

THE Church of England Record.

PUBLISHED MONTHLY.

VOL. I.—No. 1.

THURSDAY, JULY 1st, 1880.

6d. PER COPY or
5s. per annum in advance.

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OUR OBJECT AND OUR PURPOSE.

It was stated in the prospectus which we issued a month ago, that "it had been long felt by a large number of the members of the Church of England in this colony, that a paper was required which might be regarded both by those who are within and those who are without her pale, as a fair representative of her Reformed and Protestant character, and to which they might look for authentic information regarding her proceedings." The present publication was announced as designed to supply this want. "It was intended to be a faithful record of the Church's work, no less than a faithful exponent of her doctrines."

This is our answer to those who may ask for a reason of our appearance; and we deem it a suitable declaration of the purpose we have in view.

The promoters of this effort are jealous for the honour of the Church of England. They wish her not to be misunderstood by those without; they desire that she may be properly appreciated by those within, her communion. They are fully convinced that she is one of the purest branches of the Reformed Church of Christ, and that she represents in her constitution, her doctrines, and her worship, rightly understood and devoutly celebrated, the Church of the first ages. They regard her as containing within her borders at the present time, notwithstanding a large mixture of tares and wheat, a numerous body of Christ's true servants, whose works prove them to be living branches of the True Vine. And they believe her to be a power for good, which, rightly directed and employed, will achieve yet greater triumphs over infidelity, indifference, and ungodliness, than those which have signalled her history in the past.

But if she is to do this, she must be true to herself. It has not been by her name, but by her principles and by the truth which she holds, that these victories have been won; and by the genuine spiritual life which she has displayed, imparted to her by Christ, her living Lord. And it has been in those periods of her history, when this life has been most vigorous and influential, that the greatest successes have been gained.

All her true friends are anxious that she should maintain that onward career which she has been heretofore pursuing in this colony. They are anxious that she shall bear her part, according to her ability, in leavening the land with righteous principles. They wish to see her diligent and laborious in training up her children, as they spread themselves over the territory, to hold the Christian faith with a firm and unwavering confidence, and in the practice of Christian virtues, free from idle superstition on the one hand, and from unwise and irrational freethought on the other.

This we believe to be the task entrusted to her in this colony. And in this we desire to help her, with such means as may be at our disposal.

In our endeavours to do this we may find it requisite to present our readers, from time to time, with expositions of her principles, and to justify them by argument and an appeal to the Word of God. Her doctrines, as they are defined in the articles, creeds, and homilies, we fully hold to be in accordance with that word; and we are prepared to defend them against all misrepresentations and misconceptions. Her constitution also, and her mode of worship, we maintain to be agreeable to that word, both in spirit and in essence. And we shall try to keep our readers more correctly informed on these points, that they may fully appreciate their privileges as members of such a Church, and be quickened to greater zeal in using them for their spiritual improvement.

The work which has been carried on by the Church of England in this colony is sometimes not as fully appreciated as it ought to be, even by her own children, from their imperfect acquaintance with it. Much that has been done, and much that is doing, is unknown. We think that in this respect there is room for fresh effort, in collecting and recording the Christian work of the Church in various parts of the colonial vineyard. We purpose therefore to gather authentic information of this nature and supply our readers with it, convinced that it will have both a stimulating and encouraging effect upon those by whom it is read. We shall always be much obliged by the reception of such communications as will enable us to produce this intelligence in a useful and readable form; and above all we shall be gratified by information of any really spiritual results from the various agencies which are employed.

Another branch of operations to which we shall devote attention is the work of Foreign Missions. With the exception of the Melanesian Mission, little or nothing is done amongst us for the advancement of this grand enterprise. And it is commonly supposed that we have so much to do which is of a missionary character in our own dioceses and colony, that we cannot take up the object of spreading the gospel among the heathen. This we hold to be a mistake, and we hope to see it more and more exploded. The notion is as erroneous in conception, as it has been proved to be by experience. Every Christian is responsible to his Lord for doing what he can to make the gospel known throughout the world; for to the whole Church the command was given—"Go ye into all the world, and disciple all the nations." The Church of Christ as a body has not yet fully realised the weight of this command; but it has been found by experience, that the endeavour to carry it out has brought to any Church new life and energy for internal work, and that its power for home efforts has been thereby greatly increased.

One thing which is needed to awaken greater interest in the subject is information—clear and well authenticated accounts of what is going on in the missionary field in all parts of the earth. It will therefore be our desire to afford such information, culled from the reports and publications of missionary societies. We believe that the natural effect of this will be to awaken thought, and to lead many to ask whether they are doing what they can for their Master, in making Him known to the heathen and non-Christian world.

It will further be the design of this publication to promote spiritual life in the family and in individuals. For this purpose we intend to devote a special column, or columns, to subjects which will have a tendency to promote and foster that life. Devotional readings and papers for the young,

good work in the way of visitation, and has by personal intercourse with his parishioners prepared them for the services which we trust they will soon have the privilege of attending in the new church. A suitable site has been procured, and money collected for the erection of the building, which we hope will soon be completed, and occupied by a large congregation of earnest worshippers.

THE butchers of Sydney have taken a step in the right direction. They have decided to close their shops on Sunday. In this they should have the sympathy of all Christian people. We are sure they will find the benefit of this action in their bodies, in their souls, in their homes, and in their business itself, for God has said, "them that honour Me, I will honour."

THE importance of the Church Society is becoming more and more realised. The work of the church is growing so rapidly, and demands upon it are so urgent by those who direct its ministrations, that the Church Society, whose object it is to help and provide for the work and supply the demands made upon the church, has been taxed to the utmost. The revenue of the society has slowly but surely increased, but the demands made upon its resources have become so great that the committee have been obliged to withhold aid where it was much needed; and moreover to consider how the funds of the society could be increased, so as to meet the urgent claims which are being made upon it. After mature consideration it was decided to appoint an organising secretary for 12 months, who would give all his time to the work of the society, and who by addresses at public meetings and personal canvass would seek to interest the members of the church in the society. This appointment has been offered to and accepted by the Rev. J. D. Langley, of St. David's, Sydney, who will enter upon his duties on the 1st of this month.

THIS year brings us to the centenary of the Sunday-school movement. The humble work began in faith and prayer by Robert Raikes has grown to enormous proportions, and the Sunday-school is even now the main accessory of the church. In Sydney, two movements mark the centenary; one is distinctively in connection with the Sunday-school Institute; the other is the result of united action. We trust that the effect of these movements will be that the interest of all Christians in Sunday-school work will be increased, and that many valuable lessons will be learnt by Sunday-school teachers by reason of intercourse and conference. We cannot over-estimate the value of work amongst the young, and we rejoice in anything that will tend to promote it.

AN EIGHT DAYS' MISSION has just been held at Penrith. It commenced on Sunday, the 13th of June, and ended on Monday, the 21st. Much prayer had been offered for blessing, and an abundant answer was vouchsafed. From the first the interest was most marked, and many from all parts of the district heard the joyful tidings. We believe that much fruit to the glory of God will be produced: "By their fruits ye shall know them." The mission was closed on Monday evening by the celebration of the Lord's Supper, of which 87 partook. The Rev. T. B. Tress, of St. Mary's, Balmain, conducted the mission.

THE Bishop of Bathurst has just returned from an extensive tour. He has visited the western portion of his diocese, travelling as far as Bourke. He has gone from town to town and from station to station, holding forth the word of life, and setting in order the things that were wanting.

ANOTHER EIGHT DAYS' MISSION.—Many of our readers will rejoice at this announcement. Numbers remember the season of joy and profit which was experienced six years ago, when a mission was held in Sydney and the suburbs. We look forward to another such time of refreshing. The Bishop summoned all the clergy who were favourable to a mission, to meet in the Church Society's house. A large number assembled in response to the invitation, and eighteen clergymen of Sydney and the suburbs expressed their desire

to join in the movement. A difficulty was felt in the supply of mission preachers. This we hope will be met by the arrangement which has been made of having two sets of missions—one set of nine parishes in September, and another in Advent. A meeting of all who are engaged in this work is held every Monday in the Cathedral vestry, from half-past 11 till half-past 12 o'clock, for prayer and conference. The Bishop takes a deep interest in the movement, and usually presides at the meetings in the vestry. The Rev. J. D. Langley and T. B. Tress are joint-secretaries, and the Rev. J. Barnier and F. Wilson treasurers. A committee, whose duty it is to see to the publication of tracts, was appointed consisting of the Rev. Canons Stephen and Moreton and the secretaries. Active preparation is being made, in order that the greatest possible blessing may result from this effort. We ask the prayers of our readers on behalf of ministers, missionaries, and people.

THE first session of the fifth Synod of the diocese opened on the 22nd of June. There was a very large attendance both of the clergy and laity. The Bishop's address was worthy of him, and was listened to with great interest. Many questions of importance were brought before it, and discussed with ability and animation. A report will be found in our supplement to be published on Thursday, July 15th.

DEVOTIONAL READINGS.

THE MINISTRY OF THE WORD.

(SUPPLIED BY THE AUTHOR FOR PUBLICATION IN THIS PAPER.)

A Sermon preached in the Cathedral Church of St. Andrew, Sydney, on Trinity Sunday, 1880, at an Ordination held by the Lord Bishop of Sydney. By the Rev. Evelyn G. Hodgson, M.A., S.C.L., Diocesan Inspector of Schools, and Vice-Warden of St. Paul's College.

ACTS VI. 4.

"But we will give ourselves continually to prayer, and to the ministry of the word."

In the form of words with which, in the Service for the Ordination of Priests, the Bishop is directed to accompany the imposition of hands, "the office and work of a priest in the church of God" is described as consisting in "the faithful dispensing," on the one hand, "of His holy sacraments."

Unexpectedly called upon by our Bishop to occupy, with but little time for preparation, the place which we hoped would have been filled by a prelate whose eloquence would have adorned some great object and made it live in our memories, I crave your indulgence while I offer some practical remarks upon that half of the twofold office of a clergyman, which is brought under our notice in the verse that I have read as the text.

"We will give ourselves continually to the ministry of the word."

The language in which the apostles expressed this resolve reflects the circumstances which gave occasion to its utterance. The infant church, the fires of the pentecostal baptism still playing round her brow, found herself confronted by an emergency. The very exuberance of her inner life had created a department of work which her existing machinery was inadequate to discharge. The task of distributing "unto every man according as he had need" the proceeds resulting from the sale of those lands and houses, the price of which the owners vied with one another in "laying down at the apostles' feet," could not divide the attention of the twelve with the more spiritual duties of their office, without each half of their work suffering, and suspicions and misunderstandings arising which must harass, even if they did not disintegrate, the young and growing society. Accordingly—acting, as some think, in obedience to express instructions contemplating this very emergency received from the risen Lord during the forty days in which He spake "to them of the things pertaining to the kingdom of God," or acting, as others think, upon one of those suggestions of the Spirit of God, influencing and informing their own judgment, by which in every age the ascended Lord fulfils His original promise, "Lo, I am

with you always," and directs and guides the course of His church on earth—the apostles resolved to delegate to duly qualified men, authoritatively set apart for the purpose, the function of acting as the almoners of the Christian community, and to restrict themselves for the future to the higher and more spiritual functions of prayer and of the ministry of the word. "The twelve called the multitude of the disciples unto them and said: It is not reason that we should leave the word of God and serve tables, wherefore brethren look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer and to the ministry of the word."

In the original the word which in the text is rendered "ministry" is the same word which in the first verse is translated "ministration," and is applied to the daily distribution out of the common fund of the church in the form of food or of money according to the wants of each person or household. The ministry or service of the word is thus set in contrast with the ministry or service of tables—the work of the twelve with the work of the seven.

"The ministry of the word of God."

The expression—"the word of God"—in its widest sense denotes the message of God to man, however sent, by whomsoever conveyed—the message that tells man that God is, and what God is, and of the relation in which man stands to Him—the message that tells what God has done, and is willing to do for man, of what He has done for the race, or what He is willing to do for the individual—the message that God has sent, of holiness, and of atonement, of judgment upon sin, and of forgiveness for the sinner, of redemption by the Son, and of sanctification by the Spirit.

As used by the apostles in the text, the expression "the word of God" denoted, first, those Old Testament Scriptures which St. Paul told Timothy were "able to make him wise unto salvation through faith, which is in Christ Jesus;" and secondly, the fulfilment of these Scriptures in the things which they had themselves "seen and heard," in "that" which they had "looked upon," and their "hands had handled," of the "Incarnate Word of Life," in those facts the tidings of which they had been bidden to carry "unto the uttermost part of the earth"—the facts "that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures."

When used in reference to the ministry which the ordained servants of Christ in this nineteenth century are called upon to exercise, the expression "the Word of God" becomes almost synonymous with what the 20th article of our church designates as "God's word written," with the Scriptures whether of the Old or of the New Testament given by inspiration of God, the "things written aforetime for our learning," whether in the utterances which have been preserved to us of those "holy men of God who spake as they were moved by the Holy Ghost," or in the record of the acts and words of Him who was at once the Revealer and the great Expression of the mind of God to man, who could say, not only "No man knoweth the Father save the Son, and he to whomsoever the Son will reveal Him," but also, "He that hath seen Me, hath seen the Father," whether in the gospels that relate the Life of Christ, or in the epistles that set forth the purposes and results of His work.

To the right discharge of that ministry of the word of God to which you, my brethren, who are uppermost in our thoughts to-day, are about to be admitted, two things are requisite. First, that you should yourselves understand that word; secondly, that you should know the real needs of those to whom you are called upon to dispense it.

If you would be a faithful dispenser of the word of God, you must be prepared to devote much of your time to the patient and laborious study of holy Scripture, and of what our Ordination Service terms "such studies as help to a knowledge of the same."

The meaning of any particular verse in the Bible can be ascertained only by a careful examination of the context in which it occurs. No book in the Bible can be read intelligently without a knowledge of the object of its writer, the time to which it refers, and the place which God intended it to occupy in the economy of revelation. The disregard of the first of these canons frequently results in educated congregations being often offended; in ignorant congrega-

tions being often misled, by the isolation or misapplication of particular texts. To the disregard of the second of these canons is due much of the difficulty which is often felt at finding actions from which an enlightened Christian conscience instinctively revolts tolerated or even approved by God, in men and women who lived in the comparative darkness of some earlier dispensation. If you would profit by the study of the new Testament in the original, your knowledge of the Greek language must not be confined to a smattering of its grammar and its vocabulary: it must embrace a thorough and exact mastery of some portions, at least, of those great authors who fashioned it into the delicate instrument which it became for the expression of subtle distinctions and fine shades of meaning. In availing yourself of the interpretations of Scripture which have come down to us from the fathers of the earlier centuries, or from the commentators of a subsequent age, you should read them in the light of all that history can tell you as to the temperament or mental bias of the individual writer, the age in which he lived, and the controversies in which he was engaged. Without some acquaintance with science you will not know how to distinguish those results of scientific research which compel us to reconsider, sometimes to abandon, traditional interpretations of scriptural statements about physical phenomena from those unverified theories which some scientific authors have based on those results.

If you would be a faithful dispenser of the word of God you must know, secondly, the real needs of those to whom you have to minister.

Of these needs there is no little danger of our remaining ignorant. The phases of human experiences in which we of the clergy are most frequently brought into personal contact with our people are the two phases, on the one hand of sickness or of sorrow, on the other hand of that spiritual anxiety which often accompanies the first turning of the soul to God. We are tempted to forget that these are not the only, are not, even as regards the larger part of the life of the individual, the most common, phases of human experience. Hence it comes to pass that while we preach the gospel for the sorrowful, and the gospel for the sin-burdened, too often we fail to preach the gospel for the young, and the gospel for the busy. We deliver the message of which the key-note is, "Come unto Me all ye that labour and are heavy laden, and I will give you rest." Too often we fail to deliver the message of which the key-note is "Rejoice, O young men in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes." We deliver the message of which the key-note is, "What shall a man give in exchange for his soul?" Too often we fail to deliver the message of which the key-note is, "Your body is the temple of the Holy Ghost. Glorify God in your body." We deliver the message of which the key-note is, "Not forsaking the assembling of ourselves together." Too often we fail to deliver the message of which the key-note is, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." We bring before our people the Christ of the gate of Nain, or of the grave at Bethany. Too often we fail to bring before them the Christ of the marriage feast in Cana. We bring before our people the Christ who said to the women taken in adultery, "Go and sin no more." Too often we fail to bring before them the Christ who took the little children up in His arms, the Christ who, when He beheld, loved the young man who was about to go away for a time, at least, grieved at His saying. We expound the theology of the Epistle to the Romans. Too often we fail to meditate the every-day morality of the Epistle of St. James.

The inadequacy of our existing church accommodation to the needs of our population tends to blind us to the fact that even well-filled churches and large offertories are not decisive tests as to the extent to which we are reaching those who have been entrusted to our charge. When we miss from our congregations certain classes of the community,—the more cultivated and intellectual among our professional men, the more thoughtful among our young men, the more intelligent among our artisans,—it is well that we of the clergy should seek the cause of their absence, not in the aversion of the unsanctified heart to the truths of the gospel, but rather in the failure of our sermons to supply to these members of our flock "their portion of meat in due

season." In these days men are eagerly asking how the statements of Scripture are to be reconciled with the results of modern scientific research, how the teaching of the sermon on the mount, and of the epistles of the New Testament, is to be harmonised with, and brought to bear upon, the complicated civilisation which God has willed should characterise the age in which we live. If we will not lay ourselves out to help thoughtful men in difficulties such as these, if when they do stray into our churches, they hear us feebly retailing a creed which we ourselves have adopted second hand from some authority which we have chosen for our guide, whether it be the fathers of the fourth century, or the divines of some particular school of the nineteenth, reiterating with wearisome monotony expressions which on the lips of those who first used them were the vehicles of living and life-giving truths, but have now degenerated into the shibboleths of a party, and on our lips are nothing better than conventional phrases,—then can we wonder that men of inquiring minds should be found resorting in crowds to listen to those who are only too ready to offer an answer—we believe it to be the devil's answer—to the questions that they are asking?

If the words of the text remind us of an important part of our ministerial work, we may gather from them also how the strength requisite for that work is to be sought. "We will give ourselves," said the apostles, "continually unto prayer."

If we would become able ministers of the New Testament we must be "diligent in prayers." We must "continually pray to God the Father, by mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost. Thus only can we obtain the strength and the wisdom that we need. Thus only can we "daily wax riper and stronger" in our ministry. Thus only can there be formed within us the temper, the possession of which will enable us to realise the picture drawn by a modern poet in words which, though written in another connection, remind us at once of some of the dangers to which our profession exposes us, and of one of the most necessary conditions of its successful exercise:—

Not sowing hedgerow texts and passing by,
Nor dealing goodly counsel from a height
That makes the lowest hate it, but a voice
Of comfort and an open hand of help.

Reverend brethren, and you whom to-day we are to welcome into our ranks, we do well on an occasion like this to remind ourselves that this office of ours which, when viewed in its relation to others, is a *ministry*, is, when viewed in its relation to ourselves, a *probation*. "Take heed," wrote St. Paul to Timothy, "unto thyself and to the doctrine: for in so doing thou shalt both save thyself and them that hear thee." But to the result which St. Paul there contemplates there is an alternative, at the thought of which we may well shudder. "Son of man," so God spake to Ezekiel, "Son of man, when I say unto the wicked thou shalt surely die, and thou givest him not warning, nor speakest to warn the wicked from his wicked way to save his life, the same wicked man shall die in his iniquity, but his blood will I require at thine hand." There is yet a third result in which our probation may issue,—the result which St. Paul contemplated as not impossible even in his own case, when after years of successful apostolic labour he wrote, "I keep under my body and bring it into subjection, lest that by any means when I have preached to others I myself should be a castaway."

The ministry of a clergyman is a probation. Let me remind you, my brethren of the laity, that in those duties and opportunities which constitute your *probation*, God would have you find a *ministry*. In the New Testament the designation "the minister of God" is not restricted to one particular calling. "He is the minister of God to thee for good," is St. Paul's description, not of a pastor or of an evangelist, but of the civil ruler. Every profession in life, every position in society, is a wheel in that complex social machinery which God has called into existence to secure the well-being, physically, intellectually, and morally of the whole community. To refuse to regard your profession or position as a divinely-instituted ministry is not the part of humility; it is only an excuse for shirking responsibility and avoiding those serious thoughts which a sense of responsibility brings after it.

Among those with whom in the work or the social intercourse of life you are daily brought into contact, there are those whose lives you may do something to make happier and better, those whom you may do something towards winning from evil and attracting to good, those the number of whose temptations you may help to diminish by interesting them in pursuits which shall save them from the temptations that ever go hand in hand with idleness, those the strength of whose temptations you may help to reduce by opening out to them sources of enjoyment other and higher than those which they share in common with the beasts that perish.

To each one of us, clergy and laity alike, God has allotted a special work distinct from, though it may be arising out of, and conditioned by, the duties of the profession that we exercise, and the social position that we occupy. It may be a work in the way of inspiring with noble ambitions, with lofty aims, with worthy views of life's responsibilities, individual men and women whom no one else can so powerfully influence. It may be a work in the way of recalling to men's minds long-forgotten truths or disregarded aspects of acknowledged truth. It may be a work in the way of initiating or organising new form of useful efforts, or of adapting existing organisations and institutions to the changed needs and altered circumstances of the times. For the performance of this work the mould in which God has cast our character, the circumstances which in His providence have befallen us, the scenes among which we have been thrown, the influences to which we have been subjected, have been intended by God to train and equip us. This special work—it would seem to be a mysterious law of God's moral government if we will not perform—must remain undone; none other can accomplish it.

May God give to each one of us, whether he be clergyman or whether he be layman, grace so to "fulfil the ministry that he has received," that in the day when "every one of us shall give account of himself to God, he may hear addressed to him by our common Master the words of commendation, "Well done, thou good and faithful servant: enter thou into the joy of thy Lord."

In conclusion, I would remind you that the offertory about to be collected will be devoted to the Church Society for the Diocese of Sydney. That society is just now passing through a phase of financial depression. While its income from each of the ordinary sources exhibits an increase, the demands upon its funds are growing out of all proportion to that increase. Some of the thoughts over which we have travelled to-day supply an argument for extending to the Church Society a more liberal support than it at present receives. If the clergy are to discharge adequately the ministry of God's word, their number must be so multiplied as to enable them to "give attendance to reading." If you desire to have a clergy intellectually and socially abreast of the age, you must not leave the remuneration of a clergyman so inadequate and precarious as to deter young men of intellectual mark and social position from seeking the clerical office. If the Church of England is to hold her own in this large and growing colony, if she is to exercise here the moral and religious influence which she wields in the old country, you of the laity must help her, not only by liberal contributions to her various organisations, but by inducing the best and choicest of your sons to enter her ministry.

MARRIAGE.

MACRAE—STEPHEN.—At St. Paul's, Sydney, on the 23rd June, by the Bishop of Sydney, assisted by Archdeacon Child and Canon White, John Turner, only son of the late John Macrae, of Lewes, Sussex, to Elizabeth Amy Winbourne, eldest daughter of Canon Stephen.

CHURCH NEWS.

Diocesan Intelligence.

ORDINATION.—An ordination was held in St. Andrew's Cathedral by the Bishop of Sydney, on Trinity Sunday, when the Revs. George Macintosh and William Augustus Phillips were admitted to the order of priests, and Messrs. Edmund Alexander Colvin, Joseph Best, and Richard Nelson Howard, all of Moore College, and Thomas John Hyder (by letters dimissory from the commissary of the Bishop of Grafton and Armidale) to the order of deacons. At the same time Messrs. Alfred Edwards and Albert Cornelius Mosely were ordained deacons by the Bishop of North Queensland. The candidates were

presented by the Dean of Sydney, and the sermon was preached by the Rev. Evelyn G. Hodgson, diocesan inspector of schools, and vicar-warden of St. Paul's College. Mr. Colvin has been licensed to the cure of St. Simon and St. Jude, Campbell-street, Sydney; Mr. Best (temporarily) as curate at the Cathedral; and Mr. Howard to the curacy of St. Philip's, Sydney.

EIGHT DAYS' MISSION.—Two meetings of the city and suburban clergy have lately been held, one on the 12th, and the other on the 21st of May, under the presidency of the Bishop, to arrange for the holding of an "Eight Days' Mission." The following parishes are to have their mission from the 12th to 19th September—

Parish	Mission Preacher
St. Paul's, Sydney ...	Rev. H. E. Cooper, M.A.
St. David's, Sydney ...	Rev. H. A. Langley
St. Peter's, Sydney ...	Rev. T. R. C. Campbell, M.A.
St. Barnabas', Sydney ...	Rev. J. D. Langley
St. Mary's, Balmain ...	Rev. H. B. Macartney, M.A.
St. Silas's, Waterloo ...	Rev. W. H. H. Yarrington, M.A.
St. Matthew's, Manly ...	Rev. S. Howard, B.A.

A second group of parishes propose holding their mission at the season of Advent, from the 5th to the 12th December, as follows—

Parish	Mission Preacher
All Saints', Petersham ...	Rev. A. Yarnold
St. Jude's, Randwick ...	Rev. J. Vanghan
St. Simon and St. Jude, Sydney ...	Rev. T. B. Cross
St. Thomas', Balmain ...	Rev. J. Barnier
Christ Church, Sydney ...	Preacher not yet arranged for
Trinity Church, Macdonaldtown ...	do
St. Luke's, Burwood ...	do
Christ Church, St. Leonards ...	do
St. John's, Darlinghurst ...	do
St. Matthew's, Botany ...	do

It is expected that some other parishes will join. Aitken's Mission Hymnbook has been adopted as the hymnal for the mission. It is proposed to have special preachers during the intervening months at the week-night services, with a view to preparation. The work of preparation has actually begun in some parishes.

THE CHURCH SOCIETY.—The Rev. J. D. Langley has consented to undertake the duty of organising secretary and agent for the Church Extension and Loan Fund, for the period of two months. He enters on his duties to-day. St. David's will be under the charge of the Rev. Joshua Hargrave, late of Shoalhaven, who is succeeded in the cure by the Rev. Frank Elder, late curate of St. Peter's, Woolloomooloo.

CONFIRMATION.—The Bishop has signified his intention of holding confirmation for the Sydney and suburban parishes in the month of August. His Lordship has expressed his willingness to hold a special confirmation after the proposed Eight Days' Mission for those who may then desire to make a public profession of their faith in the mode prescribed by our church.

Parochial Intelligence.

ST. DAVID'S, SYDNEY.—Several matters of interest have occurred in this parish during the past month. The Sunday-school anniversary was held on Sunday, 20th of June. There was divine service in the morning at 11, afternoon at 3, evening at 7 o'clock. At the afternoon and evening service the church was thronged. The Sunday-school choir occupied the choir seats, and led the service of song very effectively. The hymns specially selected from the "Hymnal Companion to the Book of Common Prayer," were printed for the occasion. The Rev. J. D. Langley preached morning and evening, and the Rev. Henry Martin in the afternoon. The offertories for the day, amounting to nearly £25, were devoted to the Sunday-school fund.

Half Yearly Meeting of the Juvenile Branch of the Church of England Temperance Society.—This meeting took place on the evening of the 15th June, and commenced with a tea, to which about 160 of the members, with the committee and officers, were invited. The boys and girls who had been twelve months' members were their new badges for the first time, and the class-leaders wore their rosettes. After the tea and cake had been thoroughly enjoyed by the young people, they adjourned to the school-house, where a public meeting was held under the presidency of the incumbent and a most satisfactory report submitted. Between eighty and ninety new members had joined within the half-year, the meetings had been well sustained, and a growing interest in the cause was manifest. Several beautiful pieces of sacred music were then sung by the choir. A recitation was given by a young man who had been one of the earliest members, and a short address by the incumbent. Great disappointment was felt at the absence of Mr. Barnier, who had been expected, but was detained by a parochial engagement. We look forward to still greater success during the ensuing half year.

CHRIST CHURCH, SYDNEY.—The "old scholars" of the well-known schools of this parish met on the evening of the 14th of June, for the purpose of presenting Mr. Seth Ward, for so many years the excellent and respected head-teacher, with a testimonial of their grateful appreciation of his high character, both as a master and a friend. The presentation was made by Mr. Angus Cameron, chairman of committees of the Legislative Assembly—an "old boy." The meeting, which was a large and enthusiastic one, was presided over by the incumbent of the parish, Rev. C. F. Garney, who spoke very warmly of the great regard he had for Mr. Ward, and of the value of the many services so long gratuitously rendered by him to the congregation and district. Canon Stephen, an old friend of Mr. Ward's, and a former curate of Christ Church, spoke to the same effect. The testimonial consisted of several egg eggs, nicely set in silver as inkstands, and other articles either for use or for ornament.

ST. BARNABAS', SYDNEY.—A concert of a very pleasing character was given in the schoolroom on Tuesday evening, 15th. The choir, assisted by a few friends, rendered a cantata called "The Voyage." In it are strung together recitations, songs, and choruses descriptive of

a voyage. Sea songs by the sailors, others by passengers; the incidents of a storm, including very beautiful prayer during the danger, and a thanksgiving when the gale ceased, with a hearty chorus of gladness when the ship nears the desired haven and the sailors shout land ahoy, make up a pretty story, which, set to appropriate music and well sung, as it was on this occasion, formed a very pleasing entertainment. The proceeds were given to the Organ Fund.

RICHMOND.—The annual meeting of the Parochial Association was held in St. Peter's schoolroom on the 4th of May. Rev. Dr. Woolls in the chair. Canon Gunther attended as a deputation from the parent society. From the report it appeared that £200 had been collected for the stipend and £80 added from the offertory. That £28 14s. had been collected for the Church Society, £15 15s. for the Sunday-school, £8 for the Melanesian mission, and £4 5s. for the purchase of Bibles and Testaments for the use of the scholars. The parochial school, which had done good work in days of old, from 1814, had been closed, as the number of pupils had fallen below the average required by the Public Schools Act. There were 160 children on the roll of the Sunday-school. Arrangements had been made to insure the church, parsonage, and school buildings. The endowment for the parish had reached £300, the interest of which is appropriated towards the clergyman's stipend.

ST. JOHN'S, DARLINGHURST.—Two meetings of the congregation have lately been held, to obtain their approval of the proposed removal of the organ and choir from the west end gallery to the floor of the church, and the erection of a chamber for the reception of the former. After considerable discussion, which evoked some very marked difference of opinion, the proposal was carried by a decided majority.

ST. PAUL'S, SYDNEY.—The yearly distribution of the prizes, to the value of £10, kindly given by Mr. Thomas Buckland to the pupils of the day school, took place on the 25th June. The competitors had been previously examined by the Rev. E. G. Hodgson in Scripture and catechism, and by the Rev. Hugh Taylor, the curate, in arithmetic and dictation. Two ladies kindly undertook to inspect the needlework, and to determine to whom the prizes in this branch of the girls' work should be awarded. The result of these examinations was very satisfactory, and showed that Mr. Buckland's object in so generously offering these rewards had been attained in the marked progress made by the scholars.—On the 18th June, the Young Women's Bible Class, numbering some twenty-seven members, presented their teacher, Miss Stephen, with a farewell address on her approaching marriage, accompanied by an elegant expression of their love and respect, in the shape of a glass and silver sardine-box. On the eve of the event, which occurred on the 23rd, Miss Stephen received from the ladies of her father's congregation the valuable gift of a silver tea and coffee service. The teachers in the Sunday-school had some weeks previously presented her with a handsome silver candelabrum, with its spoons and glasses.

ST. SIMON AND ST. JUDE'S, SURRY HILLS.—The third anniversary of this church was celebrated by a tea and public meeting, on the 8th June, in the Temperance-hall; Mr. M. H. Stephen, Q.C., in the chair. From the report read at the meeting it appeared that the church was nearly finished, which would give the additional accommodation; that the cost of its erection had, so far, amounted to £684; that £85 was urgently required, which it was a principal object of the meeting to raise. It was stated that there were 300 scholars on the Sunday-school roll, and that there was a Temperance Society connected with the congregation numbering 285 members. The meeting was addressed by Canon Moreton and the Revs. J. D. Langley, E. A. Colvin, A. Martin, and J. D. Langley. Mr. Colvin was introduced to the congregation as their pastor, under the superintendence of the incumbent of St. David's.

NEWTOWN.—The establishment of the St. Stephen's Young Men's Institute has supplied a very great void in the spiritual and moral wants of young men in Newtown. The programme provided embraces such a wide area that in it are found matters which will suit almost all tastes—meetings for prayer and Bible reading, also all the varied subjects that are embraced in the literary and debating club; while the physical requirements are met by the agencies of cricket, gymnastics, and other clubs. The Lord Bishop of Sydney is the patron, and the Rev. R. Taylor (incumbent) president; and a board of ten members, who must, according to the constitution, be communicants of the Church of England, direct its affairs. Amongst the works taken in hand was an industrial exhibition, which took place in the first week in June, and was open for two nights; it was a great success, over 100 entries of exhibits being made. A musical and literary entertainment was given on each evening, and by the effort a fair sum has been received, which will be set aside for the purchase of books for a library in connection with the institute. On the 3rd June a coffee-room was opened in the institute, which so far has been a great success. The matter was started by Mr. J. Wilson, who formed a company of 30 members, by which means sufficient funds were raised to start the idea. This is a step in the right direction, and will go a long way to discourage the use of strong drink by our young men, and is a more practical way of winning them over than all the eloquence of temperance oratory. A chess and draughts tournament has occupied the attention of lovers of the games for the last seven Monday evenings, and a very large number of games has been played. The result of the tournament will be supplied in our next issue. We understand that a course of lectures is being arranged for, the first to be delivered during the present month by the Rev. Canon Stephen, the subject being "The Reformation in England—its Necessity."

ST. STEPHEN'S, NEWTOWN.—A member of the congregation of this church has placed £130 per annum at the disposal of its incumbent, the Rev. R. Taylor, for the purpose of securing the services of an earnest missionary to the homes of the poorer parishioners of Newtown. This donation has been offered in consequence of the growing danger that the poorest inhabitants of our populous suburban districts are not sufficiently represented in the congregations

that fill our churches. We understand that a suitable person has been found for this arduous and important work of persuading all, however neglected their temporal condition may be, to attend divine service, and hear the glad message of salvation.

MACDONALDTOWN.—As at this time our thoughts are naturally turned to the progress of Sunday-schools, it may not be out of place to notice the growth of the one in connection with the Holy Trinity Church at Macdonaldtown, which is one of the youngest schools in and around Sydney. On Sunday, February 15th, 1879, the first start was made, and a room opened with an attendance of 15 scholars, under the direction of the Rev. J. Dark and Mr. E. W. Molesworth; the school being in connection with St. Stephen's, Newtown. The number of children attending rapidly increased, and it became necessary to rent another room. The increase was so large that it was now necessary that some permanent place should be provided. Accordingly, a school-church was erected at a cost of £600 in George-street, Macdonaldtown, and formally opened by the Bishop of Sydney in October last. In December last, Macdonaldtown was erected into a separate parish, under the incumbency of the Rev. J. Dark. For some time past it had been evident that it would be necessary to make arrangements by which the infants (who attend in large numbers) could be separated from the older classes. Accordingly an infant school was erected at a cost of £200, and on Sunday, June 13, it was first used for that purpose. A great advantage by the building of the place is that a children's service can be held on Sunday mornings, which the younger ones attend. The school is under the superintendency of Mr. J. Robertson, and the average attendance, for morning and evening, is over 200.

CHRIST CHURCH, EXMORE.—This new church was opened for divine service on Sunday, June 20th. The Bishop of Sydney preached in the morning from Ezra vi. 10.—"That they may offer sacrifices of sweet savours unto the God of heaven, and pray for the life of the king and of his sons." His Lordship commented on the coincidence of the opening of another house for Christian worship falling on the same day as the anniversary of the accession of our beloved and noble Queen. After alluding to the sorrow which afflicted Her Majesty at the loss of her wise and good consort, the Bishop touched upon those points in the Queen's character which have conducted to make her reign glorious. The events connected with the discovery of Cyrus' order for the re-building of the Temple were then described; and how his successor acknowledged the beneficial power of public prayer for rulers by ordering that Cyrus' decree should be carried out, and that the sacrifices be resumed. In Jer. xxix. 7 we read—"And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it; for in the peace thereof shall ye have peace." Josephus mentions the customary prayer by the Jews for the life of the emperor. By praying for governors we pray for ourselves. This was emphatically so in the case of the Persian monarch. Under his despotic rule much depended on his individual character; thus it was a question of importance that sometimes involved much bloodshed and disorder as to who should succeed to the Persian throne. With us a quiet succession is secured by law. No one but a French Communist or English Socialist would deny that government is necessary for the well-being of the community. The African savage sleeping with his knife at his side, the South Sea islander with poisoned arrow at his bow, prove that in the absence of recognised government men will devour each other alive. In such countries every man does that which is right in his own eyes. Under a wise and strong government every one sits in quiet in his own home secure in his peaceful possession by law. The other benefit is the peaceful exercise of religion. Ezra and Nehemiah went forth to their work with passports from the great king; Paul's appeal to Cesar was instantly acknowledged. Government also protects truth and the sacredness of an oath; it sanctions the observance of the Lord's day. In Proverbs x. 8 we read, "A king that sitteth in the throne of judgment scattereth away all evil with his eyes." As there are these effects of a good rule, so also the moral connection between the character of the king and his people is seen in national disasters. Such was the numbering of the people by David and its evil consequences. Thank God, therefore, for a wise and just queen, an excellent constitution, and a happy government. The Bishop then concluded by alluding to the fact that on that day another house of prayer was opened. This church, however small, would still in its own place contribute to the general well-being. The prayers of the congregation were desired for a great blessing upon the labours of their incumbent from "Him who ruleth among the kingdoms of men." The principle adopted for the seating in this church is that half should be rented, and half free; and that after the commencement of the psalms for the day every seat in the church becomes free for that service. The congregation in the morning was greater than could be accommodated, and in the evening the building was nearly full. £400 has been paid for the ground, on a portion of which the school-church stands; but there is a debt of nearly £250 still owing upon the original structure and its re-erection. It was opened for Sunday-school in the afternoon at 2.45 on Sunday, June 27th. The American organ used in this church took a first and special prize in the late exhibition. The hymn-book is the excellent Hymnal Companion to the Book of Common Prayer. The church is situated in Fotheringham-street, Stanmore-road, close to Boland's corner. There is a weekly service on Thursday evening, at 7.30 p.m. The incumbent is the Rev. W. H. Ullmann, B.A., of Cambridge, formerly curate of Marylebone, London, who has been acting for the last six months as assistant minister at St. Stephen's, Newtown.

Inter-Diocesean News.

BATHURST.—An adjourned meeting of the Synod was held on the 8th June, at which a resolution was passed appointing a committee to consider and report upon the advisability of recommending the use of *Bickerstaff's Church Hymnal* throughout the diocese. The day

of the clergy to take advantage of the opportunities afforded by the Public Schools Act for imparting religious instruction was also affirmed. A select committee was appointed to define the position and duties of the catechists. A scheme was adopted for raising funds for the episcopal residence. The annual meeting of the Church Society was held on the 9th June, at which the Bishop gave an address.

NORTHERN QUEENSLAND.—The following characteristic letter has been received from the bishop:—"Since I came to Queensland time has flown and I have flown with it from place to place. Steamers, coaches, buggies, packhorses, all have been enlisted to quicken my acquaintance with every part of my new and vast diocese. The colony is colossal. Distances which we should think considerable in England—though run across in express trains—are here as nothing. I am nearly as far from Melbourne as London is from New York—further in time. Each town is more than a hundred miles from its neighbour, and the cattle stations are not much nearer to each other. Horseflesh and shoe-leather are soon consumed. But it is a really splendid land. England may feel proud of being the mother-country of such a giant country. It is like an infant giant in its cradle—growing while we look at it. What will it become a century hence? It is a world of hidden wealth. Let machinery, and capital, and cheaper labour come, and here is untouched wealth for England—gold, copper, iron, coal, sugar, cattle, coffee, and every conceivable material—all waiting to be worked. It is useless for England to send out here the miserable sweepings of St. Giles. Some of our youngish, energetic, shrewd people are the sort to find this colony a sphere of work and a home of comfort. I have been hard at work, holding confirmations in every centre of population, conferring with the chief laymen, and forming a diocesan council in connection with local councils. There are evident signs of increased life and activity. Two new churches are being built and one being enlarged. New districts are being formed, and clergy are desired where none have hitherto worked. I have received splendid welcome from all sides. But now is the time for planting the church deeply. The Roman Catholics are on the field, and vigorously at work. They buy up land in every place likely to grow into a town, and are becoming rich, influential, and widespread. We must not and dare not be outdone. Happily their priests are of the low, unsmooth type, and gain little footing among the superior people. Their schools are in every town, and their nuns are teachers. The absence of good Church schools and the dislike of State schools, wherever children are mixed, throws a large number of Protestant girls into the convent schools. We must start higher-class schools. Some of our governesses at home could make a good living by school-keeping, and do good service to the church. More itinerating clergy must be started. A 'rush' takes place, and thousands of people congregate, and a town is formed with incredible speed. Unless a clergyman is on the field the Romanists gain the first hold, and never relinquish it. The cattle stations lie far apart, and no town clergyman can spare time to visit them. I need your grant for Mr. Newstead, but he got a touch of sunstroke and has gone to Tasmania. The Rev. B. Reed will, with your consent, take it. He is an excellent man—a Cambridge man, and formerly a Sunday-school teacher in Mr. Brass' parish at Red Hill. I am about to ordain a Presbyterian minister—a man of known worth and universally esteemed, and of much experience in 'bush' work. He will just suit the station-visit. Pray let me have a grant for him. It will be only for a time, as the stations will wholly support him before long, when they see and enjoy his services. We must get good sites for churches, and these consume our spare cash. Land is rising in value every where. When I have set our own churches in order I must do something for the 15,000 South Sea Islanders, and the 10,000 Chinese, and for the uncounted number of poor degraded aborigines. The former are very accessible. At Maryborough I assisted the Bishop of Brisbane to baptise forty Islanders. The planters who employ them on their sugar grounds are willing for us to attempt their evangelisation. The climate hitherto has been splendid. The sea breeze is strong and constant along the coast, and the interior is a high tableland about two thousand feet above the sea. Things are vastly better than I expected to find them. But the church at home must help us through present early struggles. It will repay the old country and church to do so. Here is a home for our surplus population—but it must be rendered suitable, and be furnished with Christian appliances. White heathens are far worse than blacks. The work bristles with romance. An ordinary heathen station has not half the labour or danger involved in our bush work among the cattle stations. The Bowen clergyman has just completed a round of 600 miles in 25 days—preaching, marrying, baptising at every place on the way. It is difficult now to raise money, for cattle stations have decreased in value and many owners have been ruined. The bishopric endowment fund falls below the sum contemplated, and cannot reach it for a few years. Meantime the cost of living and travelling is excessive—three times greater than at home; so we have no easy berth. But God's blessing is manifest and our hearts are full of courage. I am giving great attention to our Sunday-schools. The exclusion of biblical teaching from the State school throws the whole burden on our Sunday-schools. I am labouring to raise their efficiency and to systematise the subjects taught. We have adopted a capital plan on week days. Every morning a short service is held for children in church—a Bible or Prayer-book lesson is given, and the children are dismissed in time to attend the State school. This goes far to solve the education question, and is a very successful expedient. It is worthy of adopting elsewhere. If you will help me towards another travelling clergyman he would greatly assist in generalising our plans. I am starting a General Church Fund—like the Bishop of London's Fund—and hope to get gifts of land, cattle, sugar, legacies, and donations, and yearly sums. Until we get more settlers the difficulty of making plans known is extreme. The clergyman at Mackay related to me a specimen of white heathenism. He met a little English girl in the 'bush,' and soon began to ask her about God. She asked 'Who is He?' When told that He was her Father, she

THE ENGLISH MAIL.

retorted, 'No, He aint; my father's dead—I haven't got a father. On the cattle stations there is little difference between Sunday and other days—perhaps more sleep and a little less work. In places where people are clustered somebody reads morning prayers sometimes—just to keep up the semblance of church going. The police magistrate usually officiates in such cases and celebrates marriages as well. But I find all the people ready to second my efforts—especially if encouraged by a grant for a clergyman's stipend or a site for a church. My present great need is a second travelling clergyman. I have the man but not the money. Here it is difficult to get men, for most move down to Sydney or Brisbane. Pray do what you can. *Bis dat qui cito dat.*'"

MELBOURNE.—The Rev. T. Chambers Kent, formerly Congregational minister of Newtown, and principal of the Independent College, was ordained priest on Trinity Sunday.

BALLARAT.—Rev. J. H. L. Zilman, formerly of Kiama, and more lately of Ipswich, in the Diocese of Brisbane, has accepted the incumbency of Hamilton, in the Diocese of Ballarat, vacant through the death of Archdeacon Innes.

The following gentlemen were ordained last Trinity Sunday. **DEACONS.**—H. T. Trauma, of Egerton; W. Swinburn, of St. Augustine's College, Canterbury; W. T. Powell (the late lay letters dismissory from the Diocese of Tasmania). **PRIESTS.**—W. H. Geer, of Crowswick, and A. Allnutt, late curate of Christ Church.

There is now erected in Christ Church, Hamilton, a very handsome marble tablet to the memory of the late Ven. Archdeacon Innes, which cannot fail to elicit the admiration of all the very numerous friends of that gentleman. It consists of a beautifully sculptured veined white marble tablet, on a background of black enamelled slate. On each side of the tablet, which is of Gothic design, appear delicately carved roses and buds; the inscription is surmounted with carved representations of the ivy and the oak, and further relieved in the centre by a sculptured rose, convolvulus, and lily, the effect of the whole being chaste in the extreme. The inscription reads as follows:—

IN LOVING MEMORY

Of the

VENERABLE G. A. C. INNES, M.A.,

First Archdeacon of Hamilton,

Who died 9th April, 1880;

Aged 42 years.

"The Lord hath need of him"

Had He asked us, well we know
We should cry, "Oh, spare this blow!"
Yea, with streaming tears, should pray,
"Lord, we love him, let him stay."

Erected by the Teachers and Scholars of Christ Church Sunday-school.—*Hamilton Spectator.*

MR. PHILIP CHAUNCEY, formerly registrar of the diocese, died on the 9th April. Mr. Chauncey (says the *Messenger*) was no ordinary man. He was a man of the deepest Christian faith; and that faith was, in the truest sense, an intelligent faith. His was no mere matter-of-course acceptance of certain facts and certain doctrines, but fervent faith, the result of prayer for heavenly light, and a keen but ever reverent criticism. In him was ever found a humble, yet thoroughly independent mind. He loved and venerated the word of God; yet he never feared to examine, and carefully to weigh in the balance of truth, anything new which could present true science and honest criticism as its basis; and while he took pleasure in all reverent criticism, he ever found (like other students of like mind) his trust comfort in the simplest Scripture statements of God's redeeming love in Christ, and the atonement perfected on the cross. "Let me die the death of the righteous, and let my last end be like his."

TASMANIA.—The Rev. Banks Smith, a native of New South Wales, and many years since at the King's School, has been appointed Canon of St. David's Cathedral, in succession to Canon Davenport, recently appointed Archdeacon.

The Rev. G. W. Shoebright has been elected to the cure of Holy Trinity, Hobart Town, vacant by Archdeacon Davenport's resignation.

NEW ZEALAND.—The Eighth General Synod began its session at Christ Church, Canterbury, on the 14th April, under the presidency of the Primate, Bishop Harper. No business of any great interest to the church generally, or of much importance to the New Zealand dioceses, was transacted.

The Rev. Charles Oliver Mules has been appointed Archdeacon of Nelson.

The Dean of Westminster has given a font to the cathedral in memory of his brother, Captain Owen Stanley, who claimed New Zealand 40 years ago for Great Britain. Captain Stanley died in Sydney in the year 1850, when in command of H.M.S. *Bathurst*. His remains were interred in the St. Leonard's Church of England cemetery. This information may perchance give a hint to those interested in the enlargement and restoration of St. Thomas's Church, North Shore.

COLOMBO, CEYLON.—On Tuesday in Holy Week All Saints' Galle, had an opportune visit from the Bishop of Tasmania, who with the Dean of Tasmania (his son), and the rest of his family, was on his way to England in the P. and O. steamer *Deccan*. The whole party landed in the morning, and drove first to Wakwella and then to Buona Vista, where they inspected the orphanage, but returned to Galle in time for evensong at All Saints', at which his lordship most kindly consented to preach, taking for his text the words, "And we indeed justly, for we receive the due reward of our deeds, but this man hath done nothing amiss." (St. Luke xxiii. 41.) It was an impressive sermon, and was attentively heard by a large congregation.—*Tasmanian Church News.*

It can hardly be expected that the present aspect of church affairs in England should be quite clearly known to the people of this country. Steam locomotion has done much, but it cannot altogether annihilate distance. We must still be contented with getting the major part of our English news some six weeks after the actual events it relates have occurred. And there comes with it the painful consciousness that the rapid march of events has already left far behind it what is fresh and perhaps startling news to us. These facts may, perhaps, account for the erroneous notions current amongst the main body of the Australian people concerning the state of church matters in the mother country in this eventful year of our Lord, 1880. It may therefore be not quite unnecessary to turn our readers' attention to what has really been taking place in the life of the English Church during the past few years. By this process, which we will shorten as best we can, we hope to lead up to a clear diagnosis of the political and spiritual condition of that great society.

Within the last few years a change has taken place within the pale of our church. It has affected the large body of the laity to a less degree perhaps than the clergy. But it is worth while for every Englishman to watch a movement, which, if unchecked, will ultimately develop into a world-wide evil. Let facts speak for themselves. A Regius Professor of our oldest University, Dr. Pusey by name, has asserted that there is nothing in the supremacy of the Bishop of Rome to which he objects. This, in itself, might be overlooked as the rash utterance of an individual. But mark what follows. There is an influential society in England called the English Church Union. Their doings are recorded in a paper called the *Church Times*. In the issue of that paper dated June 16, 1866, it is recorded that at the annual meeting of the *English Church Union*, June 14, 1866, a resolution was passed, "that this Union rejoices in the publication of Dr. Pusey's letter (the *Gleaner*)."

This was the seed sown. Dr. Pusey himself speaking to the English Church Union about his own *Tracts for the Times*, termed them the *bulb* and *Ritualism* their *flower*. (*Church Review*, June 16, 1866.) He was the chief leader of what was known as the Tractarian movement at Oxford some 15 years ago. At that time he confessedly rejoiced in the incipient harvest from his own seed. Whether he would do so when he read the papers reporting the present harvest from such "bulbs," we very much question.

Ritualism, as it is called, is in real honest truth nothing more nor less than Romanism. It may be seen and heard at this present time in many professedly Church of England places of worship, setting up the *worship of the Host*, and distinctly teaching as truth to the people the medieval errors of the Council of Trent. It preaches and teaches these errors under novel forms, and we are bound to admit, with a zeal that is also in some degree novel.

Is the Church of England to be a Protestant Church or not? If its original reformers were alive, they would certainly regard many of its professed members as Protestants in nothing but name. I quote Dr. Blakeney in support of my statement. Speaking introductory to his masterly History of the Book of Common Prayer, he says, on page X., "The great facts of the Reformation are here exhibited by the light of indisputable documents, and it is shown that the Reformers, both Edwardian and Elizabethan, were decidedly hostile to altars, crosses, sacerdotal vestments, and the peculiar ceremonies of the Mass, as well as to the doctrine of bodily presence, and its concomitants." Of course the loss of a showy ceremonial was regretted by some at the time of the Reformation. See the second part of the Homily on the Time and Place of Prayer. A woman is there described as saying to her neighbour:—"Alas, gossip, what shall we do now at church, since all the saints are taken away, since all the goodly sights we were wont to have are gone; since we cannot hear the like piping, singing, chanting, and playing upon the organs that we could before!"

The ignorance of the real meaning of words is a fruitful source of disaster. The word "catholic" simply means "universal," and is only correctly used of that "universal" church living in this world under various outward denominations, who unite in really acknowledging Christ as their living and true Head. The professed Romanist may be a real catholic, but can only become so by ceasing to be a real Romanist.

The terms High Church and Low Church are due to that crafty Archbishop Laud, who, more than two centuries ago, by the help of Charles the First, began weakening the Reformers' work in England. He restored altars and crosses, and tried to Romanise the ceremonies of public worship. The Court aped the King and his favourite prelate, and stigmatised as Puritans all those who held firmly to the teaching of the Reformers. Hence arose the spurious titles High and Low Church. To quote the learned Dr. Blakeney again—"The Romanist is most un-Catholic, and the Laudian in his theology and views is diametrically opposed to the teaching of the Reformers, and the formularies of the Church which is thoroughly Evangelical and Protestant."

Lord Penance has been sitting as Dean of Arches in the Library at Lambeth Palace, to hear the new revival of the old case of *Martin v. Mackonochie*. For the benefit of those of our readers who are not acquainted with the eccentricities of the incumbent of St. Alban's, Holborn, we must add that this is "a suit instituted against the Rev. Alexander Heriot Mackonochie, under the provisions of the Church Discipline Act, by Mr. John Martin, of Gray's Inn, barrister-at-law, one of his parishioners, for various offences as regards ritual against the canons and laws ecclesiastical of the Church of England." This is a fresh suit instituted mainly with a view to depriving Mr. Mackonochie of his "benefice and ecclesiastical offices." The Ritualistic practices complained of were as follows:—"During the celebration

there were lights upon a ledge above the communion-table—such not being required for purposes of light. While saying the Prayer of Consecration Mr. Mackonochie prostrated himself before the elements, which he then elevated and consecrated. He mixed water with the wine, and so administered it to the communicants. He wore as vestments an alb, maniple, and cincture. While the sacrament was being administered the *Agnus Dei* was sung. Mr. Mackonochie made the sign of the cross with the elements before administering them to each communicant, and he kissed the service-book at parts of the celebration. Two witnesses deposed that these things took place at St. Alban's, Holborn, on two consecutive Sundays, the 23rd and 30th of November last. Messrs. Jeune and G. Moore were counsel for the promoter. Mr. Mackonochie was not represented, either in person or otherwise. He has however caused a notice of an appeal to the House of Lords, from the judgment of the Appellate Court, to be served on the solicitors of Lord Penzance and Mr. Martin. This was served some two or three days before the present suit was instituted. It will be remembered that the last suit against Mr. Mackonochie was in the Court of Queen's Bench, which granted a prohibition. But that decision was reversed by the Appellate Court. It is against the decision of the Appellate Court that Mr. Mackonochie now announces his intention to appeal to the Supreme Court of Appeal, the House of Lords. The question for Lord Penzance (who is Dean of the Court of Arches) to consider, is, how the new suit brought before the Court of Arches may or may not be affected by this notice of appeal. The fact is that the Court of Arches has as yet failed to put down Mr. Mackonochie; he has set at naught the suspension it passed upon him, and has violated its monition. These are two of the charges brought against him, and these two might perhaps be affected by this "appeal to Caesar." It could scarcely affect the charge of persistent breaches of the canon law. On this latter ground Mr. Jeune asks the Dean of Arches to pass sentence of deprivation on Mr. Mackonochie, pleading that the breaches of ecclesiastical law have in this case been aggravated by many circumstances. The Dean of Arches admitted the aggravating circumstances, but reserved judgment on the momentous question of deprivation.

Lord Penzance is reported to have said during the hearing of the suit that he thought Mr. Mackonochie could hardly be serious in his notice of appeal. On these words the *Guardian* pithily remarks, "Perhaps he was hardly serious himself" when he said that. "The Rev. J. C. Ryle, Dean of Salisbury, has been appointed by the Queen Bishop of the newly constituted diocese of Liverpool" (*London Times*). The English public seem generally satisfied with this promotion, as they were with that of Lightfoot to Durham. But, as in that case, and as in every case of one man getting before others, there is of course a dissatisfied party. The Liberal papers seem to make it a point of honour to find fault with this as with every other action of the late Ministry. Their slashing organ, the *Spectator*, can only find one good aspect in his promotion. It says, "Evangelical deans are not the happiest custodians of our cathedrals. They are very much inclined to minimise their use of cathedrals, instead of making them true centres of popular interest in religion. If Liverpool does not gain all we had hoped in Bishop Ryle, it is at least not unlikely that the beautiful Cathedral of Salisbury may lose in him rather a grudging guardian of her beauties." The *Spectator's* notions about "popular interest in religion" would seem to crave something that was most certainly absent from that simple fisherman's appeal to fellow-souls in olden time, at which three thousand fresh names were written in God's Book of Life.

It is difficult to avoid being amused at what the *Rock* must feel about this appointment. They seem to have thought that Bishop Ryle's very recent appointment to the Deanery of Salisbury precluded the possibility of his name being the one which Lord Beaconsfield forwarded to the Queen at Baden-Baden for Her Majesty's approval. The *Rock* was not in possession of his name until after its issue of April 16. We imagine the above cause must have prevented its even mentioning Bishop Ryle's name in a leading article in which it carefully works up to the conjecture that the Bishop of Sodor and Man may have been the one selected for the post. It goes so far as to say that it regarded him as the most suitable man for the post.

The *Rock* has lately classed Bishop Ryle among the "Neo-Evangelicals." We shall see before long whether this was a correct estimate of him or not. Meanwhile, since his antecedents generally make the man, it may be acceptable to our readers to know a little about the previous history of the new bishop.

John Charles Ryle, the eldest son of John Ryle, Esq., a former M.P. for Macclesfield, was born at Park House, near Macclesfield, on the 10th of May, 1816. He was educated at Eton and Oxford. Dr. Short, the Bishop of Adelaide, was at one time his tutor. He gained the high University distinction of a Craven scholarship. He graduated with first-class classical honours in the same class with Dean Stanley, Stanley, Jowett, and Rawlinson were among his contemporaries at Oxford. His studies perhaps owed some of their success to his keen pursuit, as a youth, of healthy and manly exercises. Both at Eton and Oxford he became captain of the cricket eleven. In 1841 Bishop Ryle's father, a banker at Macclesfield, was, in common with many others, completely ruined in the commercial panic of that year. The present bishop, at that time a young man of five-and-twenty, found himself thrown suddenly upon his own resources with no fortune but his degree. He had expected to become M.P. for his father's seat of Macclesfield; he became instead curate of Exbury, in the New Forest, near Southampton. Three years afterwards Lord Lyndhurst, then Lord Chancellor, appointed him rector of Helmingham, in Suffolk. His first sermon to his new parishioners was on the text, "I have something to say to thee." It was at the time printed and privately circulated among his own people. Since then, during the seventeen years of his quiet life at Helmingham, and afterwards at Stradbroke, his busy brain and pen have championed Christian truth with a degree of incessant vigour and unflinching clearness that has made him a marked man. In 1861 Bishop Ryle was presented to the Vicarage of Stradbroke by the present Bishop of Norwich. It seems

to have been the portion of this active thinker to live the greater part of his time in remote rural districts. Stradbroke is the principal village of a large tract of sparsely-populated country-region, known as the Hoxne Hundreds, and containing twenty-four parishes. In the whole of this district, strange to say, there is neither a mile of railroad, nor a single resident lawyer. Stradbroke itself was seven miles from any railway station, and when Bishop Ryle first went there, it had neither a money-order office nor a telegraph wire. This indefatigable worker has published more than two hundred and fifty tracts of different sizes. Some of them will be familiar to many of our readers. In Great Britain they have obtained a circulation of over two millions, and many have been translated into other languages. In 1869 he published his remarkable book, "The Christian Leaders of Last Century." It includes an account of such men as Whitefield, Wesley, Romaine, Rowlands, Grimshaw, Berridge, Venn, Toplady, Hervey, Walker, and Fletcher. Of these he says, "I believe that, excepting Luther and his continental contemporaries, and our own martyred Reformers, the world has seen no such men since the days of the apostles. I believe there have been none who have preached so much scriptural truth, none who have lived such lives, none who have shown such courage in Christ's service, none who have suffered so much for the truth, none who have done so much good." No one has been as yet able to hoodwink Bishop Ryle as to the real tendency of Ritualism. He writes thus, "For peace's sake let us be ready to concede much. In indifferent matters let us allow the utmost liberty to men's consciences. But we must never give up Christ's truth. If any person want to have the sacrament of the Lord's Supper formally declared to be a sacrifice, or want a sacrificial dress to be formally legalised at the communion-table of the Church of England, let us resolve firmly that we will never consent. Let our common watchword throughout England and Wales be this:—'A Protestant Established Church, or else no Established Church at all.'" Thank God that this man has been selected for the new bishopric at Liverpool. He will sorely need our prayers for his spiritual guidance in the difficult sphere to which God has called him. Much genuine evangelical work has been going on in Liverpool of late, but a large numerical portion of his diocese is composed of Irish Romanists. It is said that they cluster there more thickly than in any other part of England. We shall wait with some anxiety for further intelligence respecting Bishop Ryle's manner of dealing with the difficulties that surround him. We have omitted to mention the most laborious of his literary works, his *Commentary on the New Testament*. In this he has shown the same spirit of pious love for gospel truth that characterises his other writings. In 1869 he was appointed Rural Dean of the Hoxne Hundreds, and afterwards honorary Canon of Norwich; then, with a short interval, Dean of Salisbury and Bishop of Liverpool.

For those who are anxious to know how this new bishopric will be sustained, the following extract from the *London Gazette* will be interesting. It contains the following Order in Council, dated the 24th of March:—"Whereas, in pursuance of the Bishops Act, 1878, the Ecclesiastical Commissioners for England, on the 18th day of March, 1880, certified to Her Majesty, under their common seal, that the annual value of the Liverpool Bishopric Endowment Fund, together with the annual sum which will ultimately be derived in pursuance of the heretofore mentioned act from the endowment, or income of the Bishopric of Chester, was not less than £3000 a year, and that contributions to that fund sufficient to raise the same annual value within five years from the date of the same certificate up to £3500 a year had been guaranteed to the satisfaction of the commissioners. Now, therefore, in pursuance of the above-mentioned act, Her Majesty is pleased by and with the advice of Her Most Honourable Privy Council, to order and declare as follows:—1. The Bishopric of Liverpool is hereby founded. 2. The diocese of the said bishopric shall consist of the west Derby Hundred of the county of Lancaster, with the exception of so much of the said hundred as is now in the Diocese of Manchester, and to include the whole of the ancient parish of Wigan, as provided in the schedule of the before-mentioned act. 3. The parish church of St. Peter, in Liverpool, in the county of Lancaster, subject to the rights of the patron and incumbent thereof, is assigned as a cathedral church to the said bishopric. 4. The Bishop of Liverpool is constituted a body corporate, and is hereby invested with all such rights, privileges, and jurisdictions as are possessed by any other bishop in England, and is subjected to the metropolitan jurisdiction of the Archbishop of York. 5. This order shall come into operation on the publication of the same in the *London Gazette*."

THE LATE GENERAL ELECTION.

The Liberal majority,* resulting from the recent elections all over the United Kingdom, can hardly pass unnoticed by us. The *Rock* says, "We attribute in no slight degree the recent reverses of the Conservative Government to a very general dissatisfaction among Protestants as regards the present state of the Church of England." It seems, however, that the Liberals are almost as much surprised at their extraordinary successes as the Conservatives are. We may fairly believe that in some cases the triumph of the Liberal over the Conservative candidate could not have been foreseen on any rational basis. It was evidently in some instances the mere outcome of the feeling, "It's time for the other side to have their turn." A large number of the artisan class know next to nothing about the policy of governments, and perhaps care less; but they are able to understand what depression in trade means. It affects their own wages. Now it so happens that trade has been much more depressed during the last three or four years than it was previously, when the Liberals were last in power. This has been owing to a multiplicity of causes; it would be difficult to show that it was attributable to the Conservative policy. But the working man argues thus:—"When the Liberals were in, we had prosperous times and high wages; while

* The numbers now stand thus:—Liberals, 322; Home-rulers, 68; Conservatives, 237.—[Ed. "Church Home News."]

the Conservatives have been in, we have had bad times and low wages. We will therefore have the Liberals back again." This may account for the defeat of the Conservatives in a large number of the constituencies. It seems clear that in many, if not all, of these cases, their defeat was owing to the votes of working men. Time will prove how far they were right.

But there must have been some reasons in the minds of a respectable minority of the voters who helped to pile up this astonishing Liberal majority. The *Rock* says:—"We think it not impossible that the state of the Church of England has had a good deal to do with the unlooked for change in the position of the two great parties. The boroughs of England to a large extent control the general outcome of an election. Dissenters there are numerous, and their organisation upon religious questions is an important element. They may perhaps have determined the voice of some boroughs by very narrow majorities, or even in cities, voting by their thousands upon a larger scale."

There can be no doubt that the much-voiced question of the *Burials Bill* has now passed into a political shibboleth. The feelings of Dissenters in England have been more than ever alienated from the Church by the sore points that this bill has not yet healed. A little more grace and a little less legality would have avoided all the offences that have arisen from refusing to read the burial service over unbaptised infants and others, or denying the right of the inscription "reverend" on the tombstone of a Nonconformist minister.

On the other hand, the Public Worship Regulation Act has been a "rock of offence" to many of Lord Beaconsfield's former supporters. They are hoping against hope that Gladstone will either rescind it entirely, or modify its most obnoxious items. We question whether he will be allowed to do so by the heterogeneous party who acknowledge him at present as their leader. It seems probable that he would lose the support of the Nonconformists if he were to attempt to even modify the Public Worship Regulation Act.

There is one other matter that seems worthy of notice. We regret to say that it was the Conservatives who extended the hour for closing public-houses at night from 10 p.m. to 11. We remember, most of us, the saying that "England drank herself out of the Alabama difficulty." The compensation-money, claimed by America to secure our indemnity in that matter, though a large sum, was easily raised by taxing the alcoholic drinks consumed during the year in England. The same remark, slightly altered, was uttered when the late Conservative Ministry closed public-houses at 11. It was generally understood that the licensed victuallers and publicans voted, in a body, for the Conservatives. Many brewer-candidates have been rejected at this last election. The Temperance movement is beginning to exert a definite influence on all classes of society.

The *Record* has a very able article on the present position of affairs political in England. After sketching the events that led up to the Reform Bill of 1867, passed by Lord Derby's Conservative Government (he being, however, led into it by Mr. Disraeli), it goes on to show how it has really quadrupled the number of British voters. In 1867, in the House of Lords, the one statesman who had been a consistent Reformer for five-and-forty years, the present Earl Russell, said of the Reform Bill, that "The franchise was extended by this measure to a great number of ignorant persons, without any settled political opinions, and open to all manner of temptations."

This is worth recording. For it appears that Gladstone now purports extending the franchise to the *counties* on the same principles on which the "loap in the dark" of 1867 extended it to the boroughs. If so, the educated classes in England will practically have no voice in the election of the men who govern them. As in the United States of America, "the whole power being in the hands of the million, it matters little what the ten thousand think or say."

The question of Disestablishment is sure to come up in this next Parliament, if it last any time. It seems becoming more evident every day that the Church has more to fear from traitors within than foes without.

The *Record* has a short paragraph on this which is too much to the point not to be quoted:—"How Ritualists promote Disestablishment.—Mr. E. J. Reed, M.P., speaking at Cardiff on Wednesday, April 14th, said there were very strong reasons why the disestablishment of the Church should be favoured by modern Churchmen. A system had sprung up within the Church of mock-Popery, and it made one's Protestant blood boil to see men wearing the vestments of Rome at the altars of England, and training the free Protestants of this country in the arts and practices of the Church of Rome. He did not think State countenance or sanction should be given to such proceedings."

The election of the notorious infidel, Bradlaugh, as M.P. for Northampton, opens a question affecting the welfare of all citizens, of whatever political creed. This question is not lessened in its seriousness by the information that his election was in no small measure brought about by the votes of deacons in Nonconformist chapels, and of teachers in Nonconformist Sunday-schools. We are glad, however, to see that the Dissenters of Northampton are, in some cases, ready to openly acknowledge their terrible error. The latter consists in assuming that political or any other morality can ever really exist apart from a reverential faith in Him who "ruleth on high in the kingdoms of men." We could hardly expect the avowed Secularists of Northampton to act in accordance with this eternal and divinely established truth; but we did expect Christian Dissenters to do so. The only key to this mystery seems to be that the Dissenters as a religious community no longer hold that sway over the masses of their professed followers that at one time they certainly possessed.

"The nation which has cast out God from its councils, and the fear of Him from its national life, has entered upon those paths which led to the French Revolution of 1789—paths strewn with the wreck of great institutions, and stained with the blood of thousands. God grant that it be not too late to seize upon the crisis of opinion, and to deal with it wisely and efficiently; but whoever will do this must go down into the deep foundations, and speak straight to the heart and

consciences of men, as he deals with the first principles of religious faith and of moral obligation."—(Letter to the *Guardian* on the Northampton election.)

"MR SAMUEL MORLEY AND THE NORTHAMPTON ELECTION.—Mr. Morley, addressing his constituents at Bristol yesterday (April 15th), according to the *Daily News*, referred at length to his connection, or his supposed connection, with the Northampton election. He was asked during this most exciting part of the Bristol election to join Mr. Adam, the Liberal whip, in recommending the Liberal electors of Northampton to unite in the then impending election. It was necessary to decide immediately, and he did decide in the affirmative. He did not write a letter, as alleged, but he directed a telegram to be sent, stating his advice in favour of union. He made no reference to candidates, nor did the friend who wrote the telegram go into detail, but he advised union. Those who had known him all his life would believe that he viewed with the intensest repugnance the supposed opinions, both social and religious, of one of the candidates. (Cheers.) He made that statement in the broadest and distinctest form, and probably, he thought he might say certainly, if the matter had been left for more deliberation, he should have withheld even the telegram; but what was uppermost in his own mind during the contest was a thorough, earnest, deep-rooted belief that he was serving the cause of righteousness and of England by doing everything he could to get rid of the head of the Government. (Cheers.) He did not wish to disguise from himself that there were aspects of the question which he regretted. He said this advisedly, and gave this explanation for the purpose of disabusing any impression that might exist as to his special motive in taking the step he did."—(*Record*, April 16.)

This is satisfactory, and what we expected from Mr. Samuel Morley. It would be unfair, after this, to doubt that many Dissenters regret the character of their elect-d representative for Northampton. It would indeed reveal an awful lapse of their religious integrity, were they to express any satisfaction at this result of their electoral exertions.

The sad aspect of the matter, from a temporal standpoint, is that it must tend to further separate those of Christ's followers in Northampton who hitherto have been only divided by denominational distinctions.

"The Vicar of Northampton, the Rev. R. B. Hull, was announced to attend the annual meeting of the Northampton Band of Hope held lately. The rev. gentleman did not attend, and in a letter explaining his absence said:—'I am reminded by a note which I have received that I had promised to take part in the Band of Hope Union meeting. I am very sorry not to fulfil an engagement, but I feel now that I cannot possibly attend the meeting. I have always desired to co-operate heartily with Nonconformists in every possible way, and have hitherto found no difficulty in doing so. But the case is now entirely altered. Now that the Nonconformists of this town have declared that they put politics before religion in choosing such a man as Mr. Bradlaugh as their representative, I feel it impossible to join with them any longer. To ally myself with those who have returned Mr. Bradlaugh would, in my eyes, be to make myself a partner in the insult they have thereby offered to Almighty God. I write this in no spirit of bitterness, but in all sorrow that our common Christianity should have been so disgraced, and that Nonconformity should have come down from the high religious position it once occupied and have identified itself with atheism, and worse than atheism.'"

II. John 10, 11. "If there come any unto you, and bring not this doctrine (of Christ), receive him not into your house, neither bid him God speed. For he that biddeth him God speed is partner of his evil deeds."

It sometimes happens that the possession of a dignified position, and its responsibilities, sober and improve a man. Charles Bradlaugh will now find himself among men whose intellectual faculties will preclude the possibility of trifling with them.

Gottings.

Joseph Cook's Monday Boston lectures are now becoming famous. We see from the *Christian* that this talented lecturer purposes visiting England. The active managing committee of the Y.M.C.A. will probably secure Exeter Hall to hear Joseph Cook in. We heartily wish that the Y.M.C.A. in this town could arrange to make it worth his while to come to Sydney.

It is sometimes a matter of difficulty to raise the necessary funds for church purposes in this colony. It may interest our readers to know how the Romanists set about it in Ireland. The following letter was addressed to a man living in Cork, and is published in the *Christian* of April 15th.

"Important.—You will not miss the alms, which will await you for a hundred-fold reward at the great judgment. Offer it as a balance against past offences; to get grace to resist temptation; to bring a blessing and success on your affairs; and for the dear departed souls who may be relieved by this act of charity."

"The Sisters of Charity implore a little aid, to enable them to build schools for the children of the West, and to relieve the suffering poor. They faithfully promise to those who give it themselves, or who assist them by procuring money from others for this purpose, a special intention in 300 masses offered for the souls in purgatory, as well as a daily remembrance in the prayers of the Sisters."

"A.M.D.G.—All that we give in charity to the faithful departed is changed into *grace* for us, and after our death we shall find its merit doubled a hundred-fold.—(St. Ambrose.)"

"Jesus, meek and humble of heart, make my heart like unto Thine, 300 days' indulgence each time."

"Sweet heart of Mary, be my salvation. 300 days' indulgence. [Here follows a cross marked off into small squares, and the note added: "Please collect a penny for each small square (piercing the same with a pin) till the sixty are full."]

This is the way in which Popery obtains money in Ireland. The letter is a clever mixture of two different kinds of appeal to human nature. There is a slight mention of the "suffering poor," but the main argument is entirely based on the *quid pro quo* theory. So much money given will get a proportionate quantity of grace, say they. What says God? "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money."

And yet Christ asked the rich young man who wished to know how to inherit eternal life, to sell all that he had, and give it to the poor. Why? Did Christ want his money? No. He wanted the surrender to Himself of all that was dearest to that rich man's heart; and, as the sequel showed, at any rate on that occasion, money was a successful rival against Christ in the innermost heart.

It seems that Canon Farrar did not quite mean by the eulphemistic title "Eternal Hope" all that his admirers imagine. The terrible responsibility hangs upon this man of having gone out of his way to mislead those who will not forsake sin here, in consequence of a vague impression that it will be rectified hereafter. As it is our earnest desire to do all we can to help Canon Farrar and his disciples back to the narrow way of eternal truth, we are glad to re-publish the following letter from him to the editor of the *Christian*.

"Sir,—I thank you for the candid and the obvious desire to speak justly, which are shown in your remarks about my *Life of St. Paul* in your last number. It has been my rule for many years to leave unanswered the most discreditible misstatements of my opinions which occur in some 'religious' newspapers. It is only the spirit of fairness which appears in your pages that induces me to correct your remarks, that I 'preach eternal hope to men who will neither repent towards God nor believe in the Lord Jesus Christ.' That I do nothing of the kind may be shown by multitudes of passages in my 'Eternal Hope,' of which the following is one:—'That there is a terrible retribution upon impenitent sin both here and hereafter; that without holiness no man can see the Lord; that sin cannot be forgiven till it is forgiven and repented of; that the doom which falls on sin is both merciful and just we are all agreed; and these views will be found enforced in the following pages.' &c., &c.—Yours faithfully, F. W. FARRAR, 17 Dean's Yard, Westminster, April 5th.

It is a pity, under these circumstances, that Canon Farrar should have chosen such a misleading title for his book. His passion for striking phraseology has here led him into an error, which, with all other errors, has now gone into the eternities. The title has done much more harm than the book itself. For one who reads the book, a hundred know the title, and put their own interpretation upon it. They cannot be expected to understand the sinuities of Canon Farrar's mind. It was this title that sold the book.

PERSONAL KINDNESS.—The probable election of Mr. Herbert Gladstone, the son of the Premier, for the very important borough of Leeds, has drawn the notice of the English public to their domestic life at Hawarden. *Land and Water* writes thus of Mrs. Gladstone:—"When a poor governess going to a convalescent home was found to be utterly friendless and unfit to travel, Mrs. Gladstone escorted her all the way to South Devon and returned to Cheshire. When a poor little lodging-house servant belonging to the 'establishment' of a bachelor friend of mine, was sent to a hospital at Mile End, Mrs. Gladstone thought nothing of driving down from Harley-street to see her in the height of the season, when she must have been overwhelmed with engagements. And I have seen her myself taking flowers to the Boys' Industrial Home in Eccleston-street. The fact is that people do not pay half enough attention to the incontrovertible truth that the sacrifice of time is as great and often greater than the disbursement of money. There are many who find it nothing to write a cheque, who would not trouble to write even so much as a post card, and who wouldn't go out of their way half a mile to accompany anyone upon a disagreeable errand, or sit with a sick person. It is only those who have been in trouble themselves who understand these things and learn to appreciate the Mrs. Gladstones of this world—and the next." Who can tell how much of the Premier's success may be due to this Christian wife?

THE MISSION FIELD.

MISSIONARY WORK, IN CONNECTION WITH CHURCH OF ENGLAND, AMONG THE CHINESE IN SYDNEY.

MORE than twenty years ago, on the occasion of a visit to Sydney of the former Bishop of Melbourne, Dr. Perry, and the late Bishop of Victoria (China), Dr. Smith, a meeting was held, presided over by the present Bishop of Sydney, when the subject of a mission to the Chinese of this city was discussed. Bishop Smith suggested that a suitable man, English or Chinese, should be sent from the colony to China for training, and to facilitate this he would receive him into St. Paul's College, Hong Kong. Unhappily no suitable man ever came before the notice of the Bishop of Sydney or his clergy; and more than twenty years passed away without any attempt, on the part of the Church of England in this city, to make known the gospel of our Lord and Saviour to the Chinese in our midst. In the middle of last year an intelligent young Chinese, Mr. George Soe How Ten, introduced himself to one of the clergy of this city. He had then been in Sydney more than a year, during which time he had striven, on his own responsibility, to make known the Saviour to his countrymen. He had left China nine years before for California, where he was converted from heathenism to Christianity. After the inquiry and examination, he was introduced to the Bishop of Sydney as a suitable person to be employed as a catechist to labour among the Chinese in Sydney. A meeting was called of the committee of

the Australasian Board of Missions, presided over by the Bishop, and on the 14th of July he was engaged for the work. The Dean, Canon Moreton, and Rev. W. J. K. Piddington, in the first instance, visited the greater part of the Chinese stores and shops of Sydney with him in order to show his countrymen that he had become the duly recognised agent of the Church of England. He was told that he might call upon the Dean and Mr. Piddington for advice, and that he would be required to take his journal weekly to Canon Moreton. This he has done with regularity. In order that the nature of his work may be better understood, a translation of a report which he presented a few days ago is here given:—

"Last year, July 14th, I began, in connection with the Church of England, to work for the Lord among my countrymen in Sydney.

"I began at Waterloo and Botany. There are about seventy Chinese gardens in these places, and from 400 to 500 men. We opened Chinese service in St. Silas' school-room, kindly lent by Rev. J. N. Manning for the purpose. We have service each Sunday at 1 o'clock. I go on Sunday at 9.30, and visit from garden to garden in order to get the men together—they are very much scattered. Among them are some old men who have never heard of the name of Jesus Christ. In the former months there were more attended our weekly service than of late. During the dry weather the employers have kept the men on Sunday to water the gardens. They have promised me that they shall come when there has been more rain. I have seen that, though they cannot find time to come to service, they can find time to smoke opium, gamble, and sleep. Many of the Chinese hawkers of vegetables make Sunday their chief day to go among the gardeners to purchase. These things very much interfere with my work. There are now from eight to 16 men attend our Sunday service. As I go round to them in the gardens they ask me questions about the *Jesus religion*. This gives me opportunities to explain who He is and why He came on earth.

SYDNEY.

"I have service in St. Andrew's—the Cathedral school—kindly lent by the Dean, on Sunday at 7 o'clock. Here we have an increasing number attend. Last Sunday there were 33 present. In order to get them to attend I spend the greater part of Saturday in calling at the shops in the neighbourhood. Some of them show great interest in the service, and attend with pleasure, taking their New Testament with them. They often ask me for copies of the New Testament, and to write out hymns and prayers for them. I regard some of them as earnest inquirers after the truth. I visit them more frequently. I point out to them certain portions of Scripture to read, and make these the subject of conversation at the next visit. Some of them have given up their old heathenish customs.

"In Sydney there are about 1000 Chinese. They speak different dialects, yet, on the whole, understand each other. Not many come from my own part—the Canton province. From these I meet with the greatest opposition. 'No prophet,' said Jesus, 'is without honour,' and my work among my countrymen is that of holding service in the places before mentioned, and visiting the shops, the stores, and the gardens. We have school for the Chinese in the Cathedral school three times in a week—an English gentleman teaches them to read and write, and I talk to them for a short time on the gospel. About 15 attend. In visiting the Chinese at their own houses, shops, and stores I often meet with great opposition, ridicule, and indifference. On the whole there is a prejudice against Christianity. The bad lives of some of the English people do much harm. The Chinese tell me to go and convert them. The gamblers and opium smokers oppose me the most. Then I cannot get to attend the school or service. So far as I know there are about 15 gambling houses in Sydney. There are six or seven men whom I can regard as earnest inquirers after the gospel. I look on them with deep interest. Some of them have already met with great opposition from our countrymen. Three are more advanced than the others."

ESSAY.

THE BINDING TOGETHER OF THE HEAVENLY AND THE EARTHLY.

By THE REV. P. B. POWELL, M.A.
(Written expressly for this paper.)

1 Cor. xv. 58.—
"Therefore, my beloved brethren be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

THE meaning of the vouchsafing of any other-world glimpse to man, while yet there lies before him any considerable portion of life on earth.

And so, our Lord leads these three disciples down again—down to the companions whom they had forgotten in the bewilderment of the glory they had seen—down to behold a child torn of the devil—down to the conflict with Pharisee and Sadducee, and all the rough toil of rejected ministry—down to common life, with its dust and work of common things.

Thus came back Jesus Christ Himself after the other world had been uncurtained to Him, and the angels had come and ministered to Him; for in man's present state, heaven is no more allowed to supersede earth than earth is allowed to hide out heaven.

We cannot break the balance of adjustment, whereby earth is related to heaven, and heaven to earth, without violating all God's intentions for us in our present state. We may become mere mystics and dreamers, by thinking of the future without reference to the present; of heaven without reference to earth; we shall surely become earthly of the earth by thinking only of this world without reference to heaven, only of this body without the resurrection from the dead. Ill-assorted as we may think the match to be, still go deep enough to find it, and we shall see that God hath joined this life and the next together; and those whom God hath joined together, let no man put asunder.

We poor dwellers upon earth—many of us sick, and sore, and sorry; many toil-worn, disappointed in one way or another, and unsatisfied, catching a glimpse of immortality and heaven's light, and joy, and rest—would fain make tabernacles for these thoughts. But earth, not heaven, is to be our portion for awhile, and so we are not permitted to tarry in ecstasies, and to be carried away by raptures; we are recalled to this side of the grave, and earth, and work again.

It is thus in the direction of the apostle here. Its power lies in the one word, "therefore"—a word as found here of double power of encouragement, but also of exhortation; a word of soothing, but also a word of energising—a mighty link, binding the future and the present, heaven and earth together.

What this word "therefore" teaches us, let us briefly examine now. The apostle has here revealed more than had ever been known before about the resurrection of the dead. He has shown how the corruptible is to put on incorruption, and how death should be swallowed up in victory. He has shouted, "O death, where is thy sting! O grave, where is thy victory!" Thanks be to God who hath given us the victory through Jesus Christ. The last echoes which fell upon the ears of His hearers were those of victory—brilliant, complete, eternal; and the natural effect would be to make men say, "Then if this is my future—what matters it about the present? In the intoxication of this victory I need care for nothing else."

One word arrests this dreamer, corrects his error, and shows us the true use of the future, that it is to influence the present; what we are to be in heaven is meant to make us what we should be on earth. And if our bright dreams of heaven do not thus influence us, they will prove only some of those visions which never come true. We cannot live one life which is earthly and one which is heavenly. They interpenetrate each other; this word "therefore" says—"While you are rejoicing in the hope of immortality, take care how you are living in the body; while you are dreaming of heaven, look to it how you are spending your time on earth." But let us take some of the teachings of this word "therefore," and from this verse, in so many plain statements, so that we may the more easily remember them; and God grant that we not only remember them, but that we act upon them too.

Remember then (I.) that the highest revelations are not for contemplation merely, no bright hopes of heaven, no attainment of spirituality, no holy exercises of prayer and meditation, no realisations of our being the children of God are given to us to tarry in, to make a home as it were in, while we are on earth, and in the flesh. Man is a being compounded of the operative and the contemplative; he must think and do. The men of God must not stand merely gazing up into heaven, even though their Lord has ascended thither. Indeed if we went deep enough, we should see that to have thought unbalanced by action would be dangerous, because it would be a violation of the fundamental law of our being. All creation exists by the law of balanced forces, our bodies have muscular action to correct nervous excitability. The first fair draft of man in the garden of Eden shows him to us as an operative; he held high converse with God, but he is put into the garden of Eden to till it, and to keep it. A man who has a religion all contemplation—and no action is likely to become, if he be a true child to God, mystic, and nervous, and perhaps even morbid in his religion. And if he be not a child of God, but a mere dreamer of heaven, he

is likely to go down to the grave a self-deceiver, whom it is impossible to wake up. If we might speak of "chance," what we call a down-right bad man has a far better chance of being really converted and saved than he. Observe next: that the light of the future is thrown on the present to gild and illumine it; and the mighty powers of the future are, so to speak, yoked to the present to make it move on the rough road it has to travel. The future heaven would make the present heavenly. Sorely did the Corinthians, and all Christians in those days, need the horizon light of a future immortality and heaven. If in this life only they had hope, they were of all men the most miserable; they were every day the objects of scorn and hate. They needed hope, and they got it. "All this glory" says the apostle, "is for you; therefore stand fast, be unmoveable." And if any of us are suffering aught for Christ, bearing aught, or giving up aught for Him, or striving hard to gain within ourselves any victories for Him, the light of immortality which fore-casts itself on martyr and confessor of old, outflashing the gleaming of the executioner's sword, and illuminating the darkness of the confessor's dungeon, and the outcast's cave, lends its glory to us to-day. It says, "I am unquenchable for the church of God; immortality and glory are its heritage, therefore hold out, hold on, for the future is before you, and your endurance is not in vain in the Lord."

Let this future glory also impel us, let us abound in whatever work God gives us; it will all meet its reward in the resurrection body. God knows how backward our poor natures are to work, and He yokes immortality to them, and the reward of labour in immortality to help them. And let us yoke the thoughts of our immortality and coming glory like steeds of fire to the weight of flesh and work which must be dragged for awhile on the mud-covered roads of earth. It is the future that the apostle brings before the mind's eye of those who are to be encouraged to work for God, to endure for God. Mark! it is the future, not the past. He draws no picture of some Egyptian task-master scourging with the lash, but of one drawing with the cords of love. The pillar that is on before the wayfarers to the true Canaan, is one of light. "Drawn, not driven," is the history of the saint, is the paraphrase and the epitome of this verse.

Perhaps smoothly and easily in the comforts of a home, perhaps turbidly and vexedly, amid the worries of business, the life of some who read these lines is passing away; and what they are really to be in the resurrection seldom comes into their minds. Yet before all there lies a moment—an awful moment! a mystery; an awful mystery! a changing, a tremendous changing!—a twinkling of the eye—a trumpet blast; and unsheathed from death we shall stand before our God. What if the knowledge of a coming immortality yhad done nothing for us, if it had no "therefore" for us, if we lived for the earth as well as on it, and we have risen with another-life body, but a this-life's soul? The terrible doom which bound a corpse to a living man and let the hideous companionship last until death made them both alike, is paradise to that fate which binds a this-life's clay-covered soul to the subtle being of a resurrection body. The brighter the light, the deeper the shadow; and if we will not let the resurrection cast its light upon us to win us, it may be that we will think, if there falls upon us the horror of great darkness from its shade. But to any who read these lines and who hear, or suffer, or do for God; who think of heaven and long for it too, I would say, fear not to draw in the coming glory to the circle of your common life. Most of us must lead common lives; but as the sun will reflect himself a perfect sun, in a dew-drop as well as in a lake, in a wayside pool as well as in the mighty deep, in the tear of the pauper as well as in the brilliant of the peer, so all heaven and immortality are ready to flash their perfect glory upon the struggler on earth as well as the most exalted of the saints in heaven, saying, "Courage, courage, soon we shall be yours; therefore be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

Stronger spirits are usually more patient of contradiction, and less violent, especially in things doubtful; and they that see farthest are least peremptory in their determinations.—*Archbishop Leighton*.

It is a good sound constitution of mind not to feel every blast, either of seeming reason, to be taken with it, or of a cross opinion, to be offended at it.—*Archbishop Leighton*.

COLUMN FOR THE YOUNG.

FABLE.

"PRETTY Skylark," said an old Owl, who sat blinking in the sunshine, "what can make you like to soar up so high, and love that odious sun so much? Why don't you follow my example, and sleep all day, and reserve your sweet song for the moon instead, when you will not run the risk of having your eyes scorched out."

"Oh, friend Owl," said the Skylark, "the nearer the glorious sun the happier I am, and the higher I soar the sweeter I find my song, almost unknown to myself; far preferable my aerial life to yours, condemned to be chained to earth, and hoot at the pale cold moon."

The nearer the Christian keeps to Christ, "the Sun of righteousness," the happier will he find himself, and the more lovely his character; diffusing the fragrance of heaven, 'twill be "as if an angel shook his wings!" There will be an indescribable and mysterious influence about him, which will make even the world "take knowledge of him that he has been with Jesus." Far better this than the pleasures of the worldlings, who hate the light because their deeds are evil, and whose enjoyments are like the my of the moon, cold and unsatisfying.

FABLE.

SAID a hedge once to a water meadow, "My good friend, I wonder at your patience and forbearance, which appear to me to amount almost to stupidity; why do you so quietly allow yourself every now and then to be half-drowned with the floods of water which they pour in upon you? Were it me, my thorns should soon teach the intruder better!"

"Friend," replied the meadow, "do you not see, after the water is drawn off, how verdant I quickly become, and how much more grass I yield? I murmur not because I feel the beneficial results of what is so painful at the time. It is better patiently to submit; you would find your boasted thorns no safeguard against the intruder."

Thus does the world wonder at the patient fortitude and resignation with which the Christian bears his trials! It knows not the Heavenly strength which supports him and tells him, "When thou passest thro' the river I will be with thee, and thro' the water floods, they shall not overflow thee," and that all those things "work together for good." This alone can support in times of trial; more earthly fortitude, like the vaunted thorns of the hedge, would prove no defence against the water floods of affliction.

Water meadows are common in Hampshire, which is a very flat country. They are intersected with ditches full of water, and at a certain time they are opened upon the meadow, where the water is allowed to remain a few days, and then drawn off again.

CLEAN HANDS, PURE LIPS.

"Why didn't you strike back, you goose?"

I passed in my sewing, and looked out unobserved upon a group of little folks playing near my window. One child was running away rapidly, the others stood beside little Amy Horton, who gazed ruefully at her own fat hand and tried hard not to cry. Such a little girl was Amy! The only child of a young widow but lately moved into our village.

Of Mrs. Horton, we, the people of R——, knew as yet nothing, save that, since by manners we usually judge, she was a lady in every respect—gentle, quiet, and refined. I had not yet given myself the pleasure of calling upon the new neighbour. Little Amy, however, child fashion, had grown familiar with the children of the neighbourhood, and they had made a pet very quickly of the five-year-old stranger.

What could be the trouble now, I wondered, seeing Amy's flushed face and catching the scowl on the brow of the questioner, who asked, "Why didn't you strike back again?"

I listened for the answer with interest.

"Cause—cause—my mamma would—wouldn't kiss my hands—if I—struck anybody!" sobbed the injured little one, rubbing the red hand with the other plump white one, evidently quite hurt both in flesh and feelings.

"Wouldn't kiss your hands!" exclaimed her listeners wonderingly.

"What do you mean, Amy? What a queer idea!" I was as much interested as either of the children, and, peeping through the vines clustering about the window, quite safe from childish observation, I listened for Amy's explanation.

"Mamma always kisses my hands when then haven't been naughty, and it is naughty to strike. That little girl's mamma won't kiss her hands to-night, will she?" Amy's blue eyes looked up into the faces around her, and, full of wonderment at her words, the sympathetic children kissed and patted her to her heart's content.

Then I went out and talked to the little one, with a new respect for the pure mother whom, more than ever, I desired to know.

"Will you take me to your house, dear?" I asked with a smile, and stooping to kiss the small, grieved face.

"Oh, Mrs. —," cried the children in a chorus, "what do you think? That Sallie Jones struck Amy real hard on her arm and hand just because Amy didn't want to walk with her! Wasn't it the meanest thing?"

I agreed rather indignantly that it was the meanest thing, and then we walked along the road to where Amy's mother lived. At my suggestion the children remained outside while I made my long-intended call upon Mrs. Horton. After awhile I repeated Amy's remark, and, asking pardon for curiosity, begged to know more about the sweet idea. Mrs. Horton laughed, but I saw the glint of the tears in her eyes as she replied:

"Maybe I am foolish, Mrs. —, but ever since my little one was given me I have loved to kiss the little baby hands as well as baby lips. I used to lay the soft pink palms upon my mouth and kiss them until my baby laughed.

"As she grew older I still kept up the custom, and when night came, and undressing her I failed to kiss the little hands, Amy knew it was because they were not quite clean from naughtiness. If they had been lifted in anger during the day, if they had struck at nurse or a little playmate, mamma could not kiss them because they were not clean. And to miss the kiss was very hard for my baby, I assure you. It was the same with the little lips. If a naughty word had escaped them—I mean a wilfully naughty word—or if my little girl had not spoken quite the truth during the day, I could not kiss the lips; although I always kissed her on the cheeks and forehead, and never allowed her to go unclean to bed.

"But she cared more for kisses on hands and lips than for anything else in the world, I believe—my loving little Amy! And gradually the naughty ways were done away with, and each night my baby would say, 'Tea hannies to-night, mamma; tea hannies for 'oo to tise!'

"And even now—though she is five years old—I keep up a custom which she has known from her birth, because I think it helps her to try to be good. You will laugh, maybe, Mrs. —, but I do want my little girl to grow up pure and sweet; and, if the love of mamma's kisses can keep, by God's help, the little hands, lips, and heart clean, I think I shall continue the custom until Amy is old enough to understand fully things that are too hard for her as yet."

My own eyes were tearful when Mrs. Horton's voice ceased, and I envied little Amy her beautiful young mother's companionship. Did I think it a foolish idea! Ah, no indeed! But the truest, sweetest custom in the world—keeping her small hands good for mamma's good-night kiss; and that is why Sally Jones was "not paid in her own coin," as the saying is. That is why the sweet lips made no angry reply. Mamma's kiss was too precious a thing to be given up for one moment of evil speaking. Dear little Amy! M. D. D.

ASHAMED TO TELL MOTHER.

"I WOULD be ashamed to tell mother," was a little boy's reply to his comrades, who were trying to tempt him to do wrong.

"But you need not tell her; no one will know anything about it."

"I would know all about it myself, and I'd feel mighty mean if I couldn't tell mother."

"It's a pity you wasn't a girl. The idea of a boy running and telling his mother every little thing!"

"You may laugh if you want to," said the noble boy, "but I've made up my mind never, as long as I live, to do anything I would be ashamed to tell my mother."

Noble resolve, and which will make almost any life true and useful! Let it be the rule of every boy and girl to do nothing of which they would be ashamed to tell their mother.

A ROYAL PROCLAMATION.

"All things are delivered unto Me of My Father . . . Come unto Me."—Matt. xi. 27, 28.

AN old Eastern story says that there once lived a great king, ruling over a large and wealthy country, who, dying suddenly, was succeeded by a son, who was very kind, and anxious to make his subjects happy. So he caused it to be proclaimed all over his dominions, that whoever was in trouble or difficulty must come to the king, and he would be their friend. A great many came, amongst them a man whose house and barns had been burnt down; to him the king gave one of his own farms. There a woman, whose husband was in prison for debt, begged the monarch to give her money to pay the bill, and he gave her twice the sum she needed. Indeed, he gladly did all he could for the people.

But one day there came a little child crying for its parents who were dead. A grand lady at court said she would take the little one as her own, but still it asked for its mother, and day after day refused to be comforted.

"They said the king would give me back my mother," was her mournful cry.

"Money I can give, freedom I can restore, but the dead are beyond my power," was the sad confession of this great ruler.

In the text we read of another Son whose Father has "given all things into His hands" (John vi. 35), and He too sends out a proclamation, inviting all, who need what He has to give, to come for it. But there is this great difference between the two offers: Jesus can fulfil His promises; the earthly monarch could not. I want you particularly to notice that Jesus says, "All things are delivered unto Me of My Father," immediately adding, "Come unto Me." Think, then, what the "I will give" must mean when such a mighty speaker promises it, and do ask the Holy Spirit to show you the wonderful beauty of the character Jesus gives Himself in verse 29; and it is to this gentle, loving Saviour I would to-day echo my Master's call, and say to you, "Come." No child is too young for Him to receive; no little heart too sad for Him to brighten.

I should like to tell you about a little girl who found all this true for herself. She was an orphan, but had a happy home with her grandfather and some aunts. Amongst Alice's playfellows were the little children at the parsonage, where she was a great favourite. Their father used often to tell her about Jesus, and how He loved her and died to save her—because, though only a little child, she was a sinner in God's sight. Alice listened eagerly, and promised to read about it in her Bible, and several times her friend found her earnestly reading God's word, and nursing a large doll, her special favourite. One of her aunts said to the clergyman, "Alice has always been a sweet, good child; she cannot need to be converted." But he saw that Alice was seeking Jesus, and he knew she would soon find Him in answer to the promise, "Seek, and ye shall find;" and he knew, too, that Jesus was seeking her first, and would go after His little lamb "till He found it." So he was not surprised to receive a message, saying, "Please tell Mr. M—— what he said is quite true; there was enmity in my heart to God, but He has taken it away, and put love there instead."

Soon after, Alice was taken very ill, but she was so happy; her doll lay by her side in bed, and her Bible was always close to her. Now all her friends saw how peaceful and happy Jesus could make her, even in "the valley of the shadow of death," for very gently and lovingly He took his little one home to Himself.

After Alice's death her friends found the following lines under her pillow, written as a last message to them, thus telling them, even after death, "what a dear Saviour she had found!" Will you take them as a message from a happy little Christian of eleven years old to yourself, whether you are a girl or boy—remembering that what Jesus did for Alice He is ready and willing to do for you.

"One day I was in trouble,
And my heart was sore distressed;
But Jesus came to me and said,
'Come, and I will give you rest.'"

"I went to Him and told Him,
I'd a debt I could not pay,
He said to me, 'Dost thou not know
My blood washed it away?'"

"He took and laid me in His arms,
With my head upon his breast,
And now I'm with my Saviour,
I'm quiet and at rest."

"I pray each day and every night,
Dear friends, that all of you
May trust the loving Saviour
And be made happy too."

F. E. T.

The Sunday School.

SUNDAY SCHOOL MODEL LESSONS.—The committee appointed by the last Synod to consider the best means of improving the organisation, and teaching in, our church Sunday-schools, has presented its report. Of one of the helps toward the desired end, which the report suggests—the holding of meetings for the giving of model lessons and for the delivery of addresses on Sunday-school work—the committee has, through the kind co-operation of the city and suburban clergy, already been enabled to make practical trial. In view of the novelty of the experiment, the result has been very satisfactory. The first meeting of this kind was held at Petersham, on Wednesday, May 12th, under the presidency of the Rev. C. Baber, Teachers from the parishes of Ashfield and Cook's River, as well as from Petersham, attended. The model lesson was given by the Rev. E. G. Hodgson. The Rev. C. E. Garney had promised to deliver the address, but being prevented at the last moment by illness, the Rev. Dr. Corlette kindly took his place and addressed the assembled teachers in a forcible and truly practical speech. The second meeting was held in St. Philip's schoolroom, on Friday, May 28th, the Rev. E. G. Hodgson, at the special request of the Rev. Canon O'Reilly, occupying the chair. Teachers from the parishes of St. Philip, Trinity, St. Luke (Sydney), Balmain, Balmain West, and Pyrmont were present. The model lesson was to have been given by the Rev. A. W. Pain, but owing to his absence through illness, his place was supplied by Mr. Hodgson. An earnest address was delivered by the Rev. Canon Moreton. The third meeting was held in St. James' schoolroom on Thursday, June 3rd, for the parishes of St. James, St. Andrew, St. John, (Darlinghurst); St. Peter, (Woolloomooloo), and other adjacent parishes. The Rev. Canon Allwood not being well enough to preside, the chair was taken by the very Rev. the Dean of Sydney. The Rev. S. H. Childs had promised to give the model lesson, but was prevented by illness. It was hoped that his place would have been taken by the Rev. C. Baber, but he, too, being prevented from coming, Mr. Hodgson was again called into requisition. An animated discussion followed the lesson, and was carried on so long as to leave no time for the addresses which the Rev. Canon Stephen and the Rev. Principal Williams were advertised to deliver. The fourth meeting was held in St. Paul's schoolroom, Redfern, on Tuesday, June 8th, under the presidency of the Rev. Canon Stephen, for the parishes of St. Paul, St. Barnabas, and other adjacent parishes. The model lesson was given by the Rev. C. Baber. A practical and able address was delivered by the Rev. C. Baber. The fifth meeting took place on Monday, June 14th, in All Saints schoolroom, Woolahra, for the parishes of All Saints and St. Mark's (Waverley and Randwick). The Rev. H. Wallace More took the chair. The model lesson was given by Mr. Braeken, of St. Mark's. An earnest and touching address was delivered by the Rev. A. Yarnold. The sixth and last meeting of the series was held in St. John's schoolroom, Parramatta, under the presidency of the Rev. Canon Gunther. The model lesson was given by the Rev. E. G. Hodgson. At this meeting no address was delivered, but the model lesson was followed by a training lesson to teachers, which was also given by Mr. Hodgson. The usefulness of these model lessons depends largely upon the freedom and pertinency of the criticisms offered in the subsequent discussion. Among the points worthy of commendation in the model lessons recently delivered, were specified by those who offered criticisms the following:—The traces which the lesson bore of careful preparation; the success with which the attention of the boy taught was arrested and maintained by the teacher; the absence of questions which admitted of being answered by the monosyllables, Yes and No; the amount of instruction as distinguished from catechisation conveyed; the subordination of the several parts of the lesson to some one central line of thought running through the whole; the appositeness of the illustrations employed; the appropriateness of the scriptural passages adduced; the frequent references to the Prayer-book, tending to bring out how entirely that volume is based upon Scripture; the way in which the practical bearing of the lesson upon the daily life of the boy was pointed out. Among the defects animadverted upon were; the absence of a sufficient number of illustrations; the failure of the teacher to explain to the class the meaning of

TEMPERANCE.

THE CHURCH OF ENGLAND TEMPERANCE SOCIETY.

AMONGST the agencies by which the Church of England is doing her work of improving the people committed to her care, we must accord no mean place to the Church of England Temperance Society. Very few years ago such a society would have been looked upon as an impossibility, and a proposal to establish it would have been met with a sneer. But times have changed. It is not yet ten years since the society was inaugurated upon its present basis in the library of Lambeth Palace by his Grace the Archbishop of Canterbury. Now it includes in its members the two archbishops, several of the bishops, many deans, archdeacons, and other dignitaries both lay and clerical, and upwards of two thousand clergymen. It has its branches everywhere throughout England; it has struck its roots deep in society, and is making good headway in its missionary work.

The long array of distinguished names of the clergymen who are carrying out its objects—many of them amongst the most eloquent and popular preachers and speakers of the day—shows that with them at least the objection has no force, that this society is superfluous and unnecessary, inasmuch as the Church of England is itself, by the spiritual nature of its constitution, a great Temperance Society. It is perfectly true that temperance, as well as every other human virtue, is included in the teaching of the Church.

But the fact remains that under the modes in which the drink traffic and drinking customs have been dealt with in time past, the evils growing therefrom have attained gigantic size. They call for a special effort on the part of Christian reformers. The Church of England, true to her evangelistic mission, has responded to the call. She will meet the difficulty by a division of labour; she wisely organises a new administrative department to deal with a special matter of tremendous importance to her and to the world.

The objection that the Temperance Society is an intrusion on the Church's own domain is a theoretic difficulty, over which disputants might wrangle for ever. Meanwhile ardent reformers are stirred to action by facts which stare one in the face everywhere.

Be the mission of the Church what it may, let the blame be where it will, it was seen in England as it is seen here, that strong drink is working fearful mischief amongst the people; that the drinking customs which foster and propagate the evil become more deeply rooted as time goes on; that the traffic in liquor, as a huge vested interest, is a solid barrier in the way of improvement of the morals and manners of the nation, and the dealers in the pernicious compounds are able to defy the Church in its efforts to christianise the masses, and to hamper the state in its attempts to restrict and regulate the trade. Under the pressure of these facts, good men banded themselves together, and this noble society of churchmen, led by the Archbishop of Canterbury, was added to the number of the older organisations for promoting the cause of temperance.

No wonder that with the evil thrusting itself in some shape or other continually upon them, good men were constrained to go somewhat out of the ordinary track of church work to meet and grapple with it.

Thank God, they have met with much success, and are making their power felt at home. Public opinion is growing in favour of "local option" in some form or other. It will ripen into shape in legislative enactment yet. Towards bringing the public mind of England to this desirable state the Church of England Temperance Society has contributed largely. From its past successful career its friends may

anticipate greater results in the future. It has survived the outpouring of much "conscientious cold water" cast upon it from the beginning; and we trust, under God's blessing, it will go on bravely and prosper until the words of Archdeacon Sandford, chairman of the committee of Convocation on Intemperance, be fulfilled. When Canon Ellison laid before him the outline of the proposed society, and explained to him that the object was to bring the whole of the Church of England into connection with the matter of the national intemperance, the Archdeacon said, "Yes, the Church of England in its completeness, and you must succeed."

We wish the New South Wales Branch God-speed in following out at the antipodes the same object by similar means to those pursued with such good effect by our mother church in the old country.

The first step in temperance work taken by the Church of England was on the evening of March, 1874, when a society was formed under the presidency of the Lord Bishop of Sydney. It opened its month once in the shape of a report dated 1875, lingered on for some time, and expired some time in 1878.

In December 1879 a new and vigorous element was introduced by the arrival of Mr. E. Deas-Thomson from England, where he had been for some time actively engaged in the work. At his instance the society was revived on the same basis as the society at home; and in order that it might continue in the same, it was affiliated to the English society and thereby became the New South Wales Branch of the Church of England Temperance Society. At the same time Mr. Deas-Thomson and the Rev. H. A. Barker were appointed secretaries, as they had both been familiar with the society's work in England. The most essential difference between the old and new state of things is, that while non-abstainers were formerly obliged to pay a pound subscription and abstainers nothing, they are now placed upon an exactly equal footing.

It was at first supposed that there would be considerable difficulty made by the old Total Abstinence Societies in changing to the new regime. Such, however, has not been the case, and even if it were so it is met in particular cases by the society's rule which permits any parish to form a total abstinence branch, if it seems best.

The growth of the society thus far has been very rapid. Affiliated societies have been formed in the metropolitan parishes of St. Andrew's, St. James', St. Peter's, St. John's, St. David's, St. Paul's, St. Michael's, and St. Phillip's, while the flourishing rural deanery branch at Camden declared its adhesion though almost total abstaining in its membership. A large number of parishes in the city, suburbs, and country have signified their interest in the work and their intention to form branches.

The committee recommended the 2nd of May as a day on which sermons might be preached on behalf of the society, and the result of their circular has been that in more than 30 churches its objects and aims have been set forth. The notice was too short for the other dioceses to participate in it, but since that date seven or eight churches in Bathurst diocese have taken it up. The reports have not yet come in from Goulburn, but it is hoped that a hopeful work is going on there under the eye of the lay secretary, now stationed at Cootamundra.

Although no pressure was made for offertories on this occasion, several churches gave contributions and others are promised. This is a welcome addition to the funds of the society, which are too limited at present to allow it freely to stretch its limbs. When it does so it is to be hoped it will upset a great many crying evils which are to be found in the heart of otherwise Christian society.

The chief wants of the society are now an increased roll of members. Very few of the clergy have as yet given in their names as members of the Central Society, and their countenance, as well as that of leading laymen, and especially members of the medical profession, is urgently needed to give weight to the society's representations to the country and to Parliament. Their subscriptions too are not without value.

In the next place energetic workers are needed, to act as district secretaries and to keep up constant communication with the Sydney secretaries, who will gladly receive the names of any who are willing to undertake this work.

Immediate steps are being taken to form a Ladies' Branch,

and the secretaries will be glad to receive communications from ladies in any part of the colony who are willing to devote a portion of their time to further the objects of the society.

This statement of the present position of the Society will be followed by some account of the way in which it proposes to work.

RECORD OF MEETINGS.

DATE.	PLACE.	CHAIRMAN.	SPEAKERS, &c.
Jan. 27	St. Philip's	Hon. W. J. Foster, Esq., M.L.C.	Sir Alfred Stephen, K.C.M.G., Rev. R. R. E. A. Society formed
Feb. 13	Camden	W. H. Garding, Esq.	Revs. J. N. Manning and H. A. Barker.—Branch formed
Feb. 9	Darlinghurst	The Bishop of Sydney	Revs. W. H. Ullmann, H. A. Barker, E. P. Field, Esq.—Branch formed
April 1	Cootamundra	The Incumbent	Revs. J. Barnier and W. H. Ullmann.—Quarterly report read
April 29	St. James'	The Bishop of Sydney	Revs. H. A. Barker and J. Langley.—Branch formed
April 30	St. James'	Rev. W. Hough	Revs. H. A. Barker and J. Langley.—Branch formed
May 10	St. Andrew's	Dean of Sydney	Revs. Canon Moreton and H. A. Barker.—Branch formed
May 11	St. Paul's	Rev. Canon Stephen	Revs. H. A. Barker, Dr. Hansard.—Branch formed
June 15	St. Michael's	Rev. Canon King	Revs. H. A. Barker and J. Langley.—Branch formed

CHURCH OF ENGLAND TEMPERANCE SOCIETY.

The monthly committee meeting was held in the Diocesan Registry on Monday, June 21st, at 4.30 p.m.
Present.—The Rev. J. Barnier in the chair, the Very Rev. the Dean, Revs. J. D. Langley, W. Hough, and H. A. Barker (hon. sec.); Dr. Hansard, and Messrs. W. L. Docker, J. S. Shearston, and E. R. Deas-Thomson (hon. sec.).

The meeting having been opened with prayer, and the minutes read and confirmed, the secretary read some correspondence showing the growth of the society, and stated that a second parcel of publications had arrived, and a further £25 worth of literature had been ordered.

The treasurer's report showed a credit balance of £25, and several new subscriptions and affiliation fees were received, and also a collection from Hartley, per Rev. R. H. Mayne.

A report of meetings showed that new branches had been formed at St. Peter's, Woolloomooloo, and St. Michael's, Surry Hills.

The report of the ladies' branch sub-committee was received, and members were requested to submit the names of any to whom application might be made. The subscription was fixed at 5s. per annum.

Moved by Rev. W. Hough, seconded by the Dean: That a petition be presented to Parliament in favour of Sir H. Parkes' Suspendency Licensing Bill, to be signed by the president, vice-presidents, and office-bearers on behalf of the society. Carried.

Moved by Dr. Hansard, seconded by the Rev. J. D. Langley: That the Rev. J. Barnier be requested to move the Synod in the matter of the licensing question on behalf of the society. Carried.

It was ordered that 100 copies of the *C. E. T. S. Chronicle* be got out monthly, and that the attention of branch secretaries be drawn to them.

Resolved on the motion of the Rev. H. A. Barker, seconded by Rev. J. D. Langley: That the next quarterly meeting, and also the list of subscriptions, be advertised in both the church papers.

ST. JOHN'S (DARLINGHURST) CHURCH OF ENGLAND TEMPERANCE SOCIETY.—This society had a pleasant meeting on Tuesday, 22nd ult. The schoolroom was crowded. The chairman (Rev. H. A. Barker) vice-president of the society, in his opening address, commented upon the transactions in connection with the opposition to the licensing of Dimond's public-house. Mr. Deas-Thomson read a very instructive paper on the objects of the C.E. Temperance Society, Recitations, music and singing, filled up the rest of the evening. At the close a large number of persons joined the society.

PENRITH.—We are informed that a branch of the Church of England Temperance Society is about to be established in the parish of St. Stephen's, Penrith, under the auspices of the Rev. John Vaughan. The Revs. J. Barnier and Stanley Howard will form a deputation from the parent society, and we hope the result will be a flourishing branch. The date is fixed for Tuesday, July 20th.

THE ENGLISH ELECTIONS.

It is with great pleasure we note that the late general elections in the old country have greatly strengthened the advocates of Temperance Reform in the British Parliament. The *Advance News* says that 146 of the new members have declared themselves in favour of local option in some form or other, and the number of supporters altogether to be 315. These may carry with them a sufficient number of the neutrals to make a majority of the House.

Nine vice-presidents of the United Kingdom Alliance for the Suppression of Intemperance are among the successful candidates, and 18 brewers, three of the Allop's included, amongst the defeated ones. Sir Wilfred Lawson has now a colleague for Carlisle who will vote with him, and the executive of the Alliance speak gratefully of the result of the contest, and hopefully of the future of the good cause.

Already, (*cide Herald's* telegrams), June 21, Sir W. Lawson has moved and carried successfully his resolutions affirming the princi-

ple of local option in regard to the number of public-houses licensed in any town or district; and Mr. Gladstone has expressed his approval of the principle while objecting to the details of Sir Wilfred's proposed measure. A majority of the supporters of the government voted in favour of it. We may well thank God while we chronicle this hopeful advance in public opinion as expressed in the decision of the House of Commons, and hope our own Legislature will push on in the same direction.

TO TEMPERANCE WORKERS.—In our next issue will be published the first of a series of short articles which we trust will be found useful, entitled, "Helpful Material; or, a Peep into our Temperance Bookcase," by F. S. W. Grenfell.

DROWNED IN WINE.—History has repeated the Duke of Clarence's tragical fate in the person of a humble *condemner*. A vineyard proprietor of the Haute Garonne was recently engaged in tating his wine, and, coming to a large vat of the last vintage, was shocked at what he described as its "fantastic flavour." He accordingly allowed it to run off into other vessels and proceeded to examine the bottom of the receptacle, when to his horror he discovered the body of one of his own workmen, who had mysteriously disappeared last October. The comforting piece of intelligence is added that the authorities have forbidden the sale of the wine, but the sequel is less satisfactory to brassy drinkers, who learn that the fluid which has been undergoing such unusual treatment since October last will be handed over to the distillers.—*Church of England Temperance Chronicle*.

NOTICES OF BOOKS.

THE LIFE AND WORK OF ST. PAUL. By the Reverend F. W. Farrar, D.D., F.R.S., Late Fellow of Trinity College, Cambridge, Canon of Westminster, and Chaplain in Ordinary to the Queen. 2 vols. London: 1879.

Canon Farrar has risen lately to a degree of public notice only obtained by the few. He is still in the prime of life, and labours with considerable earnestness among the leaders of thought that crowd his church of St. Margaret's, Westminster. Peers, members of the House of Commons, city dignitaries, *securi* in the different branches of science, and literary men are to be seen there every Sunday listening to the carefully-prepared sermons from this accomplished divine. As head master of Marlborough School, and then Canon of Westminster, he has been known as an upright and consistent man. As author of *Eric and St. Winifred's* (both school stories), and afterwards of *Eternal Life and the Life of Christ*, he is a remarkable instance of a writer who, without changing his manner, has yet embellished it with the richest ornaments to be obtained in his widening range of research. He could hardly fail to secure some degree of attention or even admiration from any who can appreciate that kind of literary art which, by the minutest attention to detail, presents an interesting picture in which distant times and scenes are brought so vividly before us that we could almost fancy they were part of our own lives. This is high praise to award to any writer, but it seems to us that Canon Farrar deserves it. We think this must be conceded to his style even by those who regard his teaching as an insidious departure from "the faith once delivered to the saints."

This book, the fruit of "long weeks of labour," is introduced by a preface in which the author informs us that "his chief object has been to give a definite, accurate, and intelligible impression of St. Paul's teaching; of the controversies in which he was engaged; of the circumstances which educated his statements of doctrine and practice; of the *innate heart* of his theology in each of its phases; of his Epistles as a whole, and of each Epistle in particular as complete and perfect in itself."

The object, then, of this contribution to religious literature is a very expansive one. It is perhaps almost unattainable at this distance of time from the date at which the events referred to actually occurred. If attainable, however, it may yet require a keener insight into that spiritual microcosm which we call the *character* of Paul than any man who is himself less gifted than Paul can by any finish of education ever hope to acquire.

While looking over the pages of this book we came to the conclusion that those parts of it are most successful which require the least degree of adherence to logical analysis of truth. As an ornate account of the circumstances that surrounded the Apostle to the Gentiles it has surpassed, we believe, everything that has yet been written on the subject. But, unfortunately for Canon Farrar, the life of Paul was in itself an argument. It was a living demonstration of spiritual, i.e. real, truth, in accordance with Augustine's celebrated axiom,—"In necessariis unitas, in dubiis libertas, in omnibus caritas." It was a union of the supernatural with the natural; and it is this perfect commingling of these two in the active, operative life of the man Paul that makes that life the most powerful argument against sentimental laxity in the essentials of our holy faith.

We are not unconscious that this book exhibits considerable literary merit. Nor do we forget that it requires but a minimum of literary power to detect weaknesses in any writing of such extensiveness as this life of St. Paul. It seems becoming the fashion amongst literary critics to follow the example of those people who go to an exhibition of pictures simply to shudder at what is imperfect. Every picture has some faults in it, which a man who could not even doubt a sign-board will easily discover. But in the same picture there will also be, almost invariably, certain points worthy of admiration. Perhaps there is no better test of criticism than its being placed in front of a picture of some subject well-known to itself and asked to distinguish between its excellences and defects. It was the *Edinburgh Review*, if we remember rightly, which first began what may be termed the "smart style of reviewing." Bishop Colleston wrote a very witty parody of this style of reviewing, in the shape of a criticism of Milton's "L'Allegro." He approached that work after the mode of the Edinburgh iconoclasts. His advice to John Milton was "to employ

his pen in some honest trade which might bring him in a living, for it was not all his 'tripping cranks' which would make him a poet." And yet there is not a single censure in the whole of this serio-comic review that is not verified by a microscopic examination of the "L'Allegro."

With a view, therefore, to giving an impartial outline of the character of this already very popular book, we will let Canon Farrar speak for himself. Opening at p. 139 of the second volume, we find him describing the important Epistle to the *Galatians* in these words: "What Luther did when he nailed his Theses to the door of the Cathedral of Wittenburg, that St. Paul did when he wrote the Epistle to the Galatians. It was for the early days of Christianity what would have been for Protestantism the confession of Augsburg and the protest of Spire combined; but it was those 'expressed in dithyrambs, and written in jets of flame' and it was these, largely intermingled with an intense personality and impassioned polemics. It was a De Corona, a Westminster confession and an Apologia in one. If we wish to find its nearest parallel in vehemence, effectiveness, and depth of conviction, we must look forward for sixteen centuries, and read Luther's famous treatise, *De Captivitate Babylonica*, in which he realised his saying 'that there ought to be set aside for this Popish battle a tongue of such fiery word as a thunderbolt.' To the churches of Galatia he never came again; but the bolts scrawled on those few sheets of papyrus, whether they failed or not of their immediate effect, were to awake echoes which should 'roll from soul to soul, and live for ever and for ever.'" This is a tolerably fair specimen of what perfection may be obtained in the art of word-painting by the closest adherence to a choice vocabulary, and the skilful grouping of metaphors. This style is very captivating, especially at first. But after a time it begins to create some such nausea as results from a constant succession of highly seasoned dishes. The mental appetite, after a while, begins to crave for a little more food and a little less cookery.

We cannot help thinking that God's chosen workman and soldier loses more than he gains by this gorgeous apparel. There seems to be something wrong in the perspective of these word-pictures. They give one an uneasy consciousness that the Apostle's figure in the foreground is almost lost sight of against the dazzling brilliancy of the colours lavished upon every item in these crowded landscapes. The mind of the writer is evidently capable of great dramatic realisation. His Paul must be grand; and he must receive every advantage that a studious 'arrangement' can give him. We cannot help surmising that the Apostle himself would have thought of this. If we may borrow Canon Farrar's plan of comparing things old with those of more modern date, we would venture to express our belief that the careworn father of the churches would have uttered some such stern, short sentence as Cromwell did to the court painter, Lely:—"Paint me as I am, wrinkles and all." A little less of the actor with a set part to play, and a little more of the human being subject to weakness and fear and trembling, would have been a more valuable picture to us of the text-making missionary whom we have learnt, with that unity of spirit poured out upon every member of the body of Christ, to regard as our dear brother, believer in the Crucified One.

CORRESPONDENCE.

NOTICES TO CORRESPONDENTS, &c.

All correspondence to be addressed to the Editor, at Church of England Record Office, over the Church of England Book Depot, 172 Pitt-street, N.B.—No correspondence will be published which does not furnish the Editor with the name and address of the writer, not necessarily for publication.

All communications intended for insertion in our columns 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.

A RETROGRADE STEP.

TO THE EDITOR OF THE CHURCH OF ENGLAND RECORD.

SIR.—I hear with regret that a retrograde step has been taken with regard to appropriated seats in the parish of St. John's, Darlinghurst. The facts are as follows. Owing to the great inconvenience experienced in placing strangers and many others who were unable to afford 30s. a sitting for rent, a meeting was held towards the end of 1879, at which it was resolved that pews should be at the disposal of the churchwardens as soon as the clergyman entered the reading desk. This resolution was, after some months' trial, reaffirmed, and made compulsory, after full notice had been given, at the Easter vestry.

Although some opposition was then offered, the change was found to work admirably in a church where more than half the congregation are frequently not seat-holders. Unfortunately, a meeting held for another purpose was used by the opponents to raise the question; and, legally or illegally, a majority of two—13 voting for and 11 against—decided that all seats should be kept empty until the Venite in the morning, and the Psalms in the evening. The question is one of personal comfort *v.* Christian self-sacrifice. I pity those who, because they are able to pay for seats, are determined to keep others standing during the confession and absolution, that they may have the privilege of walking in late and disturbing the congregation. These can be in time for train or steamer, but not, it seems, for church. The result must, undoubtedly, be to discourage the poor and the stranger from entering such inhospitable doors.

I can excuse a parish, perhaps, for not having courage to make a change in the right direction; but I cannot too strongly condemn what, to the large-hearted Christian, must seem a retrograde step.

CHARITY.

POETRY.

THE RAIKES' CENTENARY.—1880.

MOSCOW.

Hail! Thou Almighty King,
Tributes of praise we bring
For mercies past;
Hail, for the work begun,—
Hail, for the victory won,—
Hail, for what will be done
While time shall last.

Where martyr's * crown was won,—
And herald's † seraph tongue
Preached peace to man;
There, by the Spirit taught,
Enrapt ‡ in pensive thought,
With untold blessings fraught,—
Raikes' work began.

On God's own hallow'd day,
The young were taught to pray
And love the truth:
Soon as the record flies,
Armies of teachers rise
To win for God the prize
Of England's youth.

Swift as on seraph wing—
Lo, how the tidings ring
From shore to shore!
The young of every clime
Are taught the strain, sublime,—
(Myst'ry of love divine)
Christ to adore!

We in this Southern land
Join with the mighty band
Below, above,—
To labour, watch and pray,
On God's own sacred day,
Till wafted far away
To realms of love.

Hail, Thou great Lord of all,
Low at Thy feet we fall
For mercies past;
Hail, for the years to come,
For victories yet unwon,—
Our youths will praise Thy Son
While ages last.

* Bishop Hooper was burnt at Gloucester in the reign of Queen Mary.
† Rev. George Whitfield, a native of the city of Gloucester, commenced his ministry in that city.
‡ Raikes, in a letter, dated Gloucester, Nov. 25th, 1783, speaking of his first promptings to begin Sunday-schools, says, "I was struck with concern at seeing a group of children, wretchedly ragged, at play in the streets" [of Gloucester].

THE REV. W. K. BRODRIBB'S CASE.

THE following is the reply of the Bishop of Sydney to the memorial asking him to reconsider his refusal to license the Rev. W. K. Brodrigg: "To those members of the Church of England who have addressed me on the subject of my refusal to license the Rev. W. K. Brodrigg.—My Dear Sirs,—I regard your 'remonstrance' against my action in refusing to license the Rev. W. K. Brodrigg as a very natural declaration of your opinions, and have no fault to find with the remonstrance itself or the language in which it is couched. I quite agree with the sentiment expressed by one of your number, that a bishop 'should desire to know the thoughtful regrets' of those members of his flock who may think that his conduct is injurious to the church. You state rightly that I refused to license Mr. Brodrigg because of his being a member of the English Church Union, but when you proceed to press upon me the very great evil of rejecting clergyman because they belong to a particular school of thought of which I do not approve, you assign a reason for my conduct which in this case does not exist. The comprehensiveness of the Church of England is as dear to me as to anyone, but this comprehensiveness must have limits, defined by the law of the church and by the Book of Common Prayer. The Church Union appears to me not only to have exceeded those limits, but to have entered upon a course of extreme lawlessness. Its prominent leaders are joining in a movement which, in the language of the Archbishop of Canterbury, seeks 'the restoration of the Eucharist vestments, the use of incense, and lighted candles in the daytime, the offering the holy sacrament as a propitiatory sacrifice, and the elevation of the consecrated elements for the worship of the people' and, if possible, 'to obliterate every trace of the Reformation.' Further than this, I regard the recent action of the Church Union in upholding a London clergyman in his defiance of law and order as wholly unjustifiable. The clergyman in question not only refused to submit to the decision of the high courts of judicature by which he has been condemned, but to the sentence of his diocesan by his refusal to recognise the clergyman sent by the Bishop to occupy his place when suspended from his cure. This lawlessness the Church Union commands and supports. With reference to such proceedings, I unhesitatingly adopt the language of the late Bishop of St. David's: 'I think that no Churchman who does not desire the subversion of our Reformed Church and its final absorption into the Church of Rome can too deeply distrust or too strenuously oppose its proceedings.' I distrust and oppose the Church Union, and

consider that anyone who has formally been induced to join it should show his distrust of it, and his attachment to our Reformed Church, by withdrawing from it. There are not wanting examples of such a line of conduct. The tutors of Cuddesdon College withdrew from the Church Union. The present Bishop of Oxford resigned his membership on his appointment to the episcopate. This course, which was open to Mr. Brodrigg, he did not follow, and however earnest or able he or others may be, I shall feel it to be my duty not to give the least encouragement to the introduction of the principles and practices of the Church Union into this diocese. I am well aware that Mr. Brodrigg and his friends will disavow any sympathy with many of the practices of the Church Union. But the influence of the leaders is mainly due to the number of their followers, and everyone who subscribes to the rules and the funds of the union becomes a party to their worst proceedings. These are my reasons for declining to grant a license to Mr. Brodrigg. Had I given him a license after knowing that he was a member of the Church Union, and that he was resolved to retain his membership, I should have been obliged, in the terms of the license, to express a confidence I could not feel, and to state that which I did not believe. I cannot place my conscience in the keeping of any number of persons, however good and earnest members of the church they may be. While, therefore, I thank you for the interest you have manifested in the welfare of the church, and deeply regret the pain which I must inflict upon Mr. Brodrigg and his friends by my decision, I cannot, so long as he remains a member of the Church Union, undertake to reconsider that decision, and comply with your request to grant him a license.—I remain, &c., "F. SYDNEY."

A HINT FOR THE CENTENARY.—At a village in England, called Elderthwaite, Sunday-schools were first begun in the following manner.—The parson having at last given his consent, and undertaken to look up scholars, he rapped with his dog-whip at a cottage door and thus addressed the mother:—"Eh, Betty, there's a grand new start in Elderthwaite. Here's Miss Virginia going to turn all the children into first-rate scholars. Wash them up and send them over to my house on Sunday morning, and I'll give a penny to the cleanest and a licking to anyone that doesn't mind his manners."

AGENTS WANTED EVERYWHERE.—"A large number of Christian workers are needed to hew out the image of *jealousy* from hearts designed to be the Lord's throne. The work being mainly personal can be carried on daily at home. *Profits* shared in by all real workers, are 1. *Ability* to look upon the work of another, however near my own, without envy, jealousy, suspicion, or ill-will. 2. *Ability* to hear a brother speak to profit without indulging a censorious spirit, and without judging him for not seeing with my eyes, speaking with my tongue, rowing with my oars, or sitting in my boat—which, by the way, I should not like, for if he did, what would become of me?"—*Christian*.

EMIGRATION TO QUEENSLAND.—Mr. McIlwraith, Premier of Queensland, has been entertained at dinner at Willis's Rooms, Earl Cadogan in the chair. He expressed his opinion that the colonies would remain integral parts of the Empire, whatever party might be in power in England, and urged the importance of regarding emigration as an Imperial matter. "Queensland was prepared to offer her land as security for any funds which England might provide for assisting emigrants."—*Guardian*.

AGENTS.—THE CHURCH OF ENGLAND RECORD.

The following agents have been appointed to receive names of subscribers and advertisements for this paper:—

CITY AND SUBURBS.	
Market Buildings, George-street	Mr. G. W. R. Clarke.
Railway Bridge, George-street	" J. J. Cooper.
693 Haymarket	" Johnston.
William-street, Woollloomooloo	" Pierce.
South Head-road, Paddington	" W. Braddon.
Paddington-road	" Mrs. Hazlegrove.
Redfern and Waterloo	" Mr. E. Penny.
Newtown and Kingston	" H. Jones.
George-street west	" Collis.
Stammore, Enmore, and Marrickville	" A. Stillwell.
181 George-street west	" Mrs. Spittal.
Petersham, &c.	" Mr. B. Fuller.
Macdonaldtown	" H. Handley.
Burwood	" G. Gibbes.
Burwood north	" D. Alderton.
Balmain	" J. Matthews.
St. Leonards, North Shore	" Messrs. Deacon & Sons.
George and King streets	" Mr. E. R. Cole.
Brickfield Hill	" E. Turner.
Woollloomooloo	" Schneberger.
92 Oxford-street	" W. Adams.
204 Castlereagh-street	" Cragg.
111 King-street	" G. Wallace.
Railway Book Stall	" J. Walton.
273 Pitt-street	" A. McCulloch.
Sussex-street	" F. J. Barker.
Kent-street	"
Lower George-street	" Mrs. E. Montford.
Asquith and Summerhill	" Mr. J. Walton.
Pymont	" E. Fleming.
Gladesville	" E. R. Howell.
Kogarah	" J. A. South.
Watson's Bay	" L. Laurence.
Manly Beach	" P. Jenkins.
George-street	" Messrs. Gordon & Gotch.
337 Pitt-street south	" Mr. Daniel Reddin.
125 Oxford-street	" G. Spragg.
George-street south, near Christ Church	" J. Hill.

COUNTRY AGENTS FOR THE CHURCH OF ENGLAND RECORD.

Nicholson	Brewarina	Robert Blair	West Maitland
W. Blackburn	George-street, Singleton	F. Marshall	Glen Innes
J. Grace	South Park-road, West Maitland	R. H. Palmer	Blayney
W. P. Macdermott	Lithgow	C. Brown	Wollongong
J. W. Wilson	Hunter's Hill	C. E. Fuller	Parramatta
William Hall	Mudgee	J. Reeve	Pictou
Joseph Redford	Kiama	C. S. Guest	Richmond
J. A. Moss	Carcoar	T. W. Dugdale	Taree, Manning River
C. Gordon	Murrumbidgee	Lessells and Son	Orange
R. Turner	Windsor	W. Ehrlich	Young
E. D. Leyshon	Wagga Wagga	R. N. Carlines	Liverpool
H. C. Blackburn	Milton	E. H. Layt	Bathurst
M. C. Bennett	Boural		

Messrs. Gordon and Gotch have been appointed agents at Melbourne and at Queen-street, Brisbane.

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Ladies and gentlemen willing to take part in the musical part of the proceedings are requested to communicate at once with the Secretary.

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SUPPLEMENT TO

THE

Church of England Record.

PUBLISHED MONTHLY.

VOL. I.—No. 1.

THURSDAY, JULY 15TH, 1880.

6d. PER COPY or
5s. per annum in advance.

THE FIRST SESSION OF THE

Fifth Synod of the Diocese of Sydney.

The Fifth Synod of the Diocese of Sydney commenced its first session on the 22nd June. There was divine service at the Cathedral at 11 a.m., which was largely attended both by the lay and clerical members of the Synod—more so, indeed, by the former than has generally been the case on these occasions. The prayers were intoned by the Precentor, the Rev. Dr. Corlette. The Dean read the first lesson, and Canon Stephen the second. The Holy Communion was administered by the Bishop and the Dean, assisted by Canons O'Reilly, Stephen, and Hulton King. The Synod met for business in the Church Society's room at 4 p.m. After prayers the list of clergy was called over by the Dean, and that of the lay representatives by the Chancellor, Canon Allwood. Sixty clergymen answered to their names, and 96 laymen, the number of the latter being considerably increased later in the evening. The President delivered the following address:—

My dear Brethren,—Since the last meeting of our Diocesan Synod several matters seriously affecting the interests of religion have occurred, and we find ourselves placed in circumstances which call for the earnest consideration of the members of the Church of England assembled in Synod. The Public Instruction Act has been passed, providing that at the close of 1882 all aid from the public revenue to Denominational schools shall cease. Against this measure I have never ceased to protest, and my opinion of its injustice and impolicy remains unchanged, and I fully believe that its injurious effects upon the character of the people will be increasingly manifest as time goes on. The religious instruction given in numerous Church of England schools will cease, by reason of the abolition of the schools in country districts. The Church of Rome will ultimately receive no real injury by the withdrawal of Parliamentary grants: on the contrary, its schools conducted by teachers of religious character, subject to no inspection or Government control, and in which no conscience clause will be allowed, but where every pupil will be required to learn all Roman doctrines taught therein, will become more intensely sectarian than ever, and will bring a vastly increased influence to bear upon the destinies of the country. In this respect the effect of the Act will be exactly the contrary to that intended by many of its promoters, who, in truth, have been playing into the hands of those whom they desired to injure. This hostility to the Church of Rome has, no doubt, been one of the causes why the opposition to the Public Instruction Act has failed to produce any sensible effect. The opinions of members of the Church of England are divided on this subject. Some of our most respected clergy have long been in favour of the system now established by law, and have only been withheld from active co-operation by an unwillingness to disturb our internal harmony. With the laity this is more extensively true, and in some cases the change of opinion has been of the most decided character. Jealousy of the Church of England has at times appeared to be actuating certain of the friends of this measure, and if to those causes there be added a want of appreciation of the value of religious education, and a desire to get rid of the expense and responsibility of maintaining Denominational schools, it is hardly to be wondered at that the opposition has been unavailing and its present defeat decisive. Our duty is twofold. First to maintain our own schools as far as practicable, I hope that no Church of England school will be given up so long as it can be supported, and that the clergy and trustees will not be in haste to dispose of their property. In some cases the schools may be maintained as private adventures, and may be used to impart a higher class education. The Defence Association, which has been formed for the purpose of maintaining our existing schools and for similar objects, will lend its aid by its counsel and advice. Secondly, our duty to the Public schools is to avail ourselves of the opportunity afforded to us for giving religious instruction in them. By a return which I have procured from the clergy it will be seen that this is already done in very many cases, and, as increased facilities are afforded by the recent Act, I trust that we shall in time be able to include all the Public schools in the diocese of Sydney within the operations of the committee appointed at the last Synod. The report of that committee will be laid before the Synod. The amount of religious instruction which it is possible to

give in the Public schools is a very inadequate substitute for the religious education imparted in a well-conducted Church of England school, but we ought gladly to avail ourselves of whatever advantages we possess. The State, which has decided against a Denominational system of education, and adopted one which is secular, does nevertheless afford the time and means of imparting religious instruction. The hour, the room, the children, are there, and the testimony of the clergy so far as that the authorities, including the teachers, welcome the religious instruction, and in some instances have recognised its beneficial influence on the pupils. I hope that the laity who have supported the Government in carrying their educational measures will assist us by contributing towards the expense of imparting religious instruction in the Public schools, and that all the clergy will give their time and influence towards the same object, both personally and by employing suitable agency. If the privilege we at present possess is to be maintained we must prove its utility, and our own sense of its value, by the advantages we make of it. I have for many years urged the clergy to give religious instruction in the Public schools, and I again press the subject upon their attention, as one of greater importance than ever. It is one of the principal means by which the entire secularisation of the Public school system will be averted, and in the country districts will be the most favourable opportunity for the clergy to become acquainted with the young members of their flocks. It has been a matter of surprise that not only has there been on the part of some persons a want of sympathy with the Church of England in our endeavours to impart religious instruction in the Public schools, but an extreme sensitiveness, approaching to jealousy, lest the children of other denominations should be permitted to be present at it. Our mission no doubt is to our own children, but if others, whose pastors do not attend the Public schools, should desire to read the Scriptures, and even to learn the Creed, the Lord's Prayer, and the Ten Commandments, it seems to me to be a pitiful thing to endeavour to prevent them. I am thankful that the Council of Education placed no unnecessary obstacle in our way, and I trust that the same policy will be pursued under the new administration. So long as the decision is left with the parents of the children we may be content. It is urged that the Sunday schools will supply the religious instruction which is required. The Sunday school does not include all the Public school children, and Sunday school teachers are often young and inexperienced persons. But without instituting a comparison between the Sunday school instruction and that given by the pastor in the Public school, we may surely say it is well to employ both methods, and this the Church of England is doing. The committee on Sunday schools have sought returns which will be placed before the Synod. They have been obtained for the purpose of drawing up a general scheme of management for the Sunday schools in the diocese, and with the hope of improving the character of the instruction given in them. To this end some practical measures have been taken. Model lessons and addresses have been given in different centres in Sydney, and it is my wish that the sanction of the Synod an association should be formed in connection with the Church of England Sunday School Institute at home. The publications of that society are admirably adapted to assist teachers and superintendents of Sunday schools. I beg also to call attention to the fact that the days chosen by the Archbishop of Canterbury and many of the English Bishops for the commemoration of Robert Raikes, of Gloucester, the founder of Sunday schools in England, occur in the coming week, and it has been arranged that services shall be held in the Cathedral on Friday, July 2nd, for teachers in Sunday schools, and on Sunday, July 4th, for the older children of Sunday schools. A meeting of the teachers and clergy will also be held on Monday, July 5th. I have received regular reports of the religious instruction given in our Church of England schools from the diocesan inspector, Rev. E. G. Hodgson. The reports are in the majority of instances highly satisfactory, and the third and fourth visits of the inspector have brought to light a growing improvement in the efficiency of the religious instruction. The inspector is able to add that in most cases he has found that suggestions offered on previous visits, with a view to rendering the instruction more systematic and intelligent, have been acted upon. In the prospect of the gradual abolition of our church schools in the country districts, it would scarcely be practicable to continue the services of the diocesan inspector, and as the Church Society have also arranged to appoint an organising secretary, Mr. Hodgson has intimated his intention of giving up his offices in the diocese, and to leave for a time at least at the close of this year. I very much regret Mr. Hodgson's departure. He has been in many ways a most useful member of our body. At St. Paul's College, and in the church

at large, in the arrangements for giving religious instruction in the Public schools, and in the organisation of Sunday-school instruction; he has been ready to every good work, and his influence has in other respects been of a very valuable character. I shall be thankful if, at a future time, circumstances will admit of Mr. Hodgson's return to us to assist us in our educational arrangements. I have mentioned the appointment of an organising secretary for the Church Society. This matter was fully discussed at meetings convened for the purpose, and it was finally agreed that such an appointment should be made. The Rev. J. D. Langley was unanimously named as the most proper person to fill the office, and I am thankful to say that he has accepted it. The operations of the Church Society have been so successful, and the work has so rapidly increased, that larger means were imperatively required. The suburban districts between Sydney and Parramatta demand speedy and liberal aid; while the loan fund, which had commenced under very favourable auspices, but had not been put forward in the manner that was anticipated, needed some one to give it special attention in order to secure its complete success. At present it does not amount to more than £2500. To visit the whole diocese with help from the clergy, to encourage existing associations and organise others where needed, to bring the claims of the Church Society before every member of the Church of England, and to obtain donations to the Loan Fund will be the principal work of the organising secretary; and in this I venture to express my hope that he will be cordially assisted by the clergy, upon whose aid the success of the plan mainly depends, and by the liberality of the laity, in whose interest this work is carried on. I have repeatedly urged the society's claims upon the sympathy and aid of all the members of the Church of England, and hope that the assistance which the committee are providing by the appointment of an organising secretary will greatly facilitate the efforts of the clergy to bring about the result so much to be desired that every member of the Church of England may be a member of the Church Society. I maintain that whatever else any member of the Church of England is supporting, he ought to support this society, and that there is no parish in which there will not be found persons willing to contribute if they are invited to do so. It is not a sufficient reason for declining to assist this society that the parish is actively engaged in building its own church or parsonage, and thus "doing," as it is said, "the Church Society's work." The parish is enabled to do this by the help of the Church Society, receiving much from it and expecting more, but beyond the annual offerings contributing nothing to the general fund of the society. Some private opinion or personal feeling may give rise to objections, which in these cases it is difficult to remove, but surely every member of the church ought to feel that he is bound by the common rules of order and consistency to submit to the regulations of the body to which he belongs. The Loan Fund which has been established will be of the utmost service in the formation of new parishes, and will greatly relieve the funds of the Church Society by assisting in the erection of churches and parsonages. I cordially commend it to the support of the members of the church throughout the diocese. The grants by the Church Society, and the applications which are at present before the committee, show that the church's operations are actively carried on in every part of the diocese. While the income has increased in all the ordinary sources and has reached upwards of £14,000, the expenditure is £15,000; and this has arisen from the additional grants made to clergymen and catechists, and is not capable of any diminution without withdrawing from actual work. In two parishes State aid has been lost; and the Church Society has, in each, supplied £100 a year. Four stipends for curates have been granted, four catechists have been added to the number. Stipends are now granted to thirty-eight clergymen and eight catechists. The Synod will be asked to confirm the formation of three new parishes, to each of which a grant of £100 per annum has been made, and a fourth will soon be formed at Lane Cove, where a clergyman will supersede the catechist, who has hitherto had charge of the district. The number of clergy is now 96, of whom 69 are licensed to cures, 16 are clergy holding general licenses, and 11 are curates. This increase in the number of the clergy has been principally from Moore College. Two have come from England, and one from another diocese. We have lost one valuable member of our body by the decease of the Rev. G. C. Bode, whose work at the North Shore had been very successful, and whose abundant labours it is to be feared became one of the proximate causes of his death. The work of the Lay Readers' Association has been carried on throughout the year with very great advantage to the church and to the clergy in whose parishes the valuable aid of the lay readers has been given. A proposal will, I believe, be brought forward, the object of which is to fix in a more definite manner the relation between the Bishop and all persons so employed, and also in the interests of the various congregations to secure as far as possible that the services shall be effective and edifying. At the last Synod I expressed my intention of asking the advice of the Standing Committee on the subject of the regulations concerning the celebration of marriage. The Standing Committee appointed a sub-committee of five members, who reported that, owing to a difference of opinion, they had been unable to arrive at any conclusions or to make any recommendations upon the matters submitted to them. The members of the committee who attended were equally divided upon the questions whether the Bishop's license was required by one of his clergy for the celebration of a marriage without publication of banns. Another point was the requirement of an oath before the issuing of a license. On this subject I will now address you, and state the conclusions at which I have arrived. The Bishop's license is a faculty for dispensing with the publication of banns in order to the celebration of marriage. The publication of banns on three Sundays in the church or churches of the parish or parishes where the parties resided was intended, amongst other purposes, to prevent clandestine or illegal marriages. The most public notice possible was to be given in the locality where the parties were best known. But, from a very early period in the church's history, the Bishops have had the power to grant licenses for marrying

without banns being first published. Linwood, in his "Provinciale," quoted by the eminent Canonist Johnson, says that in a Provincial Synod held at London, under Simon Mepham, Archbishop of Canterbury, 1328, the granting of such licenses was affirmed. Further the statute law of England grants this dispensing power to Bishops. By the 25 Hen. 8, c. 21, the act of submission of the clergy, "All Bishops are allowed to dispense as they were wont to do." The 62nd Canon of 1603 forbids any minister from celebrating matrimony between any persons without a faculty or license granted by the Bishop, or persons exercising episcopal authority, except after the publication of banns; and the 101st Canon prescribes that no faculty or license to marry without the publication of banns shall be granted, except by such as have episcopal authority. It is thus evident that the law of the church in England before the Reformation, the statute law at the time of the Reformation, and the Canons of the Church of England, as settled in convocation in 1603, either assumed or gave this dispensing power to the Bishop. The church has ever held that the license to do that which otherwise it was not lawful to do shall proceed from the Bishop alone. His power to issue such license is unquestionable. It is as much a part of the regulations of the church as episcopacy itself, and I do not think a Bishop can divest himself of this dispensing power, though he may see fit for good and sufficient reasons to suspend the exercise of it, but in this case it appears to me that the law of the church, and the obligations under which a clergyman has placed himself, would require that resort should be had to the publication of banns. I have observed already that the publication of banns on three Sundays or holidays was to prevent illegal, and, perhaps, inconsiderate marriages. The issuing of a license, while dispensing with the publication of banns, ought not to dispense with those precautions which the publication was intended to provide; the Bishop, acting in the spirit and intention of the church, may properly require that, at the granting of such licenses, security shall be taken by inquiry that there is no impediment or lawful cause to hinder such marriage, and that the consent (if necessary) has been obtained. The surrogate to whom he entrusts the power of granting the license promises, on his part, that he will fulfil the duties of the office, or, in other words, will follow the instructions of the Bishop who has appointed him to the office, to the best of his knowledge, skill, and ability. Now I have reason to believe that these instructions are not in all cases complied with; that in some instances persons are married without a license; that the required oath is not administered; and the conditions of residence and marriage in the parish church where one of the parties resides are not enforced. The plea is urged that the law of the colony is the rule by which we should be guided in the celebration of marriages; and generally speaking this may be granted. We obey the laws of the colony as regards the persons entitled to officiate, the oath to be taken, the returns to be made. But it cannot surely be held that we violate the law of the colony by making preliminary inquiries and requiring certain declarations before giving the Bishop's license to be married without the publication of banns. The clergyman acting for the Bishop does what he is required to do, and what he has promised to do; and then, when he celebrates the marriage, is careful to comply with the law of the State. There is no antagonism between the two acts. The law of the church is observed, by which society is protected. The law of the colony is obeyed. No one is injured. If anyone objects to these preliminary inquiries, he has his remedy—he can be married elsewhere. The State, which gives us the authority to perform marriages, places us under no obligation to perform them. The State claims a right to confer the authority, but carefully abstains from enforcing the obligation. This is a most important distinction. If we were under an obligation to perform all the marriages which the State sanctions, we might be placed in direct opposition to it, when one sought a license to be married to a deceased wife's sister, or the criminal parties in a divorce, desired the church's sanction to their union. The church at home, no doubt, follows the law of the land because it is an Established Church, and the clergy are, in a sense, officers of the State; but here the law never intended to interfere with the rules of any religious body. We, in respect to the marriage law of the colony, are rather in the position of Nonconformists in England. The liberty which we claim for ourselves is just that which is exercised by Dissenters at home. Objection is also taken to the administration of an oath previous to the issuing of a license, on the ground that it is not only superfluous and unnecessary, but burdensome if not illegal. The sanction for administering the oath is given by the law under which licenses have been issued. The Bishop issuing the license was to be careful that all needful security was taken that there were no impediments to the performance of a marriage. The statements made were to be confirmed by the oath of the party making them. The law of the colony no doubt provides a similar safeguard, and it may be argued that this is all that can now be required. Nevertheless, I do not think that the oath and declaration made at the time of the celebration of the marriage is sufficient. There is no time or opportunity for inquiry or reflection. Young persons have notoriously entered upon this most solemn and momentous act of their lives in a hasty inconsiderate manner, and aided by a careless, indifferent mode of inquiry, have made false statements and committed perjury, and laid up sorrow for themselves and their friends for the remainder of life. The Church of England endeavours to guard against these dangers by requiring that answers shall be given, not at the moment, and in the excitement of the celebration of the marriage, but at some time previous, when it is possible to enter into details and to ascertain facts necessary for the full understanding of the case. When this is done, the license serves one of the purposes for which it was granted; it is a substitute for the publicity obtained by the publication of banns. Still the objection remains as to the necessity of confirming these statements by an oath. After careful consideration of the subject, I have arrived at the conclusion that it is not desirable to retain the oath before giving the license. The law of this colony prescribes an oath similar to that required by the church, and without entering into the question of the

legality or propriety of administering an oath, it appears to me that as the purpose of the church is in some measure fulfilled by the State, we may regard the oath taken at the time of the marriage as sufficient. In place of the oath, or even a solemn declaration, I would require the parties asking for a license to sign a form containing the answers which they now give to questions which a careful clergyman always puts to them. It has been truly observed that people will often make an untrue answer when they would not put their hand to a record of the untruth. The substitution of a simple declaration of this kind for an oath does, however, in no way affect the question of issuing the license. I see no reason whatever for a change in the law and custom of the church so far as to give up the license. It would be an unnecessary disconnection of the members of the Church of England from the regulations of their church, and convert the clergy into district registrars, unless we were prepared in all cases to resort to the primitive custom of marriage after the publication of banns. I trust that the clergy will cheerfully accept this conclusion, and that we shall in future avoid the anomaly of the Bishop's deputies refusing or neglecting to carry out the Bishop's directions. Each surrogate is bound, not only to issue licenses before marriage, but to issue them upon the terms and in the manner prescribed by the Bishop. I now turn to another subject. You are aware that a bill has been brought into Parliament for the purpose of alienating the revenues of the church and school lands from their present application to religion and education, and declaring that they shall be held for the purpose of public instruction. Acting under the advice of the Standing Committee this bill has been opposed, and counsel heard at the bar of both Houses against it. The legal argument of the learned counsel has not been answered, and in the opinion of very high authorities is unanswerable. The church and school lands are not waste lands of the Crown, they are held in trust by the Crown for a certain purpose, and the trust can only be dealt with by the Imperial Parliament. The Parliament of New South Wales, therefore, exceeds its powers in the proposed legislation. The Home Government, in 1862, stated that in any Act passed by the colonial Legislature due respect should be paid to the interest of individuals. Apart from the general question of the church's right to these revenues, there is no doubt that certain clergymen have a personal interest in them. In two cases stipends which would have been paid from the consolidated revenue, because all the conditions required by the Church Act were complied with, were paid under the authority of a minute of the Executive from the church and school revenue. For twenty years some members of the Legislative Council that a moral claim to compensation had in these cases been established, and a clause was inserted in the bill, continuing the existing scale of payment for five years. I consider this term inadequate, and that it should be ten years at the least, but for the sake of obtaining a final and peaceful settlement of the question, and on the assurance that the Government would support the five years' extension, I was willing to give up further opposition to the bill. You are aware of what has since been done. It is proposed that three years shall be the term, and against this act of spoliation we must carry our protest to the Home Government. The principle of compensation having been admitted, it will hardly be expected that we shall regard three years' payment as sufficient and satisfactory. At the Synod held last year I stated, in reply to a question that the boundaries of some of the country parishes were on record in the Registry, and that I would endeavour to obtain a complete return of the parishes in his rural deanery; and in a very short time I trust that the boundaries of all the parishes in the diocese will be defined. At the request of the Standing Committee I have also obtained through the rural deans the information asked for by the Synod, as to the condition of churches, parsonages, and school houses in the diocese. The reports which in some cases are very full, and in all apparently accurate, will be laid upon the table, and may be referred to a sub-committee for examination and further report. They will be useful also as suggesting the best form in which returns of the same kind may hereafter be made. I feel greatly indebted to the rural deans for their ready compliance with the demands made upon their time and labour in obtaining the information contained in the above returns, and for other instances of their readiness to give me the assistance I require. It is a matter of regret that they have not in all cases met with the same willing neglect to give the desired information. It is perhaps less a matter of surprise, that they as well as the committee for obtaining statistical returns should be disappointed, when I state that a direct communication from the Bishop does not always elicit a reply. I received from several of the clergy a request that I would give my sanction to the introduction of Bickersteth's "Church Hymnal" into the diocese, and after careful inquiry from persons competent to form an opinion I recommended it to the chapter of the cathedral, who agreed to its adoption. It will be used in the cathedral for the first time on the first Sunday in July. I feel assured that it has only to be known in order to win its way rapidly in the diocese. Nearly all the best hymns, together with a large proportion of the best tunes contained in other collections, are found in it. The hymns for the church's service are most beautiful and appropriate, there are excellent hymns for schools and children, there are no objectionable hymns, and the whole tone of the book stamps it as a church hymn-book of the highest character. On the subject of the introduction of a new collection of hymns for use in the congregation, it may be desirable to observe that, on the authority of Bishop Wilberforce, I have before stated that while a bishop has not authority to require the discontinuance of a hymn-book which may have been long in use in a congregation, on the other hand a clergyman is not at liberty to introduce a new hymn-book on his own authority. I do not know what value is to be attached to this rule, but it is reasonable that some restraint should be imposed upon the preferences or the fancies

of individual clergymen, or the result might be as many different hymn-books as congregations. If any authority is to be exercised it may properly be in the hands of the bishop. I recommend that wherever any change is made the Church Hymnal should be introduced. The ordinances of the Synod, together with the standing orders, have been reprinted, and may be obtained at the Registry. The trust deed for a church, drawn up by Mr. Gordon when chancellor of the diocese, will be laid before the Synod. I have used it, and it has been adopted in the diocese of Grafton; I should be glad if by a resolution of the Synod it was recommended for use in this diocese. I have spoken so largely upon matters affecting the diocese as to leave little time for referring to subjects of more general interest. But I will not close without saying that I regard with great concern the hostility to religion which is manifested in the infidel lectures given from week to week, and largely attended by young and old. In some instances I know that these lectures are attended by persons who have no stated place of worship to which they can go, and the remedy is in an increase in the number of churches, and of activity on the part of the existing clergy. The discourses of the clergy should be calculated to meet the difficulties which the Scriptures present to thoughtful and inquiring minds. It is not necessary to be always combating unbelief, and the various forms of scepticism, but it should be remembered by the preacher that amongst his hearers there are the doubting, the perplexed, and the sincerely anxious waiting to have their difficulties removed and their doubts resolved. The works of the Christian Evidence Society, published by the Society for Promoting Christian Knowledge, are very valuable for the pastor and for the people. If men have read themselves into infidelity they can find in this series every needful help for their extrication from the snare. With reference to the Church of Rome, our attitude as a reformed church can never really change. Circumstances arising out of political or educational action may for the time appear to bring us nearer to each other, but the real and fundamental differences must ever remain the same. Rome makes no advances even to those who appear to desire "corporate union" with her. The Council of Trent fixed her creed, and modern developments and accretions have made union with her less possible than ever. The Church of England gives no uncertain sound as to the duty of her children. She adopts the language of prophecy, as interpreted by the present learned Bishop of Lincoln, and regarding Rome as the Babel of Revelation, "cries mightily, with a strong voice," "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." It is to be regretted that the force of our church's testimony should be weakened, not merely by a false liberalism, or by a dangerous sympathy, but by an unreasoning animosity which blinds the understanding to the claims of a common citizenship. The grounds of our opposition to the Church of Rome are set forth in the articles of our church; and, while these are so distinct as to show that by no possibility can there be union with that church, which, in common with the Church of Jerusalem, Alexandria, and Antioch, hath erred, not only in living and manner of ceremonies, but also in matters of faith, they are set forth with such gravity, simplicity, and continual reference to the Word of God, as to make them not only a manual of instruction to the inquirers, but a model of temperate and restrained contention for the faith. It would be well indeed for the true interests of the church if her articles were more carefully studied by her own ministers and members, as well as by any persons who desire to know what are the real opinions of the Church of England. The doctrines of grace drawn from the Source of All Truth would be more fully set forth: that article whose position in a church's theology is a sure test of its soundness or decay, justification by faith only, would be as largely expressed as it is in the homily of salvation; the only name whereby Holy Scripture sets out to us that we must be saved, the name of Jesus Christ, would be exalted; "The wicked and such as are destitute of a lively faith" would be warned that "they are in no wise partakers of Christ," and all would be admonished that "the body of Christ is given, taken, and eaten in the supper only after a heavenly and spiritual manner, and that the means whereby the body of Christ is received and eaten in the supper is faith." This teaching of the church is founded upon the Word of God and the condition and necessities of human nature, and can never become unsuited to the times. It may be set forth with all the varied powers, and illustrated by the most fervid eloquence of modern preachers, and whatever rightly commends it to the attention and reception of the hearer may be fitly pressed into the service; but the simple truths of man's need and God's mercy in Christ, which pierce the conscience and inflame the heart, must pervade that ministry which is to bring man into a state of reconciliation with God. It is teaching of this character which serves to vivify the claim of the Church of England to be a true branch of the visible Church of Christ, for in it "the pure word of God is preached, and the sacraments are duly administered according to Christ's ordinance. We may be well satisfied with our position as a church—we are one with the church of the New Testament in the profession of our faith—we are apostolic in our order of bishops, priests, and deacons—we are holy as separated from whatever defileth and maketh a lie, and catholic as holding with the Universal Church, in all ages and in all places the very truth of God. If some deny our orders and others add a fourth order to the ministry, or deny that any order of the ministry whatever exists, we revert to the language of the preface to our Ordinal, and say "It is evident unto all men diligently reading the Holy Scriptures and ancient authors that from the apostles' times there have been these orders of ministers in Christ's Church—bishops, priests, and deacons." This position we maintain, and it is one which can never be subverted. Our only care should be to show by our diligent and holy lives that we do belong to a living fruitful branch of the Church of Christ; to which we adhere because we "cordially assent to its scriptural creed, because we love its simple and impressive service, its warm yet sober devotion, and honour the long list of illustrious and venerable names which grace its annals." As members of the commonwealth we rejoice to be

members of a church which confers the highest benefits upon the people of the land; let it be our aim, in prayerful dependence upon the help of Almighty God, to extend those blessings to every part of the great field of labour in which our lot is cast—let us, my beloved brethren, "be steadfast, unmovable, always abounding in the work of the Lord, knowing that our labour is not in vain in the Lord."

After the Bishop's address, His Lordship announced his appointment of the Dean, Very Rev. W. M. Cowper, M.A., as his Commissary. Mr. T. Robertson was elected Chairman of Committees, and Rev. Alfred Yarnold and James Vickery, trustees. A Committee of Elections was appointed, to which was referred the matter of the election of Mr. W. A. Brodribb for St. Mark's. Divers reports and papers were laid on the table. Auditors of accounts were appointed. A Panel of Triers under the Tribunal Ordinance was elected. The Rev. Canon Allwood and Mr. Edward Knox were elected Synod Nominators. The Rev. Canon Gunther, Mr. James Vickery were re-elected trustees of the Clergy Superannuation Fund; and Rev. H. Wallace Mort and Mr. H. E. A. Allan trustees of the Clergy Widows and Orphan Fund. The Diocesan Corresponding Committee of the Board of Missions was elected. Mr. Knox was elected a member of the Cathedral Chapter. The assent of the Synod was given to the formation of the new parishes of Macdonaldtown and St. Saviour's, Redfern; whilst, the boundaries of the proposed parish of Enmore being in dispute, the case of this district was referred to a select committee. The Election Committee reported against the election of Mr. Brodribb as invalid. In seconding the appointment of the Diocesan Corresponding Committee of the Board of Missions, Canon Moreton gave some deeply interesting particulars of the work of the Chinese catechist, Sen Tan, and of the most encouraging results which had attended his labour in Sydney. In putting the resolution to the Synod, the Bishop informed that Sen Tan had been sent to attend the Chinaman recently executed at Tamworth, and that his ministrations had been so blessed, under the superintendence of the Rev. W. J. K. Piddington, as to lead to the belief that the criminal had died a true penitent, and to justify the sacrament of the Lord's Supper being administered to him.

On Wednesday, the 23rd June, the following gentlemen, it was announced, had been elected, by the ballot made the previous evening, members of the Standing Committee—Canon Allwood, Dean Cowper, Rev. C. F. Garnsey, Canon King, Rev. R. L. King, Rev. Canons O'Reilly and Stephen, Messrs. H. E. A. Allan, Rollo Cape, T. A. Dibbs, W. J. Foster, A. Gordon, E. Knox, James Plummer, T. Robertson, Shepherd Smith, Alexander Stuart, and W. H. Wilkinson. A similar announcement was made as to the election of the following representatives to the Provincial Synod—Clerical: Canon Allwood, Dean Cowper, Revs. C. F. Garnsey, Canon Gunther, T. Kemmis, Canon O'Reilly, W. Hey Sharp, Canon Stephen. Lay: Messrs. W. J. Foster, V. W. Giblin, A. Gordon, E. Knox, T. Robertson, Shepherd Smith, A. Stuart, and W. H. Wilkinson.

On the motion of Rev. G. N. Wood, it was resolved that a humble petition be presented to the Governor, praying him to withdraw his assent from the Church and School Lands Dedication Bill, or to reserve the bill for the signification of the Queen's pleasure.

Mr. A. Gordon moved, "That recent events having shown that the Church of England in this colony has not that political influence to which, from the number and intelligence of its members, it is fairly entitled, it is desirable that the laity of the church should, with the concurrence and support of the clergy, but without involving them in politics, combine for the purpose of securing for the interests and opinions of Churchmen, that consideration which they ought to receive."

"The previous question" was moved by Canon Hulsea King, who strongly opposed Mr. Gordon's resolution, as did also the following gentlemen—Canon Moreton, Commander Sadlier, Mr. Jeanneret, Mr. Collins, Mr. Molesworth, Mr. J. Kent, Rev. J. Barnier, Hon. W. J. Foster, Hon. Sir G. C. Innes. The motion was supported by Mr. Shepherd Smith, Mr. C. Stuart, Rev. C. F. Garnsey, Rev. T. Kemmis, Mr. Alexander Stuart, and the President. The previous question having been withdrawn, the original resolution was put, and on a division by orders, it was found that 30 clergymen and 27 laymen voted for it, and seven clergymen and 29 laymen against it. Thus there was no vote, and the resolution fell to the ground.

On Thursday, the 24th, the President, in reply to the Rev. E. G. Hodgson, said that he had ascertained that in certain places licensed by the Bishop for the performance of divine service in the parish of St. George and elsewhere, divine service is performed and sermons preached by persons who do not hold the license of the Bishop. It was not competent for the incumbent of any parish to authorise the performance by a person who does not hold the license of the Bishop of divine service, and the delivery by such a person of sermons in any building licensed by the Bishop for the performance of divine service. At least the Bishop's counsel should be asked.

The President, in reply to the Rev. C. F. Garnsey, said that the term "occupiers of seats" was not intended to be restricted to those who rented seats, but included those who rented pews and the ordinary attendants at a church.

The President, in reply to Canon Gunther, said there was not any authorised office in this diocese for the institution or induction of ministers into parishes or churches; but he would consider the authorising of a form or letter of institution. It was not only expected but required by the Constitution Act, that all persons holding property belonging to the church should render a full account of all such property, and the manner in which it is disposed of. The trustees of the glebe lands in the parish of St. John, Parramatta, were requested by the Standing Committee to furnish a statement of accounts, but they did not reply to the letter.

The President, in reply to Mr. J. B. Durham, said that 39 parishes had subscribed to the Superannuation Fund. Four had received assistance from the Church Society for that purpose. He did not know how many special meetings had been held in the parishes which subscribe to the fund in order to obtain the sanction of the parishioners.

The Bishop, in reply to the Rev. H. W. Mort, said that the regulations to which the attention of the clergy is called by the Bishop's circular of the 4th June, 1880, were only applicable to consecrated fabrics.

The following resolution was moved by the Chancellor, and seconded by the Rev. Thomas Hayden—"That this Synod is of opinion that it is the duty of the Church to co-operate with the State in carrying out the provisions of the Education Act, and that immediate steps should be taken to provide for the religious instruction of the children of the church in the public schools." The resolution was supported by Revs. F. W. Stretton, Dr. Barry, W. Hey Sharp, and R. S. Willis.

The following amendment was proposed by Mr. A. Stuart—"That the Synod is of opinion that action should be continued by the church to provide for the religious instruction of the children of the church in the public schools." The amendment was supported by Messrs. Shepherd Smith, A. Gordon, the Dean, and others, and was carried by a large majority.

A resolution by Mr. J. B. Durham, referring to the Standing Committee—"To consider whether any alterations can be made in the regulations for the election of lay representatives, which will induce the laity to take a more active part in them"—was carried. So also was a resolution moved by the Rev. B. E. Kemp—"To refer to the Standing Committee, to consider what steps may be practicable for facilitating insurances on the church buildings through the diocese."

Mr. Clarendon Stuart moved the first of the following series of resolutions of which he had given notice—"That, to ensure an efficient organisation of the church in this diocese, it is desirable that the numbers of the clergy should be increased.—That all possible measures should be adopted to render available to the church the services of ordained and duly qualified clergymen of the Church of England, who may offer themselves for work in the diocese without restricting the choice to any one particular school of thought.—That in view of your Lordship's refusal to license the Rev. W. K. Brodribb, because he is a member of the English Church Union, your Lordship will cause to be laid on the table of the Synod a return of the clergy holding your Lordship's license, if any, who are members of the Church Association.—That in the opinion of this Synod, evening communion being contrary to the ancient custom of the church, and in violation of the rubrics of the Book of Common Prayer, which intimately connect the office of holy communion with morning prayer, should not be encouraged in this diocese.—That your Lordship will cause to be laid upon the table of the Synod a return of those clergy who are members of Orange Lodges."

After a discussion, in which Mr. Shepherd Smith, Mr. A. Gordon, and Rev. C. Garnsey took part, as to whether Mr. Stuart was right in mentioning the names of clergymen who he alleged had been refused employment in the diocese on account of their opinions, and after a statement from the President that he refused to allow his conduct in respect of those names to be submitted to the decision of the Synod, the motion was seconded by Mr. James Gordon. A short debate ensued, and was adjourned till next day. Considerable interest was manifested during the discussion on these resolutions, both on this and the following day. The attendance of members was large throughout. There were numerous visitors, and the ladies' gallery was unusually full.

On Friday the 25th the Bishop stated that, having reconsidered the question put to him by the Rev. Mr. Willis, he found that the Shortening Services Act gave power to separate the services by Morning Prayer, the Litany and Ante-Communion upon Sundays; but it appeared necessary that all the services should be read in one day.

Mr. James Vickery moved the second reading of the Ordinance to repeal clause 3 of the Superannuation Ordinance of 1876. He stated that the object of the ordinance was to abolish the entrance fee of £10 to ministers who, living in the diocese, had not entered the fund within the first twelve months after it was established. This entrance fee had practically been a prohibition. Some of the clergymen who had been applied to to join the fund had pointed to the entrance fee as a reason why they could not. The trustees therefore thought that it would be better that the fee should be abolished. It might be said, can the fund do without the £10? As a matter of fact, the fee never had been received, and it had never entered into the original calculation on which the fund was based. The present position of the fund showed that on the 31st December last there were 37 members paying £5, making £185; 37 parishes £8, £286. They had in the bank £3300 at interest; there were annual subscribers to the amount of £35, giving them altogether a sum of £700 per annum, and in addition to these sums they were from time to time receiving very fair donations. Therefore he thought they could do without this £10.

The Rev. Canon Stephen seconded the motion, and said he believed the effect would be to induce many clergymen to join the fund with advantage to themselves and to the fund.

The motion was agreed to.

On the resumption of the debate on Mr. Clarendon Stuart's first resolution, he agreed, on its being passed, to withdraw all the others standing in his name except the one having reference to evening communions. The first resolution was passed without dissent, when the Bishop said that he was quite prepared, as an abstract proposition, to have his proceedings discussed, but without reference to the exercise of his authority with regard to particular individuals. He thought it was only fair that gentlemen holding views contrary to his own should have the right to the expression of their opinions. He had no objection to that. On the contrary, he had said to the Chancellor that he felt he presided in the sense in which a limited monarchy exercised authority—that he had not the least disposition to make himself a despot. He wished his conduct to be criticised within the fair limits of criticism. He could assure Mr. Clarendon Stuart, and those who felt with him, that he was very far from wishing to carry to any extreme point his own views; but there were certain limits within which that criticism should extend, and should not be made applicable to particular clergymen. He thought he could, in private conversa-

tion, satisfy gentlemen that the recent arrivals in this colony, and those who came while he was in England, were persons whom the whole diocese welcomed—that they were not persons of some decaying order, as Mr. Stuart seemed to imagine. They were bona fide members of the Church of England, who were set upon doing the work of the Church of England. He wished particularly to be understood that he had sympathy with Mr. Stuart, and with those gentlemen who thought with him, and it was not in the least his wish to force his own opinions unduly upon the church in this colony.

A long and able debate followed on Mr. Stuart's moving his resolution—"That, in the opinion of this Synod, the practice of evening communion, being contrary to the 'ancient custom' of the church, and in violation of the rubrics of the Book of Common Prayer, which intimately connect the office of holy communion with morning prayer, should not be encouraged in this diocese."

The resolution was seconded by Mr. Shepherd Smith.

The Rev. E. G. Hodgson, in a well-reasoned and learned speech, quoted from several authorities to show that there was nothing illegal in holding evening communion. He also pointed out that the Book of Common Prayer was silent on the point, and maintained that so far from the practice being contrary to the Book of Common Prayer, it was entirely in accord with the spirit of that book. The experience of every clergyman, he was sure, would agree with his, that there was the greatest difficulty in getting young people to attend the morning communion, but the contrary was the case with regard to the evening; and once they took the plunge, they as a rule tried to be present in the morning. He quoted from Canon Jackson, of Leeds, Dr. Hook, and others, to show that in many parishes it was quite necessary that evening communion should be held, in order to meet the wants of the poorer and hard-working classes, and concluded by asking the Synod to reject the motion.

The Rev. C. F. Garnsey thought it undesirable to discuss such a question. They could not with advantage decide on a question requiring so much research. He did not think any one of them was in a position to master this subject. The opener had not mastered it, and he did not think anyone in reply was likely to be in a position to do so. He thought the Bishop, and not the Synod, was the guardian of the rights of the church in this respect. For his part, he did not know what communion other than an evening communion the Church of England had, as the communion was usually celebrated after 12 o'clock in the day. Some attended who were not able to attend the earlier service. This Synod could not change a rite or a ceremony. They were assembled to deal with temporalities, and not with such a subject as this. He and others would have an evening communion, whatever this Synod might say; and he contended that he ought not to be placed in the position of acting in opposition to a resolution of the Synod. He moved the previous question.

The Rev. E. M. Salinere seconded the putting of the previous question, and in doing so entered into the general question, and contended that the consensus of antiquity was against the celebration of evening communion. Against Canon Jackson and Dr. Hook he would put Bishop Wilberforce and other theologians.

The Rev. Canon Moreton said that he had celebrated evening communion in St. Peter's Church since he was appointed incumbent, and something stronger than a resolution of the Synod would be required to compel him to discontinue the practice. The Scriptures showed that the holy supper was instituted in the evening, and that the apostles did not partake of the first communion fasting. They ought not to introduce the discussion of subjects such as this, on which the views of members of the Synod were so much at variance. Morning communion might be all very well for people who had servants to get their breakfasts. But it would never suit the sterling honest people among whom he had to minister, and many of whom could not enjoy the communion at all unless the service were held in the evening.

The Dean of Sydney having felt a practical interest in this question, he lately occasion to look into it, and, as the result of his research, he had been unable to find any law of the church which would prevent him from holding an evening communion for the benefit of those hard-worked people connected with the congregation of St. Andrew's Cathedral who could not conveniently, or perhaps not at all, avail themselves of the communion service at any earlier hour of the day. It had become a matter of duty, owing to the late hours to which many of the church members were employed on Saturday night, that an opportunity should be given in some of their churches for the celebration of the Lord's Supper at the evening service. While he thought this, still he considered that this was a question that should not be introduced into the Synod—(hear, hear)—and he hoped Mr. Stuart would withdraw the resolution. While he performed this service he claimed that he did it on the authority of Mosheim, and other authorities on early church history. It should be optional with the different parishes to hold the service at the hour which suited them best. He did not like the previous question.

The resolution was also opposed by Rev. J. Barnier and Canon Stephen, who spoke warmly in favour of the practice sought to be condemned, and gave the result of his own inquiries and experience on the subject; by Dr. Jenkins, who thought the resolution "morally wrong, religiously wrong, and which, if carried and acted upon, would deprive many members of the Church of England of the privilege of being able to partake of the holy communion;" by Mr. A. Gordon, who, as a lawyer, declared that the practice was *not* illegal; by Hon. W. J. Foster, who took the same ground; by the Rev. Dr. Corlette, who, though preferring morning communion, thought that where the primitive custom could not be carried out, evening communion should be permissible; by Rev. A. Yarnold, who, though believing evening communions were against the spirit of the Communion Service, would not, by the adoption of the resolution, curtail the liberties of his brother Churchmen; by Mr. Bond and Captain Fox, who both were strongly in favour of evening communion.

The resolution was supported by Rev. J. Rowsell and Mr. Shepherd Smith, and, as already stated, by Rev. E. M. Salinere.

The previous question was put and negatived, and the original resolution was also negatived, only having the support of four members of the Synod.

The claims of the Lay Readers' Association were brought under the notice of the Synod by Rev. E. G. Hodgson, who pointed out the important and gratuitous services rendered the church by this association, and moved a resolution to recognise these services, which was carried. It was stated by Mr. Hodgson that there were carried on by the agency of these lay readers 27 services, which otherwise could not be maintained. Another resolution by the same gentleman, that "the Synod was of opinion that lay readers and catechists should deliver none but printed sermons, selected with the approval of the Bishop," was annulled by the omission of all the words after "should," and the insertion in their stead of the words "not without the written approval of the Bishop deliver any but printed sermons."

On Monday evening, the 28th June, the President, in reply to Mr. Melmoth Hall, said that if the churchwardens had let the seats of a church on the condition that they should be free to strangers at the commencement of the service, or as soon as the clergyman entered the reading desk, they had a right to allow strangers to occupy the seats under these conditions; but if the seats had not been so let it seemed to him the churchwardens would find it very difficult to enforce the right.

The Superannuation Amendment Ordinance was read a third time and was passed. There was some further discussion on Mr. Hodgson's resolution as to lay readers, and the amendment proposed on Friday, and accepted by that gentleman, during which the Bishop said that he would be disposed to consult clergymen where the lay readers gave their services with reference to the written approval of the Bishop to some to deliver printed sermons; and he also considered that the secretaries of the Lay Readers' Association should be proper persons to advise the Bishop on the subject.

The Rev. E. G. Hodgson's resolution to alter Rules III. and XIII. of the Church Society—the former by increasing the subscription from twelve shillings to one pound, and the latter by providing that no grant shall be made to any parish in which all the stipends of the clergymen and catechists are not paid through the Church Society—were lost. The former had no seconder, and therefore fell through; and the latter, after a short discussion, was withdrawn, on the understanding that the matter should be considered by the committee of the society.

The Synod went into committee to consider the report of the Committee on Sunday Schools, brought up by Mr. Hodgson. The following is the report:—"The committee met for the first time—on Friday, and accepted by that gentleman, during which the Bishop said that he would be disposed to consult clergymen where the lay readers gave their services with reference to the written approval of the Bishop to some to deliver printed sermons; and he also considered that the secretaries of the Lay Readers' Association should be proper persons to advise the Bishop on the subject. 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England Sunday School Institute; this organisation to be brought into such relation to that institute as may be determined upon. The committee is informed that the institute in London is willing to print at a small cost any publications that may be prepared under the auspices of such an organisation, with a special view to meet the wants of church Sunday schools in the diocese. Among the works which might be undertaken by the proposed organisation, the committee would suggest the formation in each rural deanery of associations of church Sunday schools, to promote the holding at convenient centres of special services for teachers and for scholars, and of meetings for conference and for the delivery of addresses on Sunday school work, and for the giving of training lessons and of model lessons. In offering this suggestion the committee is encouraged by the success which attended a gathering of church Sunday-school teachers held in St. Andrew's Cathedral in October last, to hear an address from the Bishop of Ballarat, and by that which has attended meetings recently held under the auspices of the committee at all Saints', Petersham, at St. Philip's, St. James', and St. Paul's, Sydney, and All Saints', Woolahra. 6. That church Sunday school teachers should not only visit their scholars in their homes, but also from time to time meet their classes during the week, for purposes not directly religious. 7. That the work of church Sunday schools should, where practicable, be assisted by the formation of institutes for boys and young men, conducted on a strictly church basis, such as the institute recently set on foot by the incumbent of St. Stephen's, Newtown. 8. That the Church Sunday school agencies now existing be supplemented by classes for the study of the New Testament in the original, and for a more critical study of Holy Scripture than is practicable in ordinary Bible classes. 9. That a committee be appointed by the Synod to assist the Bishop in giving effect to the foregoing resolutions."

Clause 1 was passed.—Clause 2 led to a lengthy and, at times, very warm discussion. Several amendments were proposed, one that the Thirty-nine Articles should be included in the course of instruction, and another that the instruction should be taken from the Bible and the Prayer-book. Finally the clause was passed as follows:—"That in every church Sunday school a systematic course of instruction, taken from the Holy Scriptures and the Book of Common Prayer, should be laid down at the beginning of the ecclesiastical year."—Clause 3 was passed *unanimously*.

On Tuesday, the 29th, the President gave the following replies to questions.—In reply to Mr. Jeanneret, he thought it desirable that the church at Wiseman's Ferry should be restored; but he did not know what became of the funds stated by Mr. Anthony Trollope to have been collected towards the restoration of this church. Wiseman's Ferry had not always been in his diocese. It was in the diocese of Newcastle, and the church property was in a state of ruin long before he undertook to take charge of Wiseman's Ferry. He could not give any reason for that except that there was no population at the time. He did not think that was a state of things that ought to be continued, and he had taken steps towards the reconstruction of the church.—In reply to Mr. Jeanneret, he thought there would be no objection on his part, or that of the trustees of the temporary church at Pitt Water, to the removal of that structure to Newport, to land about to be reserved there for church purposes; but when the land was reserved he should be able to give a definite answer.—In reply to Mr. Clarendon Stuart, he said that he had no reason to suppose that there was any church where decent vessels of pewter, or some better metal, for the due administration of the holy communion were not provided; if he were aware that there were not, he would take steps to remedy it.—In reply to Mr. J. B. Durham, who asked:—"Is there any such office in the Church of England in this colony as 'Vicar,' and under what circumstances does the Rev. T. Kemmis style himself as 'Vicar'?" Is it as Vicar of St. Mark's, or some other Vicar?"—He replied: I am not aware that there is, strictly speaking, any such office as that of Vicar in the Church of England in this diocese. In the adjoining diocese of Goulburn the incumbents of parishes are called Vicars. I have no doubt that the learned chancellor of Goulburn was consulted on the occasion, and that he gave substantial reasons for the change. These reasons have never been given to me. Mr. Kemmis considers that the term incumbent is an indefinite and somewhat inapplicable one to clergymen in this colony, and therefore prefers the term Vicar.—Vicar of St. Mark's. I believe, also, that there is authority in a northern diocese for the use of this phraseology, because a gentleman who came out and went back again brought with him a quantity of letter paper, the heading on which was St. James', Townsville. If the clergy in this diocese wish to style themselves Vicar, I think it ought to be by some other process than by that of assuming it.

The Synod again went into committee upon the report on Sunday schools. Clause 4 was passed.—Clause 5 was amended as follows:—"That, in order to promote the efficiency of the church Sunday schools in the diocese, it is expedient to form an organisation, similar to the Church of England Sunday School Institute; this organisation to be brought into such relation to that institute as may be determined upon, and to undertake the formation in each rural deanery of associations of church Sunday schools, to promote the holding at convenient centres, of special services for teachers and for scholars, and of meetings for conference and for the delivery of addresses on Sunday school work, and for the giving of training lessons and of model lessons."—Clause 6 was amended and passed, as follows:—"That church Sunday-school teachers should be encouraged where practicable to visit their scholars in their homes, and also from time to time to meet their classes during the week, for purposes not directly religious."—Clause 7, as printed, was passed.—Clause 8 was amended and passed, as follows:—"That the church Sunday school agencies now existing be supplemented by classes for the study of the Old and New Testament in the original, and for a more critical study of Holy Scripture than is practicable in ordinary Bible classes."—Clause 9 was passed as follows:—"That a committee be appointed by the Synod to assist the bishop in giving effect to the foregoing recom-

mendations." The recommendations were reported to the Synod and adopted. A committee was appointed to assist the Bishop in giving effect to the recommendations.

A resolution was passed, at the instance of the Rev. Stanley Howard, authorising the Standing Committee, should it deem the course desirable, to consent, on behalf of the Synod, to the leasing of glebe land at Bowral, for any period exceeding twenty-eight years.

A resolution expressing sympathy with the masters butchers in the efforts they are now making to close their shops on Sundays was most cordially acceded to. It seemed the unanimous opinion of the Synod that these tradesmen would not be able to succeed in their attempt unless they received the strong moral support of all Christian men, to which the passing of the resolution moved by Rev. C. Garnesey, and supported by the Dean, Canon Moreton, Mr. Brodribb, and the President, would materially contribute.

After an eloquent speech from the Rev. Joseph Barnier, in which the abuses of the present licensing laws were very graphically depicted, the Synod passed a resolution, whereby the Bishop or President was requested to sign a petition to Parliament in favour of the action taken by the present Government in the direction of restricting the liquor traffic, and praying the Legislature to pass some measure to that end.

The Rev. Canon King, in reference to the President's utterances in his opening address on the solemnisation of matrimony, moved:—"That to attempt to subject the members of the Church of England in this diocese to any peculiar conditions, as regards the celebration of marriage—such conditions not being required by the law of the land, or by any law of the church—is in the opinion of this Synod unwise and inexpedient."

In support of this resolution, Mr. King argued that as members of the Church of England, they ought to follow the law of the land, and insist only on its requirements, as the church at home had done; and that the Bishop had no right to enforce the proposed restrictions. Regulations made by Provincial Synods centuries since, in a very different state of society, and for very questionable ends, had no authority now. His lordship's requirements were of a retrograde character, and would tend to diminish the number of marriages performed by the clergy, and ruinous as a burden which it was thought had been got rid of. The Rev. C. F. Garnesey second the resolution *pro forma*, which was supported by Rev. R. W. Young, and Dr. Barry, who spoke very strongly against the enforcement of the regulations as to licenses and residence, and denied the power of the Bishop to make them. He believed he could legally marry in private houses, and in any district. Nevertheless, if the Synod passed restrictive rules, he would obey.

Mr. A. Gordon, in opposition, said the speech they had just heard was the natural outcome of the resolution. Canon King wanted to do away with the safeguards which the constitution of the Church of England had surrounded them with. He did not think that the Synod was prepared to go the length which the previous speaker went when he said that the best way to conduct a marriage was to conduct it in a drawing-room. Here they were free to frame their own regulations, the Church of England being in the position of the Nonconformist body in England; and he maintained that they were perfectly justified in framing regulations which would act as a safeguard to the members of the church. Canon King had forgotten some of the suggestions of the committee of the Synod. He contended it was not creditable to surrogates to act contrary to the regulations which the church enacted. The reference to the decree of the Provincial Synod of the 14th century was unfortunate, because that was merely a statement of what had been the law—that a power resided in the Bishop from time immemorial to grant marriage licenses on certain conditions. According to a well recognised law of the Church, there was always a power vested in the Bishop to grant licenses for marriages at particular times of the year, at particular hours, and in particular places. The Bishop was not flying in the teeth of the law of the land in the regulations adopted, but was simply acting on a privilege which the law of the land afforded. If the Synod wished marriages in private houses, then let the resolution be passed; if not, then let them vote against it. He appealed to the laity to support the regulations, which were required as a safeguard in the matter of marriage.

The Rev. C. Garnesey moved, as an amendment, what would make the resolution have reference only to the residence of the parties seeking to be married.

Canon Stephen had intended to vote for the resolution, as a mode of protesting against what he deemed undesirable and arbitrary regulations, unsuitable to the circumstances of the colony. But as he was not prepared to go the length advocated by Dr. Barry, and as he thought the last few words of the motion scarcely respectful to the Bishop, he would propose that the Synod ask his lordship to reconsider his decision.

The President thought the best plan would be to regard the resolution as negative, which he thought would be done, and at the same time to look upon Mr. Garnesey's amendment with a certain degree of favour, and adopt the suggestion of Canon Stephen. Surely gentlemen would remember that he had been willing to refer the whole matter to the Standing Committee. The matter had been referred to a standing committee, who appointed a sub-committee. He failed to obtain their advice, because they were equally divided. He thought there was force in the remarks of Mr. Garnesey; but he did not think it was unwise and inexpedient that he should continue to issue licenses, or that he should require the clergyman to take some precautions that marriage would not be entered into in an illegal manner.

The discussion was adjourned on Wednesday, the 30th, when the Dean opposed Canon King's resolution and the amendment also. He thought the tone of the former was objectionable. He defended the Bishop's resolution as containing a very necessary, wholesome safeguard, tending to prevent illegal marriages, which the "declaration" of the law of the colony was too vague to do. Had Sir Henry Parkes

complied with the request of the Synod in 1867, to amend the law by requiring a longer notice to be given to the officiating minister, and by so altering the declaration as to make the parties about to marry affirm they were over 21 years of age, or else that the consent of parents or guardians had been given, the case would have been different. But even then he held that by the Rubric, which was the law of the church, the clergy were bound either to marry by banns, or else by the only recognised substitute—the Bishop's license.

After some further discussion by the Rev. T. B. Tress, the Rev. Canon Moreton, who agreed with Canon Stephen, though rather preferring a reference of the subject to a committee of clergy and laity specially selected by the Bishop to advise him in the matter; by Rev. Thomas Hayden, who objected to the license being dispensed with, the Bishop said it was fallacious to call upon them to follow the law because the church at home followed the law of England. He thought it ought to be put in the reverse order—that the law of England had followed the law of the church. If Sir Henry Parkes had kept the promises given years ago, they would have the law of the colony in a better position than at present. It was acknowledged that the law of the land was defective, and the Church of England had endeavoured to supply the defect. As so much objection had existed to the oath, he had complied with the wish of many in that particular. From what had been said he was bound to believe that there had been some indefiniteness respecting his views on this subject. He must say that without the license and regulations he thought the clergy would be reduced to the position of deputy registrars. He hoped it would be understood that he wanted to govern the church in the colony with the advice and assistance of those around him. He could not fall in with the suggestion of Canon Moreton. The Standing Committee was the proper council of advice, to whom the matter should be referred.

Canon King withdrew his resolution, and very warmly denied the imputation made by the Dean that he and others who had acted as he had done had violated their consciences, or disregarded their obligations as surrogates. The amendment was also withdrawn, and the President undertook that he would immediately act as Canon Stephen suggested, that he would confer with the Standing Committee as to the regulations to be observed in the diocese in the celebration of marriage.

The following resolution was carried, on the motion of Mr. A. Gordon:—"That having reference to the position of church property in this diocese, it is desirable that steps be taken to obtain an Act rendering applicable to it the provisions of the bill to which the assent of the last Provincial Synod and of the last Synod of this diocese was given. And that it be referred to the Standing Committee to adopt such action as may be necessary to secure that in the next session of the Legislature the bill so assented to be introduced on behalf of all the dioceses in this colony, or if that be found impracticable, that a similar bill be introduced on behalf of the Diocese of Sydney and such other dioceses, if any, as may be willing to concur in the measure."

The committee appointed by last Synod to assist the Bishop to provide religious instruction in Public schools was re-appointed. A deputation was appointed to wait on the Minister for Public Instruction, to represent to him the hardship incurred by Denominational teachers in the diminution of their salaries under the recent regulations. A resolution was carried requesting the Standing Committee to prepare and lay before the next session of the Synod a return showing the progress of the church within the diocese during the last twenty-five years—the return to embrace amongst other particulars the number of churches and church schools erected, the accommodation afforded, the relative number of clergy ministering in the diocese, the number of students who have passed through Moore College, specifying the number who are at present engaged in this diocese.

At the close of the session, the President announced that he had given his consent to the ordinance repealing the third clause of the Superannuation Act. He had that afternoon received a communication from the Governor, acknowledging the receipt of the resolution passed by the Synod, asking that he should withhold his consent to the bill passed by Parliament, entitled the Church and School Lands Dedication Bill, and to reserve it for the Royal consideration. A petition on the same subject had been presented to the Governor, and the bill had been reserved. The next step they must take would be to petition the Crown, through the Governor. He had nothing to say in concluding the Synod, except to express his deep gratitude to the members for their attendance. It had been the fullest Synod that they had had in point of numbers, and the attendance of members had been very steadily kept up, while the subjects that they had been discussing had been of the greatest practical importance—among others, the subject of education, of Sunday schools, and religious instruction in Public schools. And though one resolution was lost which he should have been glad to have seen carried, yet he supposed the spirit which actuated the mover and promoters of that resolution remained. Though they did not carry with them before the public the full sanction of the Synod, they were at perfect liberty, of course, to carry their principles into action; and he hoped that they would still continue to receive the support of the gentlemen of the Defence Committee. He had already announced that he would take steps immediately to consult the Standing Committee on the subject which had so recently occupied their attention, and he was quite sure that, as they were all actuated by one and the same motive, namely, to do that which they believed to be the best for all parties, they would come to a happy conclusion.

The Te Deum having been sung, the Synod adjourned *sine die*.

NEW DEAN OF SALISBURY.—The Queen has been graciously pleased to appoint the Rev. George David Boyle, M.A., Honorary Canon of Worcester, Rural Dean, and Vicar of Kidderminster, to the vacant Deanery of Salisbury.

"ENGLISHMEN NOT ISRAELITES."

By the Rev. J. GOSSETT TANNER.

(Part of an Address at the Wimbledon Prophetic Conference.)
Now, God's purposes concerning Israel; what do we gather concerning these?

1. That Israel will remain in darkness as a nation until the fulness of the Gentiles shall come in, and until the appearing of Christ in glory. So in Rom. xi. 25—27: "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel until the fulness of the Gentiles be come in. And so all Israel shall be saved; as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob. For this is my covenant unto them, when I shall take away their sins." Now the argument here is this, that Israel as a nation will continue in a hardened or blinded state; first, until the complete body of Gentile saints who compose the church is gathered in; and secondly, until Christ Himself appears to turn away ungodliness from Jacob, which must include the twelve tribes which sprang from him. This militates against the notion that the English people, or all the Teutonic nations, are the ten tribes. The true answer is decided by the text, because St. Paul plainly declares "that blindness in part is happened to Israel, until the fulness of the Gentiles be come in." In the present dispensation God is gathering in an elect church from among the nations, and when its number is complete, and the marriage of the Lamb is come, then the veil will be removed from the heart of Israel. This is God's method now, as indicated by St. James in Acts xv. 14; Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His name;" and it quite accords with Luke xxi. 24, "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled."

Now the text has been interpreted in this way, that we Anglo-Saxons are blinded as to our Israelitish origin. But the Greek word means *hardening* rather than blindness, and is so translated by Alford and other eminent scholars. And here we must bear in mind that there is a great distinction between "the fulness of the Gentiles" and the "fulness of Israel." "The fulness of the Gentiles" in this chapter is the complete gathering in of the elect church, whether of Jews or Gentiles, but as there are so many more Gentiles than Jews, it is called "the Gentiles;" then "all Israel shall be saved."

So to my mind it is entirely confounding dispensational truth to say that the Anglo-Saxons are the Israelites. Indeed the argument in this chapter cannot be set aside by fifty or even three hundred so called identifications.

Now the Anglo-Saxons who are true Christians in England, America, New Zealand, and Australia, amount to several millions, and a yet vaster number, if we reckon those who believe in Christ intellectually. If we add to these the Teutonic nations you have nearly all the true Christians in existence. Well, if these are all Israelites, where is the "fulness of the Gentiles?" This expression undoubtedly means not the conversion of *all* the Gentiles, which will not take place even intellectually till the earlier part of the millennium, but the completion of the *full* number of God's elect children from among the Gentiles. Until this number is exactly made up, hardness will not be removed from Israel.

Now the second link in fixing the time of Israel's conversion is the twenty-sixth and twenty-seventh verses. This is quoted by St. Paul from the Septuagint version of Isaiah li. 20, 21: "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob saith the Lord. As for me, this is my covenant with them, saith the Lord; my spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever." The Hebrew is slightly different, but the sense of the whole passage and of the context is exactly the same. Then Isaiah lx. 1, 2: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee." Israel will not shine until her light is come.

How changed from what it is now! The bright light of the church will be no more seen upon earth. It has been caught up to be with the Lord. The confessors afterwards converted will have been martyred. So Ezekiel xxxvi. 25, 26: "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh." To this agrees Psalm cii. 16: "When the Lord shall build up Zion, He shall appear in His glory."

II. A time of great spiritual and temporal blessing is reserved for Israel. This is called in Romans xi. 12, "their fulness." This is very different from "the fulness of the Gentiles." The latter means the full redemption of a part; the former the salvation of the whole. For we read in chap. xi. 26, "And so all Israel shall be saved;" i.e. all the Israelites then living. Compare Isaiah lx. 21: "Thy people also shall be all righteous"—and Jeremiah xxxi. 34, "They shall all know Me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more"—and Isaiah lii. 13, "And all thy children shall be taught of the Lord."

They are not yet "received" into God's favour; but when they are so received it will be like "life from the dead" to the unconverted nations. Of this period we read in Isaiah xxvii. 6, "Israel shall blossom and bud, and fill the face of the world with fruit." Also Micah v. 7, "The remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showery upon the grass, that tarrieth not for man, nor waited for the sons of men."

As to the order of these events, whether the conversion of Israel will precede their restoration, or whether they will return in unbelief, very different opinions have been held. It appears most probable that the view taken by Mr. Molyneux, so clearly illustrated by Mr. Goodhart in the late Advent Conference at Mildmay, is the correct one—that there will be a partial restoration of the Jews in a state of unbelief. Observe the description in Ezekiel xxii. 19, 20 of a partial restoration in unbelief and under punishment: "Therefore thus saith the Lord God; Because ye are all become dross, behold, therefore I will gather you into the midst of Jerusalem. As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it; so will I gather you in mine anger and in my fury, and I will leave you there, and melt you." This is the time of Jacob's trouble. (See Jer. xxx. 7.)

Now if we are Israelites, and expect Israel's earthly portion as a nation, we must look forward to going through this tribulation, which will be so severe, that two-thirds of the nation will perish in it. "And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried; they shall call on My name, and I will hear them; I will say, It is My people, and they shall say, The Lord is my God." (Zech. xiii. 8, 9.) Many Anglo-Saxons are unconverted, and if they could prove they were Israelites they would go and occupy the land. If so, all that return before Christ comes will be exposed to this terror and havoc. Many perish in the siege. "For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city." (Zech. xiv. 2.) Half go into captivity. Two-thirds "in all the land" are cut off; only the remnant, one-third, reserved for blessing. They see Him whom they have pierced by their rejection and insult.

To this corresponds Matthew xiii. 41, 42: "The Son of Man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be weeping and gnashing of teeth." So here you see there will be a terrible devastation in Jerusalem and among the Jews, as taught in Zechariah xiii. xiii. and xiv. which troubles will fall very heavily on Judea. Then in Ezekiel xx. 38 we find again that the land will be purged of rebels, and here it is Israel is mentioned distinctly; so that whether we speak of the Jews or of Israel, they will, when restored, pass through terrible and fearful desolation and woe.

How then can we desire that the English people should become Anglo-Ephraimites? It would simply be ruin and utter destruction to the vast number of unconverted Englishmen. This appears one conclusive reason against believing that we are Israelites. Notice also in the chapter we have quoted that it is after the destruction of the confederation of nations against Jerusalem, headed by Antichrist, that the restoration of the Israelites to their own land will take place: "I have surely heard Ephraim bemoaning himself thus: Thou hast chastised me, and I was chastised, as a bullock accustomed to the yoke: turn thou me, and I shall be turned; for thou art the Lord my God. Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth. Is Ephraim My dear son? is he a pleasant child? for since I spoke against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Lord. Set thee up waymarks, make thee high heaps: set thine heart toward the highway, even the way which thou wentest: turn again, O virgin of Israel, turn again to these thy cities." (Jer. xxxi. 18-21.)

DIOCESE OF BATHURST.

THE BISHOP OF BATHURST'S RECENT TOUR.

At the annual meeting of the Bathurst Church Society, the Bishop gave the following interesting account of his recent visitation of this immense diocese. He said, When first he arrived, about ten years since, he had taken stock of the position, and was impressed with the idea that he had entered upon a work of greater magnitude than was possible for him to carry out either to his own satisfaction or the satisfaction of anyone concerned; and the longer he remained the more convinced he became that his first view was a correct one. Most of them knew that the interior was then without the advantage of religious services, and only occasionally had a visit from a clergyman; but he had only fifteen churches in the diocese, but he was thankful to state that fifty-six new ones had been erected, and no less than seventeen new parsonage houses. He had a taste of the bad roads when he first came, for his buggy got stuck in the mud at Bowenfels, and he looked upon that event as emblematic of his course as Bishop of the diocese. His recent visit to the interior was one of difficulty, and as his visitations had all been arranged beforehand, he was compelled to leave one place in time to reach the other, notwithstanding any inconvenience or risk that might arise. He started on Easter Eve, and officiated at Orange, where he was much gratified at the large congregations which assembled in the handsome new church which had been erected. He was also pleased with the Sunday school, a better than which he was not acquainted with. Thence by Cobb and Co.'s coach he went on to Forbes, calling at Eugowra by the way, where the people welcomed him at a tea. In Forbes he found they had erected a handsome church and parsonage, under the admirable supervision of the Rev. Mr. Dunstan. Having confirmed 64 candidates at Forbes, he proceeded to Cundobolin, where he had the pleasure of opening a fine church building. Then proceeding

to Cudgellico, where he saw what he never expected to see in Australia—a real lake, eight miles long and three miles wide—and where he was entertained at a tea meeting, at which every living soul attended. The parish of Hillstone, one of considerable extent, and under the charge of Mr. Williams, was next visited, and he was surprised at the change which had been made there. When he came to the diocese the whole of the vast region there was waterless, and he thought it would never have been settled; but it had all been taken up by squatters, who had put down tanks and settled there, the Government also having put down wells where stock could be watered in dry seasons. After a journey thence of 250 miles, he arrived at Wilcannia, a place of some importance, where Mr. Steele officiated as police magistrate. He noticed one remarkable thing here, namely, that the houses were built of stone having the appearance of white marble. There he found a handsome church in course of erection, and received a hearty welcome. He had not been in Wilcannia two minutes before a perfect deluge of rain came down, and for some time he was completely water-bound, the people saying that he could not possibly get away from there except by means of a balloon or a steamer. The balloon did not turn up, but the steamer did, and upon that steamer, which was a kind of floating store, he visited the stations along the river, which he could not have reached by land. As an illustration of the impassable nature of the country, he mentioned that one wagon containing four persons had not proceeded more than 100 yards from its starting point before it got into deep water, and the horses had to swim, the occupants of the vehicle having to put their watches into their hats for safety; one buggy had been lost altogether, as also had the mailman's horse. After great difficulty he managed to get across to Cobarr, one of the finest places in Australia, on one occasion having to walk three miles in front of the horses to find the road in the darkness. The people had built a church and a substantial parsonage, and were very pleased to see him, members of all denominations coming out to meet him on the road. Returning to Bourke, he thought he would be compelled to take steamer for Adelaide in order to get back to Bathurst, thus taking a journey of a couple of thousand miles to get to a place 300 miles distant; but the weather cleared and he started on the return journey, coming down to Warren, which was doing well under the care of the Rev. Mr. Price, and holding service at Gongogon, Cannonbar, on the way. From Warren he proceeded to Dubbo, and after holding confirmation service there he proceeded on to Wellington, reaching that town in time to witness the arrival of the first train at the opening of the railway line. The church was indebted to the extension of the railway lines for power to more easily accomplish work at a distance. He had gone through all the parishes, and with one exception their condition gave him unfeigned satisfaction. He did not think that any other Bishop of an Australian diocese could say the same. However, the funds were inadequate in many places, and that was why they wanted the people to do more for the Church Society. He thought more was not done because the claims of the society were not brought forward sufficiently. They required funds to educate those who were entering the ranks of the clergy, so that they might be abreast of the age, and complete their secular education before going under the ecclesiastical tutors. He was satisfied with the clergy as a whole, and he could send a challenge to any diocese to show better work than was done here by the Clergy, with the co-operation of the people. He was pleased at the large attendance that evening, and he hoped the result would be, increased subscriptions towards that society, without which, he had no hesitation in saying, church work in many places would collapse.

"I . . . WITH THEE."

Isaiah x'i. 10.

"I . . . with thee!"—Thy Father saith it,
In His loving tenderness:
With thee waking,
With thee sleeping,
With thee sowing, with thee reaping,
"I . . . with thee!"—now trust and praise.

II.
"I . . . with thee!"—Thy Saviour saith it,
With a fellow sympathy:
With thee daily,
With thee hourly,
When dark doubts and foes distress thee,
"I . . . with thee!"—now trust and praise.

III.
"I . . . with thee!"—the Spirit saith it,
With abiding faithfulness,
With thee working,
With thee resting,
With thee when in prayer thou'rt wrestling,
"I . . . with thee!"—now trust and praise.

IV.
"I . . . with thee!"—the Great Jehovah.
Father, Son, and Spirit—One,
With thee singing,
With thee sighing,
With thee living, with thee dying,
"I . . . with thee!"—now trust and praise.

CECILIA HAYVERGAL, in *Dixie Life*.

Printed and Published for the Proprietors, by MOSS & BURNARD, King-street, next the Wesleyan Church, Newtown.

THE Church of England Record.

PUBLISHED MONTHLY.

VOL. I.—No. 2. SYDNEY, MONDAY, AUGUST 2ND, 1880.

6d. PER COPY or
5s. per annum in advance.

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NOTICES TO CORRESPONDENTS, &c.

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

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.

J. T. H.—Thanks for your contribution.
COOTAMUNDRA.—St. Andrew's.—Meetings of the C.E.T.S. Committee crowded out.

WHAT ARE WE DOING?

WE have often been told, in eloquent and impressive language, that Britain's colonial empire, including these southern lands, has been bestowed upon her, in the providence of the Most High, not for her own selfish aggrandisement, but for the extension of His kingdom in the earth. That to her to whom has been given, since she emerged from the darkness of mediæval ignorance and superstition, to possess the fullest light of gospel truth, the task has been committed of enlightening other nations, and diffusing that light throughout the world. We firmly believe this to be both her privilege and her responsibility.

But if it be so, may we not ask whether she, and her sons and daughters in the colonies, have yet realised, in any just degree, the duties which have devolved upon them. And in this colony, with which we are more immediately concerned, what are we doing to fulfil our part in the great and glorious enterprise?

We thankfully recognise what has been accomplished in laying the foundations of the Christian Church amongst us; and considering the difficulties which had to be surmounted, we admit that much has been done. We look back on the past history of the colony in this respect with feelings of deep thankfulness; and upon the labours of those who, in days which are gone, "bore the burden and heat of the day," as no slight evidence of the power of the gospel. And we mark, in the expansion and development of the church during the last quarter of a

century, a proof that Christ is with us of a truth. But we cannot shut our eyes to the work which still needs to be done, nor to the want of men and means for doing it. The building up of the church proceeds at a rate much too slow to satisfy our requirements, and we therefore put it to the members of the church to ask themselves—"What are we doing?"

We are not at all disposed to rest content with things as they are. We believe that not only is there need of much greater progress, but that there is a power in our congregations, and in the church generally, to produce it, if they can only be induced to feel its importance and to bestir themselves. Intelligence has just reached us from England of one of our great missionary societies (the C. M. S.) having received an accession of £25,000 to its income last year, by the self-denying efforts of its numerous friends. It was no doubt a special effort, made with the special object of meeting a deficiency which the large expenditure of two previous years had caused. But it proves this: That where Christian people have a good cause at heart, and are aroused to feel its importance, they will not rest without efforts, and will deny themselves and give liberally to carry it into effect.

This is the spirit which we want to see evoked amongst us at the present time. There are many good works in hand, and others waiting to be undertaken. But they languish for want of a deeper conviction in the minds of our people of their importance and necessity. They do not feel that necessity as they ought; and they therefore do not give as they would, if the immense interests at stake were vividly before their minds.

We take for illustration, the Church Society for the Diocese of Sydney. What are its objects? To supply all the destitute parts of the diocese with the means of grace. It proposes to help in providing clergymen, catechists, churches and parsonages, where they are needed, and so to surround our people with the ordinances of the gospel, with a view to their salvation. But it is at present straitened for want of funds. Not because less is contributed than formerly, but because the demands are continually increasing, and funds are not provided commensurate with those demands. The regular income was never larger than during the last year. But how is it possible, without an increased revenue, to meet ever-growing necessities? The thing that is wanted is that the momentousness of the work of the society to the spiritual welfare of the colony should be more fully realised; and the peril to the souls of men, if they are left unprotected with gospel preaching and gospel ordinances. But is it not too true that many of those who possess these privileges, and would think it a hard thing to be deprived of them, forget the needs of their brethren, without Churches, without Ministers, without Sunday-schools and other means of grace, and sit down contented with their own position? How very few of those who call themselves churchmen are found amongst the regular subscribers to the society, or show in any public or open manner their sympathy with it. Take in almost any congregation those who regularly frequent the house of God, as seatholders, or occupiers of sittings, and it is a question whether one in five will be found contributors to this great church extension society.

We look abroad into other colonies, and we find the church extension fund in the same plight, and sometimes worse. Men do not rise to the occasions which present