

Province being formed of which the See of Adelaide shall be the selected See of the Metropolitan Bishop, and it has been unable to agree that in this contingency the Suffragan Bishops of the Province shall have any control over the choice of their Metropolitan Bishop. This is a matter which cannot directly affect the Diocese of Sydney, and can scarcely be said to affect other Dioceses, since it could hardly have practical operation without their previous consent. With regard to the Diocese of Sydney, it could at the utmost but amount to this,—that if at some future time there should be a Province of which Adelaide was the See of the Metropolitan Bishop, and the Suffragan Bishops should have been content to have no voice in the choice of their Metropolitan, that in this case one of the Bishops who would have a voice in the selection of the Bishop of Sydney would be a Bishop as to whose appointment certain other Bishops had not, with their own consent, had such a controlling power as it is intended by the Determination in question to confer upon them. Such being the state of the case, I hope that no one will be much troubled about the course adopted by the Diocese of Adelaide, a course which was apparently occasioned by the limited powers of the Synod, and which may, and no doubt will, form the subject of legislation by that body when it shall be competent to deal with the subject.

Having thus disposed of the action of the Diocese of Adelaide, I must not omit to notice a misunderstanding which I am informed prevails in some quarters as to the action of the Diocese of Sydney with regard to its acceptance of the Determination of the General Synod. I have heard it stated by those from whom greater accuracy might have been expected, that the Diocese of Sydney has accepted the Determination, only provisionally upon its being adopted by the other Dioceses, thus betraying both distrust of those Dioceses, and an intention to force them into a course of action to which the Diocese of Sydney would not itself consent to be committed. But this is not the case. The Determination has been accepted by the Diocese of Sydney absolutely without proviso or qualification of any kind, as is proved by the terms of the accepting Ordinance. The mistake has possibly arisen from confounding the Ordinance accepting the Determination with the Ordinance providing for the mode of electing Bishops to the See of Sydney. By this latter an existing Ordinance for electing Bishops of Sydney is repealed, and a new method provided in order to carry out the terms of the accepted Determination of the General Synod. But then as this Determination might fail to be operative by reason of some of the Dioceses refusing to accept it, provision has been made to avoid the obvious consequence of this failure—namely, that the Diocese of Sydney might be left without any machinery at all for electing its Bishop. This is done by providing in effect that, if the Determination shall become inoperative, the Diocese of Sydney may fall back on its old machinery for electing its Bishop.

The next matter to be considered involves questions requiring a little careful attention for their solution. Assuming that the provisions of the new Ordinance are to be applied to filling up of the vacancy in the See, the question arises can this work be accomplished by the Synod now in existence? I without hesitation answer that it can. I would draw attention to the fact that under the Constitution the only mode in which passively a Synod ceases to exist is by the electing and convening of a new Synod. The Rule as to convening Synods is laid down in the 2nd Constitution, and is reasonably clear; it is in these words: "And a new Synod shall be elected

and convened at least once in every three years." Assuming then a Synod to have been duly elected and convened in the month of December, 1880, there is no constitutional necessity to elect and convene a new Synod until the month of, say November, 1886. The beginning of one period of three years, and the termination of the succeeding period of three years, are the limits within which a Synod may exist. If illustration of this construction of the Constitution be required, it is found in the practical working of the provision contained in the same Clause of the Constitution as to the convening and holding of Synods. The direction is that, the "Synod shall be convened and holden once in every year." This has always been accepted to mean that a Session of Synod must take place some time in the course of every year, but at what time is immaterial. I therefore venture to affirm that there is nothing to prevent the existing Synod of the Diocese of Sydney, which was elected and convened in December, 1879, from carrying out the work of filling up of the present vacancy of the See.

I deem it right, however, to point out that there is nothing absolutely to prevent the work of filling up a vacancy from being withdrawn from the Synod existing at the time of the vacancy occurring, and being committed to a new Synod. The Constitution enables the President to dissolve the Synod with the concurrence of the Synod, and thus it is competent to the Synod to request the President to avail himself of this power. A dissolution might under certain circumstances be a matter of necessity, as for instance if the time for electing and convening a new Synod were so near as to prevent the possibility of the existing Synod carrying out the work of electing the Bishop. In the present case, however, for the reasons I have stated, no such necessity arises, and the question, if raised at all, resolves itself into one of mere policy. For myself I am clear that an election of a new Synod, having special reference to the choice of a Bishop, is undesirable and a course to be avoided.

In conclusion, and anticipating that the new Ordinance will come into operation, I will venture to hope that the opportunity of the meeting of the adjourned Session will be used by the Members who attend it for quiet and serious conference as to which of the two courses for electing our Bishop shall be adopted by the Synod when it meets to fill up the vacancy of the See. Shall the Synod take upon itself to elect, or shall it by means of a carefully selected Committee join with the whole body of Bishops in choosing a successor to our late Bishop? The right of the Synod to adopt the former of these courses being recognised, there are many reasons which may commend themselves to thoughtful Churchmen, as shewing that by the use of the latter on the present occasion the result will be obtained most likely to secure the confidence of the members of our Church who have agreed to be subject to the general supervision of the Bishop of Sydney. What advice our late Bishop would have given is tolerably clear. In a letter addressed to the writer of these remarks, after expressing his satisfaction at the passing of the Determination by the General Synod, the Bishop thus continues;—"I must confess I like the alternative of a Committee and Conference in the election of the Bishop of Sydney and Primate rather than the exhaustive process. I think the practical difficulty attending the latter method would be very great. It would be very doubtful if three suitable men would be found to allow themselves to be placed in nomination with a chance of rejection, whereas the status, the income, and residence, of

the future Bishop of Sydney would justify a joint Committee in offering the post to some really eminent man."

E. Q.

THE MONTH.

THE development and extension of the tramway is producing increased Sabbath desecration. It has been painful to those who believe in the sacredness of the Sabbath to witness the violation of God's law in Sabbath boating and harbour excursions. But now we have another evil in the throwing open of tram-lines for Sabbath use. The objections to Sunday traffic are so well known, that we have no intention of reproducing them here; but we raise a solemn protest against such scenes as have recently been enacted on the newly-opened Botany line. We understand that the "Lord's Day Observance Society" is about to take action with reference to the increased traffic both on the railway and tramway. In this it has our entire sympathy, and may look to us for all the support which we can give.

PLEASURE-SEEKERS are ever on the look-out for something new in the way of amusement—one thing after another falls upon them, and there is a continual demand for that which will gratify the vitiated taste of the pleasureist. The caterer for the public amusement must ever be on the look-out for the sensational, with which to regale his patrons. This must account for the production of a sensational drama, called "Neck and Neck" at the Queen's Theatre. This piece represents the shocking crime of murder, and depicts the murderer shifting the penalty of his guilt upon the shoulders of some one else. One scene actually represents, it is said in a newspaper report, "with a considerable amount of fidelity," the execution of a man by hanging. This drama attracted, we are told, a "large and appreciative audience." Surely it is time that professing Christians repudiated the modern theatre, and frowned upon that which can only demoralize the community.

THE *Echo* professes to be very wise upon the subject of the future Bishop of Sydney. A very authoritative article appeared about a fortnight ago, giving the names of certain clergymen who were, in the opinion of the *Echo*, certain to be nominated, and canvassing very freely their qualifications for the office, and their chances of success. The intention of the writer, we think, was to influence the minds of the people, and especially the minds of those who are concerned in the election of the Bishop. We have nothing to say against any of the gentlemen whose names are mentioned, but we deprecate the importation of what we cannot but regard as "political manoeuvring" into a matter which should be entered upon and carried through with prayerful solemnity, and a deep sense of responsibility.

THE Young Women's Christian Association is now one of our settled institutions. Comfortably housed in Wynyard Square, it is prepared to carry on its work of usefulness in our city. The annual meeting was held on the 20th of June, and the attendance of persons in large numbers representing all classes and denominations, shows that there is no lack of interest on the part of the public. The cause of the association was ably advocated by some of our leading men—and with the liberal support which we believe will be accorded to it, we have no doubt about its success. The Young Men's Christian Association has been at work for years, and has proved itself to be a most important factor in the moral and spiritual welfare of the community. We are sure that there is as great a "raison d'être" for the Young Women's Christian Association; and that under careful management, and by the blessing of God, it will prove to be a boon to many who come as strangers to the land, and stand in need of Christian sympathy and help. We earnestly commend this institution to the prayers and assistance of Christians of every name.

THE Sunday evening services at the Opera House under the auspices of the Y.M.C. Association are carried on with vigour and success. Many hundreds of men are gathered in from the streets by personal invitation given orally or by small handbills by Christian men. The vast congregations are mostly composed of those who never attend public worship. Many of them remain to be spoken to after the service and some we know have been won to the service of Jesus. If we did not know we would still believe it for the work is done in obedience to the command of the Master who would have His true disciples to go out into the highways and hedges and compel them to come in that His House may be filled. In this effort the Y.M.C.A. is nobly proving itself worthy of the aid it seeks from the Christian public to erect its beautiful Hall and offices.

THOSE who remember the burning of St. Mary's Cathedral will also remember the able letters to Sir John Young after the great sympathy meeting published by a young Presbyterian minister Dr. McGibbon and their effect in checking thoughtless protestant generosity. Since then the writer has been well known in the colony. He was a strong and fearless man who did good service in the cause of God and righteousness. After a prolonged illness he has passed away. A large concourse of people attended his funeral and he was worthy of the honor thus shewn him. Amongst other churchmen in the crowd were the Hon. James Watson and three of our clergymen the Revs. Dr. Barry, J. Barnier, and E. D. Madgwick.

A WRITER in the *Herald*—W.P.—is sorely exercised about the Warragorda Aboriginal Mission station. He fears it is an episcopalian institution. But Sir John Robertson, he may depend, will take care of that. Sir John, as Acting Colonial Secretary, and as President of the Aborigines Protection Society has the reins in his hands and is able and willing to hold the most erratic mission director from going in a sectarian direction. It is true Mr. Gribble is a clergyman of the Church of England, but if W.P. will start and work a mission of his own he will find the same help as Mr. Gribble or Mr. Matthews, and will not be asked by the A. P. Society, nor by Government, to what denomination he belongs. How could one find out under which sect to class a mission. Ask in the school; certainly it is in every respect a state school—nothing more nor less. Ask the blacks themselves. They frequently remove from one to the other of the stations. Do they change churches with their location? Is Tommy an episcopalian when he comes from Malaga and stays at Warragorda, and on his return does he revert to the denomination (of which I am ignorant) of Mr. Matthews. It is a serious difficulty this of sectarianism.

D. C. has written a letter to the *S. M. H.*, giving some rather peculiar statistics about the percentage of apprehensions for crime on all church-goers. The Hebrews are *facile princeps* in this matter, simply because their number of church-goers is probably the smallest relatively to the number of their creed on our census roll. If "D. C.'s" principle of working were to be adopted, it might as well be said that members of our Legislative Assembly are the worst men in our community. The argument runs thus:—There is, we believe, a smaller proportion of M.L.A.'s to be seen in any place of worship than of any other class of citizens. Supposing out of the few who do go, two or three are apprehended for some crime, "D. C." will at once have a most alarming percentage of criminals amongst worshipping M.L.A.'s—some 30 per cent., leaving even the Hebrews 20-24 per cent. in the shade. Still we do hope and pray that our risen Saviour Head and God Jesus will compel more, nominal members of our English Church to worship regularly within our earthly temples. This will at once reduce the percentage of criminals (18-80) that "D. C." detects amongst us.

TALKING of the blacks, their friends learn with pleasure of the commission of enquiry sent to the mission stations by the government. E. Fosberry, Esq., and the Hon. P. G. King are the gentlemen appointed, and they will be accompanied by the secretary of the A. P. Society, Mr. E. G. W. Palmer. Their report will be looked for with interest and will probably set the sectarian controversy at rest.

THE Tramcar men are sadly and illegally overworked. A notice is posted up at the railway station and at the tram sheds, that no driver or fireman is to work more than 10 hours *per diem*. This is quite enough for any human being. It does not leave much time for his soul to feed on the meat of the wood of eternal life. We suppose his body is sustained during snatched intervals of rest. Anyhow a man known to the writer as a fireman on a Sydney tramcar. Ordinary days, 5 a.m. to 7.30 p.m., 14½ hours; Saturdays, 5 a.m. to 11.30 or 11.45, before they get into the yard, 19 hours save one quarter of an hour. It may be two o'clock on Sunday morning before he gets to his suburban home. These hours are worked on the engines numbered 11, 18, and 20 respectively. They always start from Redfern, but never know where they may have to go. On *Sundays our friend stated that he had to work from 8.30 a.m. to 10.45 p.m.* This is fairly killing him. He is quite sure that the Minister for Works would not allow this state of things to go on, if he knew of it.

MR. AITKEN, the Mission preacher is, we hear, willing to come to Sydney if his expenses are guaranteed. Shall we miss this opportunity of imparting a fresh life to some dry bones?

CHURCH + NEWS.

Diocesan Intelligence.

THE FUNERAL OF THE LATE BISHOP.—The funeral of the Right Rev. Frederic Barker, Bishop of Sydney and Metropolitan of Australia, took place on Tuesday, the 18th April, in the churchyard at Baslow, to which place the body had been conveyed from San Remo, where the death of the Bishop occurred. The corpse, enclosed in an olive wood coffin, arrived at Bakewell a day or two ago, and was yesterday morning removed to the vicarage at Baslow, there being deposited near the door opening upon the burial ground. The coffin, which was covered with wreaths and crosses composed of magnificent flowers—mingled with some in a faded state which had come from San Remo—bore the following inscription on a brass plate: Frederic Barker, D.D., Bishop of Sydney; born 17th March, 1808; died 6th April, 1882.

The hour fixed for the ceremony was three o'clock, by which time most of those who were expected to attend the funeral had arrived. Some of those who had intimated their intention of being present are Australians temporarily dwelling in this country, and others were from Liverpool, where the deceased was incumbent of the Church of St. Mary, Edgemoor, for a period of nineteen years before being appointed to his Colonial see. The majority of those who were in attendance, however, were inhabitants of Baslow and the neighbourhood, in which district Bishop Barker was well known, he having

been connected with it more or less during the greater part of his life, and having succeeded his father and elder brother in the charge of the Baslow chapel.

The interior of Baslow Church wore an aspect befitting the occasion, the pulpit, reading desk, and other prominent objects being draped in black. The members of the choir were also in their places to take part in the service. Before the procession started from the Vestibule every seat in the church, with the exception of those set apart for the mourners, was occupied, while many persons remained outside the building on account of the difficulty experienced in providing accommodation for so large an assemblage.

A former Colonial Bishop and a colleague of the deceased prelate in Australia—Bishop Perry, of Melbourne—read a portion of the Burial Service, and was assisted by the Ven. Archdeacon Balston, of Bakewell, the Rev. Henry A. Barker, the Rev. C. Baber (Incumbent of All Saints', Petersham, near Sydney), and the Rev. J. Stockdale, Baslow. The officiating ministers headed the procession into the church, and they were followed by the coffin, which was carried on the shoulders of eight bearers, and was allowed to rest for the time in the chancel. The portion of the service appointed to be gone through in the church, commencing with a psalm, was read by the Rev. C. Baber, the Rev. H. A. Barker, and the Rev. J. Stockdale, the last named, after the singing of the hymn, "Peace, perfect peace," reading the lessons. On the conclusion of this part of the Order for the Burial of the Dead another hymn, "On the resurrection morning," was sung, this being followed by a short address delivered by Bishop Perry.

His Lordship commenced by remarking that he had been requested to say a few words on that solemn occasion, but he did not intend making a funeral oration. To those who came from various parts to express their affection for the departed it was needless to expatiate on his excellence of character. They all had more or less opportunities of observing his steadfastness of faith, his Christian consistency of life, his devotedness to the service of the Divine Master, his diligence in the fulfilment of his onerous and important duties, his zeal for the maintenance of the truth, his courage in acting upon his principles, his remarkable gentleness, combined with his resolute firmness; and his extreme kindness and consideration for all with whom he was in any way brought into communication. Some of them also had known his wisdom as a ruler in the Church, and his power both in preaching and speaking—especially in adapting himself to any particular occasion. For himself he might say that he had never known anyone more universally esteemed and loved by those who knew him, and he never knew anyone more worthy of being universally esteemed and loved. The more intimately any of them had known him the more deeply would they feel the loss to themselves occasioned by this removal. But let all remember that the spirit in which the Church taught them to regard those who had departed in the Lord was that of joy for them and not sorrow for those left behind. Those to whom their beloved friends were most dear were prepared, if not for his immediate death, for a life passed in comparative weakness and bodily suffering; and if he had been permitted, in accordance with his earnest desire, to return to his diocese, to, as he said, put things in order there before he finally left, that would have been a time of peculiar anxiety and suffering to him, and a season of peculiar anxiety also to those around him, especially to her who watched over him with such exceeding great solicitude. Many of those he was addressing perhaps knew little or nothing of him for whom they mourned that day, but where inhabitants of that chapel where he and his father and brother before him ministered—he for a very short period, less than one year—but his father for thirty years, and his elder brother for almost as long a time. After he was appointed to the bishopric of Sydney, he was succeeded by a brother in the ministry, of whom he (the speaker) knew nothing, and who only remained a few years, but he again had been succeeded by one who had now held the charge for upwards of twenty years, and who, like the Barkers, had been a faithful minister and watchful pastor of the flock committed to his care. What a privilege it was that for nearly ninety years they should have had the Gospel faithfully preached to them, and that they should have been watched over by one who really cared for their souls. He feared there were not many parishes in England of which the same could be said. He reminded them of the responsibility which this privilege brought with it, and in conclusion urged them so to live, that they would not be afraid to die.

The procession was then re-formed, and while Miss Caines played the "Dead March" on the organ the coffin was carried to the grave, which was prepared under one of the side windows of the chancel at the north-east corner of the church. The interior of the grave was composed of brickwork, and the bottom of it was thickly strewn with spring flowers, chiefly primroses and violets. Near this spot are the tombs of several relatives of the deceased bishop, including those of his father and elder brother, whose ministry in Baslow is duly recorded upon the slabs which bear their names.

Surrounding the grave there was a large gathering of persons, who listened with the utmost reverence as Bishop Perry read in an impressive manner the verses commencing "Man that is born of a woman." The Venerable Archdeacon Balston read the prayers following upon the body being committed to the ground, and the funeral ceremony concluded with the benediction.

Besides those already mentioned, there were present Mr. A. Auriol Barker, Mrs. Auriol Barker, Mr. Chas. Auriol Barker, Rev. J. H. Clay (Kilburn), Mr. C. Stanley (London), Mr. E. Harry Woods (London), Mr. V. S. Woods, Mrs. Perry, the Rev. V. Ryan, Mr. and Mrs. S. H. Woods, Mrs. Arundel Barker, the Rev. Frank and Mrs. Frank Wells, the Rev. E. K. and Mrs. Greene, Mr. Edward Woods, Lieut-Col. Harden (Cheltenham), Mr. and Mrs. Alfred Woods (Liverpool), the Revs. F. A. Mather (Bridgnorth), J. G. Southby (Leicester), J. F. Ramthwaite (Northwich), Thos. Harrison (Sydney), C. V. Childs (Kilburn), J. Green (Eym), T. F. Salt (Curlbar), T. Abraham (Queens-

land), Forster Ashwin (Spalding), D. T. Barry (Fishley, Norwich), Nelson Howard (Bristol), the representatives of the Colonial and Continental Church Society (the Revs. E. P. Gregg, and G. W. Clapham, the latter of St. Matthias', Sheffield), Messrs. T. W. Goodman (London), F. H. Dangar (Leamington), Colin F. W. Campbell (Liverpool), Waterhouse (Liverpool), Thomas Clare Kershaw (Liverpool), W. H. G. Bagshawe (Chapel-en-le-Frith), J. D. Goodman (Birmingham), J. Roberts (Cricklewood), C. M. Jee and J. Denison Jee (Liverpool), E. B. Russell, Allin, Mrs. Annie Charlton, &c.

The Rev. J. Stockdale also received a telegram from Westminster, sent by Mr. J. Henniker Heaton, who, as an Australian Churchman, deeply regretted his inability to be present, and expressed sympathy with Mrs. Barker.—*Sheffield Daily Telegraph*.

THE VACANT BISHOPRIC OF SYDNEY.—Several probable candidates to fill the vacancy caused by the lamented death of our late Diocesan have been mentioned in the columns of a daily contemporary, and their respective qualifications for the office discussed; and report has added other names, on equally unreliable authority. These statements can only be regarded as "feelings" put forth by individuals and as such can only be taken for what they are worth. In fact, no candidates have as yet been seriously thought of by the clergy and laity generally, or by any section of them. The statements referred to are therefore misleading and mischievous, as well as unfair towards the persons named, who, without their knowledge or consent, have been paraded as candidates for the vacant office.

THE CHURCH SOCIETY.—The monthly meeting was held on Monday, 5th June; the Very Rev. the Vicar-General presiding. The Treasurer's report showed £714 0s. 2d. having been received. The warrant recommended for payment was for £688 15s. 4d. There was a supplementary one for £276 13s. 8d. On the applications referred it was resolved:—

1.—£20 to be granted to defray the expenses attending services at Bar Island."

2.—That a grant at the rate of £70 per annum be made to the Parish of Mittagong towards the stipend of a clergyman in lieu of £40 now granted to Bowral and Mittagong."

3.—That a grant at the rate of £100 per annum be made to the Parish of St. Mary's, Balmain, towards the stipend of a curate."

The Clerical Secretary mentioned having seen the Rev. J. Kommiss respecting his letter read last month, and that the application was now withdrawn.

A new application from Rev. George Brown, for a grant of £100 towards the repairing and restoring St. Mary's Church, South Creek was referred for report.

THE CATHEDRAL.—The efforts made by the Chapter and the Tower-Debt Committee to liquidate the debt on the Cathedral has at present only met with partial success. Only two thousand pounds, out of the five thousand required, have been collected, five hundred being the Donation of one individual. It must be remembered however, that the members of our Church, generally, have not as yet been applied to, the canvass of subscriptions having only been made by some few gentlemen within a comparatively limited sphere. It is intended very shortly, probably during the approaching Session of the Synod, to make a wider appeal in aid of the object contemplated by the Chapter. With this view a public meeting will be called, at which the desirability of liquidating the whole debt will be laid before the Church at large. We trust that the effort will be crowned with success, for many reasons, amongst which not the least cogent is the desire that, when the new Bishop and Primate arrives in the Colony, he may find his Cathedral free from all pecuniary liability, and the Chapter, consequently, in a position to make improvements which they have hitherto been unable to effect. There are now two endowed Canonries of £30 per annum each, the St. James' Prebend, and the Christ Church Prebend, held by Canons Allwood and Stephen respectively. It is hoped that some of these days through the munificence of some of our wealthy churchmen, the values of these Canonries may be increased, and others founded.

GIRLS' FRIENDLY SOCIETY.—The second anniversary of this excellent Society, the beneficial effects of which in creating a sympathy between young women of the same age and of similar occupations, and bringing them together in occasional reunions, are already making themselves felt, was held on Tuesday, the 27th June, at 5 p.m. There was a special service at the Cathedral, when the Form authorised by the Archbishop of Canterbury, and approved of by the Vicar-General, was used. The prayers were read by Canon Stephen, and the appointed lesson by the Dean. The sermon was preached by the Rev. J. D. Langley on I John iv. 2—"Beloved, if God so loved us, we ought also to love one another." The musical part of the service was under the direction of the Rev. Dr. Ellis, the Precentor, the hymns being two of those provided in the form of service, and written expressly for use by the Society. There were—associates and members—some 240 at the Cathedral. At 7 p.m. a goodly company, to the number of 250, sat down to tea in St. Andrew's school-room. After full justice had been done to the many good things set before them, the members were addressed by Mrs. Alexander Gordon, who gave a brief statement of the growth and present condition of the Society, from which we gathered that there were thirty branches in New South Wales, and between five and six hundred members, besides a fair share of lady associates. The company then adjourned to another room, where had been provided microscopes, stereoscopic views, photographs, engravings, a large musical box, and other objects of interest and instruction, which were exhibited, and, where necessary, explained by gentlemen and ladies, who kindly undertook to do so. Mr. Alexander Gordon gave a lecture, illustrated by diagrams, on "How our forefathers used to travel." A very pleasant and profitable evening was concluded with prayer by the Dean of Sydney.

Parochial Intelligence.

ST. PAUL'S, SYDNEY.—A special meeting of the Sunday School Teachers, which was very numerously attended, was held on Tuesday evening, the 20th June, to take leave of Mr. Richard Bamfoot, the Treasurer and Librarian, as well as the Teacher of the first class of boys, who has removed to Goulburn. Canon Stephen, in the name of Mr. Bamfoot's fellow labourers in the good work carried on in St. Paul's School, presented him with a handsome silver watch and chain, and in doing so expressed the high opinion he entertained of the valuable services rendered by Mr. Bamfoot, and the very great regret he had in parting with one who had been so closely associated with him for nine years and who had in so punctual and regular, as well as in so intelligent a manner filled the various offices he had just vacated. His loss, however, would be Goulburn's gain, and for this reason, as well as because his friend's departure was owing to his promotion to a higher position, he did not grudge his going from St. Paul's. Mr. Richardson, the Superintendent, who spoke of Mr. Bamfoot, as "his right and left hand," with Mr. Thomas Walker, and other gentlemen, endorsed all that was said by the Chairman. Master Desbois, on behalf of Mr. Bamfoot's class, then presented him with a handsomely bound Bible.

ST. PAUL'S, SYDNEY.—The distribution of prizes annually given by Mr. Thomas Buckland to the girls and boys of the Day School, passing the best examination in Holy Scripture and Religious knowledge, and in Dictation, and in Arithmetic, was made on Friday morning, the 23rd June, by Canon Stephen, who regretted Mr. Buckland's unavoidable absence. The prizes given by his daughter, Mrs. McKellar, for proficiency in needlework, were handed to the successful competitors by Mrs. Stephen. The children were addressed by Canon Stephen and by the Rev. E. G. Hodgson, Diocesan Inspector of Schools. The results of the examination in all the subjects was declared to be most satisfactory, and to reflect the greatest credit upon the teachers, as well as upon the children themselves. Mr. Hodgson kindly examined in Scripture and Religion, and the Rev. R. King in Arithmetic, and Canon Stephen in Dictation. Mesdames Wells and Hansard inspected the needlework, and sent in a report to the effect that the work done by the several competitors was unusually good, and so very equal that it was found difficult to select the two best. At their recommendation, therefore, five girls instead of two received in four classes the rewards of their skill. The morning's proceedings concluded with cheers for the Schools' kind friend Mr. Buckland, and for Mrs. McKellar.

ST. PETER'S, WOOLLOOMOOLOO.—On Thursday evening, the 22nd. June, a very numerously-attended meeting of the parishioners was held in the schoolroom to say farewell and to present an Address to their beloved pastor, Canon Moreton, on his leaving the cure he has held for 15 years, for a less arduous sphere of duty at Burwood. The chair was occupied by Canon Stephen, by the special invitation of the churchwardens, as one of Mr. Moreton's oldest friends. After prayer had been offered by the Rev. T. B. Tress, the newly-appointed incumbent, the chairman explained the object of the meeting, and spoke in eulogistic terms of Mr. Moreton's character and work, as also of the valuable aid he had received in his various labours from his excellent wife. The address, which was beautifully illuminated, and handsomely bound in morocco with gold and oxidised silver mountings, was then read by Mr. T. B. Walcott, one of the churchwardens. Canon Moreton acknowledged the honour done him, in suitable terms, reviewing the work of the last fifteen years, and thankfully recognising the hearty and ever ready co-operation and sympathy he had at all times received from a succession of zealous and faithful churchworkers, without whose aid he never could have accomplished what, by the blessing and grace of God, he had been enabled to do. Where all had been so kind and so loyal to him it might be invidious to mention names. Nevertheless he was sure his friends would pardon him if he particularly referred to the services of Mr. T. B. Walcott and Mrs. Blair. He would take the opportunity, in his own name and in that of his wife, of thanking the ladies of the District Visiting Society, for the handsome present they had given Mrs. Moreton as a token of their love and respect. He concluded his speech, during parts of which he was very much affected, with commending his friend and successor, Mr. Tress, to the loving sympathy of his flock, and with bespeaking for him the same efficient co-operation they had ever afforded him. After the anthem, "Behold how good and joyful a thing it is brethren to dwell together in unity," had been sung by the choir, Mr. Tress said a few effective words in which he expressed his sense of the responsibility which would rest upon him as incumbent of St. Peter's, in following so devoted and so successful a man as Canon Moreton. The meeting closed with the singing of the Doxology, and the pronouncing by the chairman of the Apostolic Benediction.

ST. PETER'S, WOOLLOOMOOLOO.—As Mr. Clement Lewis has recently found it necessary to resign his connexion with St. Peter's Sunday-school as its superintendent, the teachers and scholars presented him with a tea and coffee service. The Rev. Canon Moreton, in presenting them, in the presence of the donors, read the following letter:—

"My dear Mr. Lewis.—The teachers and scholars of St. Peter's Sunday School ask your acceptance of the accompanying tea and coffee service as a slight indication of the affection in which they hold you.

"You have been connected with the Sunday School almost from the first Sunday it was opened—in the year 1867. By your regularity, your deep interest in the work, your love for the scholars, your Christian courtesy to the teachers,—your name will not soon be forgotten in the school,—both as a teacher in former years, and as the superintendent during the last eleven years. It has been a cause of regret to all of us that you have felt it necessary to resign your connexion with this scene of your work for the Lord.

"For myself, personally, I can only warmly thank you for all the help and comfort you have been to me. I shall look back upon the years in which we have been permitted to work together in the vineyard of our Lord as among the most useful and happy in my life. "Amidst the changing scenes of this life may our hearts be set on that world where true joys are to be found," and there may we meet many who have taught and been taught in our Sunday School.

"Wishing you, Mrs. Lewis, and your family all peace here, and eternal rest hereafter.

"On behalf of the teachers and children."

Affectionately yours,

G. H. MORETON.

ST. JOHN'S, DARLINGHURST.—The interior of St. John's Church, Darlinghurst, has been beautified by what may, perhaps, be said to be the finest specimen of stained glass that has yet reached the colony. The old plain glass window in the southern transept has given place to a memorial window executed in Messrs. Clayton and Bell's best style. It is formed by four millions of five lights. The central light portrays the subject "Dorcas," whilst the two lights on the left picture "This woman, full of good works and alms-deeds which she did," distributing clothing to the poor, and the two lights on the right depict Peter raising her from the dead:—"Peter knelt down and prayed, and turning him to the body said, Tabitha arise." The multifold is of very rich design, and the base of each light represents an angel holding a scroll bearing the word "Alleluia." The simple inscription "To Grace Dangar," suffices to reveal the donors of this tribute to their mother, the memory of whom is thus affectionately perpetuated in the church in which she loved to worship.—*Herald*.

PADDINGTON.—The corner-stone of the new school-house, now being built on a portion of St. Matthias' Church ground, was laid on Saturday afternoon, the 24th—St. John the Baptist's Day—in the presence of several members of the congregation and some of the clergy, by the incumbent, the Rev. Dr. Barry. After the hymn "O Lord of heaven, and earth, and sea" had been sung, prayers appropriate for the occasion, selected from the Prayer Book, were read by the Rev. J. D. Langley, and a lesson from St. Mark x. 13-16 by Rev. Wallace Mort. "Brightly gleams our banner" was next sung, previously to the presentation of a silver trowel and a polished wooden mallet to Dr. Barry, by Mr. Trebeck, who informed him that it was given by the parishioners as a mark of their esteem for their pastor, and as a recognition, as he (Mr. Trebeck) was pleased to say, "in the cause of pure Christian education." The following is the *Herald's* report of the Doctor's speech:—

Dr. Barry thanked the donors for their present, and then delivered an address, in which he remarked that when he first took charge of the incumbency there were three things he had set his heart upon seeing accomplished. The first of these was the building of the parsonage, the second the enlargement of the church, and the third the building of a new school near the church, instead of their old school, which was small and one. His desire had been fulfilled, and now the three buildings, church, school, and parsonage, would be within one "ring fence." He referred to the exertions which teachers had made in the past, when in the summer months they taught in the old school building, which was at such a distance, and was inconvenient and overcrowded. They had, he stated, to thank a paternal Government for having taken the burden of the daily school off their hands, but still much remained for the Church to do. He thought that in the associations connected with a day school, the necessary discipline and routine of scholastic life did not create the same feeling between pupil and master as did the relationship into which the two were brought at Sunday school. Though the latter also had its defects, yet he thought there was likely to be a greater bond of sympathy between teacher and pupil than in the case of the secular schoolmaster and his scholar. The pupil would more readily go to his Sunday-school teacher in the time of some trouble he had cause to be ashamed of about than he would to his schoolmaster. Consequently it should be the aim of the teacher in the Sunday-school to stir up a feeling of confidence and fellowship between himself and those under his charge.

He did not approve of the inculcation of what was called systematic theology. God forbid that the children should be discouraged by such "dry rubbish." He himself had lived to depose it, although he had in his time given study to it. Let them think more of doing what was practically good. It was this systematic cobweb that the infidel brushed aside with his ridicule; but if they touched the heart and sent the children out into the world, loving Christ, they would accomplish a far more lasting good, and would produce such an effect that they could defy the infidel to change the course of a life that was lived, striving to attain a standard so sweet and loving. Referring to the charge often made that their religion was opposed to the dissemination of knowledge, he stated that he had heard the late Mr. Darwin's words described by some Church people; but he had read them, and would recommend anyone to read them. They should not send their young people out into the world with the determination to do as the Philistines had done—put away their weapons, and have to go to their enemies to sharpen their goods and agricultural implements. The more knowledge they had the better and the stronger they would be, and instead of dreading that they should read the books of the enemy they should always strive to be alive to his tactics and ready to answer him if they could answer with truth. Truth was the first of all considerations, and if any of their traditions were proved to be false, then away with them. They could not afford to keep falsehood with them and let it bear the stamp of truth, only let them beware of immature unproved theory that might cloak itself beneath the garb of science.

At the conclusion of this address, the stone was duly laid. A collection, which amounted to £55 9s. 6d., was made, and the hymn "All hail the power of Jesus' name" was sung. Besides the clergy already named, there were present Canon Stephen, and the Revs. E. G. Hodgson, Joseph Campbell, Edwin Sturges, Spicer Wood, and H. E. Taylor, of Deniliquin, in the Diocese of Goulburn.

CROYDON.—A new parish is about being formed in this rapidly increasing suburb of Ashfield. A committee is already at work, at the instance of the Rev. Dr. Corlette, minister of Ashfield, to raise funds for the erection of a temporary church on an eligible site secured some time since. The Rev. Samuel Fox, of Pictou, will be appointed the first incumbent, and will enter on his duties on the first of July.

ST. STEPHEN'S, SOUTH KERRAJONG.—The Sunday School treat and prizes which had been allowed to fall into abeyance in this parish for the last two or three years, have been resuscitated during the present month. The school treat was given on the 24th instant (Queen's birthday), in a paddock kindly lent for the occasion by Mr. John Lamrock. The children having done ample justice to a somewhat substantial tea provided for them, were dispersed to engage in sports of various kinds. Much interest was manifested in the games, and both adults (of whom there were a goodly number on the ground) and children entered thoroughly into the pleasures of the afternoon. Three hearty cheers having been given respectively for the kind friends who had contributed towards the tea, the teachers, and the incumbent, brought an extremely pleasant gathering to a close. The prizes were distributed to the children on Sunday, 28th instant, by the Rev. J. Shoarman. The attendance of the greater portion of the children had been good throughout the year, which reflects great credit on the superintendent and teachers, and the incumbent expressed his gratification in being able, through the liberality of the parishioners, to give to the young people such interesting and handsomely bound books. The prizes having been distributed, an address was given to the children by Mr. Raymond, who has been assisting the Rev. Curwen Campbell at Blaney for the last twelve months, and is now about to enter Moore College. In the course of his remarks the speaker mentioned several incidents illustrating the benefits of Sunday School teaching, and also spoke a few words of encouragement to the teachers. The address, which was very interesting, was listened to with attention throughout. Now that these time honoured customs have been revived in this parish, it is to be hoped they will be continued. Not only do they tend to create interest in the school on the part of teachers and children, but the circulation of so much sound and wholesome literature must be productive of good.

CHRIST CHURCH, STANMORE ROAD.—On Sunday last, the 18th inst., this Church was opened for the first time. There was an attractive service, with full musical renderings in the morning, at 11 a.m., the congregation being large and attentive. A sermon was preached by the Rev. W. H. Ullmann from the text Luke xv. chap. 22 verse. At the close of this notice I intend to give a few particulars with regard to the sacred edifice. Christ Church is situated on the Stanmore-road, a few steps from Boland's corner. At 7 p.m. I went to the evening service and found it well attended. The service began with the Hymn 542 (given out by the Rev. Mr. Ullmann in Bickersteth's Hymn Book). I observed that the first and second lessons were read (not by the Rev. Mr. Ullmann himself), but by a layman who stood at a lectern in front of the Communion Table, or (as some persons prefer to call it) the altar. The first lesson for that evening, according to the prescribed order of the Prayer Book, was appropriate. It had reference to the cutting down of the altar of Baal, and of the setting up of the true faith of Jehovah. I ought to have said that all the Psalms for the evening, which are usually read, were sung by the choir to organ accompaniment. After the first lesson, not the *magnificat* ("My soul doth magnify the Lord, &c."), but the *Cantate Domino* was sung ("O sing unto the Lord a new song, &c."), to a sort of anthem; but I should have preferred a plain double chant. The congregation could, in that case, have joined. As it was, the music was good but very florid, and none of the congregation could join in it. After the second lesson was sung the *Deus Misereatur* (God be merciful unto us and bless us, &c.) Then came the three Collects for the day, and, where the Anthem comes, was sung a hymn, extremely pretty as to the music. The ladies and gentlemen composing the choir deserve praise for the manner in which they rendered it. Then followed the usual prayers, including those for the Royal Family and the Governor, and I observed, what is quite new to me, that the whole congregation said after the minister the General Thanksgiving. This is certainly not done in England, or very seldom, for the minister there generally reads or intones it alone (I am in favour of intoning the service as in Cathedrals and Catholic Churches) the people simply saying "Amen." Mr. Ullmann then gave notice of a Service of Song to be held on last Tuesday at 8 p.m., and invited all subscribers for the piece of land and the old church, to meet at 8 p.m. on Friday, especially to decide as to what is to be done with the old church building, and he said that at 7 p.m. this day (Saturday) there would be a Confirmation Class. Hymn 179 was then sung.

The Revd. Mr. Ullmann gave as his text part of the 1st verse of the 4th chapter of the 1st Epistle of St. Peter, "For he that hath suffered in the flesh hath ceased from sin." He said this was a most remarkable chapter to come from such a man as Peter, for he was the last man you would suppose to utter such words; but to understand it you must read this and preceding chapters, and the 6th Chapter of the Epistle to the Romans. He said a lady once told him that the religious body known as the Plymouth Brethren held that it is impossible for those who are really saved to commit sin; that is to say those who are really converted to God, and the lady asked whether that was true. "I said (remarked Mr. Ullmann) would you steal?" She said "No; her parentage and surroundings would prevent her." I then said why should it not be so always. If a besetting sin has no power on you now, why not always? "None are good," said Mr. Ullmann, addressing his congregation; "review your lives and you will find it so. Take any two of this congregation—one shall be more, the other less inclined to sin; but what we all have to inquire into is whether any besetting sin has more power on us now than it had twelve months ago. Answer this question honestly

and without frivolity. I (said Mr. Ullmann) am thought to be too severe, too particular, too inclined to make much of trifles; but trifles make up our lives. If any one of you looks through your life you will find there has been nothing very remarkable in it; it has been made up of trifles. You sit here to-night and your soul has lived, we will say, the last twelve hours either for heaven or otherwise. Is the besetting sin as strong to-day as yesterday? But the end is certain. Death is written on our foreheads, but some are so thoughtless that they may be said to go laughing to death. We miss faces to-day; their spirits are gone; but He that hath suffered in the flesh hath ceased from sin. When Christ suffered in the flesh, we suffered; when He died, we died. He (Christ) took our humanity; He was our substitute; He paid the penalty. Ned Wright, the converted thief, burglar, frequenter of haunts of vice, so much felt this that he said when Christ hung on the Cross Ned Wright hung there. He (Christ) was our elder brother and when he hung there, we hung there. If we are really dead with Christ, the penalty has been paid. And if we are dead and buried with Him, we shall rise with Him and burst the bonds of death. We are entirely identified with Him—one with Him. It is a great mystery. And the more we are identified with Him the less power will sin have over us from day to day. A dead person cannot sin. If we are dead to sin we shall sin less and less; sin will have less power over us. When temptation comes don't think of prayer; there is no time to wait for prayer; but get away from yourselves in the one thought, I am dead with Christ and sin can have no power over me. There was a father who drove a nail into a door every time his boy sinned, and when his boy had come into a better state of mind he (the father) drew the nails out: but the boy looked sorrowful. When asked why, the boy said the nails are gone, but the holes are still there—the scars are left. It is sin (said Mr. Ullmann, in an impassioned and eloquent passage) which separates husband, wife, and family; which leads to malice, cheating, lying, and everything that leads to misery. If you look at the sun, the image of it is impressed on the retina of the eye for a moment after you have ceased to look on it; so it will be if you look constantly at your sins. Get away from them; look to Jesus; get the impression of Jesus; Christ will resist sin, if we are one with Him, identified with Him. A young lawyer (said Mr. Ullmann) could not understand and realize it; but I assured him he did. Go on quietly in life with what you have to do—do it quietly—don't mind sneers or being called canting, but say "my flesh is dead with Christ." Forget what others may think of you, but think of yourself and what, in a religious sense, you and you only have to do. You will have to face God alone. Christ don't intend that any soul washed in His blood shall go on in sin. His honour is concerned. If you will keep His sayings He will take His abode in you. Recollect His honour is concerned. During the collection a voluntary was sweetly played, and then came Hymn 151. The Lord's Supper was to be administered, and I observed that a great many persons stayed behind to partake of it.

The foundation stone of this church was laid on the 4th of March last; the architect was Mr. Blackett, the contractor Mr. Coleman. It contains sittings for 500 people. I am sorry to hear there is still a debt on the building, which, I trust, by the endeavours of Christians in the neighbourhood, will shortly be liquidated. The church is plain and unpretending, destitute of stained glass windows or colour of any kind. It is well lighted by pendants from the open timber roof with large reflectors. What is usually known as the east window, consists of seven lancet-shaped piercings filled with plain glass. There is no chancel, and the seats for the choir are placed as in the nave of a cathedral, facing each other. There is no pulpit; the reading desk answering the purpose.—*Newcastle Courier*, June 24.

Inter-Diocesan News.

NEWCASTLE.

The Synod met on the 30th of May. The address of the Right Reverend President was very able as well as lengthy, and treated amongst other matters of the Determinations of the General Synod, Ecclesiastical Discipline, Marriage Regulations, the Ordinances to be brought before the Synod, Religious Instruction in Public Schools, the appointment of Clergymen, over Legislation the danger of Synods, the limits of Prayer. In the early part of the address his Lordship spoke in eulogistic terms of the work and character of the late Primate, and gave expression to his sympathy with the Diocese of Sydney in the heavy loss it had sustained. The views enunciated by the Bishop as to the limits and efficacy of prayer appear like the chivalrous apology of a friend for recent utterances of the Bishop of Melbourne. They have not been allowed to remain unchallenged, for they have been refuted in two admirable letters written to the *Maitland Mercury* by the Rev. Mr. Benzie, a Presbyterian Minister.

The Synod accepted the Determinations of the General Synod, and did within the four days of its session a good deal of business of a purely diocesan interest. On the first day of the session, which is an "off" night, a Conference was held at which a series of addresses were given on Religious Teaching in Public Schools. The example set by the Bishop and Synod of Newcastle in holding such conferences is one which we think might be profitably followed by us in our own Diocese of Sydney.

GOULBURN.

The Synod met on the 13th of June for the special purpose of considering the Determinations of the General Synod. The Bishop's address gave a very lucid explanation of the provisions of Determination No. 1, and traced, step by step, the history of Church organization from the earliest times, and detailed the origin and progress of the methods by which the Church of England was brought under the regulations which now govern her ecclesiastical polity. While

expressing his readiness to accept the Determination of the General Synod on the election of a Primate, and the formation of Provinces, and his unwillingness to quarrel merely about names, the correctness of which he might feel disposed to dispute, his Lordship very decidedly intimated that he would have been no party to any arrangement which would have the effect of destroying the identity of the Church in the Colony with the Church at home, or of cutting it adrift from the real Primacy of the Archbishop of Canterbury. The Bishop after drawing attention to the invitation of the General Synod to form a Diocesan Corresponding Committee of the Board of Missions; and to the question of establishing a Diocesan Branch of the Church of England Temperance Society; to the debts of gratitude owing to the great home Societies for the pecuniary aid so long given to the Diocese—though now withdrawn—and to the necessity of supporting more generally and liberally the Church Society; concluded an admirable address by defining the true position of the Cathedral and of its building fund. "Let it be borne in mind," said his Lordship, "that the cathedral is the mother-church of the whole diocese, and that to every member of the church within its entire boundaries it is in a sense his parochial church. It is time, therefore, that all the clergy should in a direct manner recognise the duty incumbent upon each of them of raising funds in their several parishes to assist in finishing the building. In the neighbouring diocese of Melbourne this course has been generally pursued, and a large sum in the aggregate has thus been obtained for the erection of their grand cathedral. The erroneous notion which has too long prevailed in some parishes of their independency of Goulburn (except when they require money from Goulburn) should now be for ever abandoned, and the principle of universal diocesan co-operation should be definitely fostered for all works of a diocesan character, as in the case of the church society, the cathedral and missions to the aborigines and other laudable advances. In the diocese of Newcastle I observe that, under professional advice, steps are being taken to obtain an Act of Parliament which will have the effect of removing the site of the cathedral from the operation of the Church Temporalities Act (8 William IV. No. 5), and of placing the building upon its proper basis as a cathedral for the whole diocese, and not merely a parochial church for a particular district. This design of the Newcastle diocese I approve, and trust that we may be allowed to unite with them for a similar purpose. For the completion of the building and to prepare it for public worship it is ascertained that from £5000 to £6000 will be required in additional contributions. The division of the diocese has not yet been made, for I have had no intimation from England that the endowment fund has reached the amount which would have received the certificate of the metropolis as being sufficient before arrangements could be made for the subdivision."

The first business of the Synod after the usual preliminaries, was to pass the following resolution with reference to the late Bishop of Sydney:—"This Synod desires to express its deep sense of the very serious loss which the church throughout Australia and Tasmania has sustained, through the removal by death of its chief pastor, the late Bishop of Sydney and Metropolitan, and to record its profound conviction that for genuine piety, sound wisdom, administrative ability, calm dignity, and large hearted liberality, combined with other virtues befitting his high office and position, few bishops could have been found more eminently suited to occupy the See now become vacant by his decease. This Synod further desires to convey through its president to his widow, who in his last days so ably seconded him in his labours, the expression of its deep sympathy with her in her sad bereavement."

Determination No. 1 of the General Synod was accepted after some discussion, with the addition of the following proviso: "that this Synod does not by such acceptance desire to disturb in any degree the link which binds the Church of England in Australia to the primacy of the Archbishop of Canterbury." The Hon. Charles Campbell in a learned, and forcible, though very temperate, speech, opposed the acceptance of the Determination.

A Corresponding Committee of the Board of Missions was appointed; Rules for the management of the Diocesan Branch of the Church of England Temperance Society were drawn up and adopted; Thanks were tendered to the Society for the Propagation of the Gospel in Foreign Parts for the aid so long afforded the Diocese, accompanied by a request that some help would be granted to the Warrangesda Mission; similar thanks were accorded the Colonial and Continental Church Society. The Bishop was requested to issue a Form of Prayer to be used in Public Service until a Bishop of Sydney shall have been elected; and a Resolution was passed urging the necessity of renewed efforts on behalf of the Cathedral Fund.

ORDINATION.—The Rev. Joseph Studds lately a Primitive Methodist Minister, was ordained on Trinity Sunday, after passing a most creditable examination. Mr. Studds we have heard of long since as a very able and zealous man.

BATHURST.

THE LACHLAN.—His Lordship the Anglican Bishop of Bathurst has recently been visiting the Lachlan district. On Wednesday, the 10th, he arrived at Parkes, being escorted into town by a number of the parishioners. On reaching the Church, an address of welcome was read by Mr. W. C. Weston, J.P., to which the Bishop made a suitable reply. On Thursday his Lordship consecrated the new cemetery, and confirmed twenty-five young persons. There was a large congregation. Holy communion was administered to about 40 people, including the confirmees. A public meeting was held in the evening, when addresses were delivered by the Bishop and clergy present. The warden's report for the year ending Easter was laid before the meeting by Mr. Talbot, and was satisfactory. On Friday, his Lordship, accompanied by his chaplain, the Rev. Canon Dunstan, started for Burrawang, calling on the way at Gunningbland station, where they were hospitably entertained by Mr. and Mrs. Sherwin. Friday afternoon they reached Burrawang, the magnificent property

of Mr. Thomas Edols, one of the most enterprising men on the Lachlan. Divine service was held in the large shed near the homestead. About 50 or 60 of the employees attended, and listened attentively to the Bishop's practical address. The service was of such a gratifying character that his Lordship promised to give a Sunday service on the station at some future time. Divine service is held monthly on the station, and every facility given by the owner to the clergyman to carry on his mission. The hospitality at Burrawang is proverbial. On Saturday, after spending a pleasant time at Burrawang, he started for Condobolin, and was met some distance from town by the Incumbent, the Rev. H. Holliday, and the officers of the Church. On reaching the Parsonage, an address of welcome was read to the Bishop by Mr. M. Boulton, J.P., to which his Lordship made a lengthy reply. In the course of his remarks said that Condobolin would be the termination of his diocese in that direction in a short time. Through the liberality of the Hon. John Campbell, who had given £10,000 to endow a new See, all his diocese below Condobolin would be included in the new diocese of Riverina, and that the Bishop had been already appointed, and was expected within a year, and that probably on the next occasion of his visit it would be to meet the Bishop of Riverina in their town. On Sunday morning there was a large congregation and a number of candidates for confirmation. In the afternoon the Bishop consecrated the cemetery and addressed the Sunday school children. In the evening his Lordship again preached, the church being crowded to excess. On Monday the Bishop left Condobolin for Cadow, calling at Moonbina, the residence of his cousin, Robert Hope, Esq. At Cadow, the property of Edward Jones, Esq., an old resident of the Lachlan, and for many years a liberal supporter of the church, the Bishop conducted Divine service. The next halting place was Forbes, an increasingly important town on the banks of the Lachlan River. Here his Lordship was in time to take part in the services for Ascension Day. There was a good congregation. On Friday the Bishop left for Eurogana, a place springing into importance. The people here are about to erect a new church. Divine service was held and was well attended. The Bishop, after being hospitably entertained by Mr. and Mrs. Clements, proceeded to Cudal. Next week he goes to Dubbo, and afterwards to Mudgee. We earnestly hope that the Bishop's visit may be profitable to the Anglican congregations scattered throughout the district.

CONDOBOLIN.

On 18th May, the Bishop of Bathurst, accompanied by his Chaplain, the Rev. Canon Dunstan, paid a visit to this town. Soon after his Lordship's arrival he was conducted to the church, where the following address of welcome was read by the people's warden, Mr. M. Boulton:—

To the Right Rev. S. E. Marsden, D.D.,
Lord Bishop of Bathurst.

MY LORD.—

On behalf of the officers, members, and friends of the Church of England in this district, I have much pleasure in offering you on this, the occasion of your third visit, a very hearty welcome to our midst. We are assured, through your periodical visits, of the deep interest you take in our spiritual welfare. We are sensible of the self-denying principles which prompt you in the fulfilment of your episcopal and scriptural functions to visit this far-removed parish; indeed, it is an undertaking, even under most favourable circumstances, and especially so at this very trying time, when drought has devastated our district to an alarming extent.

"In dangers oft, like good and faithful Bishops of old, you have, under our great Master's protection, been permitted to visit us again. We have long looked and anxiously waited for your official presence and words of cheer, and trust that you have come to us in the fulness of grace, bearing upon your lips the message of the Great Bishop and Pastor of our souls.

Your Lordship will be pleased to notice many improvements and additions which have been made since the occasion of your opening this church. The present highly-coloured windows (all gifts of the parishioners) have taken the place of grey calico frames. The useful American organ, the chairs, lamps, and matting, all speak of the liberality of your flock. And, although much remains undone, still we hope are long to complete our work.

We would not forget the more important part of our office—viz., the ministration of the Gospel of our Lord Jesus Christ. We are proud to say that the church has been kept open for regular Sunday services. To this we are indebted to the liberal offer of Canon Dunstan, of Forbes, who supplies by means of his students what would otherwise be a very great loss.

Until very lately (owing to the protracted drought making travelling almost impracticable) the whole district has been regularly attended to by the incumbent, who reports the continued interest taken in church work on the stations and in all the outlying centres of population.

(Signed)

HENRY T. HOLLIDAY,
Incumbent.
H. W. GREY INNES, }
HENRY ROGERS, } Churchwardens.
MATTHEW BOULTON, }

His lordship replied as follows:—

My dear friends,—I did not expect to receive an address to-day, otherwise I should have prepared a reply, but I must thank you for

the very hearty welcome which it accords. Although I am in a state of perpetual motion I cannot get to you often than at intervals of two or three years. I am however thankful to say that through the liberality of a Sydney gentleman I shall be relieved of the lower portion of my very extensive diocese, and then we shall see more of each other. I am particularly pleased with an expression in the address which regards me as your Minister.

With one exception I never remember hearing it in an address to me before, but it simply expresses what I am to you, what you are to me. I belong to Condobolin as much as I belong to any other parish in my diocese, and when I enquire of my clergy about the people, I say 'how are *my* people?' Not 'how are *your* people?' They are mine and I am their Minister.

I thank you for the kind allusion to the death of the late Bishop of Sydney. It is about 27 years since I met, when a student at Cambridge, the late Bishop. The friendship then commenced continued to the end of his life.

By his death I have suffered a loss. He was a great help to me, and I could always depend upon obtaining his advice.

I am very anxious that all my clergy should have suitable parsonages. It is indeed a pleasure to me to know that you have provided a temporary parsonage for your clergyman, but I would suggest that steps be taken as soon as the season becomes favourable to build one which the people can call their own.

On Sunday at the 11 o'clock service a number of candidates presented themselves and were confirmed. His Lordship impressed upon them the importance of the occasion,—urging them to steadfastness and piety.

The cemetery was consecrated in the afternoon. Hymn No. 464 (Mercer) having been sung in the church, the procession led by the Trustees, Bishop, and clergy marched to the enclosure. Psalms 39 and 90 being used for the service. The Rev. H. T. Holliday read the deed of consecration and the Bishop pronounced the benediction.

At the evening service His Lordship preached an appropriate sermon from Joshua, chapter xxiv, verses 5 and 6. During each service the church was crowded with an attentive and appreciative congregation.

GRAFTON AND ARMIDALE.

ANGELO ISRAELISM.—We extract the following from the *Namoi Independent*: "On Sunday night last (June 4), the Rev. Mr. Gough startled the majority of his congregation by reading a somewhat lengthy correspondence between himself and the Bishop of Armidale, respecting his (Mr. Gough's) rabid Anglo-Israelitism. The Bishop, judging by his letters as read by Mr. Gough from the pulpit, exhibits an amount of indecision and firmness (*sic*) surprising in a person holding such a responsible position. Mr. Gough has openly and publicly defied his bishop, and has told him in plain words that he intends preaching and teaching the doctrines which he, in an elaborate letter, sets forth to his Lordship. As these doctrines begin and end in the rather far fetched theory, that all members of the Anglo-Saxon race belong to the lost tribes of Israel, it is not to be wondered at that the bishop refused to follow suit and preach ditto. We are likely to hear a great deal of this matter in the course of the next few weeks. Mr. Gough has sent his license as a Church of England minister back to the bishop, and he now can neither bury, christen, or marry according to law. We imagine from his discourse on Sunday night that he intends starting a church of his own. That he is a firm and sincere believer in his own preachings no one could doubt, but as to whether those preachings are reconcilable with common sense we leave those of our readers who have heard him to judge for themselves.

TASMANIA.

The Bishop's notified intention to resign has led to serious difficulties in the way of the resignation being made at all, and also of the Synod electing or appointing a successor. The questions, which have arisen, have been submitted to Counsel, and Mr. McIntyre, a local Barrister, has given an opinion adverse to the power of the Synod to appoint a Bishop, or an administrator of the Diocese during a vacancy in the See. The Statute, from which the Synod derived its authority, was passed before the decision of the Privy Council in the Coloma case, and the resolution of the Home Government not to issue any more Letters Patent to Colonies possessed of an independent Legislature; and therefore no provision was made by it for the election of Bishops by the Synod. Mr. McIntyre advises that application should be made to the Tasmanian Parliament so far to amend the Church Constitution Act as to give power to enable the Synod to provide for the appointment, resignation, &c. of Bishops.

Ecclesiastical Intelligence.

PREFERMENTS AND APPOINTMENTS.

The Rev. Robert McEown has been appointed by the Vicar-General Curate to the Rev. J. D. Langley, St. Philip's.

The Rev. D. Murphy, Curate to the Rev. S. H. Childs, of St. Thomas', North Shore, in place of the Rev. E. A. Colvin, about to be appointed to duty elsewhere.

The Rev. Samuel Fox, having resigned the Parish of Picton and The Oaks, has been appointed to Croydon, which is about to be formed into a new Parish.

The Rev. Frank Elder will succeed him at Picton.

The Rev. Merwyn Archdall, B.A., C.C., Cambridge, has been presented to the Vicar-General to fill the vacant Cure of St. Mary's, Balmain. The nomination has been accepted by the Vicar-General. Mr. Archdall was selected by the late Bishop for work in this Diocese.

BRITISH AND FOREIGN BIBLE SOCIETY NEW SOUTH WALES AUXILIARY.

In the interests of this venerable Society a few notes extracted from the journal of a late tour down the South Coast may be acceptable to many of your readers. Bombala being the last district visited, the following communication relates chiefly to the Bombala Branch. On the 30th ultimo, Divine Service was conducted in the Presbyterian Church in the morning, Wesleyan Church in the evening. In the afternoon the Church of England Sunday School was addressed. The congregations were good, especially in the morning. The Sabbath School was notable for its numbers and the good order and attention of the scholars. Thus a large number of worshippers had their attention in a general manner directed to the claims of the Society.

We had several conversations with the friends of the Society in relation to the restoration of the Bombala branch, whose almost total decay was matter of regret to many, and a general desire was manifested for its restoration. The clergymen of the town entered heartily into the object, and the Rev. J. C. Betts, the Incumbent of the parish, and President of the Branch, solicited the services of the ladies composing the several Church Choirs, and others, to unite on the occasion of the Public Meeting to be held in the Church of England School Room. We may, in passing remark, that by pre-arrangement the same unity so beautifully consonant with the Catholic principles of the Society, so good and pleasant in all things relating to the service of God was manifested at several of the Public Meetings—and, with the rarest exceptions, the ministers of all denominations of Protestants heartily co-operated in some form with the twenty engagements of various kinds in which we took part. Happily for us that so much had been done previous to the Public Meeting, for the night was very wet and stormy, which greatly diminished what would otherwise have been a large attendance. The cheerful fire which the President had prepared was a very considerate addition to our comfort in this cold region of Monaro on such a night.

The devotional exercises and the addresses were lively interesting, and we trust edifying, and in many respects calculated to promote the grand objects of the Meeting.

I was pleased to find in the Chairman a grandson of the Rev. Samuel Marsden, one of the first members of the Church of England who came to this colony. Mr. Marsden was well known to be a man of a truly evangelical and missionary spirit, and a friend of the Bible Society. Shortly after my arrival in New South Wales, this venerable servant of God "finished his course with joy," at Parramatta, in 1838. The President in a forcible manner seemed to link a period long past with the present day, and to tell of the succession of generations in this colony, but more especially the circumstance of a succession of Gospel ministers of the same family. "Instead of thy fathers shall be the children."

We noted with special emphasis the determination of the Meeting to keep alive the interest that had been excited by the adoption of an occasional or periodical Bible Society meeting during the year. The Rev. William Gardner, Presbyterian Minister, very cheerfully volunteered to deliver the first lecture three months hence.

Several ladies having promised to become collectors Mr. Tweedie, the Secretary, having engaged to solicit subscriptions by letter from these gentlemen whose residences lie beyond the reach of the collectors, good pecuniary results may reasonably be expected to follow.

S. W.

It is believed that, notwithstanding the completion of the railway, the St. Gothard Hospice will still be kept open as heretofore for the relief and reception of poor wayfarers. More than 15,000 were relieved, and upwards of 58,000 rations distributed in the course of last year, and the great majority of Italian labourers who cross the Alps in search of work are too poor to pay even the fare from Airolo to Göschenen.

The Bishop of Gibraltar has addressed a letter to the congregations of the British churches along the Riviera, urging them to do everything in their power to bring about the suppression of the gaming establishment at Monte Carlo. He says that the existence in a Christian country of such a place is "a scandal not only to our religion, but also to the civilisation and culture of the age."

NOTICES OF BOOKS.

THE REVELATION OF THE RISEN LORD: By B. F. Westcott, D.D., Regius Professor of Divinity, Cambridge, &c. London and Cambridge: Macmillan, 1881.

This Book may be described as a companion volume to Canon Westcott's famous Essay, "The Gospel of the Resurrection." The matter which is there presented in a synthetic form, and in its bearing on the Positivist Philosophy, is here treated analytically. "The Revelation of the Risen Lord" is in fact a commentary exegetical, practical, and devotional upon the sayings of the Great Forty Days. It is no disparagement of Bishop Moberley's masterly work to express pleasure that this subject has been undertaken by one whose ecclesiastical stand-point is so different from that of the Bishop. In the sayings of the Great Forty Days, Bishop Moberley finds the germs of all Church organization; Canon Westcott finds in them the expression of the mind of the Risen Lord towards representative types of Christian character, and representative phases of human experience. Dr. Westcott's interpretation of the Commission recorded in St. John xx. is a valuable contribution to the literature of this much controverted passage. It is, briefly, this—"that the commission was given to the Christian Society as a whole, not to any special order in it—that it was the charter of the Church, and not simply the charter of the ministry." The preacher will find in this volume a rich store of germinant thoughts.

THE CONFLICT OF CHRISTIANITY WITH HEATHENISM. By Dr. Gerhard Uhlhorn, Abbot of Loccum, and Member of the Supreme Consistory in Hanover. Edited and translated, with the Author's sanction, by Egbert C. Smyth, and C. J. H. Ropes. London: Sampson Low, Marston, Searle and Rivington.

To the Divinity Student who has laid down his manual of Church History, with the feeling that it is little more than a mass of the names and dates of heresies, whose affinities to the questions discussed in our own day his other studies leave him no time to trace, this work will prove an invaluable boon. The Christian celebrities who before were only names to him are here brought before him as living personages, whose "surroundings" (to borrow an expression of our American Cousins) he is helped vividly to realize. The more advanced student will find in these pages a sort of philosophy of Church History fraught with lessons of encouragement to those who, while thankfully acknowledging what God has wrought, approach the consideration of the religious phenomena of this decade of the nineteenth century under the influence of the conviction that "the offence of the Cross" has not yet "ceased."

CHRISTIAN SOCIOLOGY. By J. H. W. Stuckenberg, D.D., Professor in the Theological Department of Wittenberg College, London. R. D. Dickinson, 1881.

The aim and method of this thoughtful and original work may be gathered from the words of the Author in the Preface. "No attempt is here made to heat the subject of Christian Sociology exhaustively. It is rather the Author's aim to present it clearly . . . and so call on Christian Scholars to aid in its further development. . . . The Author regards the treatment as tentative, and is satisfied

with the modest claim of giving elements, hints, principles, outlines, suggestive thoughts, and guide boards for future explorers."

"Sociology" is a term for which literature is indebted to Comte. He defined it as equivalent to "Social Physics." The writings of Mr. Herbert Spencer have rendered the term familiar to English Readers. What Dr. Stuckenberg intends by Christian Sociology may be gathered from his own words. "Theology has paid special attention to the doctrines of God, and of man's relation to him, while it has paid comparatively little to man's relation to man." "Social problems are constantly arising which should receive their solution from a Christian standpoint." "The social relations of Christians to one another, and to the world, and the social laws and duties which grow out of these relations"—these form the subject matter of Christian Sociology. Dr. Stuckenberg contemplates three aspects of the relation of the Christian to others, his relation to those who belong to the same denomination or Christian Church, his relation to those who, while not belonging to the same denomination, belong to the "invisible Church," his relation to those who fall under neither of these designations. In speaking of the third of these aspects, he uses these suggestive words. "All men, irrespective of their spiritual condition, are the children of God. We are so accustomed to speak of Christians only as the children of God, that we are apt to overlook the fact that the unconverted also are His children. . . . He is the Father of all men. To say that He sustains this relation merely because He is the Creator, Preserver, and Benefactor of man, is only to say that He sustains to man the same relation that He does to all His creatures. . . . His relation to man must be peculiar to be paternal. This peculiarity is found in the fact that He made man in the image of God. . . . This image is not entirely destroyed by sin, . . . and is the ground of the relation between God and man as that of father and child."

The following extracts will afford some idea of the subjects of which Dr. Stuckenberg treats, and of his mode of handling them:—

"So far as denominationalism promotes schism in the body of Christ, it must be condemned. Yet we are not justified in an unqualified condemnation of the division of the Church into different denominations. . . . The evils now arising from the division of the Church of Christ into different parties, all of which hold the same fundamental truths, are by no means necessarily connected with this division. These evils might be removed, and yet there might be different denominations, and on the other hand, these evils might exist if there were but one denomination."

"The relation of religion and of Christian Society to the State is a vital question. . . . Christianity is a spiritual power, which tries to establish and perpetuate itself by spiritual means and by earthly instrumentalities, so far as they are right and promote divine truth. In the State, Christian Society can demand protection in the exercise of its rights. But it has no right to interfere with the liberty of others, and to demand that they shall give up their religious views. Coercion in spiritual matters is totally at variance with the spirit of the Christian religion. The laws may protect Christian Society in its religious exercises; but they cannot be properly used to coerce men to become Christian. Even the recognition of God in the Constitution becomes mockery, so long as He is not recognised by the people in their hearts. To say that we, the people of the United States, recognise Almighty God, when it is patent to every one that we do not, is a glaring falsehood. It is better to work for the recognition of God in the heart of the nation, so as to bring people up to the point that we can say with truth in the Constitution that we do recognise Him."

"Christian Society is called upon to take an active part in politics. The State needs and deserves the very best men in its various departments, and its purest men should be its leading politicians. If they refuse places of trust, it is a wonder if demagogues occupy and abuse them? If believers did their political duty religiously, there would soon be but few places where men of bad character could carry important elections."

"The Spirit of Christ is a spirit of wisdom and of knowledge, and it impels its possessor to seek to comprehend the deep things of God. Only a perverted view, which places religion in the emotions of the will and ignores the intellect, can depreciate knowledge. The truth which the Christian loves well, he will also try to comprehend. There is much in the Gospel for the illiterate; but there are also

many things which can be understood only by the scholar. For its own sake, therefore, Christianity must foster education. The masses are to be enlightened, so as to enable them better to appreciate God and His truth, and to make them better and happier."

"The Gospel is the means for all radical reform and believers will strive to make it the basis of all reformatory movements. The solid basis of Gospel truth is calculated to save the body of believers from being carried away by fanaticism and popular excitement, and from pursuing favourite subjects as hobbies in a one-sided manner. Temperance, the social evil, the poor, the condition of the labouring classes, pernicious literature, and criminals furnish subjects enough worthy the attention of Christian Society. Conventions in the interest of reform may be useful, but they can only call attention to the work to be done and lay plans for its accomplishment. The reforms needed, as a rule, require hard persevering and self-denying work, and if evils seem to grow instead of yielding to Christian effort, that is only the more urgent reason for increasing the zeal and self-denial. Those who lose faith in the power of the truth and spirit of God to do the needed work, and expect Christ in His second coming to do what He has made the mission of Christian Society are really paralysing Christian effort."

"Take a city with a thousand young men, mostly clerks, mechanics, and labourers, many of them away from home, and few of them having attractive lodgings, or the houses of friends to visit; where and how shall they spend their evenings? They may have but little taste, or be too tired for reading; hence the city library does not attract them. What they want is entertainment, amusement, company. . . . It is useless to say that young men ought to be above such things; that they ought to prefer more refined and intellectual pursuits. We must take men as they are and adapt ourselves to them, not as they ought to be."

"The opera and the theatre of the day may be worthy of the reputation they have among the mass of believers. . . . But that is no reason for saying that the opera and the theatre are altogether and necessarily evil. May they not be so reformed as to make vice repulsive and virtue attractive, and so present religion in its true light? Whether it will ever be done or not, the stage might be made a great moral power. There are plays now which are unobjectionable, which good Christians read, and the moral power of which they feel; and, if properly acted, that moral power would be still more deeply felt, and would consequently be still more beneficial. Nor does there seem to be any good reason why there should not be genuine Christians among actors and actresses? Surely no one will understand or pervert the above to be an apology for the stage of to-day; but if it is a true ideal of what the stage may be, is not that ideal worthy of the attention and aim of Christian Society? It might shock the religious sensibilities of the present to speak of a Christian theatre; but that is among the possibilities of the future."

E. G. H.

AN AUSTRALIAN PARSON ON FURLOUGH.

III. ACROSS THE CONTINENT.

It was my original intention to make my journey eastward by way of Southern California, Arizona and New Mexico on the Southern Pacific line of railway. The season of the year seemed to point to this as the most reasonable plan. And when I read morning after morning of the snow blockades on the Central Pacific at the crest of the Sierra Nevada, I was confirmed, as I thought, in the wisdom of my choice. But as the weeks went on, and the almond blossom was succeeded by the apple and the cherry, I began to have doubts of the pleasure of a ride through the pathless alkali deserts, of which I had heard such doleful accounts. My brief engagement under Bishop Wingfield having terminated with Easter Day, I decided at once to keep to the pioneer route which would take me through Salt Lake City, Omaha and Council Bluffs. I had no reason to repent the decision. Not only had the track been cleared of the snow, but the ravages of subsequent floods repaired, and the train was running through both ways well "on time." Railway travelling in the States is rather apt to give an English or Australian tourist a succession of shocks. He scarcely knows what to make of the bare, unfenced and cheerless "depots" or way stations. The clanging of bells, which he might well be excused for imagining to be the call to church service, at all sorts of odd times, turns out to be the warning voice of the passing locomotive. A paternal government gives no heed to the lives or limbs of its citizens. These the said citizens are supposed to be capable of guarding for themselves. Hence it is that even through the most populous cities, cutting the streets at all angles or running along them, the train speeds at its usual pace, the melodious tones of the bell ringing out a clear and sharp behest. Although I had become pretty well accustomed to the sight in the country towns of California, I was hardly prepared to have it repeated in such places as Omaha, Burlington, and Chicago. Then the absence of platforms strikes the British eye as a very prominent defect. I cannot yet be induced to think it anything but a most unnecessary evil to climb four feet to the level of the carriage floor, half of which is required to reach the bottom step. Once on board, however, the cars are extremely comfortable, the drawing-room and sleeping cars luxuriously so.

Punctually at 3.30 p.m. we made a start from the Oakland Ferry wharf, the railway terminus being on the opposite shore of the Bay. Practically the inconvenience of this is but slight. From the vast carrying capacity and high rate of speed of the connecting boats one feels as much at home and as easy in one's mind as though the journey had already begun. The traveller has already checked his baggage through to Council Bluffs or New York, or whatever other point he may desire, so that he may dismiss every fear as to its safety. He has simply to look after his valise, and his lunch basket if he happen to have one. My own experience would lead me certainly to advise the latter provision. I have no wish to lessen the profits of the caterers *en route*. But one must consult one's own interest and comfort to some degree. And it is more than can reasonably be expected of one to pay a dollar two or three times a day for a hasty, perhaps slovenly prepared meal. Consequently, I strongly advise the lunch basket. For two or three dollars a small well stocked hamper may be purchased in San Francisco, the contents of course depending on a variety of tastes. Fruit, cakes, crackers, pastry, canned or dried fruits and sandwiches, and perhaps cold tongue, ham, or chicken besides, will be the main constituents. Tea and coffee can be had at the lunch rooms at most of the stopping places. Now and then the traveller thus equipped may be excused taking a meal by way of a change, as at Humboldt, the second day out, where he may be sure of an ample, well cooked and well served dinner; or at Ogden, the break between the Central and Union Pacific lines. As to the necessity of the sleeping car, again the individual must decide for himself. The depth of the pocket must be consulted as well as the inclination. I can vouch for the feasibility of doing without it, seeing that, I myself did without, with the aid of my trusty rug and pillow. Still, I must confess to a spice of envy of my more fortunate fellow-passengers who had the extra seventeen or eighteen dollars to spare. Every car is well warmed and lighted. The difference lies in the very different society one meets in the two. As an enthusiastic student of human nature I ought, no doubt, to have been glad of the chance of studying so many of its phases new to me. I am afraid the gladness was not very apparent.

To my extreme regret, the ascent of the Sierra Nevada was made by night. As far as Sacramento—something like eighty miles—the country is as level as a bowling green, and the track laid a trifle merely above high water mark. Thence onwards the rise begins, and by four o'clock in the morning we have reached the summit, seven thousand feet above the level of the sea. All night through we were rounding mountain spurs, keeping time to babbling streams of dissolving snow, burying ourselves beneath interminable snow sheds. Dawn found us at Truckee among the red woods, less than twenty miles from Lake Tahoe, a famous summer resort for health and pleasure. A lake one hundred and forty miles in circumference at such an altitude is more than worth a visit, to say nothing of the grandeur of the surroundings. Away past peaks of dazzling brightness, the rippling brook becoming, as we add mile to mile, a rushing torrent. Past Reno, where I exclaim at seeing a fountain by the roadside with the little boy and girl holding the umbrella, so familiar to visitors at our Sydney Exhibition. Past frozen cubes of snow and deep soft beds of pure driven white; past log huts perched on the hill sides like Swiss chalets among the Alps, right into the heart of the great Alkali desert. Oh, the desolation and utter dreariness of that region! Parched and fissured plains, the sun's rays beating fiercely upon the surface, yet the snow-clad hills encircling them about with eternally unfulfilled promises of coolness and fertility. Not a blade of grass, not a living thing to be seen, save a solitary pair of oxen or tiny flock of sheep, at long intervals. And what these find wherewith to sustain life is a mystery. Just one unbroken stretch of sage-grown wilderness—a very mirage of white sand and alkali dust. Afternoon, evening, night, still the same never-ending barrenness and desolation. It went to my heart to look upon it. In the

spreading sunlight of the new day there opens out before us the great Salt Lake, flanked by its glorious ranges of mountain peaks, Alps upon Alps glistening in their mantles of flowing snowy drapery.

Time would fail me to tell of the settlement of this valley among the towering hills by the determinate and pertinacious industry of the Mormon Latter Day Saints—of their flight from Missouri and Illinois—of their choice of a habitation—of their implicit faith in their pretended prophet, and off how they have wrung from an unwilling soil far more than subsistence for themselves and families. Suffice it that I spent a particularly happy Sunday in their midst, and resumed my journey refreshed and profited on the Monday morning early. Salt Lake City, I may remark by the way, is some thirty-six miles off the main route, and occupies a middle position between the old stage tracks which in the early days passed to the north and south of it.

Between Ogden and Echo City lie the canyons or mountain gorges which have deservedly given to this region the reputation which it bears for magnificent grandeur of natural scenery. I had difficulty in restraining myself from crying aloud with delight. The delicacy of the softly falling snowflakes heightened but did not hide the massive outlines of overhanging precipices. The engineer, wisely following nature's lead, has marked out his path where a swiftly flowing stream finds its way through stupendous clefts of ragged and hoary rocks—now on this side, now on the other, crossing and recrossing by light girder bridges, the two run their twin course—the river bed of countless ages and the locomotive track of but yesterday. Two thousand feet higher, strange to say, these stupendous giants, complacently gathering the snowy wraps about their feet, introduce one to comparatively clear and open valleys, scantily covered with thin herbage. At the same height and among similar surroundings hours are passed. Next morning we wake to the brilliant spectacle of the whole country side robed in a winding sheet seemingly endless and ever beautiful. All day the pretty feathery shafts float past the windows, adding their tiny tribute to the fast accumulating mass. Long rows of snow sheds, chill and dark, bespeak the result of a too plentiful accumulation—not uncommon. An antelope or two bounds gracefully across the plain. An occasional herd of cattle, in excellent condition too, look with mild enquiry at the passing train. Now and then one, more venturesome than the rest, will venture to dispute its passage, when a shrill blast of the whistle and the sudden application of the brake call general attention to the fact. Under the cover of darkness I suppose the poor brute would have been hurled to swift destruction by the powerful "cow catcher," as many a skeleton by the wayside would seem to testify. On through the hours of another night, warm as a toast in our comfortable cars permeated with serpentine lengths of hot air pipes. At length we are over the extreme elevation of eight thousand feet. Then we begin to descend, not as one would have thought by canyons and zigzags and other engineering manoeuvres, but gently down a huge inclined plane, traversing for five hundred miles the rising villages and newly-planted farms of the State of Nebraska, as yesterday we were threading the intricate mountain passes of Wyoming Territory.

At Council Bluffs I take counsel with myself, and decide to have a quiet night's rest at the Union Depot Hotel. By the morning's train to Burlington, a quaint old-fashioned town on the mighty Mississippi. A rolling country between, with a dark loamy soil, and given up almost entirely to the growth of maize for hog fattening. Drove of these animals are contentedly qualifying themselves for the Chicago sale yards. Thus from end to end of the State of Iowa. Across the great river by an iron bridge, none too strong apparently for the strain upon it, we enter the older State of Illinois. Orchards, with groves of oak and walnut, pleasantly diversify the landscape. The turf has quite a closely cropped English look. Wide stretching prairies, now carefully cultivated, succeed, till about three in the afternoon we almost fly over the flattest plain country in the world into the thriving, bustling, intensely American city of Chicago.

LAW has been defined to be "a sort of *hocus-pocus* science, that smiles in yer face, while it picks yer pocket; and the glorious uncertainty of which is o' mair use to its professors than the justice o't."

THE+MISSION+FIELD.

BISHOP SARGENT AND HIS WORK IN SOUTHERN INDIA.

This devoted Missionary Bishop has recently visited this colony, and preached and lectured on behalf of his mission to many members of our church. Those of them who read the *Record* will not be sorry to learn somewhat of his history and work in India.

The Bishop was born in Paris in the year 1815. At an early age he was taken to Madras, where he received his early education. He entered the service of the Church Missionary Society as a lay agent, and subsequently went to England and entered the Society's College at Islington in 1839. He was ordained Deacon and Priest successively by the Bishop of London, Dr. Blomfield, in the years 1841 and 1842; and sailed for India shortly after, having been appointed by the Society to work in Tinnevely, with the language of whose people he was already acquainted. The first mention of his name, after his arrival, in the Society's published reports, is as interpreting the sermons of the Bishop of Calcutta, Dr. Wilson, on his visiting that part of India. In the C. M. S. *Gleaner* for 1877, the year of the Bishop's consecration, the Society says:—"There was then but one Native clergyman connected with the C.M.S. in Tinnevely, the well-known John Devasagayam. Now there are fifty. Then there were 13,600 Native Christian adherents, only about half of whom were baptized, and 1,160 of them communicants. Now we have more than 40,000 adherents, three-fourths of whom are baptized, and 7,550 communicants. Dr. Sargent has for some time occupied an important position amongst them; and he can scarcely have more authority in virtue of his new office than he already has in virtue of the universal affection in which he is held. But it is not authority that he will seek. On the contrary, no man has done more to draw out the free energies of the Church and to develop its self-acting organisation. To feed the flock of God as a humble follower of the Great Shepherd and Bishop of souls—that will be his aim. To that end may his Episcopate receive an abundant blessing from on high!"

The "new office" to which reference is made is the elevation of the faithful missionary to the Indian Episcopate. This, as before stated, took place in the year 1877. For the following account of it, together with that of Bishop Caldwell, of the sister Society, the S. P. G., the writer of these notes is also indebted to the C.M.S. *Gleaner* and is as follows—At length we are enabled to speak of our much-esteemed senior missionary in Tinnevely as "Bishop Sargent." On Sunday, March 11th, he and Dr. Caldwell (of the S.P.G.) were consecrated in St. Paul's Cathedral, Calcutta, by the Metropolitan of India, Bishop Johnson of Calcutta, assisted by the Bishops of Madras, Bombay, and Colombo. They will be Suffragan, or, more accurately, Coadjutor Bishops to the Bishop of Madras, especially for the Native Tamil Churches connected with the two Societies respectively. Their consecration is a distinct recognition of the principle that race and language are as appropriate dividing lines for Church organisation and government as territory; and we regard it as but an intermediate step towards a Native Episcopate. There is room in South India for half-a-dozen Native Bishops of a more primitive kind than our large dioceses have accustomed us to at home; but if these Tamil Bishops of the future are first to learn the functions of such an Episcopate, they must have a model before them; and we are sure that both Bishop Sargent and Bishop Caldwell will set the right standard for the Native brethren who shall follow them.

It will be remembered that the plan of these Coadjutor Bishops was settled more than three years ago, and it was hoped that the two experienced missionaries selected would be consecrated before they returned to India. But the late Bishop of Calcutta did not at that time concur in the scheme; and some other legal obstacles arose. All difficulties, however, were at length removed, and the consecration was arranged by Bishop Milman himself to have taken place at Calcutta about this time last year, but was unexpectedly prevented by his lamented death. The ceremony will now have been the first important official act of Bishop Johnson.

THE BISHOP'S PLEADING WITH HIS PEOPLE.

The following is a part of an address the Bishop published in Tamil, 1879, after the famine:—

"You have doubtless suffered great distress during the past several months. Of what avail was it that, forgetting the Lord your Creator, you continued so long to trust in demons? Certainly none. Whence came the money so charitably dispensed to many of you? Not from Government, not from native gentlemen, but from Christian philanthropists living in a distant country. Should you not understand and appreciate this benevolence at its proper value? Ponder well if to know and embrace the true religion, which a majority of those benefactors profess, is calculated to benefit you or not. It is good to follow what is good. Whatever promotes love and unity must be the best thing desirable. Now is a happy time for the Gospel trumpet to be sounding in your country. Mind that you do not allow the opportunity to pass away. Either mild persuasion or stern admonition is the means which God employs to reclaim you. The famine period was to you a period of anxiety. It seemed as if God intended thereby to awaken you to care for your souls. Did you repent? Did you long for Jesus and for him alone? He now tries mildly to persuade you. Some of you would say, 'Christianity, no doubt, is a good religion, but nobody ever earnestly invited us to embrace it.' It is for fear lest you should say so that I have ventured to address this letter to you. Do come to Jesus for the salvation of your souls. Embrace his religion without delay. I have His commands to invite you earnestly. Oh, come! all of you come! Men, women, and children! come gladly, all of you! The same Gospel is preached to the rich and the poor. It benefits alike the learned and the unlearned. This is the good *evangelion* common to all."

THE BISHOP'S FIRST ORDINATION.

In the year the Bishop put forth this address, he held his first Ordination, when he admitted nine natives to Deacon's orders and eight to Priests orders. The candidates for Deacon's orders, all of whom were tried and faithful agents of the C.M.S., and most of them between thirty and forty years of age, were prepared, under the Bishop's supervision, by the Rev. Joseph David, one of the Native clergy at Mengnanapuram, and their examination was conducted by the Revs. V. Vedhanayagam and D. Gnanamuttu. The week before the Ordination was devoted to a series of services, at which addresses were given by experienced Native clergymen. At the Ordination service 1,450 persons were present, including thirty-five Native clergy besides the candidates. The sermon was preached by the Rev. Devanagayam Viravagu, from I Tim. iv. 14, 15.

THE SARAH TUCKER SCHOOL.

The following interesting account of this school, in Bishop Sargent's Diocese, is taken from a recent No. of the C.M.S. Juvenile Institution:—"The Sarah Tucker School was established in memory of this excellent lady in the year 1860, and in building it her friends tried to carry out her great wish of educating the women of India. The object of the school is to train Native Christian girls as school-mistresses. It stands in the Palamotta Mission garden, and is not far from the Missionary's house. The building is made entirely of brick and mortar, but covered with "chunnam," a sort of white cement, for which the Madras Presidency is famous. The roof is made of curved red tiles, ornamented with stripes of "chunnam." To keep a girl at this Institution costs not more than £4 10s. a year; and this pays for her education, and her food and her clothes. If we were to enter the long schoolroom we should find about fifty girls seated in rows behind desks, just like in an English school. Most of their faces are bright and pleasant-looking, and they are dressed in native cloths of brown and white-check, over which they wear white jackets with short sleeves, on which the owner's name is marked in red cotton. The pupil teachers wear orange check cloths and coloured jackets. All wear gold and silver bangles (bracelets) round their wrists, or above their elbows, and most have huge ear-rings, nose-rings, and hair ornaments in addition. The hair of all the girls is in beautiful order, and kept brushed as smooth as satin. The older girls write their lessons on slates, but the little children are taught in sand. "Sand!" you will say. "Where do they get sand from? and how can they write in it?"

In answer I must tell you that the soil of Tinnevely is very sandy. There are large plains of it in many parts, and sometimes, when there is a high wind, clouds of sand rise from the ground and fill the sky, till the air gets the thick reddish hue of a London fog. These sandstorms sometimes last two or three days, and are very unpleasant.

But to return to our children. You will now understand that they have only to go outside their schoolroom door to get handfuls of sand. This they put in heaps on the mud floor, then seating themselves cross-legged beside these heaps, they spread out the sand with their hands. The cleverest child then spells out a word in the intoning fashion common to the Tamil-speaking people of Tinnevely, while she writes it with her forefinger in the sand. The other children imitate her, their voices and fingers keeping time with her till the lesson is learnt.

(From our own Correspondent.)

LONDON, May 5th, 1882.

This week has been one of political surprises. The resignation of the Lord Lieutenantcy by Lord Cowper was quickly followed by that of the Chief Secretary, Mr. Forster, the release of Messrs. Parnell, Dillon and O'Kelly, and the discharge of Michael Davitt from penal servitude. The unconditional surrender of the government to the chiefs of murder, outrage, and 'no rent,' is a grave and pitiable spectacle. One's memory instinctively turns to the great Guild-hall meeting a few months ago, when Mr. Gladstone, the hero of the occasion, received a telegram—not done for effect, of course, but a mere coincidence—stating the government behests had been executed in the arrest of Mr. Parnell. Mr. Gladstone made this announcement amid vociferous cheering and waving of hats and handkerchiefs, and said 'the first step had been taken in the arrest of the man who had made himself, above all others, pre-eminent in the attempt to destroy the authority of the law.' The release of these gentlemen is either right or wrong. If it be right in the spring of 1882, it was wrong to incarcerate them in the autumn of 1881; if the state of Ireland demanded their arrest then, it is imperilled by their liberty now, for the conditions are unchanged. Mr. Forster, when explaining in the House of Commons last night, why he declines to share the responsibility of his late colleagues in their present policy, warns the government 'against buying obedience to the law by concessions'; and adds 'if all England cannot govern the member for Cork, let us acknowledge it, and that his is the greatest power in Ireland.' One concession is the forerunner of others, as Mr. Forster fears. As a proof of it after Mr. Gladstone had made his startling announcement in the House on

Tuesday evening, Mr. Justin McCarthy enquired if the release of Messrs. Parnell, Dillon and O'Kelly would be followed by that of Mr. Michael Davitt, who was sent to Portland prison some time ago to finish his unexpired term of penal servitude. Mr. Gladstone replied 'With respect to Mr. Davitt, that is a question totally distinct from that under discussion.' The demand for Davitt's release quickly spread, with threats of no compromise until it should be granted. With a genius for alchemy which Joseph Balsamo would have envied, Mr. Gladstone put this question in his crucible, and that which was impossible on Tuesday became an accomplished fact on Thursday: the prison gates were opened, and Michael marched forth wearing the victor's laurel on his brow. The government, with pendulous instability, oscillate between right and wrong, between threats on the one hand and coquetry on the other, with almost the regularity of clock-work, but without the useful indications which clock-work often affords; we are certain of nothing more than that that which is shewn to be vice to-day is proved to be virtue to-morrow. When the Coercion policy was introduced, Mr. Gladstone emulated Shakspeare's *Bottom the weaver*,—"Let me play the lion, too; I will roar that I will do any man's heart good to hear me." And now that Mr. Parnell and his coadjutors triumphantly scorn the advocates of law and order, the Right honorable gentleman tones down again to *Bottom's dulciana*, 'I will roar you as any sucking dove; I will roar you as 'twere any nightingale.' It is hoped the new policy will prove to be the right one, but while it is hoped it is likewise feared. It remains yet to be seen what treatment will be accorded to the direct participants in agrarian crime. Lord Spencer has succeeded Lord Cowper at Dublin Castle, and Lord F. C. Cavendish (brother of Lord Hartington) follows Mr. Forster. The announcement of Lord Cavendish's appointment was made last night, and was received with derisive cheers by the Opposition, and with groans from the Parnellites. An untried man who will follow a veteran like Mr. Forster, cannot be wanting in confidence in himself or in his colleagues. It was hoped Mr. Chamberlain would occupy the position; this, however, would savour of some *fortiter in re* being imparted to the discharge of the duties of the office.

The marriage of the Duke of Albany (Prince Leopold) and the Princess Helen of Waldeck-Pyrmont was solemnized on the 27th April at Windsor, after the right royal manner customary amongst members of the Queen's family. Nothing that could contribute to the pomp and circumstance of the imposing ceremonial was missing. For days before, and for at least a day after the great event, nearly all the leading newspapers were heavily laden with a mighty freightage of details whose compilers, one would think, must have surpassed Robinson Crusoe himself for inventive power and fertility of resource, and whose industry would have sufficed to appease all the relentless genii of Eastern fable. Even royalty, however, has its seasons of change and of sadness, of joy and of sorrow; for scarcely had the echoes of a nation's good wishes died away, when the bride's elder sister, the Crown Princess of Wurtemberg, was taken from her family. She died suddenly on the third day after her sister's wedding.

On the 19th ult. Sir Edward Watkin, M.P., read a paper before the Society of Arts, on the proposed Channel Tunnel. Sir Edward is chairman of the South Eastern Railway Company, whose line would be chiefly benefitted by the completion of the project, and may be regarded as the promoter of the scheme. He asked 1: Can it be done? 2: How can it be done? 3: How soon, and at what cost? 4: Ought it to be done? 5: Can it be destroyed and defended at will, if done? 6: Ought scientific experiments to proceed finally to resolve the first proposition? The only really vital proposition is No. 4, and it is this which, it was generally hoped, would be thoroughly sifted. No inconsiderable portion of the address was devoted to matters on which it was needless to enlarge, and amongst others, the opposition to the Great Exhibition of 1851, called forth by what I inferred was our national heritage—insular prejudice. The Channel Tunnel, if made, is to remove what may yet remain of this hateful fossil; to bring us into more immediate communication with our neighbours and thereby benefit ourselves and them; to be a mighty civilizer of mankind; and, finally, to unite us in inseparable bonds of amity with the scattered races of the

earth. All this is to be accomplished by the Tunnel, and nothing but the Tunnel. This is not a subject to charm those who could faint at the fragrance of a lily or die of an aromatic rose; but if I had not heard the address, I could hardly have believed that so much sentiment could have been imparted to so mechanical a theme. For argument I looked in vain; there was none. Men of great eminence were there who, in the discussion which followed the address, gave scientific opinions in demonstration of the practicability of the scheme. Professor Boyd Dawkins spoke well and learnedly of the geological facilities which an impervious grey chalk affords for easy and safe boring. Others referred to the comparatively cheap haulage of the debris, and the perfect ventilation secured by the machinery employed. On these points no dissentient voice was heard; indeed so much time was occupied by the affirmative speakers that very little remained for the opposition. Lord Dunsany, Admiral of the Fleet, whose article in the *Nineteenth Century* was incidentally referred to in my last letter, spoke against the scheme. He observed that if all the good things which had been mentioned as a natural sequence to the accomplishment of the undertaking were to follow, how was it that so recently as 1870-71 one of the greatest wars of modern times should have occurred between France and Germany where no 'silver streak' exists, and where no tunnel is needed? Admiral Sir John D. Hay, M.P., followed on the same side. The chairman (Lord A. Churchill) then announced that as the usual hour for closing the Society's debates had passed, the meeting would be adjourned to the following Monday evening (24th ult.). The adjourned debate was opened by an opposition speaker. He was followed by so many who attended to give scientific opinions—and others who were not very scientific—in favour of the scheme, that the time was again exhausted, though the speakers were not. The debate was then closed. No one, probably denies that the Channel Tunnel can be made; but if it were made, what proportion of travellers passing to and from the continent would exchange the sea trip to be drawn through a hole a few feet wide and 21 or more miles long? Certainly none of the estimable but nervous old ladies who now so much dread the horrors of a 90 minutes passage by sea. I have had some experience of travel in my time, both by land and ocean, but I think I shall always prefer 90 minutes above the tunnel—notwithstanding the horrors of the passage—to 30 minutes within it; and, I imagine, most others will be like-minded, except Sir Edward Watkin and his friends. As regards merchandise which, after all, provides only a part of the traffic, of course it could pass through the tunnel without the expense and delay of breaking bulk for transhipment; but this is an infinitesimal consideration compared with the weightier one of national expediency; and retires from the question altogether when it is remembered that steamers could be so constructed as to carry freights intact, as on land. For the present, nothing is being done, as the government veto is still in force. Perhaps it may not be amiss to mention, before dismissing this subject, that Professor Boyd Dawkins in the course of his remarks, stated that in the remote past there was no 'silver streak' separating England from France, and that the hunter traversed the valley between the two without let or hindrance. The tunnel, therefore, would unite the two lands in their normal relationship. I noticed that the Professor gave no data in support of his antediluvian theory, but, admitting it to be other than pure conjecture, it can hardly be seriously entertained as an argument in favour of the tunnel. Another powerfully signed protest appears in this month's number of the *Nineteenth Century*: there are over ten columns of names of leading members of the aristocracy, ecclesiastics, judges, naval and military men, &c. The editor announces that he has received so many which do not appear, that the whole will be published in a separate form. A few articles then follow, contributed by General Sir Lintorn Simmons, G.C.B., an eminent engineer, Viscount Bury and others. Viscount Bury says 'There is another class, and a more numerous one, which is affected by free tickets, champagne luncheons, and the well-chronicled 'profuse hospitality' of the Channel Tunnel promoters. This form of advertisement has been persistent and continuous, and, truth to say, very successful. I asked a friend, only yesterday, whether he had signed the protest which appeared in this review

against the construction of the tunnel. 'No,' he replied, 'I have not; I am strongly against the construction of the Tunnel, and I told Watkin so. But he gave a party of us, the other day, an excellent luncheon, and was very civil in shewing us everything; so I should not like to do an unhandsome thing to him by signing the protest! I should like to quote freely from Lord Bury's article, but I commend the May number of the *Nineteenth Century* to the perusal of all who have access to it and are interested in this question. The French have no feeling of antagonism to the project: quite the contrary. They, Sir E. Watkin and the Tunnel might, not inaptly, be regarded as having been foreshadowed by the monkey, the cat and the chestnuts. An Anti-Channel Tunnel Society is now being formed: a preliminary meeting is to be held on Monday next.

One would think that the spurious sympathy lavished on Jumbo had been exhausted. Not a bit of it. A fresh crop is already ripe for the sickle. There has long been a Dog's Home (?) at Battersea, a home for lost or strayed dogs, for all the canine cads that could tramp south-westwards, and had strength enough left to swim the Thames in default of reaching the friendly bridge at Chelsea. Many an orphan puppy has been here brought up by hand; many a quadrupedal parent has had the bitterness of bereavement assuaged by a sympathetic directress and an efficient staff of nurses—for the river is close by, and there are those who are beyond the civilizing effect of the Thames tunnel, even to drowning puppies; but what is this compared with the Zoological Necropolis Association? This nobly-conceived institution—its founder must have been born and brought up in a tunnel—no other could have been so tender-hearted as to devise such a scheme—has been formed, so the honorary secretary, Mr. E. C. Mackenzie, tells us, to establish a home where household pets can be well taken care of, with an infirmary for sick pets where they can be properly tended by persons competent to deal with their ailments (these, no doubt, will be veterinary surgeons who have been knighted, or had a peerage conferred on them for the successful treatment of some difficult case) and, finally—alas! finally—a cemetery, where the defunct with tail curled over spine to economize space can, each in his own paternal acre, be quietly and decently interred. What vistas of epitaph literature open up to our admiring gaze! What themes for poets yet unborn! Many a fair maiden of fifty summers and unrequited affection, will give vent to her heart-pangs in 'affectionate remembrance' tablets thus:—

IN MEMORY OF TABBY, DICKEY AND TINY.

Ah! Tabby dear, I shed a tear
On Monday when you died;
This heavy stroke my heart it broke,
And ever since I've cried.
Poor little Dick fell very sick,
His wings began to droop;
His little throat piped not a note,
Because he died of croup.
My Tiny, too, he paler grew,
Forsook his mutton bone;
He shook his head, then fell down dead,
And now I'm left alone.
R.I.P.

It might not unreasonably be supposed that where there is such a plethora of sentiment and coin, some more fitting outlet for it might be found than in the Zoological Necropolis Association. There must be a screw loose in the people's ethics.

The would-be regicide, McLean, who recently attempted the life of the Queen, has been tried and acquitted on the ground of insanity.

The second instalment of the Sunderland Library was disposed of by auction a fortnight ago; the sale extended over ten days. The prices realized were by no means exceptional for such works as were offered; amongst the largest items was one for £85 for 'Cicero Rhetoricorum, impressum Venetiis per Nicolaum Jensen 1470,' a quarto printed on vellum.

The Sacred Harmonic Society, after surviving 50 years, and doing a very useful work throughout that period, closed its career a week ago. *Solomon* was the oratorio selected for the occasion, Sir Michael Costa conducting. The causes which have led to this culmination are chiefly

financial. It is hoped that the Society will, ere long, be resuscitated under a new form.

Death has been busy, of late, amongst men of note. Sir Henry Cole died on the 19th ult. He has always shown great interest in commercial and industrial enterprises; but will be remembered, more especially, for the part he has taken in connexion with the various British, Foreign and Colonial Exhibitions. For services rendered in these matters he was made a C.B. in 1851 and a K.C.B. in 1875. Professor Darwin died the day after Sir H. Cole, namely, April 20th. A place in Westminster Abbey was given to his remains. Tributes of the highest eulogy have been paid by the press generally, to the late professor, as a naturalist and physiologist of the first order. As a naturalist, he deserves the place accorded him by common consent; but it always puzzles me how any of those who have any confidence in the book of Genesis and its Author, can quietly assimilate the man-monkey theory propounded by Darwin in his 'Descent of Man.' In the former we read of man's creation—not his descent—in the likeness of God created *He* him; and, further on, as a corollary, 'let God be true and every man a liar.' These plain statements ought to be sufficient on this subject. The Rev. Dr. Gervase Smith died two days after the Professor. Dr. Smith had, for many years, been one of the great lights of the Wesleyan connexion, and a few years ago filled the responsible position of President of the Conference.

The conferring of the red hat on Dr., now Cardinal, McCabe, Archbishop of Dublin, forms another link in the chain binding Ireland to the Romish hierarchy of the Vatican.

A numerous signed requisition was forwarded to Messrs. Moody and Sankey lately, inviting these gentlemen to spend twelve months in London. The catholicity of spirit manifested in this requisition is clearly shown by the following, amongst more than three hundred signatures, nearly the whole being those of clergymen and ministers,—the Earl of Shaftesbury, Earl Cairns, Mr. Alderman McArthur, M.P., Rev. Canon Fleming, Rev. Canon Farrar, Rev. C. H. Spurgeon, Rev. D. O. Dykes, Rev. W. Arthur, &c. Mr. Moody's reply is that they find so many places to be visited before they can reach London that they think it better to defer coming until the autumn of 1883.

Many meetings are making Exeter Hall busy; they are now in full swing, but I have not yet had time to attend any of them.

An auctioneer's catalogue is now before me, which, I see, gives full particulars of two advowsons which were offered at the Mart a couple of days ago. One incumbent is 70, the other 79 years old. Pleasant statements as to the sources of income are set forth—glebe lands so much, interest so much, &c., &c., together with a nice house (conscientiously admitted to be small), garden, and so forth, and a very limited population. The property was not sold, the bids (!) not reaching the reserve price. This being so, any gentleman with a little spare cash, and not desiring a very active life, can invest in either or both of these "lots," for they are now to be sold by private contract; so I was told at the auctioneer's office yesterday. Is this scandal to continue? I ask 'How long'?

PENTALPHA, F.S.A.

THE FOLLOWING NOTICE HAS BEEN ISSUED IN CONNECTION WITH THE NEW PARISH AT CROYDON.

CROYDON.—CHURCH OF ENGLAND.—It is proposed to form a new Parish at Croydon, and to erect a temporary church on the land which was purchased for that purpose about eighteen months ago.

At a Meeting held on 30th May at the residence of D. Holborow, Esq., the undermentioned gentlemen were appointed a committee to carry out the work, viz:—

Rev. J. C. Corlette, D.D., Rev. W. S. Newton, M.A., Messrs. D. Holborow, W. Hudson, R. W. Bachlor, E. Du Faur, R. Atkins, J. Bibb, and W. Stevens.

A clergyman will be appointed to take charge of the parish and minister to the people from the beginning of July.

The object of this paper is to invite members of the Church of England resident in the parish to contribute towards the stipend of the clergyman and the building of the temporary church; both objects being of immediate importance.

Those who are willing to contribute to either or both these objects, or for church purposes generally, are requested to place their names, and the amounts they propose to give, on the form attached to this circular, which will be called for by a member of the committee in the course of the week.

WILLIAM M. COWPER, Vicar-General.

ST. STEPHEN'S, SOUTH KURRAJONG.

We have been requested to publish the following:—

As there appears to be some misapprehension respecting the discontinuance of the services in the Presbyterian Church, Kurrajong Heights, it has been thought desirable to publish the following correspondence:—

KURRAJONG HEIGHTS CHURCH.

NOTICE.

The officiating minister and wardens of the Church of England denomination, worshipping occasionally on sufferance in the above church, are hereby notified,

That the committee of management have decided that the further use of the above church can only be ceded to them on the following terms:—

That they bear their fair share of the expenses connected with the carrying on decently and in order the worship of Almighty God. And that the sum of 15s. a month, or £2 5s. a quarter, be paid by them to the Treasurer, beginning from November, 1881, and payable on 1st February, 1st May, 1st August, and 1st November, 1882.

This arrangement to hold good for only twelve months, say to the 1st November, 1882, as by that time the improvements and repairs contemplated may necessitate an increased change, which will then be notified.

The sum of £2 5s. to be sent to the Treasurer on 1st February next in payment of the first quarter.

By order of the committee of management,

JAMES COMRIE,

Treasurer and Secretary.

10th January, 1882.

[REPLY.]

The Rev. Joseph Shearman begs to acknowledge the receipt of a notice sent by order of the committee of management of the Presbyterian Church, Kurrajong Heights, intimating that the further use of the said church can only be ceded to the members of the Church of England on the payment of the sum of £2 5s. per quarter.

In reply, the Rev. Joseph Shearman informs the secretary and treasurer that the churchwardens decline to accede to the demand. Belmore Lodge, January 24th, 1882.

KURRAJONG HEIGHTS CHURCH.

NOTICE.

24th January, 1882.

The officiating minister and wardens of the Church of England denomination, worshipping occasionally on sufferance in the above church, are hereby notified,

(Reasons too lengthy for insertion here were given for the adoption of the following resolution—they will be gladly shown to any person wishing to see them.)

That at a special meeting of the committee of management it was unanimously resolved, "That after the first of February next, in consequence of only one service devolving on the Church of England, their share of the expenses be reduced one half."

By order of the committee,

JAMES COMRIE,

Secretary and Treasurer.

THE MELANESIAN MISSION.

The Annual Gathering in connection with the above mission, was held at All Saints' Church, Woollahra, on Tuesday, June 13th. It commenced with an administration of the Holy Communion at 10.30 a.m. The celebrants were the Revs. Archdeacon Child, Canon Stephen, C. F. Garnsey, and the Incumbent, the Rev. H. W. Mort. The Revs. Spicer Wood, J. B. Gribble, and W. H. Ullmann were amongst the communicants. An adjournment was afterwards made to the schoolroom, and a meeting was held, presided over by Rev. H. W. Mort. The Chairman opened the meeting by saying that Canon Stephen had received a letter from Bishop Selwyn, which would probably interest those present. He called on the Rev. Canon to read it. We have the letter before us, and are authorised to extract from it as much as is calculated to interest the general public. It is as follows:—

FLORIDA, January 12, 1882.

MY DEAR CANON STEPHEN,—Your people and yourself have been such firm supporters of Alfred that you will be glad to hear how exceedingly well he seems to be turning out. He came down here with me in May last year. So he has only been here eight months, but in that time he has done an immense deal. I am writing now in the school house, which he has built, where I am most comfortably ensconced; and he is talking outside to the people, who assemble outside, smoke their pipes, and ask questions. When I first came here about three weeks ago, the people were in a great state of excitement, as there were all sorts of queer rumours going about—as to what we wanted to do—what evil would happen—and, I am sorry to say, also much talk about a bad rumour which had come over from Boli of misconduct on part of a teacher there. So I had to stand on my defence as it were, and it was exceedingly interesting work. But the chief thing that struck me was the spirit and accuracy with which Alfred entered into the spirit of what I had to say. I can make myself understood in Florida, but I cannot sustain a long

and close argument in it, or put my illustrations in a way which the people can understand. So I said what I wanted to Alfred, who handed it on, and put it into their very vernacular, which we could hear going home by the grunts of assent it elicited. The result is very great influence with the people which is shown in one way, which is a never failing proof of good being done. Here, as in almost all these islands, large villages are the exception, and the people live in groups of two or three houses, here, there, and everywhere. Many of the people here have come in to this place, and at least eight new houses are springing up round the school-house. Many of these people have applied to Alfred to be taught with a view to Baptism, and are being so taught; but he has said to them,—Come and live round me that I may see and hear whether you really mean what you say. But, besides these, there is a very nice class of catechumens almost like the apostolic times in its family aspect. A gray-headed old father, and his wife, small son and daughter and a girl or relation of theirs, an old woman called by Alfred, mother, probably his aunt and two others. These he is quite sure of, and as they have been instructed now for a long time, I hope to baptise them in a week or so. Regular school is carried on, and the children are bright and intelligent; but, as Alfred is at present single handed, they do not get on very fast, as he has to attend to an elder class.

I listen to his teaching, as I am teaching my small fry, and it is very good, and, what is more, bright, which much of our Melanesian teaching is not.

Your harmonium still exists, but we had to doctor it greatly the other day with glue and sticking plaster, and I am afraid one place in the bellows has defied our efforts. Cookroaches, and hot damp are bad in these parts. Altogether I am as pleased as I am, agreeably surprised at matters here; as Alfred, though very sharp, is so impulsive that I did not think he would get the hold he has.

Nor is he without opposition. A bully of a chief near here has threatened to burn his house, because, he says, this teaching upsets the authority of the chiefs. It does not a bit really, as we are always careful to respect authority. But that is their idea. I do not think this threat will come to anything, but Alfred faces it bravely. I told him I was sorry that the threat should fall on him, and not on me, as the dread of the man-of-war still hangs as an ogre over me; and it was quite pleasant to see how the sympathies pleased and cheered him. I know you will not think I am trying to colour matters favourably to him. Indeed I write as I feel in my heart, and I pray, and ask you all to pray that this zeal and wisdom may continue. For when you think that it is a very young man just come back to live in the midst of his own people, you will see that it is a thing to be thankful for that he should have gained such influence, and be using it so wisely.

On Sundays nearly everybody in the district comes to Church, though as yet they do not join in the service, are *audientes* merely.

I am spending a very pleasant summer here, and so far have been very well indeed, except an attack of an influenza, which laid hold of every one.

We spent Christmas at Gaeta, our most forward station. The Church was bright with palms, flowers, and a text I made out of rushes and was very proud of. Then we had a Cocoaanut Christmas Tree, a real big tree with nuts and all on it, transplanted by willing hands—and a magic lantern to wind up at which the whole district, men, women, and children attended. When you remember that at Christmas, 1880, the Emerald was bombarding the houses not a mile from the Church, and that her armed parties only spared the village because of the cross and bell they saw in it, you will thank God with me that the work should have suffered so little.

The rest of Bishop Selwyn's letter related to private matters, and was not read. A letter was read from the native teacher Alfred, and another letter from Bishop Selwyn to Rev. H. W. Mort. It was announced that Canon White of Muswellbrook and Canon Gunther had both written apologising for non-attendance; also that Mr. William Russell had sent his annual subscription, and Miss Reddall, of Campbelltown, had sent a donation of £4 towards the Mission. The offertory at the Communion was stated to have amounted to £5 9s., and a cheque for £20 had been handed in; £2 7s. 10d. had also come as a contribution from Newcastle. A letter was referred to from Mr. Robert Henry Codrington, who is in charge of Norfolk Island, to the effect that there are now 20 different schools and 40 teachers in 15 distinct islands. This is exclusive of the Clergy, English and native.

In the course of the discussion which followed, the Rev. C. F. Garnsey pointed out that there had been a want of exact information on spiritual details connected with the growth in grace of the converts. He had heard it remarked that the Melanesian Mission was not very productive of spiritual results. He considered that this remark was simply due to the reality of the work carried on in that Mission, and to the absence of talk about it in consequence of its reality. Still he thought that others would be led to take a greater interest in it, if they knew more about the spiritual aspect of its work. He himself had, when at Windsor, one of the converts living in his house. This young man was left at the house, with some members of the household, at a time when he himself was absent for a month. During that time this young islander, in the absence of his host, conducted himself in such a reverential

quiet manner that he (Mr. Garnsey) had learnt to look upon him as a brother in Christ, and looked forward to meeting him as such hereafter.

The Rev. H. W. Mort said he sent the report of the Mission every year, not only to subscribing schools, but also to others. The Clergy, however, to whom they were addressed, often left them on their study tables, and the teachers heard nothing about them. Mr. Codrington had written every year to schools supporting boys in the Mission; but often received no replies to his letters. The Clergy received the news of the work, but did not transmit it. He was also of opinion that the account of the Island Voyage should be printed in New Zealand, instead of in England, so that they might receive it in Australia before it appeared in England, instead of having to wait so long for it.

Canon Stephen remarked that a donation of £40, which had been sent from St. Paul's, Sydney, to the Mission had not been acknowledged in the last Report.

Rev. H. W. Mort said that any money which did not come in before the end of January, did not appear till the Report at the end of the year.

Archdeacon Child said that the boy supported by their schools in Newcastle accompanied the Bishop and spoke at a meeting, when the Bishop came to Newcastle some years ago, and this had a marked effect upon the people. He did not know whether Fijians were included in the Melanesian Mission. Many were scattered about the country. One in his own household had been baptised by the Bishop of Brisbane, and admitted to confirmation by the Bishop of Newcastle, and was a tolerably regular attendant at Communion. Another Fijian in the port of Morpeth showed the same reverence, putting to shame many white people. He hoped a day was coming when a great Missionary Festival would be held on St. Andrew's Day in the Cathedral of Sydney, followed by a Missionary Meeting. He had a lively recollection of a speech of that character by the Bishop of Waiapu, during a meeting of the General Synod. He wished to call attention to the "Chronicle" issued by the Board of Missions. If the Clergy, when they had their congregation before them on Sunday were occasionally to give a Missionary address, and then the following Sunday have a collection for the Mission, he thought much more would be done in the way of Missionary work. He felt they were all indebted to the Rev. W. S. Wilson, of Merriwa, for his labours in connection with the Board of Missions. The opinion in England was that the Church has not properly got hold of mission work, unless there is a Board appointed by the Church in Convocation assembled. The same idea had led to the formation of the Board of Missions out here. It included in its schemes the Melanesian Mission, the Mission to the Aborigines, and the Chinese Mission.

After a few remarks from Canon Stephen, to the effect that the distinctions of High or Low Church should not cause Christians to sneer either at the Melanesian Mission on the one hand or the Tinnivelly Mission on the other, but that all different shades of opinion should be lost sight of in this momentous work, the meeting concluded, but not before the Chairman had called attention to the presence among them of Rev. J. B. Gribble, Missionary to the Aborigines.

➤ CORRESPONDENCE. ◀

THE ELLORE MISSION.

TO THE EDITOR OF THE CHURCH OF ENGLAND RECORD.

SIR,—Will you please find room for the accompanying appeal from the Rev. F. N. Alexander of Ellore, South India. As Bishop Sargent has lately been pointing out to us the Church Missionary Society is gradually withdrawing its aid from India, so that our missionaries there are obliged to ask for means from the Church at large. Mr. Alexander's letter shows that the blessing of God is manifestly resting on the work, and it is no small privilege to be permitted to share in it. May I commend the Ellore Mission to those of our Sunday Schools which have not yet done anything to promote the work of God in heathen lands. I hope to send a remittance to Mr. Alexander in the course of a few weeks and I will thankfully add any contribution however small which may be entrusted to me.

Address Trinity Parsonage, Kelso.

Yours truly,

A. R. BLACKET.

AN APPEAL FOR ELLORE, SOUTHERN INDIA.

MY DEAR FRIENDS.—You have often helped me before, and still support comes from Australia for 23 children in the boys and girls schools, for three Teachers in the Caste girls schools, for one Evangelist and four Vernacular village schoolmasters and for two students in Divinity who are studying with me in Ellore. This is a vast amount of help for which I cannot be too thankful. By means of this support a great and good work is being carried on, still more help is needed and I want now to bring before you what is most needed for our work.

I. TEACHERS. We want more Teachers. There is a wonderful influx of Heathen belonging to the Mala or Pariah Caste. It is the same from which the bulk of our converts have all along been drawn, but now there is an extraordinary movement and hardly a week passes without some village sending forth its Malas to ask for Christian Teachers. Undoubtedly the moving cause is to be found in the freedom from oppression and general prosperity which follows those who profess Christianity. The excellent education given by the Christian love and care bestowed upon our converts attracts the eyes of the Heathen. If God uses these means which are by no means venal, are we not gladly to accept the movement and press on where he points the way? The Church Missionary Society for the last two years has withheld all means to meet this increase. The funds are now diverted in a great measure to Africa where new openings have lately been found, so we have had to collect support for additional Native Agents from the Christian public in Australia and England. I could begin a class of hopeful young men who have learned a little in our village schools and these would be ready in a comparatively short time to begin work among the new inquirers, without the slow process of passing through the Training College. Their expenses would be about Re-3 or six shillings a month for each young man.

Then I want more support for Teachers who are actually at work and for others who will soon be ready to begin. During the last two years ten men have been engaged for whom the Society has made no provision. Another batch of six men will be ready in December next and I have more than six villages waiting to receive Teachers. The expense is not very great only Re-6 or twelve shillings a month for each Teacher is all that is required and surely that is a small sum to give for the support of the Gospel.

II. I have opened a school for Mohammedans in Chintalapudi, a large town 30 miles from Ellore. It is now attended by 40 Mohammedans of whom 16 are girls. A Mohammedan master to teach Hindustani and a Hindu to teach Telugu have been engaged, but as yet we have no support for these Teachers. Will Christian friends blame me for going forward in response to those who are seeking Christian education. It is of the most High God that this cry is begotten down deep in laden hearts. They know it not, but only the Desire of all Nations can hear and satisfy their cry, and we out here are your eyes to see and your ears to hear, and your hearts to feel as well, the spiritual destitution of the nations who know not God and who are sending up this cry "Come over and help us." Shall we not let you know how the Lord is answering your prayers and giving an open door for His truth to enter in? Will you when you hear it, remain unconcerned and not give us the means to carry on the work we were sent to do? Here is what I wrote home to the Secretary of the Church Missionary Society when all increase was disallowed. "Command us to go no more into Bazaar or Highway, and not to speak at all or to preach in the name of Jesus, instruct us to do away with our native Evangelists, and order us to tell our native Agents not to open their mouths to unbelievers. Tell us to close the Training School that sends us out a reinforcement of new men year by year, and to disperse with our Boarding schools that supply us with the means of filling up the number of our normal pupils, and after all that, we cannot suppress the movement which is towards the gospel or prevent inquirers coming forward for Christian Teachers." This then is the answer we give to those who blame us for rashness in the extension of the gospel work. It is God's blessing that he means us to go on, he intends the world to be brought into the kingdom of His dear Son, and some way or other he will give the means.

III. In Nuvareed a very large native town about 20 miles from Ellore the Rajah's school is offered to us.

The Madras Corresponding Committee has appointed a very superior Brahmin Convert to take up this work, and his salary will come with him, but I have engaged to find all other expenses Re-500 or £50 will be wanted to find him a house, a salary of Re-13 or 30s. will be wanted for an Assistant Master. I want to begin a school for Mohammedans there, as the place is after Ellore, the largest town in my district; there is a Caste population there of 5000 souls, besides many more of the lower castes. Twenty-three years ago I first stood in its streets with other Missionaries, when the Gospel was first proclaimed to its people. It is now the centre of a thriving Christian work, over 400 souls are now converted in some seven or eight villages in the near vicinity, but the regular Ministry of the word is not carried on within its walls. A stray Evangelist now and then passes through and preaches; but now we have the opportunity of planting the Gospel firmly in this town, and I ask for means to enable me to do it.

IV. I have begun a Church at Polsanipalli, where I found the first open door in 1861.

It was in this town first that the Malas became Christians under my teaching. The Church will cost about Re-3000 or £300; this would be a real good monument for Australian Friends to erect in India; it will be a lasting memorial of the interest they have taken in the Christian work abroad. It is not so much to ask. The work is already begun, in faith and hope that God will send the means that are needed, and I hope that some who read this appeal will be ready to come forward and send us the money we need for these good objects, with Christian regards.

Yours faithfully, F. N. ALEXANDER.

WARANGESDA MISSION.

TO THE EDITOR OF THE CHURCH OF ENGLAND RECORD.

Dear Sir,—A little information respecting our Mission amongst the blacks of this colony may be acceptable to many of your readers, and lead them to take a practical interest in the work. I am happy to say that the work of developing the station at Warangesda is going on vigorously. Notwithstanding mountain difficulties and severe struggles with poverty, the work of improvement has been relaxed for a moment. From the very commencement we have by faith regarded the work as God's own work, and have always had the assurance that in some way or other he would enable us to carry it through to the glory of His own name. As the result of our united labours, we have formed quite a township in the wild bush—and this township presents a very pleasing appearance. It is built four-square with the church (now in course of erection) in the centre. During the past year a great deal of fencing has been done. We have 300 acres securely fenced, and a crop of wheat, oats, and barley has been sown, and, so far, are doing well. And when it is remembered that all this material improvement is the result of the labours of the blacks themselves, under my own supervision, we cannot but feel deeply grateful to God, who in this direction even hath enabled us to accomplish so much with a race regarded by many as reckless animals, incapable of improvement. Our school is a decided success; and so satisfied is the Minister for Public Instruction with the scheme, that he has just raised the school to the position of a Public school. There are at present about 80 children under daily instruction. But, above anything, the real spiritual success of our Mission is the most pleasing feature it possesses. Some people say it is impossible to bring an aboriginal to the realization of the converting grace of the Holy Spirit. But how do they know? And what has caused them to form an opinion which, if correct, limits the power of Christ as a Saviour of human souls. That our own aborigines are as susceptible of religious impressions as other races of savages we have the most convincing proof at our Mission. We have eight or ten men and women who are most consistent disciples of Jesus. They meet with us regularly for the reading of the Scriptures and prayer, and after expression of strong desire for Christian baptism, they have by that sacred rite been admitted into the fellowship of the children of God. Several have recently passed away from this world, in their dying moments, gave us the most unmistakable testimony of their firm faith in Christ, their Eternal Life.

I think, sir, that this brief statement of facts is quite sufficient to convince any person who will be convinced, that the blackfellow of Australia is not the dull, senseless clod he is represented to be by many who know very little, and care less about his wants, and woes, and claims.

My visit to Sydney at the present time is to raise a little money to feed our people, who now number about 90 souls. We have no regular support. Under God we depend upon the contributions of those whose hearts are touched with pity at the wrongs inflicted upon a race too weak to defend their own honest rights. Contributions in money or clothing, if sent to my address—Rev. J. B. Gribble, Warangesda Mission, Darling Point, will be promptly acknowledged.

N.B.—All parcels, if left at Redfern station, marked "Free" will be passed on without charge.

JOHN GRIBBLE, Missionary.

Christ Church Parsonage, Enmore, June 22.

TEMPERANCE.

CHURCH OF ENGLAND TEMPERANCE SOCIETY.

A Committee meeting was held Thursday, June 22nd, 1882. Present—E. M. Stephen, Esq. (in the chair), Rev. Canon Stephen, Rev. S. S. Tovey, Dr. Hansard, J. S. Shearston, Esq., and clerical secretary. Prayers were said, and the minutes of previous meeting read and confirmed.

The treasurer reported a balance in hand of £44 9s. 1d. One account for £1 10s. 10d. was put and passed.

Correspondence was read from several clergymen, stating their intention to start Parochial Branches; and from the hon. sec. of the Darlinghurst Branch, requesting Mr. Roberts' assistance each month in furtherance of temperance work in the Parish of St. John's.

This the Committee agreed to.

The Rev. S. S. Tovey reported that the annual meeting of St. John's Branch had been held. The secretary informed the Committee that circulars (about 200) had been sent to the clergy of the province, asking for sermons on behalf of the Society with the following result, so far as ascertained:—In Sydney Diocese—17 sermons preached; in Goulburn Diocese—5 sermons preached; in Bathurst Diocese, 7 sermons preached; in Grafton and Armidale, 3 sermons preached; in Newcastle, 1 sermon preached. Total, 33.

Officers were received from Enmore, Walcha, and Bungonia. The Churchwardens of St. Barnabas's, Sydney, sent a donation of £2 2s.

The Rev. S. S. Tovey moved the following resolution—"That the Committee having had their attention called to the report of a speech by the Rev. H. W. Taylor, appearing in the *Australian Churchman*, as delivered on the 1st instant at Bulli, desire to express the opinion that any advocacy of total abstinence which denounces the views of non-abstaining friends of temperance is inconsistent with the basis of the C.E.T.S., and should, therefore, be avoided."

After discussion, Mr. Tovey withdrew his resolution, and substituted the following:—"That, in view of the paragraph in the *Churchman*, containing the Rev. H. W. Taylor's speech at Bulli, the secretary be requested to enquire from Mr. Taylor whether his con-

SUPPLEMENT TO THE "CHURCH OF ENGLAND RECORD."

CHURCH OF ENGLAND RECORD.

METROPOLITAN
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ROBERT W. CONWAY,
Manager.

METROPOLITAN
MUTUAL PERMANENT
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Endowment & Savings Bank Institution.
OFFICES:
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BUILDING AND LOAN FUND.

No Entrance or Application Fees.
No Premiums, Discounts, or Back Payments.
Borrowers Participate in the Profits.

IT is a special object of this Association to provide a Permanent Fund, whereby all classes may be able to build or purchase their own dwellings, and thus, in a few years,

CEASE TO PAY RENT.

or become possessed of Freehold or Leasehold Properties, by easy payments at a moderate rate of interest.

The scale of repayments is lower than that of any other Building Society, so that the humblest may be able to build or purchase their own homes.

Minimum Rate of Repayment for each £100 borrowed—

4s. 6d. per Week, £1 per Month, or £4 per Quarter.
Any sums beyond these rates may be arranged for with the option of paying a further amount, when convenient, to shorten the duration of the loan, and Mortgages may be redeemed at any time upon payment of the balance due and 3 months' interest in advance.

Borrowers are assured of prompt attention to their applications, as the Association has AMPLE FUNDS for all requirements.

Interest is calculated annually upon the amount due only at the commencement of each year.

This Association having a Permanent Capital is able to deal liberally with those who, from misfortune or other causes, may be unable for a time to maintain their repayments.

Shareholders, and all other particulars to be obtained at the

METROPOLITAN MUTUAL PERMANENT

Building and Investment Association, LIMITED.

THIS Association has been formed for the purpose of enabling all classes to build or purchase their own dwellings by a simple and economical system, and also to provide a convenient, safe, and remunerative mode of investing their savings.

BORROWERS

are invited to carefully peruse the statements under the heading of BUILDING & LOAN FUND.

A convincing proof that the system adopted by the Association has met a public want is shown by the fact that the Advances for the first ten months reached the sum of

£34,695,

the largest first year's business transacted by any Building Society in Sydney.

INVESTORS

will find, under the heading of Endowment and Savings Bank Institution,

a mode of investing their savings, small or large, by weekly, monthly, or quarterly deposits, which is equal, if not superior, to that of any other institution in the colony, combining the highest rate of interest with undoubted security.

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PARTICIPATION IN PROFITS, With no Liability, no Entrance Fees, no Fines.

THE attention of those who desire to invest their savings at good interest, or to provide endowments for their children, wives, old age, or any other purpose, is specially invited to the following table of payments for endowment policies, which accumulate at the high rate of 7½ per cent. interest per annum, computed monthly (this is better than 8 per cent. computed annually), and are also entitled to profits, which will be added to the amount of the policy:—

PAYABLE IN FIVE YEARS.				PAYABLE IN TEN YEARS.			
Week.	Month.	Quarter.	Half.	Week.	Month.	Quarter.	Half.
£ 50	0 3 6	1 14 0	2 10 0	£ 50	0 3 6	1 14 0	2 10 0
100	0 6 12	2 28 0	4 20 0	100	0 6 12	2 28 0	4 20 0
150	0 9 18	3 42 0	6 30 0	150	0 9 18	3 42 0	6 30 0
200	0 12 24	4 56 0	8 40 0	200	0 12 24	4 56 0	8 40 0

Should the policy-holder be unable, from any cause whatever, to continue his contributions, all payments made will be returned, and if they have been continuous for twelve months and over, interest at the rate of 6½ per cent. per annum, computed monthly, will be added.

These policies are transferable.

Those to whom the above policies are unsuitable, can pay in any amount they find convenient (not being less than 1s. per week or 5s. per month), and withdraw the same at one month's notice. Sums of £1 and over, paid in for twelve months and over, will receive interest at the rate of 6½ per cent. per annum, computed monthly, and be entitled to profits.

Sums of £5 and upwards received as fixed deposits at the highest current rates of interest. Special attention is directed to the ADDITIONAL SECURITY, beyond that of any other Building and Investment Society, which is provided for endowments, savings, and fixed deposits by the constantly accumulating Permanent Capital of this Association.

democratic remarks had reference to non-abstaining members of the C.E.T.S." Seconded by Mr. Shearston, and carried.
The secretary read a summary of the missionary work from May 1st to June 21st. The meeting closed with the Benediction.

TEMPERANCE NOTES, FROM "CHURCH OF ENGLAND TEMPERANCE CHRONICLE."

The Rev. Dr. Valpy French, F.R.S., Rector of Llanmartin, has favoured us with the perusal of a letter from one of his new converts, a distinguished scholar and a clergyman of established reputation:—"I haven't felt more fit for work any Monday in my life than I do to day, a thing I never used to be in the days of alcohol. Monday was always the worst day of the week. And yet I was travelling all Saturday, I did not get in till nearly 9 p.m.; trains were late, and yesterday I had two full services and twenty-four miles drive, and when I got home a drive thoroughly knocked up, and in need of pick-me-ups or what-not. Now I never require such things at all, but am always fit. Need I say, under these circumstances, anything else than that drink is not only a snare but clearly a delusion and mocker. . . . From Newport to Hereford I did not watch the country much, though what I saw showed that it was pretty. I was so enraptured in the perusal of Dr. Andrew Clark's *An Enemy of the Race*, a very temperately drawn lecture. His description of how the best health is marred by Drink is almost idyllic. I felt as I read it, this is an account of the happy state of life in which I have been living since the 27th of December last, and in which it is my future blessed lot to live. What a happiness to have gone into Monmouthshire! His words I will quote:—

"There is a certain state of joy of existence—for I cannot call it anything else—a sense in which one feels what a pleasure it is to look out, for instance, upon the green fields, to hear pleasant sounds, touch pleasant hands, to know that life is a satisfaction—this, I say, is a state which, in my experience, is always in some way or other injured by alcohol. This is a state in which, sooner or later, the music goes out of tune under the continuous influence of alcohol." "I lent Dr. Andrew Clark's lecture to two fellow travellers, and was rejoiced to find them both Teetotallers. The first, who was a Baptist, told me in a rich brogue of some sort that either the Church must shut up the public-houses or the public-houses would shut up the Church."

One of the publicans' papers, the *Licensed Victuallers' Gazette*, has given a picture of "Licensing Reformers." The following extract should be carefully read by every Temperance worker:—

"The extraordinary success which has in recent years attended the efforts of this class, has caused them to become rampant among us. No sooner is one victory gained than more extensive preparations are made for further conquests. Even the costermonger's politeness of 'by your leave' is cast aside, and on they go, crashing along, caring not a jot about what they upset in their roughshod way. Between the numerous revolutions we have lately had, the barest time has been allowed for the recovery of breath. The ink is hardly dry upon one Act of Parliament before another is drawn up. There is not in the whole country a more pell-mell set. It would indeed be remarkable if success did not attend the efforts of such frantic fellows. Zeal, real or assumed, and resolute perseverance will carry anything. Scores of Acts on the Statute-book have been passed after repeated effort and continued hammering; our strongest iron-clad would give way if shot at year by year, and a mountain of solid rock may be levelled piece-meal. The publicans, strong body as they are, have been compelled to give way bit by bit; their hundred and twenty millions of invested capital is counted as so much dross, their five-and-thirty millions of annual revenue paid into the Exchequer is deemed of little weight in the scale, and their Parliamentary influence, once considered powerful, is now held up to ridicule like the little Protection loaf stuck on a pole during an election contest. The dogs of publicans are considered to have had their day, and to be done with, making way for a purer breed. But not so fast. There is life in the old dog yet; his sonorous bark will again be heard, and his teeth are not quite gone. Nothing on this earth has been applied with such force as the persistent energy to crush out the trade of the licensed victualler. Not alone have the cities and towns been appealed to, but every village and distant hamlet has been preached to, to furnish recruits for the new crusade. No agitation during the century has been like it. Mere children are called upon to swell the ranks of an army which for the hundredth time is to sweep the land. The northern and southern Convocations of the great religious creeds have decreed the annihilation of the liquor traffic. Special Committees of both Lords and Commons have passed crushing resolutions, and now a vote of the streets is called for, to close the doors of every public house in every parish."

The great loss of life in the inland waters of England, Scotland, and Ireland, is engaging the intention of the Home Secretary, who has been asking for information from the National Lifeboat Association and other bodies. The *Evening Standard* remarks:—

"A mere glance at the details of the accidents which make up the large total of 3,690 lives lost in the inland waters of Great Britain and Ireland during the year 1879 will show that the great proportion of them could not have been prevented by the most stringent regulations or the strictest supervision of the business and pleasure fleets of our canals, lakes, and rivers; 1,376 deaths are put down to suicide or unknown causes; and 'falling from the land into the water' gives another 998. Thus, 2,374, or nearly two-thirds of the whole, may be classed as deaths which no regulations issued by the Board of Trade could have averted. Ice accidents count for 147, and bathing accidents 190. It is possible that these figures might have been very slightly lessened by strict regulations concerning bathing; but such

regulations could only be carried out at seaside resorts, and the great proportion of deaths occur among boys and children bathing canals, ponds, and rivers. Under the head of 'other causes' are 522 deaths, and we have no means of learning whether the majority of them were or were not preventable occurrences. So far as can be seen, the only accident which the Home Secretary can do anything towards lessening are those who caused 36 deaths among persons engaged in trade navigation, and 156 caused by pleasure boats. These together amount, as will be seen, to less than one-eighth of the whole. Many of the deaths under the former head would be those of drunken boatmen falling overboard from canal barges, while a considerable proportion of the pleasure-boats accidents were caused by the rioting of semi-drunken parties ignorant of the management of boats. Thus the list of accidents which could be obviated by stringent regulations on the part of the Home Secretary or other officials dwindles down to a mere fraction of the whole."

CLERGY SUPERANNUATION FUND.

The Monthly Meeting of Trustees of this Fund was held at the Church Society's Rooms, Phillip-street, on Thursday 15th June. Trustees present were Mr. Richard Jones (Chairman), Rev. Canon Stephen, Rev. W. Hough, Messrs. Vickery, Dibbs, and Trebeck. The Meeting having been opened with prayer, the Minutes of last Monthly Meeting were read, found correct, and signed. The Treasurer reported as follows:—

Receipts for the month—	£	s.	d.
Clergy subscriptions	2	10	0
Parish payments	34	6	2
Donations	7	0	0
	£43	16	2

Cash now in Commercial Bank bearing interest, £4,500 1s. 2d. Correspondence.—The Secretary read a letter from Rev. G. Middle-ton, asking for information, which he was directed to supply.

Annual Report.—The Secretary was requested to prepare and submit Draft Report for the Synod, to be submitted to a meeting of the Trustees to be held on Thursday 13th July. The Treasurer was also requested to have the Balance Sheet prepared to 30th June, and duly audited ready for the Meeting.

Investment of Funds.—The Chairman and Treasurer were authorised, if opportunity offered between Board Meetings to invest the Funds now in Bank on suitable mortgages or freehold property, and to report the same for confirmation at the next Meeting. The Meeting then adjourned.

PART OF A SERMON PREACHED ON SUNDAY, JUNE 25, ON THE AUTHENTICITY OF THE WORD OF GOD, ESPECIALLY IN REV. XVI. 12.

A certain class of people have made it their business to interpret prophecy after their own fashion, and according to their own wishes. They have, first of all, decided in their own minds what they would like to happen, and then they have gone to work pulling and twisting mysterious fragments of the prophetic writings so as to make them fit in with their own preconceived notions. This has led such men as the late Dr. Cumming and the present editor of the *Christian Herald*—a Christian paper that has a circulation in England of some 250,000 copies a week—to fix certain dates when they believe the Lord God Jesus will come again, or, as the common saying puts it, the world will come to an end.

It is in no such rash haste that we would approach the interpretation of the hugely important prophecy that forms the subject of our text. We ask for no sympathy until we have established a claim to it. We will take nothing for granted. All the basis that we take as our data will be what Voltaire, Tom Paine, Strauss, Renan, John Stuart Mill, on the one hand, besides the whole Jewish nation, on the other hand, will willingly grant us. Briefly stated, this fact is just this. The Jewish Scriptures, as we have them in our Old Testament, were translated into Greek, and finally published to the world, in a complete form, about the year 285 B.C. I am taking here the latest date, consistent with a careful examination of history. It was during the reign of Ptolemy Lagus that one Demetrius Phaleron proposed the fitness, from a literary standpoint, of a translation of the Jewish Scriptures. But the work was not finally completed till the reign of Ptolemy Philadelphus (successor to Ptolemy Lagus), about the year 285 B.C. I need hardly pause here, were it not that I have some young people in my audience, to explain that this ancient version of the Old Testament was called the Septuagint, because it was translated from Hebrew into Greek by seventy-two learned men; and the Latin word for seventy is *Septuaginta*. As there were, in round numbers, seventy who worked at it, the Latin word *Septuaginta*, meaning seventy, was used to describe the result of their work. In course of time this word was shortened to Septuagint to suit English tastes, or the tastes of any people who do not like long words ending in a. But as I do not speak simply to Christians, but also to those who are not Christians, but are yet willing to listen to and follow any conclusion based upon actual facts, I shall here give my authority for the statement that I have definitely made regarding the antiquity of our Old Testament as it is read in the synagogues of the Jews and in our churches every Sabbath-day. It is a very startling assertion to make, that one and the same book should have been publicly read every Sabbath-day in both Jewish and Christian temples for more than 2,300 years. I take this date from the date of the book of the prophet Malachi. But I take the date twenty-two years later than that given in the margin of our Bibles, and thus I am well within the mark. The date given in the margin of our Bibles is, *Before Christ 440*; but I find that the historic event which fixes the date of the career of Malachi is the governorship of Nehemiah, under the great Persian monarch, Artaxerxes Longimanus. As the date of this reign is fixed by the Greek historian Thucydides, to say nothing of

the recent very important eastern explorations under Mr. Russam, I may now demand the assent of everyone who is not too prejudiced to believe even facts, or too indolent to think, to the statement that I now plainly make, that Malachi is acknowledged "to have completed," as Dr. Pincock says, "the Canon of Prophecy," and of the Old Testament, about 420 years before the birth of Christ, at which period he died. Add this 420 years before the birth of Christ to the 1882 years that have elapsed up to this present year since the birth of Christ, and you have a period of 2302 years. So that my statement that the Old Testament Scriptures have been read in temples, Jewish and Christian, all over this world, every Sabbath-day, for 2300 years, is based upon a foundation of fact which none but a maniac or a dunce will attempt to contradict. Far be it from me, however, in this hushed and reverent discussion of truth, in which, from the very circumstances of the case, I cannot receive any replies, to proceed a single step without the corroboration of history, quite outside the Bible. Some one in this audience may feel doubtful as to whether the Old Testament Scriptures that are read here every Sunday, and are read by some of you in your homes every week day, are the very same Scriptures that were published to the world from the learned city of Alexandria (famous for its library) 285 years before Christ was born. To such a one I now address myself. Come, brother, and let us reason together for a minute. I will assume that you do not believe in the Bible, and that therefore I must not quote it if I would convince you. You are, at any rate, not so dishonest or mean as those who call themselves Christians, who claim Christ's salvation, and yet never trouble themselves about living Christ's life, and regard Christ's book with a sort of languid toleration that shows everyone but themselves that their heart is as far away from its Author as the east from the west. God hates hypocrites' ways, and you, who are uncertain about the Bible being authentic, can, at any rate, sympathise with the One whom I know to be the author of the Bible in this respect. Your life, perhaps, shows that you can say with the Psalmist David, "I hate and abhor lying; but thy law do I love." To such a one I now turn and read the following quotation from the writer Aristobolus, who is allowed to have lived about 200 B.C. He says—"It is manifest that Plato has followed our law, and studied diligently all its particulars. For, before Demetrius Phalerus, a translation had been made by others of the history of the Hebrews going forth out of Egypt, and of all that happened to them, and of the conquest of the land, and of the exposition of the whole law. Hence it is manifest that the aforesaid philosopher borrowed many things; for he was very learned, as was Pythagoras, who also transferred many of our doctrines into his system. But the entire translation of our whole law was made in the time of the King named Philadelphus, a man of greater zeal, under the direction of Demetrius Phalerus." "It is well known," says Mr. W. A. Wright, as quoted by Rev. J. Comper Gray in his book, entitled "Bible Lore," page 24, "that after the Jews returned from the captivity of Babylon, having lost, in great measure, the familiar knowledge of the ancient Hebrew, the readings from the books of Moses, in the synagogues of Palestine, were explained to them in the Chaldaic tongue, in Targums or paraphrases; and the same was done with the books of the prophets, when, at a later time, they also were read in the synagogues. The Jews of Alexandria had probably still less knowledge of Hebrew; their familiar language was Alexandrian Greek. They had settled in Alexandria in large numbers soon after the time of Alexander, and under the early Ptolemies. They would naturally follow the same practice as their brethren in Palestine: the law first, and afterwards the prophets would be explained in Greek, and from this practice would arise in time an entire Greek version. All the phenomena of the version seem to confirm this view: the Pentateuch is the best part of the version; the other books are more defective, betraying probably the increasing degeneracy of the Hebrew MSS., and the decay of Hebrew learning with the lapse of time." In spite of its inaccuracies, the Septuagint Version became publicly read wherever Greek was spoken; and the conquests of Alexander, and the still greater victories of such literary giants as Plato and Aristotle, soon made Greek the language of the educated classes of the Roman empire, which, as you know, spread over nearly the whole of the then known world. From this Septuagint Version almost all the early translations of the Old Testament Scriptures, with one important exception—namely, the famous Syriac Version—were taken. As almost all the others are copies of the Septuagint Version, what I have said about the Septuagint Version will apply to them. But I must not omit to say a few words about the Syriac Version. Syriac was the language spoken by the people of Northern Syria and Mesopotamia, both of which lie to the N.E. of Palestine, and are only separated from it by the great river Euphrates. After the return from the Babylonian captivity, Syriac was also spoken by the inhabitants of Galilee. It was otherwise known as the Western Aramaic. It is very like Eastern Aramaic, or the Chaldean tongue. Several translations of the old Hebrew Scriptures, or sacred books of the Jews, were made at a very ancient date into this Old Syriac language. Of these several translations of the old Jewish Scriptures into Syriac, two are most important. (1)—The *Peshito* or *Itier* version (from a Syriac word, meaning *simple*, or *literal*). This is otherwise known as the "Old Syriac Version," and is of the very highest authority. The Syrians themselves have a tradition that it was made by King Solomon for the use of Hiram, King of Tyre—that is, the O. T. portion of it. For, most important of all to us Christians, it has our New Testament as well, or a great portion of it. It contains our four Gospels, the Acts, the Epistles of St. Paul (including, strange to say, even the Epistle to the Hebrews), the first of St. John, the first of St. Peter, and the Epistle of St. James. It is one of the best versions in any language, and is at the present day the standard Bible of the Churches of Syria and of the East. The best authority on the subject of the date of this version of the Bible, in its complete form of Old and New Testament, is the celebrated critic Michaelis. He fixes

* *Bible Lore*. By Rev. J. Comper Gray, p. 23.

its date as the end of the first or the beginning of the second century after Jesus Christ, and history corroborates the correctness of his opinion, as it was at that period that the Syrian Churches were at the zenith of their prosperity. Ephrem the Syrian refers to it as in general use in the middle of the fourth century, so that it must have been in existence a long time before that. Here again I claim the assent of all who are not wilfully prejudiced against the authenticity of the Bible. You must either overthrow my statements, or you must agree with me that the O.T. Scriptures and the N.T. Scriptures, so far as the four Gospels, the Acts of the Apostles, the Epistles of St. Paul, the first of St. John, the first of St. Peter, and the Epistle of St. James are concerned, have been read in the churches of Syria and the East, as well as of the whole western world, with the exception of the Turkish Empire, for more than 1700 years. You cannot upset the facts upon which this conclusion is based. Therefore, I say, you must either regard that portion of the Bible—Old and New Testaments—which I have indicated as stamped with the approval of seventeen centuries of readers and critics from ancient Mesopotamia and the far East to the backwoods of America or in more modern days the vast plains of Australasia and the isles of the Pacific, or else sit there convicted as a wilful opponent to the truth, loving darkness rather than light because your deeds are evil. I would fain not think this of any one created and bought by my God. (2)—The other Syriac version which is important is the one known as the Syro-Philoxenian version of the New Testament. It is so called after Philoxenus, Bishop of Hierapolis in the province of Aleppo, 485 A.D., under whose patronage it was translated by Polycarp from the Greek text. This version is not equal in accuracy to the *Peshito* version. But it is certainly a most important corroboration of the authenticity of our New Testament. There are three other ancient versions of the Bible, so far as the O.T. is concerned, which ought hardly to be passed over without notice. (1)—The *Version of Aquila* (A.D. 128), first a heathen, then a Christian, and then a Jew. He made such a literal translation of the old Hebrew Scriptures into Greek, that Jerome used to say that it was a good dictionary to find the exact Greek equivalent of Hebrew words. (2)—The version of Theodotion (A.D. 160) which was not quite so literal as that of Aquila, and not quite so free a translation as one of Symmachus which came out 40 years afterwards (200 A.D.). Theodotion seems to have intended his version to be an amended issue of the Septuagint. (3)—The Samaritan version, which must have been made considerably before the Christian era. It is a literal translation of the Hebrew-Samaritan text into the Samaritan dialect. "The Jews had no dealings with the Samaritans," and this very ancient version of the Pentateuch, or five books of Moses, has been kept distinct from the ancient Hebrew version of the same ever since the Babylonian captivity. This strange fact has been over-ruled to a wonderfully good end. It has given two ancient versions of the Pentateuch instead of one; and the two may be compared at any time to test the accuracy of either.

There is only one other ancient version which I need mention in clearing the ground for the free consideration of my text, and that is the *Latin Vulgate*. It was about 382 A.D. that Jerome undertook a revision of an older Latin version, of which fragments are still extant in the writings of Tertullian and Augustine. No one knows by whom that older Latin version was made. It arose in the same mysterious way that some of the early Anglo-Saxon versions of the Bible appeared in Great Britain in the dim twilight of the Middle Ages, long before Wycliffe was born or thought of. But this old Latin version must have appeared in North Africa at a very ancient date indeed. Its antiquity is attested by its being quoted by Tertullian and Augustine. And it is very probable, to say the least of it, that it was issued in North Africa, simply because it is in Latin. Latin was at that time the language spoken in the Roman provinces of northern Africa, whereas Greek was the ecclesiastical language of Italy. As Jerome advanced in his translation of the Old Testament Septuagint version he found some inaccuracies. He accordingly determined to make an entirely new Latin translation from the original Hebrew. It took him twenty-one years; and when complete it received the name of the Vulgate, from the Latin word *vulgaris*, meaning "the common people," because Latin was the language then commonly spoken, the Greek never having gained much hold upon the masses. This has since become the Authorised Version of the Romish Church, and is used by that Church as their standard Bible. The final edition of the Vulgate Bible was not issued till 1593 A.D. That is the standard Bible of the Romish Church. Those great critics, Mill and Bentley, have decided, with regard to the Vulgate that "its claims have been admitted as a witness to ancient readings, and should a critical revision of it ever be accomplished, the gain to Biblical literature will be very great." You will now see that any text in this Bible comes to me with a very different force to what it would have had, did I not know the careful scrutiny through which the whole book has passed before it reached my hands. It brings to me credentials from the ancient library of Alexandria and its estimable librarian Demetrius Phalerus, and his master Ptolemy Lagus, king of Egypt and successor to the throne of the Pharaohs. It even, so far as the five books of Moses are concerned, and probably that of Job, goes back to a day when the only writing materials were the sharp stylus and the papyrus leaf of the Nile on which the chosen lawgiver of God's congregation of Israel wrote the last lines of his diary before he went up the rugged side of Horeb to fall asleep, as I believe, in the arms of Jesus. This book whispers to me of another mountain, far-famed Sinai, in a convent on which was discovered the priceless Codex Sinaiticus, the most ancient surviving manuscript of the Scriptures, which has been closely followed in the Revised Version which I have in my hands to-night. This Bible, finally, pleads with me that I may be as vigilant, untiring, faithful in my guardianship of its time-honoured, God-protected pages as were the monks who in the Dark Ages pored over it and illuminated it with hosts of beautifully enamelled drawings, and as have been in more modern days those keen, honest critics of its various readings, Tregelles, Tischendorf and Dean Alford.

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Enmore	...	5	15	10
Richmond	...	7	8	0
Ashfield	...	6	6	0
Petersham	...	17	13	11
Berrima	...	3	1	0
Pitt Town, &c.	...	2	9	0
North Richmond	...	1	0	0
Bowral	...	4	4	6
Milton	...	1	12	6
Trinity	...	6	8	0
Pictou and the Oaks	...	4	14	3
Hartley	...	0	9	8
Broughton Creek	...	4	17	0
Balmmain West	...	8	13	0
St. Paul's	...	11	5	2
St. Silas	...	2	15	1
Wollongong	...	8	13	3
Cobbitty	...	2	5	6
Narellan	...	1	11	1
Cabrarnatta	...	0	11	9

Castle Hill	...	8	8	8
Rouse Hill	...	0	18	6
Dural	...	0	15	6
Baulkham Hills	...	0	8	0

Enfield	...	5	8	3
Prospect	...	3	0	0
Seven Hills	...	2	16	4
Blacktown	...	0	9	9

Mulgoos	...	1	10	3
Greendale	...	2	5	4
Luddenham	...	0	7	3

Appin	...	0	11	8
Wilton	...	0	9	9

Wallerawang	...	1	1	0
Randwick	...	2	7	7
Campbelltown	...	9	2	9

Gordon	...	1	6	3
Fennant Hills	...	2	0	0
Erminington	...	0	12	9
Horneby	...	0	19	0

Arncliffe	...	1	10	0
Kogarah	...	2	2	1

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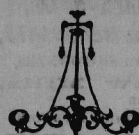
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THE

Church of England Record.

PUBLISHED MONTHLY.

VOL. III.—No. 26.

SYDNEY, TUESDAY, AUGUST 1st, 1882.

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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.

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

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

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

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

TO THE READER.

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"D. P. M. HULBERT."—Too long for insertion.
"NEPEAN WATERWORKS MISSION."—Too late.

LOOSE MORALITY OF OUR COMMUNITY.

Civilisation is not always accompanied by moral improvement. This seems clear from our own colonial life at the present moment. A bank official entrusted by virtue of his office with large sums of money conspires with others to feign that he has been robbed while he himself is the robber. Nor does there seem to have been any reluctance on the part of his colleagues to participate in this rascally scheme. The only scruples apparently possessed

by any one of the three knaves seems to have been regarding the escape of one after another was taken. The only consolation that seems to sweeten life for such men is that of being hand-in-glove with one another whether in or out of gaol.

Turning from the shadow of prisons to what may be comparatively esteemed "high life," we do not see a higher moral tone. Our shrewd business men seem to be unaware or oblivious of the existence of any such "moral law" as that which a Boston lecturer has just brought more plainly before our notice. Land is bought and sold again without sufficient delay for even money to change hands for a profit so much in excess of ordinary gains that no word but gambling can be applied to it. A few of the people that have been plucked by these carriage-keeping gamblers are now beginning to feel the want of their money. Their purses are perhaps not so full as their houses would lead a stranger to imagine. An application for relief in cases of poverty is proverbially more successful at the more modest of our suburban villas. Living beyond the means is not confined to domestic servant girls or betting shop-boys. It seems to taint the domestic life blood of doctors, lawyers, and even some of our clergy. This all leads to a desperate desire to grow richer, *vogue la galère*. Dishonest tricks are adopted so universally that honesty causes positive surprise. Unselfishness is misunderstood because it is so rare. An impure heart can never appreciate purity any more than a corrupted palate can discriminate between differences in taste. A Municipal Council is unable to abstain from blackening the fame of one its own body when he is absent, and hushing down into discreet silence as soon as his face is seen. Our legislative body has itself been convulsed by a scandal, whether true or false, that no other body of a similar nature, as far as we are aware, has been stained by in modern times. A prominent citizen has, moreover, made a claim for land compensation amounting to nearly sixteen times the value that an apparently properly constituted jury have seen fit to allow him. Drunkenness is so habitual amongst otherwise respectable members of society that it is a common remark concerning a former member of our legislative body that he learnt to be a drunkard at the refreshment bar of the Legislative Assembly. We have no desire to stir up the Camarina of investigation into the private life of Sydney. We honour the self-denying efforts of Inspector Seymour to clear the approaches to theatres and dram shops from the now almost ubiquitous harlot. We pray that our holy God and Saviour Jesus may bless the brave endeavours of Mr. Eli Johnson to expose the mean tricks and shams of the boastful wine trade. We hope that there will be fewer "Drinks from Drugs" in Sydney, and that there will be less sly importation of these spirituous liquors by those who do not call themselves spirit merchants but do not shrink from sharing in the large profits of that sort of

NOBLE & WELLS, Practical Tailors, Regent Street.