on earth do dwell," which was heartily joined in by the assemblage, Prince Edward setting the example, and the Dean afterwards offered up prayer. Prince Edward was then handed a silver trowel, and he then proceeded to use it in a way worthy the son of the Grand Master of England. The choir then sang "The Church's One Foundation," and their Royal Highnesses and Lady Augustus Loftus were conducted by the Rev. S. H. Child, the Bishop of Goulburn, and the Dean of Sydney into the church, of which they made an inspection, particularly noticing the memorial windows to the late Commodore Goodenough, the Rev. W. B. Clarke, the massive and elaborately-carved stone pulpit in memory of the late Incumbent (the Rev. G. C. Bode), and the many other memorials in which this beautiful church abounds, e.g., that to Captain

Stanley, R.N., brother to the late Dean of Westminster. On the return of the party the offerings which had been collected from the assemblage, amounted to between £80 and £90, were presented to H.R.H. Prince Edward, who laid them upon the stone. The Doxology was then sung, and the Benediction pronounced by the Bishop of Goulburn. The new nave of the church will be 120 feet long, with broad centre and side aisles, and will terminate in a large western porch, giving a total length to the church from the great west door to the eastern wall of the sacristy, of 160 feet. There will be side porches on the north and south, while the large west porch will have side entrances, as well as that facing the main west door. The nave will seat 936 people. The tower and spire are to be placed on the south side of the church, and will not be touched at present. The design contemplates an elevation of 160 feet. The architectural style is early English, with Venetian combined. The total cost of the new portion of the church at present finished—that is, choir, transepts, and vestries—is from £6000 to £7000, and the nave will cost £4700.—Abridged from the local paper.

THE NEW NAVE OF ST. THOMAS'S CHURCH.—A largely-attended meeting of the parishioners and congregation of St. Thomas' was held in the School-room on 10th August, for the purpose of electing a church-warden in the room of Captain Pockley, who has left the parish, and of considering proposals for the further enlargement of the church. The Rev. S. H. Child, incumbent, was in the chair, and after Captain Pockley's services had been suitably acknowledged, and Francis Adams, Esq., had been unanimously elected to the vacant office, he laid before the meeting the plans for building the new nave of the church, and, in view of the rapidly increasing population, urged the necessity of beginning the work at once. The nave will cost £4700, but only one year's work, the raising the outside walls, would be now attempted at a cost of £2000. Towards this amount the Rev. Chairman stated they had already received promises of over £1100. The debt which still exists on the transepts and chancel, which were completed last year, it is proposed to liquidate by setting aside £400 per annum of the regular income of the church for the purpose. The Rev. gentleman's address was repeatedly interrupted by expressions of the hearty approval of his audience, and amidst loud applause, he called on C. M. Palmer, Esq., to move the first resolution. It was to this effect—"That in view of the rapidly increasing population of the parish, it is desirable at once to proceed with the building of the nave of St. Thomas' Church." The resolution was seconded by Vincent Giblin, Esq., and, on being put from the Chair, was carried by acclamation. The second resolution was very ably moved by T. A. Dibbs, Esq., and seconded by Francis Adams. It dealt with the appointment of a committee consisting of the following gentlemen, with power to add to their number:—The Church-wardens—Dr. Ward, George Barney, Esq., F. Adams, Esq., Hon. F. Lord, his Honour Judge McFarland, Dr. F. Kyndon, Messrs. C. M. Palmer, M. Clarke, T. A. Dibbs, S. Spain, T. K. Abbott, D. Fisher, W. H. Tulloch. The resolution was carried unanimously, and the meeting, whose proceedings were marked throughout with entire unanimity and much enthusiasm, separated full of hope that the good work would be soon accomplished which their R. H. Prince Edward and Prince George of Wales so auspiciously began.

TAMWORTH.—ST. JOHN'S.—The event of the month has been the opening of the fine organ built for our Church by Walker and Son, of London. The instrument arrived in perfect order, and was very satisfactorily erected and tuned by Mr. Broderick, organ-builder, Maitland. It seems to have been well made and beautifully finished, and the material is of the best. Some critics think it should have had more power, but the general impression is that it is sufficiently large for the Church, and all admire the fulness, sweetness, and evenness of its tones. It is really what we wanted—a musical instrument. The organ has two fronts of speaking pipes, one over keyboard, facing chancel, and the other filling north-east arch, facing the nave. The handsome plain gilding employed harmonizes well with the soft French grey of the walls and the pine furniture of the Chancel. With this important addition, our Church may be said to be complete. Interiorly it is very chaste and pretty. It seats something over 400 persons, but is not large enough; the wardens have constantly to refuse applications for sittings. Unfortunately, the debt is too large to allow any attempt at enlargement at present. We greatly need a school-house in connection with St. John's, that at St. Paul's, at West Maitland, being overcrowded, and too distant from the homes of children on this side of the river. A Sunday-school, under the able superintendence of Mr. William Kent, has been recently opened in the Oddfellows' Hall, near St. John's. If some good churchman, to whom God has "given a liberal estate and a liberal heart to make a good use of it," would send us a hundred or two to start a School Fund, he would do good service to the cause of God and to His Church. The Tamworth Church folk are among the most generous in the colony, and are "keeping themselves" to their utmost, but the work of the Church in town and country is so far behind that they are overweighed. Still the work goes on by God's blessing. The school church at Moore Creek is to be ready for opening in about two months, and tenders are called for a similar building at Somerton. The organ was opened on Sunday, 14th instant, at Morning Prayer. Mrs. F. H. Hole presiding with her usual ability and taste. There was a full choir, and the service was very well rendered, the aim of our honorary choir-master, Mr. F. H. Hole, and the members of the choir, being to provide really good music, at once pure, correct, and devotional. The incumbent preached on "Church Song," taking Old Testament teachings and examples at the morning, and those of the New Testament at the evening service. The congregations were very large, and the offerings liberal. On Wednesday, 17th, a Recital was given by Signor Lardelli, organist of St. Matthias, Sydney, assisted by Mrs. Hole. The selections were all from the best composers of sacred music, and were exquisitely rendered. The Recital was made a religious service, prayers being read by the incumbent, and the large congregation listening in silence, many feeling, no doubt, that praise

has its *passive* as well as its *active* aspects. We are much indebted to Canon O'Reilly, who first started the idea of getting an organ for St. John's, and to Signor Lardelli, for his generous aid, in visiting Tamworth and bringing out the capabilities of the instrument so admirably. I may add that the organ cost £300 in London, and that expenses since make up a total of nearly £400. There is a deficiency of about £160.

ST. PAUL'S.—The mother church of Liverpool Plains has been thoroughly renovated—re-painting, new altar cloth, and kneelings, floor cloth in chancel—mattings, swing doors for inside porch, P. P., makes it look more as a church should. Through the kindness of the Hon. P. G. King, the wretchedly old paling fence which so long disgraced the property, has given place to a very substantial though light looking harris-rail fence of sawn timber, painted white. This is a new idea, and a good one—a fence of this kind costing little more than paling, but being much prettier for a church enclosure, and much more durable. St. Paul's occupies a most beautiful site, and is really a very pretty village church—correct in taste and excellent in its proportions, and now that its surroundings have been made to harmonize with it, looks what God's Church always should be, "a thing of beauty."

YASS.—The Bazaar in aid of St. Clement's Church came off on Tuesday and Wednesday last, and proved a great success, extinguishing the debt, which amounted to £212. All denominations worked together for the common good, and responded liberally to the call made upon them.

Inter-Diocesan News.

NEWCASTLE.

The Synod met at Newcastle on the 16th August. A correspondent's account of the work done appears in another column. The Bishop's Address was a very able and exhaustive one. We regret that our space only allows of our giving a brief summary. In the introductory portion his Lordship, amongst other things, said:—"It is well for us, when we meet together thus, to bear in mind that we are not only members of Synod, but members of the Church of Christ; and that our various apparatus of ordinances, rules, and resolutions are then only serving their true purpose, when they embody in verbal descriptions those external methods whereby the grand spiritual processes of conversion and edification are most likely by God's blessing to be made real factors in the lives that are being lived around us. Believe me when I say that I am very far from undervaluing the organising work that may be done during a session of Synod, when laymen chosen for this very purpose are associated with the clergy in their deliberations for the good of the church, and bring that practical wisdom to bear upon difficult questions which is derived from constant contact with business; but at the same time I do not like the thought that we, who are scattered far and wide during fifty-one weeks in the year, should meet together in godly number this one week without some effort being made to secure the advantage of mutual counsel, and the expression of mutual sympathy, in that which bears much the same relation to ecclesiastical law that the life bears to the animal frame." Of the Church Property Trustees for Corporation Act, he spoke with regret of the predominant tendency to individualize Dioceses over such, and that therefore this Act was not made practically provincial. However, he gladly accepted it with the amendments passed, save the one which took away the power of sale. He could not understand why this power should be entrusted to the Wesleyans, and denied to the Church of England, unless it be a graceful recognition of the *superior business capacities* in the former. Of *Titles and Trusts*, and of the importance of attending to them, and seeing that Church property is legally secured, the Bishop next spoke. The limits of Synodical action were then treated of, and the danger of over legislation as to the details of method; as was also the place which the Provincial Synod ought rightly to occupy in our scheme of Church Government. That the General Synod ought to meet, and for the transaction of business, the Bishop intimated very clearly, concluding his remarks in these words:—

"The action of the authorities of Sydney, and the resolution of the Melbourne diocese, have probably sealed the fate of this year's session; but nevertheless I think it my duty to express my concurrence, little though that may be worth, in the course pursued by the Bishop of Adelaide. It is quite clear—to use his own words—that his responsibility was limited to summoning the Synod to meet, and that he could not, as senior bishop, assume to himself authority to restrain it from dispatch of business. Although personal feeling might naturally incline us to coincide with the Bishop of Sydney's desire for postponement, yet that unbiased judgment, which we ought all to try to exercise in these matters of church polity, very strongly, as it seems to me, commends the action of the Bishop of Adelaide as strictly constitutional. The clear and decided line which he has taken in this matter gives one more proof how serious will be the loss, not only to his own diocese, but to all the churches of Australasia, when he retires to take his well-earned rest after many years of labour. Put very briefly, the position may be conveniently expressed in a very commonplace dilemma:—Either the Synod has something that it ought to do, or not; if it has something, then it ought to do it without more words; if it has nothing, then it should get that done quickly, and pass on to something else."

On the Education Question, he expressed himself at considerable length, pointing out the duty of supplying religious instruction to the children of the Church in the Public Schools. He concluded this part of the charge thus:—

"We clergy would be false to the true dignity of our calling—we churchmen would be false to the honourable traditions of our church—if we allowed the sense of something like personal wrong to prevent our taking as nearly our proper place as we can get in this great interest of future years. The church has been saying for generations

that the people ought to be taught—witness the persevering efforts of my predecessor in this see to establish a school and to place a teacher in every township of this diocese. And if the State is at length learning the lesson, if she is trying to follow the example of the church, let us be merciful critics of her efforts, although early attempts may show some things done that ought not to have been done: let us honestly try to supply the glaring deficiencies of her scheme when we perceive how many things she is leaving undone that ought to be done. The first few copies are sure to have some blots and mistakes on them: we will hope that the pupil may prove docile and willing to learn from those who have themselves learnt in the school of experience. Here, for instance, are two conclusions drawn from observation by one who was for fifteen years an Inspector of Schools in England, and stated by him in the preface to an admirable little volume of *Essays on the Education of the People*. They are well worthy of the careful thought of all thoughtful people of every denomination, who, through their representatives in Parliament, may influence the educational policy of the future:—"i. If our purpose be, not merely to teach certain acts of reading, writing and ciphering, but also to civilise children by wholesome training, the success of our school system, whatever that system be, will depend on the character of the teachers. If kindly, God-fearing teachers be chosen, the schools will win the confidence of the parents and prosper. If teachers of another sort come to be appointed the schools will fail, however perfect in other respects may be their organisation. ii. Religious men and women will not, in our country, and in that class from which our teachers must be drawn, seek the office of teaching, unless direct religious instruction be included in their work. If direct religious instruction cease to enter into the daily routine, the character of our teachers will be altered for the worse. Therefore, without going into the question whether the *children* must not get a sufficient amount of religious instruction from their parents and Sunday schools, I am persuaded that the day school teachers would be deteriorated by being relieved from responsibility for this portion of the instruction." If any religiously-minded persons—Presbyterians and Wesleyans, as well as members of our own communion—should by any chance see these words, may I commend the opinions expressed therein by an educational veteran to their consideration, before they consent to go one step further towards that goal whither Secularism under the guise of Liberalism would be only too happy to lead the way? And if they ask how the youth of other lands have fared where a secular system has prevailed, I would refer them to a "Report to the Schools Inquiry Commission" on the Common School System of the United States," in which so liberal-minded a churchman as the present Bishop of Manchester—then Mr. Fraser—states that during his visit to America, "he found a growing feeling that more directly religious teaching is required; and that even the interests of morality are imperfectly attended to." In such matters as these, the wise learn from the mistakes of others; the foolish, from their own.

Of *Larrikinism*, "the moral epidemic of lawlessness growing" in the colonies, the Bishop spoke in terms, true though sad. "Growth in reverence and charity," he said, was "the great need of Australian youth."

As to the character of the religious teaching to be given the Bishop gave the following hints:—

I. First, then, I would say: Let your teaching be as little controversial as possible, so as not unduly to emphasise the distinctions between those who own their allegiance to one Lord. I do not mean that it is right or wise to tone down church teaching until it has lost its savour, but that it should be taught by way of affirmation of what it is rather than by way of negation of that which is opposed to it. Thus the best of all arguments in favour of infant baptism is, to my mind, our Lord's loving reception of little children. That argument can be urged in such a way as to stick with the young Churchman's mind without much reference to the Anti-pædo-baptist controversy. Again, the dignity of the two sacraments, as appointed by our Lord himself and their title to a special place and name among the means of grace, may be so insisted upon as to make the Anglican position clear to the mind without the trouble of contrasting it with the Roman. Briefly, let it be your aim to exhibit truth rather than to expose error.

II. I feel very strongly the danger that religion, being made so very strongly a special subject, may come to be regarded by the children as something outside of their common life, instead of being, to borrow an illustration of Dean Goulburn's, like the golden thread in a tissue, always there, running through the whole, though only now and then appearing in its distinct brightness to the eye. How are we to guard against this? Not, I think, by teaching manners and morality only, as some are disposed to advise, but by connecting closely truth of doctrine with righteousness of life. St. Paul did this in those expositions of a Christian's Faith and Duty which he gave us in his epistles. When you speak of doctrine, show what duty flows from it as stream from spring: when you speak of duty, trace it to its source in doctrine. Are you illustrating the need of purity? Then let the Apostle's thought of the Christian as the temple of the Holy Ghost lead you up to the doctrine. Are you trying to inspire young minds with a sense of "the grace of our Lord Jesus Christ?" Then do not look upon your doctrinal lesson as complete until you have brought home to the hearts and daily lives of the little ones who hear you some of the thousand possible applications of the words, "For even Christ pleased not himself." If we thus connect doctrine and morals, we can let the wish so frequently expressed that "the clergy would leave doctrine alone, and teach morality" pass us by like the idle wind that it is.

III. And as to the teacher, do not treat him as a rival or opponent, but in some sort a fellow labourer; and, if you can, make a friend and ally of him. If he be rude and churlish, then pity him, and call to mind the saying of the old divine, that as it takes two to fight a duel, so for the most part it takes two to make a quarrel. Do not readily give him up as a hopeless parishioner. He can help you in

your work, and you can help him in his; and ever remember that "as the teacher is, so is the school," and that as the school is, so to a great extent will the parishioners of the future be.

Having spoken of the revised version of the New Testament, the Bishop proceeded to give a report of the Diocese,—of the Churches opened,—the ministerial changes,—the appointment of Mr. George Knox, as Diocesan legal adviser,—of the formation of the "Bishop of Newcastle's Fund" to "provide workers to do the work that wants doing,"—of the Confirmations held during the year—of the value of Rure-diocesan and of Diocesan Conferences. The Bishop expressed the debt of gratitude owing to the Lay-Readers; and then after mentioning what would be the work of this Session, he concluded with some kind and loving words of encouragement both to the Lay and Clerical members of the Synod.

WEST MAITLAND.—A new organ has recently been erected in St. Mary's, and the services of Signor Lardelli, an organist of considerable repute, have been engaged to conduct the musical portion of the services.

EAST MAITLAND.—A Church Club has been recently inaugurated in the parish by the Bishop. The meeting was held in St. Peter's schoolroom, and there were about one hundred persons present, including a number of ladies. The meeting was opened by prayer. The Rev. Canon Tyrell (Incumbent of St. Peter's, and President of the Club) then described to the meeting, in a few well-chosen and appropriate remarks, the style of the Club he wished to inaugurate in the parish, for the purpose of binding the members of the Church of England more together in a friendly bond of union, and more especially the younger members; to provide a nucleus for the supply of teachers for the Sunday School; and also to find ready helpers to assist the clergymen in the many good works which they may be privileged to take part in. He considered it a great privilege to be allowed to assist in any service for the glory of God, and he hoped all those present would consider it the same also. Rules for the guidance of the club had been drawn up, and adopted, and any member of the Church who has been confirmed, or willing to be confirmed at the next confirmation, may be proposed for membership. The club would have a set programme of business for each night of meeting, such as lectures, debates, essays, readings, and recitations. Sets of chess and draughts will also be supplied, so that anyone wishing to use them may do so. Lawn tennis, croquet, cricket, and other outdoor games will be connected with the club, and a temperance society will also be shortly started in connection with it. The table in the Club room will be supplied with the following papers, viz., *The Guardian*, *The Australian Churchman*, *The Record*, the local paper, and any others that the Committee may deem fit to place there. The Lord Bishop of Newcastle next addressed the meeting, and gave the audience a very nice sketch of the club with which he was connected for so many years, in Newark (England). He wished the club which was being inaugurated that evening every success, and he was also very much pleased to be able to assist Canon Tyrell in any way. He hoped that the club, whose object was to be the religious and mental improvement of its members, would be very successful and prosperous. The Bishop at the conclusion of his address, kindly offered to answer any questions relative to the management of clubs, or to give any information respecting them that he could. The Rev. C. Withey (Assistant clergyman at Morpeth) gave a very interesting sketch of the young men's club with which he was connected in Bulli. He gave St. Peter's Club his heartiest support, and wished it every success.

GOULBURN.

SUBDIVISION OF THE DIOCESE OF GOULBURN.—We are authorised to state that through the munificence of one of the truest friends of the Church of England in the colony of New South Wales, the vast diocese of Goulburn is about to be subdivided. The Hon. John Campbell, M.L.C., of Sydney, has set apart for the glory of God and the good of His church £10,000 towards the endowment of a new Church of England See, which is to be formed out of the western part of that of Goulburn and of a portion of that of Bathurst. A correspondence upon this subject has for some time been carried on with the authorities of the church in England, and it is expected that ere long some of the preliminary arrangements will be settled. The limits of the proposed diocese and the seat of the new bishop have not yet been determined, but it is understood that the parishes of Wagga Wagga and Albury will remain in the diocese of Goulburn, and that the eastern boundary of the new See will be the western limits of those parishes and of parishes similarly situated in the diocese of Bathurst. This great and unprecedented act of the Hon. John Campbell, which, however, is only in union with the whole tenor of a long life of munificent deeds in behalf of the church, is worthy of all praise. It is a noble example, which may well be commended for imitation to all the members of the Church of England whom God has blessed with worldly prosperity.—*Goulburn Herald*.

DENLIQUIN.—A most successful bazaar has been held to clear off the debt on the Parsonage, with the satisfactory result that, after liquidating the liability, £400 remained to the good.

ADELAIDE.

The Rev. James Pollitt, one of the pioneer clergymen of the diocese, has recently gone to his rest at an advanced age.

BALLARAT.

Archdeacon Potter died on the 4th August, after a long illness from paralysis, which had incapacitated him from duty for some time. He was a man of considerable ability, and of no mean ministerial gifts, who in the earlier days of his incumbency at Christ Church, Ballarat, to which he was appointed in 1855, saw very hard service in his

Master's cause. The Archdeacon was fifty-four years old at the time of his decease. He leaves a wife and one daughter, the only surviving child out of a family of eleven. On the Sunday succeeding his death, the Bishop of Ballarat preached a very eloquent sermon on Romans xiv. 8, in which he bore testimony in telling and affectionate language to Mr. Potter's high character, and lengthened as well as valuable services.

BRISBANE.

The first session of the sixth Synod was held on the 9th August. In his opening address, the Bishop spoke of the lamented death of Mr. Love, the late incumbent of Fortitude Valley, in terms expressive of the great loss the diocese had sustained by his sudden removal; of the illness of the Metropolitan and of the senior Bishop, Dr. Short of Adelaide, and of the reflections suggested thereby; of the work of the diocese, how its trials and disappointments had outweighed its successes, and that some districts would soon be without the ministrations which hitherto they had enjoyed; of the resignation by Mr. Holmes of his cure at Maryborough through failing health; and of the retirement for the same cause, of Mr. Moberly, after many years of good service, as also of the Revs. Frederick Smith and James Black; of the ordination of the Rev. J. W. Henry, lately a Congregationalist minister; of the appointment of a second Archdeacon in the person of Rev. J. Matthews. The Bishop regretted that the recommendations made last session, for meeting the pecuniary difficulties of the diocese, had only been partially carried out, except in Maryborough and Toowoomba—that generally the subscriptions of individual churchmen, and the contributions of parishes, had been lamentably small—a fact which gave his Lordship occasion to speak some very wise, and in some respects, sad words, which it is to be hoped the churchmen in his diocese will lay to heart, especially as the annual grant for the S.P.G. has just been withdrawn. The necessity for a Tribunal ordinance was glanced at; the reason why the Bishop and his Council had not acted on the resolution of last Synod on the subject of religious instruction in the State Schools was explained; and the Synod was informed that His Lordship had received a summons from the Bishop of Adelaide, convening the General Synod to meet at Sydney on the 10th October. The publication of the Revised Edition of the New Testament was spoken of at some length; and finally a few words were said about the great principles which should regulate the proceedings of deliberative assemblies. It appears from the Report of the Diocesan Council that it is in contemplation to provide a retiring pension for Archdeacon Glennie in consequence of his advancing age.

BATHURST.

O'CONNELL.—On Wednesday, the 10th August, a service of sacred song—"Eva"—was given in St. Thomas' Church by the children attending the Sunday-school and the choir. The reader was the Rev. R. J. Read, and Mrs. Read played the accompaniments on the harmonium, Miss Strafford playing the "March in Saul" and another piece on a second harmonium in the vestry, which greatly added to the solemn effect. The collection taken up amounted to £2 10s. 0d., which is to go towards buying prizes for the Sunday-school, to be given next Prince of Wales Birthday. The whole service was rendered in a very creditable manner. The Bishop of the diocese came out a short time ago to meet the office-bearers of the Church, and arrange about putting up a new fence round the glebe lands. It was decided to borrow £50 and re-fence the whole of the land. As there is now no debt whatever on the church property, this will not be a very heavy burden. It is also contemplated to purchase a new organ for the church, as soon as a satisfactory sale of the harmonium now in use can be effected.

TASMANIA.

From our exchanges we learn that Bishop Bromby and his family are to leave England in August next. The people of Scarborough, where he has been officiating, had arranged to present the Bishop with an album containing the autographs of his parishioners. In a letter to the editor of the *Church News*, he says that he has had between forty and fifty applicants for ministerial employment in Tasmania, out of whom he has selected six efficient men. With regard to arrangements for a successor to his see, he is against resorting to local legislation till the exact effect of the judgments of the Privy Council on the powers of colonial churches shall be determined. He thinks that what is wanted to clear up matters is a declarative statement from the legal officers of the Crown that it has abdicated all claims, not only to invest colonial Bishops with coercive jurisdiction, but also to nominate all future Bishops. He is engaged in asking from the Crown advisers a statement as to the proper course for the Synod to pursue touching future appointments to the see. The difficulties being of their own making, such a request appears to him not unreasonable.—*Melbourne Messenger*.

MY FIRST DAY IN LONDON.

My dear Friends,—In the good providence of God we have arrived safely, and I hasten to fulfil my promise of writing a few lines for our Parish Magazine.

I reached London on the evening of the 2nd May, and found to my great joy that I was in time for the meetings of the Church Missionary Society, which were to be held next day. Accordingly, at an early hour I started from the hotel, accompanied by two friends, one of whom was the Incumbent of Niagara, in Canada; and after half an hour's walk arrived at Exeter Hall just in time for the breakfast at 8.30 o'clock. The breakfast was held in the small hall, and a large number of persons, principally clergymen, were present.

It was a most interesting sight—clergymen from the city, the country, the colonies of North America and Australia, with returned missionaries from all parts of the globe. I was in the midst of

strangers, knew no one except my two friends sitting beside me (who were also strangers), yet there was no feeling of loneliness, all around me were men full of faith, earnest in the cause of God—serving one Lord, rejoicing in one hope, looking forward to one Heaven. It was indeed a most delightful gathering; one felt like Peter on the day of transfiguration—"Lord! it is good for us to be here."

After breakfast, the newly-appointed secretary, the Rev. F. E. Wigram (successor to the lamented Henry Wright), took the chair, supported by Bishop Perry and others, and after a few earnest words of thanksgiving to God, called upon the Rev. Canon Fenn to deliver the address. His subject was, "The Fellowship of the Holy Ghost," which he handled with great power—one felt that message was indeed given to him, and through him to us, by that blessed Spirit upon whose work and offices he so eloquently dwelt. At the close of the address, Mr. Wigram asked the prayers of his brethren for himself, as he felt most deeply the important responsibilities which had fallen upon him in the new office to which he had been elected. Prayer was then offered most earnestly by an aged clergyman, whose name I did not catch, and this interesting meeting was brought to a close.

At 11 o'clock we met again in the large hall, for the annual meeting. It was a glorious sight, such a sight as no one could forget—the vast building crowded in every part with upwards of three thousand people. Upon the platform, where by the courtesy of the secretary I obtained a seat, were about six hundred clergymen sitting row above row, all round the chairman. I could not but feel hopeful for the future of our Church as I looked around me, and saw not only men who had borne the heat and burden of the day, whose hoary hairs were indeed a crown of righteousness, but also large numbers of young men, who at the very beginning of their life and ministry were thus publicly declaring their attachment to this great Protestant and Evangelical Society. Everywhere there was abundant evidence that God's truth would not want for faithful standard-bearers in the time to come—that Evangelical religion was in no way losing its hold upon the English Church, or the English nation.

Punctual to the appointed hour, the Earl of Chichester, President of the Society, came upon the platform, accompanied by his brother, the Bishop of Norwich, the Bishops of Rochester, Gloucester and Bristol, Sodor and Man, Liverpool, Dover, Ossory, Victoria, Hongkong, Moosonie, Bishops Perry (late of Melbourne), Ryan (late of Mauritius), Claughton, Beckles, Lord Shaftesbury, and many others. After reading of the Holy Scripture and prayer, the Report was read. Its reading occupied somewhat more than an hour, and it gave most interesting details of the Society's work in Africa, Turkey, Palestine, India, China, Ceylon, Japan, &c. The contributions for the year had increased, and the Committee had been enabled to send forth twenty new men into the mission field.

The first speaker was the Earl of Shaftesbury, who, upon rising to speak, was received with such rounds of applause that for some minutes he could not begin. He is a grand old man, and though he has recently passed his eightieth year, has still all the fire and vigour of youth. His voice is most clear and forcible, and every word of his address could be distinctly heard in every part of the immense building. He made a speech worthy of himself, and waxed eloquent while referring to the work of God in heathen lands. He made special reference to the Society's operations in India, and said that the progress of Christianity in that country was enormous—perfectly incredible to those who looked at it, and knew the extent to which it had attained. In confirmation of this statement, he referred to the testimony of Sir Bartle Frere, Sir Richard Temple, and other independent authorities. Much of the work was, however, not visible to the naked eye; but though under the surface, it was preparing for, and would in due time produce, an abundant harvest.

Referring to the sneers of ungodly men who scoffed at the work of modern missions, he told the following story:—

A great many years ago, in the time of the old Duke of Wellington, when he (Lord Shaftesbury) was sitting with him one evening at Strathfieldsaye, and the Duke was giving him an account of the Battle of Waterloo—"Well," he said, "you know my principle always was never to let my men be seen—I hid them in every way—under hillocks, behind trees, I made them lie down; I did that before the Battle of Waterloo. The Emperor Napoleon came to the field with General Foy; he looked, and he saw nothing. He said, 'These English are gone; we've won the day, there is nothing more for us to do.' General Foy (said the Duke) told me this himself.—General Foy replied, 'It is not for me to contradict your Majesty, but I must tell you this—the English may be gone, but if they are not, you are going to have the hardest day's work you ever had in your life.'"

"That," said Lord Shaftesbury, "is the case now. These scoffers and sneers do come; they see nothing, they can judge nothing. But we will venture to say that, in the course of a short time, their sneering and scoffing, and contempt and hatred, are about to sustain the hardest day they ever had in their life."

The next speaker was the Bishop of Norwich, who made special reference to the wonderful economy with which the Society was managed, despite the greatness of its operations. He also spoke of the immense influence for good which mission work among the heathen had upon the parishes in England—how support to the Society produced a double blessing, blessing to the heathen receiver and to the Christian giver.

The Chairman next called upon the Rev. E. H. Bickersteth, of Hampstead (the compiler of our St. David's hymn-book), who had lately been on a visit to India and Palestine, and who gave a most interesting description of the various mission stations in those countries which he had visited—their manifest success, and the vast openings in the all for an extension of the work.

A hymn was then sung, and I shall never forget the thrilling effect of three thousand voices singing in grand unison, "Hills of the North, rejoice."

The next address was by an Irish prelate, the Bishop of Ossory, who dwelt with much force upon the important work of the Society

in building up native churches, and bringing them on to perfection. He said that our duty was not only to found these Christian Churches as was done in bygone days by our Lord's Apostles, but like St. Paul in his Epistle to the Galatians, to seek to protect the converts from the Rationalism and Ritualism of the day.

The other addresses were by the Rev. J. B. Whiting, on Bishop Crowther's work in the district of the Niger, West Africa; and the Bishop of Moosonie—describing somewhat of the labours of himself and his clergy in their missionary operations in North-West America. The Rev. Canon Money gave the closing address, which was described by one who heard it as the best address of all; but to my great regret I could not wait till the close of the meeting.

At four o'clock in the afternoon I attended the special service at St. Paul's Cathedral, and heard Bishop Ryle preach the annual sermon of the British and Foreign Bible Society. The grand old building looked grander than ever with the immense congregation; and the Bishop, who is a noble-looking man, preached a sermon worthy of the occasion—much of the phraseology was familiar to me from having frequently read his tract, "How readest thou?"

In the evening at 7.30 I was again on the platform of Exeter Hall, at the evening meeting of the Church Missionary Society. The hall was again crowded, and some admirable addresses were delivered. I was particularly interested in that of Bishop Ryan, who drew a wonderful contrast between the past and the present—the condition of the heathen world at the beginning of the present century, and its condition to-day. He urged the importance of a large circulation of mission literature as a most important means of keeping alive an interest in mission work.

It was a wonderful day, this first day in London, but at its close I was very weary, and exceedingly glad to get back to the hotel, and have a quiet rest.

I do not think that with the limited space at your command you can spare me any more room, so I shall close my letter for this month, reserving all further news for a future communication.

Give my affectionate remembrances to all the members of my loved congregation, and assure them that I have felt ever deeply thankful for their prayers, which I know have followed me every day during our period of separation.

Your ever affectionate

J. D. LANGLEY.

NOTICES OF BOOKS.

CATHARINE AND CRAWFORD TAIT, WIFE AND SON OF ARCHBISHOP CAMPBELL ARCHBISHOP OF CANTERBURY. A memoir, edited at the request of the Archbishop by the Rev. William Benham, B.D. New and cheaper edition. Macmillan, 1881.

We are glad to welcome a "new and cheaper edition" of this book. It is a work which should come home especially to the hearts of members of the Church of England, concerning as it does the household of the highest ecclesiastical officer of that Church. And for all others, also, to whom a striking exhibition of Christianity carried out into practical life is a thing to be highly prized, this work will have its interest and its power to edify and to encourage. It tells the story of the lives and deaths of two out of the great multitude of "Saints." It teaches a lesson which, thank God, is daily being taught by the life and death of many and many a simple and earnest disciple of Christ. If it teaches that lesson with an added emphasis, it is because, out of all these disciples, "only few have had such a field or such rare advantages for showing forth their light."

The book is divided into two parts. Of these, the first is from the pen of the Archbishop himself; the second is compiled by the editor from other sources. In general outline each part goes over the same ground, although of course not in such a way as to amount to anything like a repetition in detail.

The life of Catharine Tait contains five well-marked periods. A picture is first given of her early life in the quiet yet beautiful parsonage of Elmdon. Then came her marriage, and with it the great change from a country parsonage to the Head Master's house at Rugby. Some five or six years later came the parting from Rugby, and the entrance upon the third period of her life. The scene at this parting from Rugby, when, as the

Archbishop says, "the boys took out the horses from our carriage and dragged us down to the station to bid us farewell at the close of our bright Rugby life," forms the earliest distinct memory in the mind of the present writer. The third period was passed in the Deanery at Carlisle, and stands out above all the rest in sad pre-eminence, distinguished by a concentration of sorrows such as falls to the lot of few. The volume contains a detailed account from the hand of Mrs. Tait—an account almost too sad to read—of that desolation of a nursery. When the desolation was complete, the parents "fled" from the Deanery, and it was never again their home. The fourth period was passed in the Palace of the Bishop of London; and the fifth at Lambeth and Addington, the official homes of the Archbishop of Canterbury. Her life closed on Advent Sunday, 1878.

Six months before that close, another heavy stroke had fallen.

Crawford Tait was born in the last year of the Rugby period. He was educated at Eton and Oxford, and was ordained Deacon in 1874 to the curacy of Saltwood under Canon Knollys. In the following year he was ordained Priest, and was settled as domestic chaplain at Lambeth and Addington. Two years later he was instituted by the Bishop of London as incumbent of St. John's, Notting Hill. But upon the actual work of that incumbency he never entered. An illness, whose beginnings had made themselves felt in the summer of 1877, during a tour through North America, brought to a close on the 29th of May 1878, a life which had been full of the brightest promise of future usefulness, and whose passing thus untimely was indeed a blow.

The story unfolded in this volume is one in which happiness and sorrow are strangely intertwined. On the one hand the surroundings of the life described were such as to give the most ample and stimulating opportunities for active and powerful work for good. But on the other, the exhilarating influences of such exceptional advantages were toned down by griefs, never far to seek, and sometimes "too deep for tears."

In closing this brief notice of a book which stands in no need of a recommendation to our readers, we cannot help remarking that not the least valuable of its lessons lies in the rebuke which, for the most part tacitly but none the less effectively, it administers to the bitterness of religious or ecclesiastical differences. Surely one must rise from its perusal with the feeling that there is enough work for each to do in his own way, without wasting time and energy and temper in combating the ways of others. Can one help, too, being impressed with the great fact that, above even strong faith and accurate knowledge, there stands, in the religion of Christ, a something yet "more excellent," which is "the very bond of peace and of all virtues?"

W. H. S.

CORRESPONDENCE.

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

THE ELLORE MISSION.

TO THE EDITOR OF THE CHURCH OF ENGLAND RECORD.

Rev. and Dear Sir,—Some time ago you kindly found room for an appeal for help from the Rev. F. N. Alexander, one of our missionaries in Southern India. By the last mail I received from Mr. Alexander an acknowledgment for the remittance sent to him, and I will ask you to publish the following extracts from his letter:—

"Ootacamund, Nellore, July 8th, 1881.

"My Dear Friend,—I have the pleasure to acknowledge your kind letter of May 9th, which only reached me a day or two ago, and the

P.O.O. for £5 (Rs. 60 12), for which I thank you very much. I am now engaged in building a new mission church, in the very centre of a heathen district, and to this object I intend to apply this donation. As I do not know the donors personally will you kindly thank them in my name, and say that the labourer in the heathen land is thereby much helped and encouraged. I thank you for your copy of the *Church of England Record* that you sent me. It will give me great pleasure to contribute Indian Church and mission news. I am indeed much indebted to New South Wales for generous support, coming to me through my dear friend Mr. Macartney. . . . But I do not get any of the Annie Slaney memorial teachers for the Ellore district. I should much wish to know of any prayer union in your parts, to which I might write from time to time, for the prayers of God's people are more valuable to us than the gold they send."

Mr. Alexander further informs me that "a dear missionary brother, the Rev. J. Cain," is now in Melbourne, and would no doubt be glad to visit New South Wales ere he returns to the Indian mission field. I hope that we shall see this gentleman among us, and from him gain further information about the work in Ellore. May I close this letter by soliciting further contributions towards Mr. Alexander's mission. Will the teachers in some of our metropolitan Sunday schools "lend a hand" in aiding this work. It has been proved by experience that few things do more towards infusing a healthy tone throughout a church than the creation of an active sympathy with the cause of missions. This will hold true also of Sunday schools.

Yours truly,

A. R. BLACKET.

Kelso, 16th August, 1881.

[As there is an Auxiliary of the Church Missionary Society in Sydney, we think that would be the proper channel for these contributions.—EDITOR.]

WARANGESDA ABORIGINAL MISSION.

TO THE EDITOR OF THE CHURCH OF ENGLAND RECORD.

Dear Sir,—On the eve of my departure I would, through the columns of your paper, convey my heartfelt thanks to all those clergymen and members of the Church of England and others who have, during my visit to Sydney, done so much to cheer my heart and strengthen my hands in connection with my work amongst the blacks of the far interior. The sympathy manifested has been of a real practical sort, and I return to Warangesda greatly encouraged, knowing that here in Sydney there are many who deeply and practically sympathise with us in our work of faith and labours of love. I am happy to inform your readers that the Rev. Joshua Hargrave, of St. David's, Surry Hills, has kindly consented to act as agent of our mission in Sydney, and from him all information respecting our work may be obtained.

I would also, with your kind permission, acknowledge receipt of the following contributions, which have come to hand during my stay in Sydney.

Yours truly,

JOHN B. GRIBBLE,

Missionary.

August 9th, 1881.

Mrs. S. Rawlings, £2; Mr. James (Macdonald Town), £3 2s.; Mr. W. Russell, £5; Mr. Frederic N. White, £5; Mr. J. Cox (Muswellbrook), £1; Mr. Darcy McQueen, 10s.; A Friend, 4s.; Mr. Ward, £1; Mrs. Palmer, £1; Mrs. Mary Roberts, £24 7s. 6d.; A Friend (in stamps), 1s.; St. John's Sunday School, Parramatta, £5 1s. 3d.; St. Matthew's, Manly, Coll., £3 17s. 9d.; St. Silas, Coll. (week night), £1 6s.; St. David's Sunday School, £10; All Saints, Woollahra, and St. Matthias Sunday Schools, United Service, £5 19s. 6d.

NEWCASTLE DIOCESAN SYNOD.

(From a Correspondent.)

THE meeting of Synod, usually held in May, was deferred this year until the 16th of August, partly on account of the late date at which it met last year, and partly to allow the Bishop to become personally acquainted with the various districts of his diocese. The extreme inconvenience and unworthiness of the old church, dignified by the name, or rather the *nominis umbra*, of the Cathedral of Christ Church, received one more illustration in the opening service, which, although conducted with all the solemnity and reverence of which circumstances permit, was painfully deficient in the brightness, dignity, and "worshipfulness" in which the "Church of the Diocese" ought to set an example to all other churches. It is worth while to ask why there is no sermon on these occasions. To say nothing of the grand opportunity lost of a *concilio ad clerico*, and not less needed in these days of abounding spiritual difficulties, *ad laicos* also, which in matters of deep inward life might send them back to their districts strengthened and encouraged, it is to be remembered that it is no uncommon thing for a clergyman to hear none but his own sweet voice from year's end to year's end, so that he has no living example to assist him in overcoming defects of voice and manner, or treatment of subject, unless it be set before him on occasions like these. A summary of the Bishop's opening address is given in another column. Here it need only be remarked that it was received by all with great approval and delight, bursting out at times in irrepressible applause. The routine work of receiving reports, reading ordinances for the first time, &c., was got over by an afternoon sitting on the 16th, and the evening was devoted to a public meeting for supporting and encouraging mission work. The Bishop opened with a telling speech, and the subjects dealt with were,—(1) the duty of the Church in relation to missionary effort; (2) the past history of the Diocese in reference to missions; (3) foreign missions; (4) the connection between missions and civilization; and (5) the reflex influence of missionary efforts in benefitting our people. The Rev. S. Simm read

a paper on the first of these, and was followed by an address by the Rev. W. S. Wilson; the second was exhaustively treated by the Ven. Archdeacon Child and Rev. Canon White; Rev. Canon Tyrrell spoke forcibly on the third, while the Rev. John Shaw dealt ably with the fourth, and was followed by an eloquent speech on the fifth subject by the Rev. W. H. H. Yarrington, and the Revs. B. E. Shaw and H. S. Millard worthily concluded the meeting. There was a large and appreciative attendance, and it was generally felt that this first attempt to combine with the more formal and tedious work of Synod a meeting of a popular character, to awaken or sustain interest in some special department of Church work, was a success. The report of the Diocesan Council first occupied attention on the 17th. It showed diligence, but not in all respects successful diligence, on the part of the Council, inasmuch as an important amendment in the statement of accounts had to be made in Synod, which converted a credit balance of over £200 into a deficiency of nearly £90, but, strange to say, no one observed that the accounts had not been audited. Several speakers pressed the necessity for more liberal giving to meet the increasing claims, and increasing losses by the withdrawal of such funds as those derived from the Church and School lands. The report of the Book Depot Committee drew out an encouraging account of the success of the labours of a colporteur in the Scone district; and on its being shown that a sum of £200 would start a general system in the Diocese, the Bishop proposed that ten persons should become responsible for £20 each, of whom he offered to be one. The report of the Committee appointed to examine into the properties of the late Bishop in which the Church is interested, called forth much satisfaction, showing that there is good ground for the successful accomplishment in due time of the great objects he aimed at. The progressive work of the Session began with an ordinance, providing for a special endowment of the parish of Morpeth. It arose out of a scheme propounded by the late Bishop in 1865-66, wherein he promised that to every sum given for the purpose of endowing any district up to the value of £100 a year he would add three times the amount. The family of the late E. C. Close, Esq., of Morpeth, gave £500 for this purpose, as a memorial of their father, but the Bishop's plans of endowment were changed, owing, probably, to the few responses made to this liberal offer, and the special arrangement for Morpeth was never fully concluded. The justice of the claim was admitted by all in the Synod, but as the parish of Morpeth had in common with the rest of the diocese been making a payment of 15 per cent. on its stipend contributions, and thus securing its share in the general endowment of the diocese, some hesitation was felt in making a special endowment which would result in Morpeth receiving twice the benefit which the Bishop had intended that each district should have from the funds he provided. The ordinance, as drafted, created some practical difficulty also by specifying one particular sum now held by Trustees under a mortgage as that from which the special income was to be paid, and giving the Synod's direction to the Trustees of this sum. By leaving the responsibility on the Diocesan Council, to be met from the funds generally at its disposal, and providing that the parish should still have its claim under the general endowment, both difficulties were met. The next great subject to be dealt with was the Ordinance for the Constitution of the Cathedral. Something more than the usual difficulties surrounded this subject, and to some it appeared premature to regulate the Constitution when the Cathedral itself is not built. But the Cathedral Church is also the parish Church of Christ Church, and the parochial authorities have been for some years past moving in the matter of a new building, and they not unreasonably refused to hand over their work until they should know how the privileges of parish and diocese were to be adjusted, and to what extent they would be responsible for the erection and maintenance of the Cathedral. They therefore declined to acquiesce in the appointment of a Diocesan Building Committee until terms of agreement were entered upon, which could be most conveniently accomplished by an ordinance constituting the Cathedral. Here it was the Church Act came in the way, and a long discussion arose as to the ability of the Synod to deal with the matter, as being contrary to the 27th Constitution. It was at last agreed, that inasmuch as some relief from the conditions of the Church Act must be found, if the building is to be anything but a parish Church, the Constitution should be framed as perfectly as possible, without reference to these legal impediments, and with a saving clause, keeping it inoperative as long as they were unremoved.

If readers of the *Record* are disposed to exclaim that the Newcastle Synod has acted illegally in passing an ordinance directly conflicting with Statute law, let them remember, that in accordance with the course adopted by the Melbourne Church Assembly with reference to the same statute, the ordinance is by its own terms to have no force until the Church Act be repealed or amended in the obstructing particulars, or the property be by private Act exempted from its provisions. The ordinance was introduced by Canon Selwyn, technical difficulties preventing it from being dealt with as an ordinance brought forward by the Diocesan Council, but it was understood that it had been considered by the Council and that the Bishop had taken a leading part in preparing it, after carefully considering the constitutions of all the fully constituted Cathedrals of the Australian Colonies. Without entering on the differences of opinion which arose over some of its provisions, a brief abstract may here be given. The first Clause declares the ordinance to be binding on the Trustees of the Church and all connected with the execution of the Trusts. The parochial rights of parishioners are in all things carefully reserved, except so far as under this ordinance they agreed to limit them, considerable discussion arising over the word Parishioners, who were at last defined to be adult members of the Church resident in the parish, or who subscribe at least one pound annually to the Church—a somewhat novel definition, by the way, of the word, as well as of the notion of a Parishioner. The Cathedral was declared to be the Church of the Diocese, free and unappropriated, and the Bishop's right to the use thereof was acknowledged and

confirmed. The Chapter is to be composed of the Bishop, the Archdeacon, the Dean, and three Canons. The Incumbent of the parish of Christ Church is to be Dean, his appointment as clergyman of the parish being as in other parishes under the ordinance to that effect, and carrying with it the office of Dean. The three Canons are to be appointed by the Bishop. Much difference of opinion arose on this point, some seeking the number of Canons to be increased, and some of them to be elected, and that there should be an equal number of lay Canons. Inasmuch, however, as the powers of the Chapter under the Ordinance are confined to the regulation of all that concerns the services, and the appointment of precentor and organist, and the general management and government of the Cathedral, is given to a Cathedral Council of which laymen form part, the plan proposed was accepted by a very large majority. The Cathedral Council is to consist of the Chapter, with three Diocesan wardens elected by the Synod, and the three wardens of the parish; the Bishop is its President, the Dean its Vice-President. A small quorum had necessarily to be agreed to, as so many of its members would not be resident in the parish, and whoever presides at any meeting is to have deliberative and casting vote. The appointment of the Precentor by the Chapter must have the approval of both Bishop and Dean; he will not be liable officially to parochial duty, but may be licensed to that or other work. The organist's appointment also requires the Dean's approval. The clause dealing with revenue caused much discussion, but was finally agreed to with only verbal amendment, and under it all income from endowment, Parochial or Diocesan, from rent and profits of the Glebe, from parochial contributions, offertories and collections, is made to form one sum—the Cathedral revenue—chargeable with expenses of service and repairs, and with stipends of Dean (£500), precentor, and organist; the balance, if any, being at the disposal of the Council. The fabric and site is to be vested in the trustees under the Church of England Trust Property Incorporation Act. The Ordinance is not to come into operation until the Cathedral, or part of it, be ready for use, and as before stated, legal obstacles were removed. Probably, many points capable of improvement will have manifested themselves before that time, but as agreed to, it gave sufficient ground for satisfying the parochial authorities, who are most willing to waive all conflicting prejudices and throw themselves heart and soul into the Cathedral movement. As soon as it was disposed of, a resolution was passed, after careful consideration in committee, appointing a Cathedral Building Committee, of which the Bishop, Archdeacon, three Canons, Diocesan Council, Parochial Council, Parochial Building Committee, and three elected Diocesan representatives, were made members, and full powers were given to it for proceeding with the building of the new Cathedral. The rest of the work of the Synod is to be summed up in few words. Committees were appointed on religious education, and on the position of the clergy under the marriage laws. Trustees were appointed under the recently passed Trusts Incorporation Act, to be known as Trustees of Church Property of the Diocese of Newcastle—being the same persons as are Trustees under the Diocesan Church Property Trustees' Ordinance, to the provisions of which they are made subject. A resolution was passed, expressing the opinion of the Synod that the approaching meeting of the General Synod should proceed to the despatch of business. The amendment of the Parochial and Diocesan Funds Ordinance, and reconsideration of a draft Parochial Boundaries Ordinance, which were crowded out this session, were recommitted to the Diocesan Council. This ended in some respects the most remarkable session of Synod ever held in Newcastle, having extended as usual over four days. Morning, afternoon, and evening sittings were held each day, and on the last, the Synod sat in all about 15 hours, the evening sitting being from half-past 7 till 4 in the morning, without a break. The length of the session was not due to waste of time in fruitless discussion of points of order, or other unimportant matters, or in long-winded speeches; but it resulted from the very thorough discussion of subjects full of difficulty, and which were handled with earnestness and ability, marked by a singular freedom from passion and party spirit. The genial tact, ability, and shrewdness displayed by the Bishop as President, contributed very largely to the successful issue of this memorable session, and it remains now only to hope and pray that the Cathedral scheme now fairly launched will accomplish all the ends expected of it.

THE CHINESE AT HOME.

BY MISS M. FOSTER, CHURCH OF ENGLAND MISSIONARY AT FOOCHOW.

A MANDERIN in China holds much the same position as a governor in Australia, and one seldom gets admitted into his august presence. The Missionaries have almost despaired of reaching this class of people in China; for there, as in the time of our Lord, "The common people heard Him gladly." And we only have to glance at a few statistics in the Foochow Mission to see how true this is. In 1850, not a Christian. In 1881, between 3000 and 4000 belonging to the Church Missionary Society, and more than half that number belonging to the other Missions—American Methodist and American Board. After some years residence there I know how real the work is. I invited a mandarin's wife to dine with me one day, and to my astonishment she came, bringing her mother, and two slave girls with her. "The compliment was returned, and I dined at her house, utilizing each time by telling something of the love of God to man. This is the surest way to a heathen's heart.

About two months after my visit to the "Yanum" (Mandarin's residence) this lady, Mrs. Hok Lee, called on me, and during the conversation asked me to teach her to read and work. I promised, providing she would allow me to use half the time in teaching her christianity, she consented, so we arranged that she should come to me three days a week, from 3 to 6 p.m., beginning the next day. She came and was making rapid progress, when the holidays commenced and the school was to be closed for 6 weeks or two months. Mrs. Hok Lee then suggested that now I should be at liberty she would like to come and live with me for a few weeks, and see how the christians do. So I had a bed put up in my room as I had not a spare one, and she came the following week with her two slave girls. She watched me most narrowly, following me about everywhere, trying to copy me in everything, even to kneeling down before going to bed, and when rising in the morning. One night I had a severe headache and went to bed rather early. Hearing me move in the middle of the night she asked me if my head was better. "No," I answered. "Then I don't believe in your God," she said, "for I asked Him to make you better, and He has not; you worship Him, He should have answered." This gave me an opportunity of explaining that it is for our good when answers are delayed. A few days after this her nephew was taken ill, and she was called home. I went the next evening, and found the child very ill. I wanted to send for a "foreign doctor," as we call Europeans. The child's mother, with all a Chinese prejudice of a foreign doctor, thought they had better postpone sending for him until the morning. I remained until almost midnight; and the next morning, at seven o'clock, a servant rushed in, saying the child was dead, and Mrs. Hok Lee's only son was very ill. They wanted me badly. Knowing that I could do no good alone, I wrote to a doctor, asking him to go at once, and I would be there to translate for him. I went, and soon the doctor arrived, pronounced the child very, very ill, and unless I would stay and nurse him, he would not undertake the case. The Chinese have a peculiar tendency of getting medicine, smelling it, then throwing it away, and if the patient dies, the doctor is blamed. I told Mrs. Hok Lee what the doctor said, and she implored me to remain. They have an English house adjoining the Chinese, and she soon had a suite prepared for me—drawing-room, bedroom, boudoir, bathroom, and dressing ditto. These rooms were most elegantly furnished; but of course I had my patient to attend to, and could not enjoy these luxuries. For three nights I watched the child. There were numerous slaves about to do anything that was required; and for prompt attention, one could not possibly have better waiting-maids. The child began to improve; and as I had more time at my disposal, I introduced family prayer, morning and evening. Most of the household attended.

In China, a rich man's sons marry and bring their wives home, their children eventually marry, and so on, until, if the family have many sons, quite a congregation is produced in one family. I know one now; the eldest woman is nearly ninety, and there are eighty people in all living together. Daughters do not count, for, if permitted to live, they are sold into another family, either in infancy or soon after.

In Mrs. Hok Lee's house there are thirty female members, counting the slaves, and one paid nurse. The old mother was staying in the house at the time, and she would persist in coming into my room before I was dressed. I tried to evade her by rising earlier; but she still came, so I rose still earlier, and finding I could not get up without her in the daylight, I rose in the dark, and on this particular morning was successful. She watched me particularly for some time, and then she said, "Have you not prayed this morning?" "Yes," I answered, "and you did not let me see you," she added, in a very hurt tone. I asked her why she wanted to see me. "Oh!" she said, "It is all so strange, you have no god (meaning idol), yet you seem to worship?" This led to further conversation; and after telling her some of the old Testament stories, she wished to read them for herself. I sent for a Chinese Bible, found the places containing the accounts I had related, and she sat reading the whole day. It is a rare thing to find even an upper class Chinese woman able to read.

My little patient got quite well, and I went to prepare for reopening school. A few weeks passed, and early one morning a servant came to know if it would be convenient for me to speak to his master, Mr. Hok Lee. If it would, he would be round in half-an-hour. He came and said that he had attended the Chinese church, and he liked the Christian religion and would be so thankful if I would go and teach the female members of his household once a week. I had every hour in the week filled up, so I said I really could not go; he had better ask one of the American missionaries. No, that would not do; I had lived in the house, they all knew me, and he thought I might leave evening prayers once in the week. I told him I should consider the matter, and it seemed such a wonderful entrance into the family that I promised to go if he would first enquire of the ladies and see if they were willing to learn. He wrote me a note saying they were most willing, and promised not to make excuses for staying away. Then I told him to purchase Testaments in the colloquial, and hymn-books, which he did. I began the meeting on the following Thursday evening at 7 o'clock. It was several weeks before I got quietness and real attention. Now I have them seated round a large dining-room table, reading verse about, making some attempt at singing, paying great attention to all I say, and during the last six weeks they began to kneel down. Only two could read when I commenced, now most of them keep their places and know more or less of the characters. Gentlemen have come, but they form an outside circle, until the room becomes filled to overflowing. Generally thirty ladies are present, and when I have finished, they vanished into their rooms, and the English speaking Chinese gentlemen come forward for an hour's consultation over a book, or subject. One young fellow is deeply interested in Mackay's "Grace and Truth," and one evening his question was "Why is it you christians make so much of the Blood of Christ?" This will give you an idea of what the work is in the rich families. I am happy to add, all idols have been removed from Mrs. Hok Lee's house, and an earnest spirit of inquiry manifested in many of them. Now I will give you another peep into a Chinese home, this time a poor one. Wanting to visit some of the stations at a distance, I started off one morning at five o'clock, and got to a boat where I had to wait an hour for the tide. An old christian man, living near promised to escort me, this he did by walking at a considerable distance behind. Male and female must not walk together in China, that is if people observe the Chinese custom, which I do. Another thing, the country roads are made by the mud of the paddy fields being thrown up, and then in dry weather it is just passable, in some places only a foot wide. We walked for some time through these fields, and then entered the street. Such a thing as a foreigner walking in the streets, was a wonderful sight, many of them had never seen a foreigner before, and the crowd began to gather, by the time I reached the chapel, or rather the little house adjoining, I was so packed with people I could hardly move, and when I entered, they followed, and began questioning me about my age, home, clothes, etc., etc. Well, I had been a long journey, was dusty and tired, and longed to get away for half-an-hour. Presently as the crowd became greater, I made a move towards the chapel; the people crushed in *en masse*; and I then invited the Catechist to speak to them while his wife showed me the room I was to occupy. She led the way up a ladder, through a trap-door, into a loft. Some part of the roof touching the floor, in no part could I stand upright—no window—so I slipped off a few tiles for light and air, and having begged a towel and water, I tried to make myself fresh. The bed was just boards laid across two forms. Soon the people were calling for me to go down, and I then told them my object in visiting them was to establish a school which I wished to open the next day. Towards evening the crowd disappeared to prepare their supper, and I was left in peace to eat my basin of rice and egg. Then the men hearing from their wives about my arrival came in, and at seven we had evening worship. The people were quiet, but many of the men began smoking, when finished, they handed the pipe to another, and then drank tea. The hymn sung, chapter read, and exposition ended. About half-a-dozen of us knelt down; at that, many of the people went out,

some stood up, others sat quietly listening. At the end an old man cried out, "O Lord God do forgive me for not going to Church yesterday. I thought more of my potatoes than I did of you." This showed an uneasy conscience, which I was glad to witness. The room at this stage was almost unbearable, the smoke of the oil lamp, mingled with tobacco, and dirty breath, became so bad, that I was obliged to hasten to the door for a breath of air.

Being very tired, I soon ascended to my loft, and there far into the night I lay and listened to the men downstairs enquiring more into the doctrine of Christ. Presently I perceived rats running about my room. Quite near my bed was a nest of young ones. It was no use to make a fuss that night, and several succeeding ones had to be spent there, so I made up my mind to bear it, and really got some good sleep before morning. I began the school the next morning, but the girls are not thought worth teaching in China. If a girl is allowed to live, she has to work hard at an early age, and to make it worth her while to come to school I had to pay her for coming. When the school was thoroughly started I went to another station, this time just to see the school, so I only intended remaining one night, and the bed I was given looked more comfortable than the last; but, oh dear me, I had scarcely got in when I was forced out by an awful discovery of dreadful things biting me fearfully. As soon as I got clear of the things I sat down to pass the rest of the night in reading; then the cockroaches began, and having a dreadful horror of those things you can imagine what kind of a night I passed. But the next morning when so many people came wishing to hear the wonderful story of the cross, the small evils vanished out of mind. Since my visit five people in the first village have been baptized, and six in the second. Both the girls living there as catechists' wives had been brought up in a mission school.

I have a special boarding school for unengaged Christian girls, to train them up as workers and send them out as missionaries. I am now anxious to establish a day-school for girls in the same building, but I must pay them to come until they value schooling enough to allow their daughters to come without it. Paying them half what they would earn at home, in weekly sums of 2½d or 3d., would amount to about 10s. a year. If any one would like to send a child to school for a year, kind friends have promised to receive and send on any subscriptions. The smallest shall be gratefully acknowledged; and remember it is not the amount that God looks at, it is the spirit it is given in. "God loveth a cheerful giver;" "a cup of cold water" is accepted.

[Any contributions received will be conveyed to Miss Foster through the New South Wales Auxiliary of the Church Missionary Society. If sent to the *Record* office, the donation will be acknowledged in our next issue.—Ed.]

Notes of Travel by Canon Moreton.

THE MIDLMAY CONFERENCE.

Judging sometimes from appearances, it would seem as though the servants of our Lord strive to see how much they can differ from each other. Then the advantage of Satan and the unbelieving world is great. At other times, drawn by the Holy Spirit, Christians, of different names, meet together to help each other on in their spiritual life, in their conflict with sin, and in their efforts to promote the Saviour's glory. That different forms of Church government will exist till the end of the age seems to be no less certain than that they exist now. The Churchman will cling to his Church; she may have her defects as the sun has his spots; but this will not lead to secession, as he knows, in the language of good Edward Bickersteth of Watton, that "there is no perfect church on earth." So, too, the Nonconformist will cling to non-conformity. This being so, it is a happy circumstance when some general object can bring them together. The *Midlmay Conference* gives one of these opportunities. Here we see, side by side, clergymen, and ministers and people of all the Reformed Churches, and the two objects seem to be spiritual growth, and spiritual work.

I so arranged my time as to spend in London the week in which the Conference took place. I became the guest of a kind friend, Rev. Canon Tagwell. On the morning of Wednesday, June 22nd, Mrs. Moreton and I started from Charlotte-street, Bedford Square. A pleasant walk took us to Gower-street Underground Railway Station, a short ride, and we were at King's Cross, then an omnibus conveyed us to the "Angel," at Islington, and a tramcar to Midlmay. When we left the car it was not necessary to inquire the way to "the Hall," as a number of foot passengers, of quiet demeanour, were pressing towards it. The weather was all that one could wish—warm and bright. We reached the Hall at a few minutes before 11 o'clock,

when we found almost every available inch occupied. We pressed in—(I might almost say, we were pressed in, for the throng in the rear left no choice but to advance)—and found standing room in the middle passage near the door. We gazed for a moment at the building and the scene it then presented. It can be but little short of 200 feet in length and broad in proportion—the floor being so seated as to leave three narrow passages running from end to end. Around three sides there is a light gallery, and at the other end a platform. Texts of Scripture are painted on the walls in the letters, not of the 15th century, but of the 19th, that all may be able to read them. The architectural effect is that of elegant simplicity. Use rather than effect must have been the design of the builders; and how far their object had been realised, the thousands of persons accommodated on these three days could testify. Among those on the platform may be mentioned—Mr. S. A. Blackwood, the President, the Earl of Cavon, Lords Polwarth and Radstock, Revs. D. Wilson, Vicar of Islington, Dr. H. Bonar, A. M. A. Christopher, of Oxford, W. H. M. H. Aitken, and many others of note. When the clock had struck eleven the President arose, uttered a few words of cordial greeting, and then asked the assembly to spend a short time in silent prayer. This was followed by a hymn, and then the Vicar of Islington opened the Conference with prayer. The loud and general utterance of the "Lord's Prayer" and "Amen" was like the sound of many waters, and might well lead the mind to think of that gathering when the redeemed from all lands and tongues will write in one ascription of praise to Him "who sitteth on the throne." It became evident, at a few minutes after 11 o'clock, that the hall could not accommodate all who sought admittance; it was therefore arranged that "an overflow meeting" should be held in the tent within the enclosure. It should be observed that under the great hall are some eight or ten rooms which are used during the afternoons of the Conference for small gatherings, and these give a really practical bearing to the Conference. The object of the morning and evening meetings, in the hall, when the small rooms are closed, is growth in holiness; and the object of the meetings in the rooms, when the hall is closed, is the spread of the work of Christ at home and abroad. This two-fold design of the Conference will be more fully seen if I give a short sketch of the nature of the meetings in the hall, then of those in the basement rooms.

"WAITING UPON GOD."

This was the subject for Wednesday, 22nd, in the great hall. Rev. Marcus Rainsford delivered the principal address. "*Waiting upon God*" implied: 1. Consciousness of entire dependence upon God; 2. Waiting times are testing times; 3. Waiting upon God means for life; 4. It means for service. At the close of this address, Rev. Dr. H. Bonar offered prayer; a hymn was sung—"My soul with expectation." Addresses were then delivered by Rev. Dr. Donald Fraser, Lord Polwarth, and Revs. W. Hay and M. H. Aitken. After a few words from the chairman, the hymn "Praise God, ye Seraphs Bright," and the benediction, closed the morning meeting.

"GROUNDS AND CONDITION OF WAITING."

This was the subject of the evening meeting. The hall was again crowded. A short time was given to silent prayer, followed by the hymn, "Command Thy blessing from above." Rev. C. A. Fox offered prayer, and Rev. G. Wilson delivered the opening address. "The grounds and condition of waiting" implies: 1. That there is the knowledge that "There is none good but One—that is God;" 2. That such are led by the Holy Spirit; 3. Such wait on God for everything; 4. Such wait (1) in Providence, (2) Prayer, (3) the Word, and (4) the Sacraments. Other addresses, on the same subject, were delivered by Revs. Charles A. Fox and Gratian Guinness.

"WALKING WITH GOD."

This was the subject for Thursday, 23rd. After a few minutes of silent prayer, the chairman gave out the hymn, "How slow we praise Thy Name." When this had been sung, Rev. A. W. M. Christopher, of Oxford, offered prayer. Rev. Dr. Horatius Bonar delivered the opening address. I had never before seen this distinguished servant of Christ, and the thoughts of his consecrated life, his associations with the good and great of his age, his Biblical works, and to me, above all, his precious gems of sacred poetry, occasionally so filled my mind and heart as to draw my attention from his address, which was, I think, the address of the Conference. We may, indeed, bless God's Holy Name for those of His servants who have departed this life in His faith and fear; and none the less should we bless Him for those who are glorifying Him on the earth. Dr. Bonar spoke of—1. Walking as (1) before God, (2) behind or following, (3) by the side or with, as Enoch and Noah. 2. This is a walk of confidence; it implies reconciliation. 3. It is a walk of faith, daily and hourly applying to the blood of sprinkling. 4. It will be consummated in a higher walk—"They shall walk with me in white." To those who do not walk with Jesus in this life, "their feet must stumble on the dark mountains," and they will sink to the blackness and the darkness for ever! The hindrances to walking with God are: 1. *Worldliness*; 2. *Unbelief*; 3. Some new doctrine "itching ears;" 4. Walking by fits and starts. Prayer was offered, a hymn was sung, a short address delivered by Mr. James Balfour, a few words from Lord Radstock, the Doxology, and the Benediction, by Rev. D. B. Hankin, closed the morning meeting.

THE EVENING MEETING.

The hall was again crowded, and the same subject was continued. Rev. W. H. Webb-Peppoe delivered the principal address.

"WORKING FOR GOD: ITS REQUIREMENTS AND REWARDS."

This was the subject of Friday's Conference. The proceedings were commenced with silent prayer, a hymn, and prayer. Rev. Charles A. Fox gave the opening address, "*Service for the King*." He spoke of "the training of the servants,"—"who the servants are,"—"the forces for the service,"—"the preparation for the service,"—"the provision for the service."

In the Evening, the Rev. A. G. Brown addressed the Conference on "HOW TO WORK FOR GOD."

My space will not allow of my writing more on the *Devotional* part of the Conference.

THE PRACTICAL PART OF THE CONFERENCE.

It has already been remarked that the Conference now combines the two parts of the Christian life—these are, *walking with God, and working for God*. The former alone might generate into indolence, and superstition, and the latter alone into atheism. "Praying and working" are the marks of the happy, useful Christian. I will now write a few notes upon the working part of the Conference. It will be understood, from the remarks already made, that these smaller meetings take place in the afternoons, in the smaller rooms. We will now visit a few of these gatherings, and learn what is being done in England as well as in other parts of the world.

CHRISTIAN WOMEN'S EDUCATION UNION.

Miss Cavendish, hon. sec., mentioned the objects of the *Union* to be the promotion of vital Christianity among young women by means of prayer unions, Bible readings, monthly letters to young ladies' schools, &c. Miss E. J. Whately spoke of the *Agnostic* (no belief in the knowledge of the unseen state, i.e., "we know nothing") tendencies of the present day among young ladies, and the growing necessities of grappling with it.

BRITISH SYRIAN SCHOOLS.

I would that every reader of the *Church Record* could have heard the beautifully touching account which Mrs. Auriol Barker, late of Sydney, gave of the work which is now being carried on in Syria. She spoke of what she had seen in Damascus, Lebanon and Beyrout. The Gospel is influencing the minds of Jewesses, Moslems, and Syrian Christians. Mr. Habeeb Jabbar, a native of Syria, described the present needs of his country, and how this mission is aiming to supply them.

DR. BANARDO'S HOMES FOR DESTITUTE CHILDREN.

Dr. Banardo spoke of the following seven great causes for child-destitution:—(1.) Orphanhood; (2.) desertion; (3.) crime; (4.) intemperance; (5.) increase of population and crowding; (6.) vicissitudes of trade; and (7.) migration of country-folk to the greater cities.

NINE ELMS PRISON MISSION.

Much is going on for the benefit of the inmates of this prison—chiefly women—Gospel addresses—breakfasts—sewing classes, &c.

THE SAILOR'S REST.

Miss Weston gave a deeply interesting account of her work among the seamen of H. M. Navy. Her headquarters is at "The Rest," or Home at Devonport, but her influence is felt more or less by officers and men throughout the Navy. Many pleasing testimonies were given by some of them of moral and spiritual benefit they have received. "*The Monthly Letter*," edited by Miss Weston, is largely circulated in the Navy, and through our sailors it has found its way into the Navies of the United States and of Germany; and efforts are being made for its regular monthly delivery among the seamen of those lands. The chair, at this meeting, was taken by Admiral Prevost, the first originator of the Matkatallah Mission—one of the most remarkable works of modern days.

My space will not allow me to give any account of "Miss Whately's Schools in Egypt," special "Missions to Persia and Ceylon," to Germany and Italy, "Colportage in Ireland," "The Army Scripture Readers' Society," "Medical Missions," "Young women's Christian Association," &c. Interesting meetings were held on behalf of them and other departments of Christian work. The Temperance cause also was not forgotten. The impression left on the mind of a stranger in attending the Midlmay Conference is that the temporal and spiritual needs of the whole race of man are being sought out by an army of spiritually minded men and women who are devoting themselves to apply the true remedy for all our sorrows. One stands amazed at the amount of means which must be given to carry on these and similar agencies for the spread of the Redeemer's Kingdom. John Wiclif said in his dark days, "The truth shall prevail." In our day we have much to discourage; still *can we, should we, despair?* The conflict is severe; evil may abound more than it does now; still the desire for increase of spiritual life on the part of so many of the Lord's people, and their readiness to give of their means, and themselves for His glory show that it is He who is presiding over His Church, and with Him victory is certain. G. H. M.

✻TEMPERANCE✻

THE MAY MEETINGS OF THE C.E.T.S. IN ENGLAND.

Full accounts of these interesting meetings of our noble Society are to hand in *The Church of England Temperance Chronicle* of 7th and 14th May. We wish they could be read by tens of thousands of our people. They are cheering and inspiring in the highest degree. Whether we look to the meeting in the library of Lambeth Palace under the presidency of the Bishop of Dover—or that of "The Women's Union Branch" in St. James' Hall—or the magnificent gathering in Exeter Hall of "The Total Abstinence Section," we see the same spectacle of large and enthusiastic crowds representing all ranks in the community addressed by leading clergymen and laymen, and all stirred by religious zeal to work diligently towards a definite object, the making England a sober nation.

The speeches are marked by ability, vigour and earnestness, and will well repay perusal. The "Abstract of the Annual Report" as read at the meetings and adopted by the Executive Committee and Council of the Society is an important document recording good work done in all departments of temperance reform. It tells of "Agencies" multiplied under the management of twelve clerical and nine lay secretaries—of "Educational Work," including hundreds of services, sermons and missions—of "Diocesan Work and Branches" in 23 dioceses, with 302,600 members, and of a Society in connection with the Irish Church upon the same basis, with 48,400 members—of "Seamen's Branch," shewing that in the last year at 33 seaports 4,830 men in the merchant service were enrolled and in the navy many of the chaplains working with the Society are greatly encouraged by the success which they meet—of "Army Work" how that the branches at Woolwich and elsewhere gain fresh adherents every month and the soldiers have raised £4000 for an Army Coffee Tavern and Club—of "Rescue Work," with its thrilling incidents amongst the depraved and lost ones of the great cities—of "Church Congress" with discussions on Church Temperance Work in Parishes—of "Teachers and Training College Work," where we learn that an association of Church School Managers and Teachers for the promotion of temperance teaching in our elementary schools is being formed, and that in six of the Training Colleges where students are prepared for the vocation of schoolmasters and schoolmistresses there are branches already started—of "Juvenile Work" under which head it is computed that the Church has upwards of half a million children in training in the principles of abstinence—of "Women's Work," with its special effort on behalf of servants—of discussions and important resolutions passed in "Convocation"—of increased circulation of *The Church of England Temperance Chronicle*—of "Colonial Work" spreading with great rapidity everywhere. Under the head "Social" much useful and influential work is chronicled. Notably public luncheons with only non-alcoholic drinks. "Coffee Taverns" increase in number and are well supported. Under "Harvest work without beer" evidence is given of a pleasing change coming over public opinion as to the practicability of doing hard manual work without intoxicants. The Report tells of successful efforts in the encouragement of "Thrift and Penny Banks"—of "Legislation" with its drift in spite of bitter opposition on the part of the powerful Licensed Victuallers Association towards Local Option, Sunday closing, and the repeal of the Grocers Licensing Act, of Deputations and Memorials to the Home Secretary concerning Licensing measures, pure water supply, railway refreshments, &c. The finances of the Society are in a satisfactory condition. The Head Offices of the Society have been removed to a central position, opposite the House of Commons at Westminster—from thence there is a continual issue of temperance publications. The Executive report will regret the retirement of their able Clerical Organizing Secretary, Rev. T. Haslock Potter. The Report concludes in the words of Mr. W. S. Caine, M.P., for Scarborough, an eminent Nonconformist, when speaking lately at the Baptist Total Abstinence Association—

"The Church of England has done more to postpone the day of disestablishment by its temperance work than by any other to which it ever puts its hand. It has made the Church the Church of the people, in a sense in which it never has been before, and by means of its Temperance Society is doing a magnificent work."

CHURCH OF ENGLAND TEMPERANCE SOCIETY.

The Monthly Meeting of the Committee was held in the Church Society's House on August 19th. The Rev. Canon Stephen in the chair. After prayer and reading the Minutes, the Treasurer, Dr. Hansard, made statement of accounts shewing credit balance £35.

The resignation of the Secretaries, Rev. H. A. Barker and Mr. Eager, was received, the latter gentleman having left Sydney and the former expecting to leave the Colony soon. To the exertions of Mr. Barker the Society owes much of its present vigour and his loss will be severely felt. The vacancies were filled by Rev. W. Hough and Mr. C. H. Beaver, both of them being steady workers on the Committee. As the duties fall rather heavily on the lay secretary it was resolved to attach a small pecuniary benefit to the office, to be increased as the work grows with the number of Branch Societies formed.

Arrangements were discussed for the Quarterly Meeting to be held in St. James' School-room in September, the retiring secretary kindly undertaking to carry them out. Papers are to be read on given subjects connected with the temperance cause and discussion thereon invited.

The Vicar-General produced returns from many parishes in answer to the petition circulated at the instance of the Committee, containing many hundreds of signatures.

The meeting closed with the benediction.

RYDE.—At a meeting held in St. Anne's Hall, Ryde, on the 12th inst., Rev. H. H. Britten in the chair, it was resolved to form a branch of the C.E.T.S. in the district. Letters were read from Rev. J. H. Rowsell and Rev. W. Lumsdaine, stating their intention to join in the movement. The Rev. H. A. Barker, hon. secretary of the N.S.W.

branch, explained the basis and working of the society, and moved the formation of a branch, to be called the Parramatta River Branch. Mr. Best seconded the motion, which was carried unanimously. It was also determined to sign the petition issued by the committee of the Church of England Temperance Society, which differs from all the others in desiring a two-thirds majority of the votes cast, in contradiction to either a bare majority or a two-thirds majority of voters on the roll, believing this to be the only practicable amendment of the local option clause.

ST. MARY'S, WAVERLEY.—This branch held a most successful concert on August 10th. The small room was crowded with a fashionable audience who highly appreciated the excellent programme. The fourth page of the programme was occupied by an appeal from the President for contributions in kind towards the Library. The concert resulted in net profit of about £15, which is intended for the improvement of the Reading Room, which has already attracted a large number of members. This money enables the Committee to procure tables and several high class publications.

The regular monthly meeting was held on the 17th August, the President in the chair. There was an attendance of over 60. The chief speaker, Mr. J. Rosby, M.L.A., was unfortunately detained at the house. An address was given by Mr. S. W. W. giving his experience of the drink question. Several hymns and songs were sung from the Society's book, and after the meeting 7 new members joined.

BLAYNEY.—The August meeting was held at the Parsonage House on Tuesday evening, 9th inst. There was a full attendance of visitors and members, amongst the former being the Lordship the Bishop of Bathurst, and his lady, and the Rev. A. C. and Mrs. Hirst. The choir of Christ Church favoured the meeting with some very good vocal music, and several ladies and gentlemen sang some choice solos and duets, and gave effective recitations. The whole entertainment was an unbroken success. A vote of thanks by acclamation was accorded the ladies and gentlemen who had got it up, the president, and the visitors. The Bishop closed the meeting with a benediction.

CORBITTY.—The quarterly meeting of the Cobbitty branch of the C.E.T.S. was celebrated on Wednesday, August 10th, by a tea meeting and concert. About 100 sat down in a large pavilion to tea.

After tea an adjournment was made to the school-room, when the Rev. A. W. Pain, B.A., took the chair, and introduced Miss Martin of Camden, who had kindly undertaken to preside at the harmonium. After a hymn and prayer the choir sang "Onward Christian Brothers," other songs and recitations followed. The Rev. H. Walker Taylor then addressed the meeting. He said that as a member of the Central Committee it afforded him pleasure to be present, and he was glad to be able to congratulate them upon the success of their demonstration. There was no reform of equal importance to the temperance movement, and he for one was proud of being a member of the Church of England Temperance Society. The Society was on a double basis, and those who were not actual abstainers, but believed in moderation, were admitted—for they merely used, and not abused God's creatures. The reclamation of the drunkard was part of their programme, and it did seem strange to him that people professing Christianity should take so little interest in reclaiming the drunkard. The great cause of intemperance was the excess of public-houses, therefore the Society wished to lessen the number of licenses and to check adulteration of liquors. He condemned the practice of "shouting." He considered that by asking your friend to drink you were bringing about his ruin, and you were spending money that might be more judiciously laid out. He hoped they would go on and prosper. The choir then sang "Nothing but Leaves." The Rev. Mr. Pain said he hoped it would not be said of the Cobbitty Church of England Temperance Society that it had brought forth nothing but leaves. He invited those who had not already joined to enroll themselves as members. If such a bill as the Licensing Bill now before Parliament had been introduced some time back the measure would have been considered a strange one. But even the present bill did not give general satisfaction. Reform was required, but strange to say neither the Licensed Victuallers, or the Sons of Temperance, were satisfied with the present measure. He held in his hand a petition which he read and he thought that the chairman should be empowered to sign it on behalf of the meeting. Mr. P. Jessup proposed that the chairman sign the petition on behalf of the meeting. The proposition was seconded by Mr. Downes, and supported by Mr. Garling, and carried unanimously. Votes of thanks to the Rev. Mr. Taylor; those who assisted, especially Miss Martin, were carried by acclamation. The Doxology and Benediction brought to a close a most pleasant evening.

DIocese of GOULBURN.

BRAIDWOOD.—On Tuesday, August 9th, the members of the C.E.T.S. held their meeting in St. Andrew's schoolroom. The attendance was large, the light was good, the fire blazed cheerfully, the singing was hearty, the readings varied and laughter causing. The following were those who gave readings:—Mr. J. Clarke, Messrs. Smith, Binmore, Randle, Matthews and Ney, and also Clara Isley. Two events of special interest occurred—the presentation of prizes for eloquence to Maud Isley, Clara Isley and Sarah Hardy, and the announcement from the Chair that Mr. C. B. Smith was prepared to give a special prize of 5s. to the boy or girl who gives on paper the best 10 reasons in favour of total abstinence. Conditions—The papers to be sent to the Vice-President by the 1st November. No signature to be put to the papers by the writer. A duplicate copy to be kept by the writer, and produced when the prize paper is read out. The copy kept to be signed with the name of the writer. All competitors to be, or become, members of the C.E.T.S. Juvenile Branch on the night of reading the papers. Judges—The Vice-President, Mr. J. Clarke and Mr. Matthews. This prize is, of course, to be competed for by members of the Juvenile Branch of C.E.T.S. The Chairman stated that the Society was making steady although slow progress. Votes of thanks to the friends who had carried the meeting through so successfully closed the proceedings.

COOTAMUNDRA.—The usual monthly meeting of the Cootamundra branch was held in the church schoolroom on Wednesday evening, August 3. There were about 130 persons present, 90 of whom were the juvenile members of the society. The meeting was a very successful one, and fifteen new members were elected. Songs, music, recitations and an address from Mr. Deas-Thomson filled up a most enjoyable evening.

→*ENGLISH MAIL*←

ANNUAL MEETING OF THE ENGLISH CHURCH UNION.

The *Guardian*, June 29th devotes more than eight closely printed columns to a report of this anniversary. Our contemporary says:—

On Wednesday, June 22nd, we are told, there were early celebrations at ninety-two London churches, as against eighty-four last year. The high celebration was at St. Mary Magdalene, Munster-square, where the Rev. R. W. Randall, Vicar of All Saints', Clifton, preached from 2 Tim. iv. 6-8.

The annual meetings were held at Freemasons' Tavern, and were largely attended. The address of the President (the *Hon. C. L. Wood*) occupies nearly fourteen columns of the *Church Times*, but it was somewhat shortened in delivery, and was divided into two sections.

It was too much even for the ardent zeal of the haters of Erastianism to listen to fourteen columns of the *Hon. C. L. Wood*.

The evening meeting was largely attended. Mr. Shelly (Chairman of the Plymouth branch of the E.C.U.) moved the following resolution—

"That this meeting thanks Rev. F. S. Green, on behalf of the whole Union, for vindicating the inherent and constitutional rights of the Church of England by his refusal to recognise the authority of secular courts to suspend him from the exercise of his spiritual functions, and for his willingness to suffer imprisonment rather than accept decisions which contradict the plain words of the Book of Common Prayer."

It was seconded by *Rev. Berdmore Compton*, whose forensic training was somewhat conspicuous in his speech. The *Guardian* reports him to have said—

No patching of the existing system will do any good. (Cheers.) Nothing will do but the positive repeal of the statute for transferring the powers of the High Court of Delegates to the Judicial Committee, the Church Discipline Act of 1840, and the Public Worship Act. Unless those three statutes are repealed, we cannot possibly get Church courts. (Cheers.) I submit also that it is absolutely necessary that we have a distinct and formal repudiation of the decisions of the Privy Council in spiritual matters. (Cheers.) And lastly, we must insist upon the re-establishment of the ancient spiritual courts of England; first, the Diocesan Court; secondly, the Provincial Court—the Diocesan Court consisting of the Bishop and his official, sitting with a judicial committee of his Diocesan Synod; with an appeal to the Archbishop of the province, sitting with his official, and with a judicial committee of the Provincial Synod. I do not think we should then want an appeal to the King in Chancery, which is the root of all the evil. (Cheers.)

The Rev. G. Body moved the following resolution:—"That inasmuch as the constitutional struggle on which the Union is engaged can only be brought to a successful termination by much labour and self sacrifice, this meeting invites not only the members of the Union, but all those who care for the liberties of the Church, to give a generous and self-denying support to the exertions of the Council."

There are two great systems of religion competing at this time for our allegiance—there is the Catholic and there is the Protestant. In speaking of systems, mark you, I do not speak of individuals. There are many Christ-like living people who are found to-day in the ranks of Protestantism. I love them for their love of my Master; but I distrust the system with which they are allied, and for this simple reason, that for three hundred years Protestantism all over Europe has been upon its trial as the guardian of the Christian faith; and there is not a single nation in Europe in which any Protestant society has been found to have the power to be loyal to its trust. What is the position of matters in the so-called Protestant Church in France? A pastor in a French church, who is one of my dearest friends, told me that he was not aware even of three of his fellow ministers, claiming to be orthodox, who believed in the personality of the Holy Ghost; and we know that year by year in the French Protestant synods the question is being debated by rationalists with increasing success, that the doctrine of the divinity of Jesus is to be an open question, not for lay membership, but for those who shall have the commission of authoritative teachers. (Cheers.) You may pass from France; you come to Switzerland. I remember it was stated—I think it is in a book that ought to be known better than it is now; I am sure our president must remember it as I do—Henry Newland's *Lectures on Tractarianism*—it was stated that in the city of Geneva, at the time those lectures were delivered—the city, mark you, where Servetus was burned by Calvin for denying the divinity of Jesus—not a single Protestant minister at that time stood up and preached that truth. (Cheers.) I pass to Germany. My heart is very full of

Germany at present, because I have been working there. I find there, in town after town, that all the great historic facts of the Gospel are exploded. For instance, a great German minister, preaching in a German town upon Ascension Day, said:—

"Of course we are not met here together to commemorate the historic ascension of the Man Christ Jesus into heaven, for that implies belief in the Resurrection, and belief in the Resurrection implies belief in the miraculous, and the belief in the miraculous is an exploded superstition. No; the resurrection of Easter-day is a resurrection of humanity under the power of Him Whom you call the Lord, the resurrection from a death of sin, and the real ascension we commemorate is the ascension of humanity to what?—to the glories of the nineteenth century."

My friends, I see Protestantism upon its trial, and I find this, that whereas the ancient faith has been taken out of the custody of the ancient Church, there the faith has perished, and it is because I know the preciousness of the everlasting Gospel of the Lord Jesus Christ, and because I know that its continuance depends upon the maintenance of the Church's life and the free exercise of the Church's ministry, that I contend side by side with you under the leadership of our president, and will contend for the preservation of the essential liberties of the English Church. (Loud cheers.)

As long as the Rev. G. Body remains a member of the E.C.U. that body will be preserved from entire corruption.

A speech followed from Mr. Benjamin B. Lake (Treasurer of the Union), which was a strong appeal for the Defence and Sustentation Funds.

Then Sir Percival Heywood, Rev. F. S. Green's patron, related his efforts to obtain that clergyman's release from imprisonment.

The governor of the gaol does everything he can to relieve him, and his confinement is lightened more than you would conceive it possible, unless you had visited him in prison; but his liberty is taken from him for doing what he believes, and what we believe, to be his duty. (Cheers.) I can suggest no direct means for you to adopt, with this exception—that you must in your goodness try to form a public opinion as quickly as you can that shall demand with a loud and definite voice his release. Mr. Green's friends and I myself have tried everything we can. To my earnest appeal to the Home-office the answer has come that the Home-office can do nothing, and that the only person who can do anything is Lord Penance. (Laughter.) I would do anything in the world for Mr. Green, but I cannot go to Lord Penance. (Loud cheers.)

The President—Allow me to interpose one word, as it would be a pity that any erroneous impression should be created which might do injustice to Lord Penance. The only person who can let Mr. Green out of prison is Lord Penance *plus* the prosecution. It was Lord Penance *plus* the prosecution which let Mr. Tooth out; it is Lord Penance *plus* the prosecution which can let Mr. Green out.

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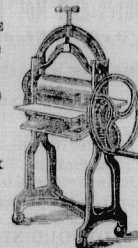
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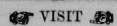
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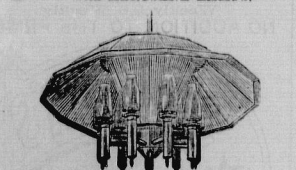
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2nd. From Secretary, Great Eastern Hotel, Wine and General Purveying Co., Ltd., Calcutta, dated 18th August.—"Your Pekoe is simply superb, and we will be glad to have a few half chests of it at a time. Upon receipt you might send us six half chests."
3rd. From J. B. 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 Gamaliel in tea matters, says it's the nicest tea he has ever tasted."
4th. 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."

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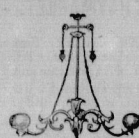
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THE Church of England Record.

PUBLISHED MONTHLY.

VOL. II.—No. 16.

SYDNEY, SATURDAY, OCTOBER 1st, 1881.

6s. PER COPY or
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CONTENTS.

	PAGE.
1. LEADING ARTICLES—	
The General Synod...	81
President Garfield's Death...	83
2. The late President Garfield's opinion of the Murder of	
Abraham Lincoln...	83
3. The Bishop of Sydney...	84
4. Notes of the Month...	84
5. Church News...	84
6. Rev. J. D. Langley's Interview with Dr. Charles Cullis of	
Boston, U.S.	87
7. Notices of Books...	88
8. Correspondence...	90
9. Notes of Travel by Canon Mowton...	91
10. On the Status and Jurisdiction of Metropolitan...	92
11. Temperance...	94
12. English Mail...	95

NOTICES TO CORRESPONDENTS, &c.

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

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

Subscriptions for the current year are now due.

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

Notices of Births, Deaths, and Marriages inserted at 2s. each.

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

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

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

NOTICES.

We have received a copy of the First Report of the Warangesda Church of England Mission to the Aborigines.

Miss C. D.—The Rev. Stephen Childs of St. Thomas', North Shore, is acting as Secretary to the New South Wales Auxiliary of the Church Missionary Society.

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

THE GENERAL SYNOD.

THE Third meeting of "The General Synod of the Dioceses in Australia and Tasmania" is summoned for the 10th of this month. An event of such importance to the Church of England in this part of the world naturally calls for some notice; and we gladly avail ourselves of the opportunity to make a few remarks relative to the Synod itself, and to the work in which it may be expected to engage. The certain absence of the Primate, and the probable absence of the Bishop of Adelaide, are much to be regretted, but being unavoidable, we make no further allusion to the matter. We may not however pass by without notice the busy ingenuity of certain persons, who are apparently endeavouring

in various ways to persuade themselves, that certain other persons have been planning to prevent a meeting of the General Synod. The idea is a preposterous mistake, arising we surmise out of a natural wish expressed by the Primate before leaving for England, that the meeting of the Synod might if possible be delayed until he was able to receive his brother Bishops, and to join in their deliberations, and out of an opinion, perfectly correct as we believe, which has been given that a postponement of the Synod for actual work could be arranged without any violation of the Constitution. The matter has of course, in the absence of the Primate, rested entirely with the Senior Bishop, who before the departure of the Bishop of Sydney expressed his opinion to be that the meeting of the Synod must be postponed. He has however subsequently determined to call it together in the ordinary way, and thus all further question on the subject has been closed. Then some good people have doubted the propriety of the Synod meeting in Sydney, and have attributed its so meeting to the pride, or some such virtue, of the Metropolitan Diocese. The fact we believe to be that the Bishop, in summoning the Synod to meet in Sydney, has strictly conformed to the expressed preference of a majority of the Dioceses. That Sydney should be of this majority is natural and proper; inasmuch as that Diocese could hardly with propriety have promoted the throwing off from itself the onus as well as the honor proposed by others to be assigned to it. At all events the affair is now settled, and we feel assured that Churchmen of this Diocese will do their best to give a warm social welcome to their fellow Churchmen from the other Dioceses, and will promote to the utmost of their power a useful meeting of the General Synod.

And here we desire to remind our Readers what the General Synod is, and what is the nature of the work which it is designed to accomplish. In the year 1872 the position of the Church of England in Australia and Tasmania was of this kind. The Colonies had for ecclesiastical purposes, and in various ways, become parcelled out into Dioceses. Each of these Dioceses was presided over by a Bishop between whom and the Clergy ministering within the Diocese relations existed, which placed them legally in the position to each other of Presbyters and Bishop of the Church of England. Each of these Dioceses had also in some form or other secured that legal validity should be given to the action of its Synod or meeting of Bishop Clergy and Laity. This being the position of the Church, it was generally felt that it could not be otherwise than desirable to unite these different and separate organizations; and that as the Church in each Diocese had been strengthened by the union of Bishop Clergy and Laity, so the Church in Australia and Tasmania would be strengthened by the union of its various Dioceses. There were however