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THE

Church of England Record.

PUBLISHED MONTHLY.

VOL. II.—No. 24. SYDNEY, THURSDAY, JUNE 1st, 1882.

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

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NOTICES TO CORRESPONDENTS, &c.

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

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

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

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

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

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

We beg to remind our readers that our
second year closes with the June issue.
Some of our subscribers are far behind in
their payments. Although we are looking
for no pecuniary profit in our undertaking
but only the good of the Church, still we
cannot undertake to supply a paper without
charge. We therefore urge upon our friends
to send the amounts due to the Manager
otherwise we must act on the supposition
that they wish us to cease sending their
papers.

TO CORRESPONDENTS.

"NONCONFORMITY."—We agree with your letter but do not wish to
re-open the subject.

"H. W."—The sermon is not printed.

THE LATE SESSION OF THE SYNOD AND ITS WORK.

THERE seemed to have been a considerable mis-
apprehension in the Public mind before the Synod
met as to the object for which it was summoned.
The idea which prevailed with many was that the
business to be transacted would be the election of
a Bishop to fill the vacancy occasioned by the

decease of our beloved Diocesan. And in this view
of the matter rumours got into circulation—no one
knows from what sources—of persons who would
be proposed as his successor. The publication of
the first day's Business paper partly showed the
fallacy of such an expectation. The President's
address at the opening, in which he pointed out the
work to be done, showed still more clearly that there
was no such intention. And when the Session was
adjourned for ten weeks the illusion was effectually
dispelled.

The real design for which the Synod was sum-
moned was to consider the two important Deter-
minations of the General Synod, passed last October,
which are not binding upon any Diocese until they
have been accepted by it. And as the first of these
Determinations deals with the position and election
of the future Bishops of Sydney, it was necessary
that, if that Determination was accepted by the
Diocesan Synod, an Ordinance founded upon and
in accordance with it, should be submitted to it for
adoption. The acceptance of these Determinations
and the passing of this Ordinance was then the
work of the Synod. And we look back with much
satisfaction to what was so far accomplished.

The attendance of Members both Lay and Clerical
was very large, and the interest manifested in the
proceedings warm and earnest.

There was no difficulty about the Determinations,
although there were some objections raised to No. I.
The Ordinances for adopting them were however
after discussion passed with very few dissentients.
The Ordinance for the election of future Bishops to
the See of Sydney met with more opposition in the
form in which it was presented. A strong effort
was made, when it was under consideration in
Committee, to alter its character in a most important
particular, by making it possible to transfer the
voice of the Diocesan Synod in regard to the choice
of its Bishop to a certain number of the Bishops
of the Church in England. But when, after several
hours' discussion, a division was taken upon this
proposed amendment, it was rejected by 61 to 17.

Had it been otherwise the most serious conse-
quences would have ensued. We do not see how
it would have been possible for those who had
charge of the Ordinance to have proceeded with it
any further. The alteration proposed was so serious
and would have so completely changed the character
of the measure that it would no longer have been
in agreement with the Determination of the General
Synod and we doubt whether it would have been
workable. An element foreign to the Committee
contemplated by the General Synod would have
been introduced, and our Synod would have been
open to the charge of having created a body of its
own invention. The Synod saw this, and hence the
immense majority by which the proposition was
defeated. The Church is to be congratulated upon
the decision.

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It would have been well, for several reasons, had no other questions been raised in the Synod, called together as it was under special circumstances, with a view to special work. But a Synod when assembled must be conducted in accordance with its own Standing Orders, and is liable to have other matters thrust upon it than those which have been specially designated before hand. And hence it came about that the "Olde Englyshe Fayre" was introduced under a motion for the adjournment of the House, and having been brought in led to much which was painful and distressing. There is no doubt that a strong feeling prevailed out of doors against such a method of obtaining money for building a Christian Church. The incongruity of such a proceeding was felt by persons of no very strong religious feelings; and was expressed by them in no doubtful words. Many of the Clergy and Laity of our own Church felt still more strongly, while very unfavourable comments were made by the members of other Christian Denominations. We are therefore not surprised that the matter found its way into the Synod, and that it was hoped that a decided opinion would have been pronounced against what was regarded as a most objectionable mode of getting money for such a purpose. For this however the Synod was not prepared when a substantive motion was submitted to it condemnatory of such Fairs. Angry feelings had been previously awakened by some remarks which fell from the REV. E. G. HODGSON, and which were taken in a sense which he declared he never intended. So the matter was disposed of by the previous question. The impression however of lookers on was that this was but a method of avoiding the further discussion of an unpleasant subject, and that the "Fayre" had comparatively few defenders in that Representative Body.

Let us hope that it will be a long time before such a stumbling-block will be again laid, however unintentionally, in the way of our fellow Churchmen.

EVENING AND MORNING COMMUNIONS.

THE discussion upon these subjects is we find still going on in the Mother Country. And we suppose it will, so long as there exists a party in the Church which regards an Evening Communion as a "great sin," and a much greater number of devout people, who find it a great means of spiritual edification. But it is deeply to be regretted that it should have led to so much bitterness. Why cannot Christian men learn to discuss their differences with charity and forbearance? It augurs little for the goodness of any cause when those who advocate it give way to passionate expressions and angry tempers. Truth is never advanced by such means, and such disputants generally fail. It is the calm, steady, and earnest seeker after truth who seldom if ever fails to find it.

For ourselves we believe that our Church has laid down no rule as to the time when the Communion shall be administered. Even Dean Goulburn, who avows that "he has a strong instinct against Evening Communion, which can hardly be justified upon grounds of reason" admits that "no exception whatever can be taken to Evening Communion, either from the Holy Scriptures, or from the Book of Common Prayer, or from the Constitutions and Canons of the Church of England." And in his "Commentary on the Lord's Supper" (1875) he gives us a valuable piece of information, which will be new to very many of our readers; that there was in the Church of England an old Canon which strictly forbade the celebration of the Communion

before Matins." In a note at the close of his Commentary he gives the words of the Canon in Latin, which may be literally translated thus:

"Moreover let no Parish Priest presume to celebrate Mass, before he has performed the Morning Service." And it further appears that the Priest who celebrated Mass could only know what collects he was to use then, by knowing "what number had been said previously at Matins."

This is taken from the Sarum Rubric of pre-Reformation times and has no binding effect now. But it shows unmistakably that the importance which some attach to fasting Communion was at variance with the practice of the Church of that time.

What we would deprecate is the setting up of an Early Morning against an Evening Communion, or an Evening against an Early Morning. Let there be elasticity in the practice of the Church, according to the circumstances of our people. To many an early Communion is an impossibility, to some the attendance at it would be a cause of illness. To others it is more edifying than either at mid-day or evening. While to large numbers of the striving masses and mothers of families an Evening Communion is the only available opportunity of fulfilling the Saviour's dying injunction: "Do this in remembrance of Me." If we wish larger numbers of Communicants, let us meet them with provisions adapted to the circumstances in which they are placed.

THE TRADE DEFENCE ASSOCIATION.

UNDER this innocent title an organization has been launched which is likely to affect most injuriously the politics of this country.

The trade to be defended is that of the manufacturers, importers and retailers of intoxicating drinks, principally the latter, the publicans. Smarting under the restrictions of the Licensing Act of 1882 they have issued a Manifesto which denounces its provisions in no measured terms.

In its hearty condemnation of the Act of 1862 we fully concur. The scope which that Act gave for the reckless multiplication of public houses in every part of the colony has been the cause of most of the abuses to which the liquor-traffic has been exposed. Under its operation have sprung up most of those interests which now complicate the difficulties of the situation, and give grounds for claiming compensation to the parties injured by needless reform. But whatever may be urged in their favour, no argument can be drawn from the losses falling on them for leaving the system alone by which this state of things has been brought about. The possible injury inflicted upon some few individuals is not to be compared with the immense gain to the community certain to arise from just restrictions being placed around a dangerous trade.

That the new Act requires considerable amendment in detail is true, but defective as it may be there is nothing in it to merit the unqualified disapproval of the Manifesto and the sweeping denunciations of the speakers who introduced it to the meeting. Dismissing the wild talk of some of these gentlemen and dealing only with the document itself, reasonable fault may be found with its defiant and threatening tone. The speech of Mr. Oliffe effectually disposed of one of its leading grievances, that the Act came suddenly, that upon the poor publican this terrible blow has fallen without a word of warning. He reminds the publicans that they had received many warnings from himself, and indeed they must have been selfishly blind and deaf to

what was passing around them not to have taken heed to the growth of public opinion expressing itself in many other ways than in the speeches and doings of those soundly abused Temperance orators.

We think that but for the hardening effect of the trade on those engaged in it, they might have followed the lead of Mr. Oliffe and others like-minded with him and averted this blow by successful agitation for measures less distasteful to themselves but sufficiently effective in lessening the consumption of strong drink to have taken the wind out of the sails of their opponents and postponed indefinitely the strong remedies, an instalment of which is recognised in the present Act. But owing to some "schism" in the ranks they let the opportunity pass and now "they band themselves together for self-protection against the common enemy," we must suppose that by the "common enemy" is meant the public demand for Temperance reform. To change public opinion, or to defeat its just requirements is the object put before itself by this dangerous Association. Its Manifesto is a rallying call to arms in defence of a hideous social evil, and the battle for King Alcohol is to rage fiercely at the polling booth. Not a word has it to say about the real benefits which have accrued under the present Act, the lessening the number of drinking shops, the securing to the publican his Sundays, the shortening of his business hours, and others which one might have expected to prove gratifying to himself. If he is careless about such things let those who view them from the Christian standpoint note well how much the community gains from them and resolve to keep them. The present is a time when every lover of his fellows, his country and his God ought to be in the ranks of those who are fighting in the righteous cause of Temperance.

→*THE MONTH*←

AFTER a profound slumber, the Publicans and their friends have awoke. They find that the Total Abstinents have been taking advantage of their somnolence. An ugly monster meets their gaze. They see as they rise from their couch a new Licensing Act, and when they rub their eyes and their vision becomes a little clearer they detect certain horrid clauses which they judge to be intolerable. When they are thoroughly awake they quit their couch and went their way to the Masonic Hall. By this time their tongues are loosed and they give utterance to their indignation at the meanness of the teetotalers in taking advantage of their inactivity and unweariness. The trade must be defended. Nothing but an Association can afford sufficient protection to their imperilled interests. So the "Trade Defence Association" is born. We certainly have no wish to see any class of our fellow-citizens oppressed, but we cannot admit that the Publicans are that oppressed class. Consequently the "Trade Defence Association" has not our sympathy.

THE Church Missionary Society is manifesting signs of revival in Sydney. A branch has been supposed to have existed for some years, but little has been done in the way of supporting our great Missionary Society. The arrival in Sydney of the Rev. J. Cain and Mrs. Cain, Missionaries from South India has produced a revived interest in the C. M. S. A Committee has been appointed and arrangements have been made for Meetings and Sermons in most of the parishes in and around Sydney. Mr. and Mrs. Cain have attended these meetings and have given most interesting and instructive accounts of Mission work in India. They have succeeded in awakening a lively interest in that work, which we trust will be maintained by the active labours of the Committee. The only regret which we feel in the matter is, that Mr. and Mrs. Cain are obliged to perform such arduous labours during their period of rest. The Church is much indebted to them for their self-sacrificing labours and we sincerely hope that their efforts to promote a Missionary Spirit in the Church in the Colonies, may not be bestowed at the expense of their own usefulness in the future.

WE rejoice to know that Australia has given some labourers to the Indian Mission field. We are gratified at the fact that Mrs. Cain, who is with her husband, and Miss McDonald, who is engaged in Zenana work in India, are the gift of the Australian Church to the Mission field. But are there no more who are willing to go forth for Christ's sake, and extend His Kingdom in the world? The great need has been well represented by the Rev. J. Cain in his recent addresses in Sydney. There are two hundred and fifty millions of heathen in India; and amongst these are, in all, 600 missionaries.

What are they among so many? There is a loud call to our Christian ladies to go forth to the "help of the Lord against the mighty." We know of no more honourable enterprise. We know of no better use to which a life can be put. WHO WILL GO?

DR. RENWICK, the President of the "State Children's Relief Department," has issued his first annual report. It is full of interest, and shows how successful the Boarding-Out system has already proved itself to be. New South Wales was somewhat slow in adopting a plan which had been found to answer well in other countries. But the experience of three years, first in connection with the "Boarding-Out Society" instituted by a number of philanthropic ladies in Sydney, and then by this department under Government control, stamps the movement as one of immense benefit. The sooner the barrack system is supplanted entirely by the home life which is procured by the plan now being tried—the better.

WE regret, for many reasons, the introduction of the "Olde Englyshe Fayre" into the late Synod. Still more do we regret the tone and temper of many of the speeches made with reference to it, but we dissent altogether from the assertion of one of the speakers that the Synod had nothing to do with it. The holding of the "Fayre" was closely connected with the honour of the Church and the glory of the Church's Head. It was certainly within the province of the Synod to pronounce upon a matter which seriously affected the Church throughout the whole land. One of the weak points of our Synodical system seems to us to be that it avoids questions of a moral and spiritual character. It would be much more useful and influential if it spoke out upon questions of religion and morality.

THE Ordinance regulating the appointment of a Bishop to the See of Sydney, was calmly and carefully considered by the Synod. It was eventually adopted almost as it was suggested by the Standing Committee. We trust that the other dioceses will, without unnecessary delay, accept the Determination of the General Synod, and leave us free to act upon the Ordinance. We hope that everywhere much prayer may be made that the right man may be sent to us as our Bishop.

THE New Ordinance for the Election of a Bishop who will be at once Primate of Australia, Metropolitan of the Province of New South Wales, and Bishop of Sydney, gives two methods by which the choice may be made. The first provides that the names of three men qualified for the office be sent up to the Bishops of the Province; they nominate one name, and send on the other two to the Bishops of Australia and Tasmania, who strike out one of the two remaining names, and the one left upon the paper represents the Bishop elect. The alternative plan provides that a Committee of nine, four clerical and four lay representatives of the Synod with the president, be appointed to confer with the Bishops of Australia and Tasmania, or a Committee of them, and nominate the future Bishop, Metropolitan, and Primate. We are strongly averse to this alternative plan, believing that it would not operate at all satisfactorily. There may be some difficulties in the first proposal of the Ordinance, but they are not insuperable and we hope that when the time comes to decide which course to take the Synod will adopt it. In the meantime it behoves every member of the Synod who desires that the Church in this diocese should maintain its position and influence, to become acquainted with the names of clergymen who are qualified for the position of Bishop of Sydney, and by their influence and vote see that none but persons so qualified are submitted to the Bishops for final acceptance.

MUCH credit is due to Inspector Seymour for the patience and hardihood with which he has performed the unpleasant duty of exposing the wretched condition of certain places in the city called Lodging Houses. We are surprised that any should be found who would hold such filthy places and expect that they would be patronized. Still more do we wonder that there are persons willing to occupy them. These revelations are no sooner made than we learn that the Model-lodging House in Kent-street is ready for use. We are delighted to hear it, and we sincerely hope that the management of it may be wisely ordered. It very often happens that measures of social reform are marred in the management. We hope that it may not be so in the present case. This house provides 240 beds for single men.

CHURCH NEWS.

Diocesan Intelligence.

The following prayer has been authorized by the Vicar-General, and is recommended for use in Churches and Families throughout the Diocese of Sydney during the vacancy of the See. Copies may be had at the Publishers—Messrs. Joseph Cook & Co., 354, George street.—

ALMIGHTY GOD, who of Thy Divine Providence hast appointed divers orders of Ministers in Thy Church, and hast promised to be with it even unto the end of the world; we humbly beseech Thee to look mercifully upon thy servants in this Diocese, and send unto us a Chief Pastor endued by Thy Holy Spirit with all such gifts and graces as shall fit him duly to execute the office wherunto he shall be called, to the edifying of Thy Church, and to the honour and praise of Thy Holy Name. Grant this, we beseech Thee, O Heavenly Father, for Thy dear Son's sake, Jesus Christ our Lord. Amen.

THE SYNOD.—The Third Session of the Fifth Synod of the Diocese of Sydney was held on Tuesday, the 9th May. There was Divine Service at the Cathedral at 11 a.m., when the Holy Communion was administered by the Vicar-General, assisted by Canons Stephen, King, and Gunther. At 4 p.m. the Synod met in the Church Society's House, under the presidency of the Very Rev. William McQuarrie Cowper, M.A., Vicar-General. After the usual preliminaries, the President delivered the opening address, as follows:—

"My dear brethren of the clergy and of the laity, the circumstances which have led me to summon you to meet in synod at this unusual period of the year are too well known to render any lengthened explanation necessary. It has pleased God in His all-wise Providence to take unto Himself our revered and beloved Bishop, who for 27 years has been the chief pastor of the diocese, and Metropolitan of Australia, and since the institution of the General Synod, its Primate. Up to a recent period he had cherished the hope that he should be able to return to his loved diocese, and resume the work in which he felt so deep an interest. But the Master whom he served willed that it should be otherwise, and called him home. On the 9th day of March, as I have learnt by a letter received a few days ago, he was stricken with another attack of paralysis, which, though less severe than the first, after four weeks of prostration, terminated his earthly course, and freed him from every burden of sin, and sorrow, and care. But while thus prostrate and feeble in body his mind was clear in its perceptions, his faith firm, his confidence in the love and wisdom of God unwavering, his assurance of salvation through the atoning sacrifice and justifying righteousness of the Saviour whom he loved steadfast and abiding. The doctrines which he had taught, and which were the principles which governed his own spiritual life, now brought to him perfect peace, and animated him with that hope of eternal life which is never disappointed. It was necessary, however, to abstain from bringing before him any matters touching his diocese. The mail of yesterday brought a later account, up to the 27th March, a few days before which he expressed his intention to resign, though he still hoped to have been able to return to England before he carried that intention into effect. You will be deeply interested in a message which he desired to have forwarded to us at that time. It has been conveyed to me in the following words:—"Foot Sydney, I shall never see it again. I had no greater desire on earth than to go back and do a little more for the Lord, who has done so much for me. God will supply their need. The Lord Almighty bless them all. That is my message." "God will supply their need." This was his confidence; and it should be ours also. But not without our prayers and efforts wisely directed towards the accomplishment of the object which we have in view. And here I may mention that I have prepared and issued for use throughout the diocese a prayer that God will be pleased to send unto us, as our chief pastor, one whom He has himself fitted for the several offices which he shall be called to discharge. I have recommended the prayer as one which may be used in families, as well as in our churches, and by every one who feels an interest in the welfare of the church in these colonies. I trust this prayer will be extensively made use of. For we cannot be too earnest, nor too constant, in supplication that God will be pleased to supply our need, and to guide and direct all the steps which shall be taken in connection with this matter. But very grave responsibilities have also devolved upon us. And I will now endeavour to point out the position in which we stand, and the courses which may be taken. In previous sessions of this Diocesan Synod ordinances were passed to provide for the election of Bishops to the See of Sydney. In the fourth session of the second Synod, such an ordinance was passed as a temporary measure, to continue in force until the last day of the first session of the next synod. In the first session of the third synod an ordinance was passed continuing it for one year, and in the second session of that synod another ordinance to render it perpetual. This ordinance not having been repealed, is now in force; but I believe that by many it has never been regarded with satisfaction, and I think it would be found rather difficult in working. The General Synod of the Dioceses of Australia and Tasmania which met here in October last has, however, passed a determination with reference to the formation of provinces, and the regulation of matters connected therewith, which is very intimately related to the subject. That determination, amongst other things, provides a method for the election of the Bishop of Sydney when the See should next become vacant, which shall be consistent with the threefold character to be borne by that bishop. It is proposed that the Bishop of Sydney in future shall be Metropolitan of the dioceses in the colony of New South Wales, and Primate of the dioceses included in the General Synod. And it is, therefore, provided in the determination of the General Synod that the Diocese of Sydney have the power to nominate three duly qualified persons to the bishops of the province; out of whom the said bishops shall select two, one of whom shall be elected by the bishops of Australia and Tasmania as primate. Or that the diocese may appoint a committee to act with the bishops, both of New South Wales and Australia and Tasmania, in the selection. The final decision is arrived at by concurrent majorities, and determines who shall be Primate, Metropolitan, and Bishop of Sydney. Thus a new condition of things has arisen since the passing of the ordinance, which provided simply for our own diocesan wants. And the question which confronts us to-day is, how we shall regulate our course of action. Shall we accept the determination of the General Synod, and proceed to conform our own action to it, or shall we resolve to disregard that determination, and proceed upon the ordinance which only professed to provide for our own diocesan arrangements? I think it my duty to inform the Synod that should the latter course be resolved upon, it will be necessary for me to adjourn the Synod, and to convene it in a special session "for the purpose of filling up the vacancy in the See in the manner provided by Ordinance V., Session IV." Such a course would be open to very serious objections. One great design contemplated in the formation of the General Synod was the preservation of unity

of action throughout the Church of England in Australia and Tasmania. This is evident from the powers conferred upon it by the constitution, as well as by the utterances of those who took the leading part in its institution. But if determinations of such an important nature as that which regulates the formation of provinces, and the election of a Metropolitan and a Primate is disregarded, it is difficult to see how that unity, which is much to be desired, can be maintained. Earnestly do I hope that we may do nothing in this synod which shall have a contrary tendency. The determination has already been accepted by several of the dioceses, and I am informed that the synods in others are about to be called together to consider it. A unanimous approval of it throughout the dioceses of Australia and Tasmania would, I consider, have a happy effect. Such action would have been received by him for whom we mourn with the liveliest satisfaction. The determination arrived at by the General Synod, and especially that to which I am more especially referring, had his cordial approval, and drew forth his repeated thankful acknowledgments. To myself, and to those who took the most active part in the work of that synod he wrote in this strain. And in his reply to the letter of sympathy with himself and the Bishop of Adelaide in their sickness, which has just been made public, he expressed himself in terms which cannot be mistaken. "I can with truth assure you," he says, "that the conclusions at which you have arrived have my approval, and I venture to think that in the all-wise over-ruling of Divine Providence my absence tended to bring those conclusions to a speedy and satisfactory issue." "I cannot cease without congratulating you on the success that attended the labours of the recent session, nor without tendering my hearty thanks to all who, in the spirit of love and wisdom contributed to bring about so happy a conclusion." These are to me weighty words, and I commend them to the consideration of the members of the Synod. I will now point out what has appeared to the standing committee whose advice I sought, the most convenient way of dealing with the important business of the session. Summoned as it is nearly two months earlier than it would have been under other circumstances, there are various matters which are not yet in a state of readiness to be brought before the synod, while the method of providing for the election and appointment of our future bishop presses for immediate decision. It may therefore be desirable that our present business should be confined, if concurred by the synod, to this one most important matter; and that the Synod, when it has disposed of this, should then be adjourned to a future day, when the ordinary business of the session may be brought before it, a sufficient interval of time being allowed to render that course convenient to the members. Should the Synod approve of this course, the work before us will be confined to two measures: the first dealing with the determinations of the General Synod; the second, contingently upon the first of those determinations being accepted, the consideration of an ordinance founded upon it. The bearing of such an ordinance upon the future of the Church of England in this part of the world invests it with no ordinary importance, and demand for it the most careful deliberation. But I trust that it will be found to have been so framed that it will require but little amendment. I am persuaded, however, that if the ordinance should be submitted to them, the members of the Synod will apply themselves to the consideration of its provisions, with every desire to make it as perfect as possible for the end for which it is designed. There is one other point with regard to which I will trespass very briefly upon your attention. The loss which we have sustained in this diocese by the removal of our beloved bishop has drawn forth warm expressions of sympathy from other dioceses, and testimonies to the great esteem in which he was held by them as well as by ourselves. For that brotherly sympathy we would offer them our hearty thanks. And while we do so it will be but in accordance with that spirit that we should place on record our own estimate of his worth. A resolution will be proposed with that view by the archdeacon, and if you approve will be entered upon the minutes. I will not anticipate that resolution by any remarks of my own; but I may perhaps be permitted to say that the many eminent qualities of our late beloved diocesan—some of them possessed by few—his devotion to the work to which he had been consecrated, his anxiety for the spiritual welfare and advancement of the Church, his careful consideration of measures which were calculated to promote that end, his fidelity to the principles by which he believed it would be advanced, his self-denying zeal, and the purity of his life, his large-hearted liberality and his tender kindness to those who were in need and distress, with many other Christian virtues, will make him long to be remembered by those who knew him. He was known in all parts of his diocese, and by all ranks and classes of people—known as their spiritual pastor, and as one who took a lively interest in them. It would be difficult to find any village or settlement in his diocese—unless in some of very recent formation—with whose people and circumstances he had not made himself acquainted. His personal visits to many a lonely spot, and his simple preaching of the Gospel—his kind words and affability to the poorest and humblest, and to the little children, always left a deep impression upon those he visited, and caused them to look up to him as their friend. Beloved brethren, we mourn our loss; but let us be thankful and bless God for what he enabled his servant to be and to do. And let us endeavour, each in our respective spheres throughout the diocese, to advance to the best of our ability, those various Christian works by which the Church is built up and the kingdom of Christ more widely and securely established in the hearts of our fellow-men. This was his great aim: let it be ours. I believe that the thoughts of many have been turned to the desirability of raising some enduring memorial of him, and I feel sure that there are thousands who would unite their efforts in any place which commended itself to their judgment. I merely mention the suggestion for the consideration of the synod, and if it be taken up and acted on I trust

it will be carried out in such a manner as to advance and establish more and more that which he had so much at heart—to build up the spiritual life and spiritual character of the Church of Christ, over which he presided.

The first resolution submitted to the Synod was the following, by the Archdeacon of Cumberland:—"The Synod of the Diocese of Sydney having learned with unfeigned sorrow that it has pleased Almighty God, in His Divine providence, to take to Himself the revered and beloved Bishop of this diocese, desires to place upon record a brief but heartfelt declaration of their sense of the greatness of the loss thus sustained. The eminent personal qualities which fitted the late Bishop for the high office—his long experience of the capabilities and necessities of the Church in this land, his wisdom, the urbanity, and the courtesy with which he took his part in the deliberations of the Synod, even when views differing from his own were advocated; the prudence and forethought with which he watched the progress of events, the unwearied energy and genuine liberality with which he laboured to promote the interests of the Church committed to his care, and, above all, the unaffected piety and desire for the glory of His Divine Master, which was plainly the mainspring of his whole conduct—all this endeared him to those who had the privilege of working with him for the welfare of the Church in this diocese, and for the extension of the Kingdom of the Redeemer. And his memory will ever be cherished with affection and respect, as well as with gratitude to the Great Head of the Church who permitted him for so lengthened a period to discharge the duties of that exalted office to which he had been appointed.

Mr. W. J. Foster briefly seconded the resolution, which was supported in an eloquent speech by Rev. T. Kemmis, who was followed by Revs. S. Fox, Joseph Barner, E. M. Salinère, T. Wilson, and W. F. B. Uzzell. On the President putting the motion, the whole Synod rose, and the resolution was carried unanimously.

On the motion of the Chancellor, Canon Allwood, after the Standing Orders had been suspended to allow of his doing so without notice, an Ordinance was brought in to accept Determination I. of the last General Synod. After some opposition to the Ordinance in its various stages from Canon King, and some two or three other members of the Synod, it was finally carried on the second day of the Session by an overwhelming majority. The remainder of the Session was occupied, partly in a very unprofitable discussion, or rather series of discussions, which took up the best part of four days, and which led to much acrimony of feeling on the late "English" and "Fayre," the particulars of which have been so fully detailed in all the daily and weekly Papers, that we are glad that there is no necessity for our reproducing them; and partly in debating the Ordinance founded upon the lines of the General Synod's Determination, "to provide for the Appointment of Bishops to the See of Sydney." The principal matter of discussion in this debate was an Amendment proposed by Mr. Shepherd Smith in the 6th Clause, the effect of which was to provide another alternative in the election of certain Bishops in England, on whom should be cast the duty of nominating the three persons from whom the Bishops of the Province should make the final selection, as provided for in Section e. of Clause 5. The supporters of the Amendment contended, on the one hand, that the word "Committee" in the Determination did not necessarily mean a Committee of members of the Synod only, but could be interpreted as allowing of the appointment of a Committee of persons altogether outside it. The opponents of the Amendment, on the other hand, contended that no such meaning could be fairly attached to the word,—that it was never contemplated by the General Synod,—and that the passing of such an Amendment would, not improbably, jeopardize the acceptance of the Determination by other Dioceses. The Amendment was lost on the following Division:—For it, 17; against it 62.

The Determination for the Trial of Bishops was accepted almost without discussion, and in the evening of the 16th the Synod adjourned till that day 10 weeks. The very able manner in which the Standing Committee was represented by Mr. Gorton, in carrying through the Synod two such important ordinances as that for accepting the First Determination of the General Synod, and that for regulating the appointment of Bishops to the See of Sydney, was fully appreciated on all sides of the House. The latter ordinance, as finally passed, is as follows:—

"An Ordinance to Provide for the Appointment of Bishops to the See of Sydney.

"Preamble.—Whereas it is expedient to provide for the appointment of bishops to the See and Diocese of Sydney so as to give effect to the provisions in that behalf contained in the 3rd section of Determination Number I. of the General Synod, session 1881. The Synod of the Diocese of Sydney, in pursuance of the powers in that behalf conferred upon it by the constitutions for the management and good government of the United Church of England and Ireland within the colony of New South Wales, and of all other powers vested in the said Synod, ordains and rules as follows:—

"1. Ordinances repealed.—The ordinance passed in the 4th session of the second synod No. V., intitled, 'An ordinance to provide for the election of bishops to the See of Sydney,' the ordinance passed in the first session of the third synod No. I., and known as the 'Ordinance for the election of bishops continuation ordinance of 1874,' and the ordinance passed in the second session of the third synod No. II., intitled 'An ordinance to render perpetual an ordinance of the fourth session of the second synod No. V., and intitled an ordinance to provide for the election of bishops to the See of Sydney,' are, save for the purpose hereinafter mentioned, hereby repealed.

"2. Proceedings on a Vacancy.—Meeting of Synod.—When any vacancy shall occur in the See of Sydney, the person who shall then be next in ecclesiastical rank or degree to the bishop in the diocese and resident therein shall, within ten days after the passing of a resolution in that behalf by the standing committee of the synod, summon a

meeting of the synod for filling up the vacancy of the See, the meeting to be held within one month from the passing of the said resolution, and on such day and at such time and place as to the person so summoning the meeting shall seem expedient.

"3. Proceedings of Synod.—Alternative Proposition to be Submitted.—When the synod shall have assembled, the person so summoning the meeting as aforesaid, or in his absence the person present next in ecclesiastical rank or degree in the diocese, shall be president of the synod. The roll of members shall be called, and the president shall then address the synod, and conclude his address by submitting the following proposition for determination by the Synod, namely, whether the See of Sydney having become vacant, the synod will, in order to fill up such vacancy, nominate three duly qualified persons to the bishops of the province of New South Wales, for the purposes in the third section of Determination I. (General Synod), session 1881, in that behalf mentioned, or will appoint a committee to act with the bishops of the said province and with the bishops of the dioceses in Australia and Tasmania, or with committees of such bishops appointed by them respectively, for the purpose in the said third section in that behalf mentioned. And after debate each alternative of the proposition shall be submitted to vote, and the alternative approved of by a majority of both orders present and voting shall be the mode adopted for filling up the said vacancy of the See. And if neither alternative shall obtain a majority of both orders, each alternative of the proposition shall be again submitted to vote, and the alternative approved of by a majority of the synod voting collectively shall be the mode adopted for filling up the said vacancy of the See.

"4. Adjournment of Synod.—So soon as one or other of the alternatives submitted to the synod as hereinbefore mentioned shall have been adopted, the president shall adjourn the synod to the next day of sitting.

"5. Mode of Nominating Three Persons to the Bishops of the Province, &c.—When the synod shall meet in pursuance of the said adjournment, if the mode adopted by the synod to fill up the said vacancy of the See be to nominate three duly qualified persons to the bishops of the said province for the purposes hereinbefore mentioned or referred to, the following proceedings shall take place, that is to say:—(a.) Each member of the synod present, including the president, shall, if he so desire, propose, in a voting paper to be supplied to him by the secretaries of the synod and initiated by them, the names of not more than three persons being bishops or priests canonically qualified to be bishops of the Church of England as persons to be nominated to the bishops of the province. And the president having appointed one clergyman and one layman to act as scrutineers for all purposes of the meeting, such papers shall be handed to the president folded, and with the assistance of the scrutineers, shall examine the same, and all persons whose names shall be proposed in not less than two voting papers shall be held to be duly proposed for nomination. And such names shall then be placed on a list in order, according to the number of voting papers in which they are proposed beginning with the greatest number, and when any are proposed in an equal number of voting papers the order in which they shall be placed on the list shall be determined by the President by lot. (b.) The names of the persons so duly proposed shall then be read aloud by the president, and shall be submitted one by one to the synod in the order in which they stand on the list, and the votes of the synod shall be taken by orders. And if a majority of the votes of each order, amounting to two-thirds of those present, and voting shall be given for the person whose name is submitted, such person shall be held to be duly nominated. And the submitting of names and voting thereon shall cease so soon as the three persons are so duly nominated. (c.) If three persons are not duly nominated out of the said list, the proposing of names and placing them on a list, and submitting and voting upon them shall be repeated as if the said list had not been made, save only that the number of names to be proposed in the voting papers shall not exceed the number of persons still required to be nominated to the Bishops of the province, and also that if when the name of any person duly proposed on the second list shall be submitted to the synod a majority of the votes of each order shall be given for that person, such person shall be held to be duly nominated. (d.) If three persons are not duly nominated by the means hereinbefore prescribed, the proposing of names, and placing them on a list and submitting and voting upon them as directed with regard to the second list shall be repeated *toties quoties* until three persons shall be duly nominated by the synod. (e.) So soon as conveniently may be after the three duly qualified persons have been nominated, as hereinbefore mentioned, the president shall transmit to the bishops of the province of New South Wales the names of the three persons so nominated, as aforesaid, with a request that the said bishops will forthwith give effect with regard to such three persons to the provision in that behalf contained in the said 3rd section of determination I. (General Synod), session 1881.

"6. Mode of appointing committee to act with the bishops of the province, &c.—When the synod shall meet in pursuance of the said adjournment provided for in the 5th section of this ordinance, if the mode adopted by the synod to fill up the vacancy of the See be to appoint a committee to act with the bishops of the said province of New South Wales and with the bishops of the dioceses in Australia and Tasmania, or with committees of such bishops appointed by them respectively, for the purposes in the said 3rd section of Determination I. (General Synod) session 1881, in that behalf mentioned, the following proceedings shall take place, that is to say, the synod shall, voting by orders, in the first instance, and failing a decision then, collectively elect four clerical and four lay representatives, who, together with the president, shall form a committee. And such committee shall have power to act with the bishops of the said province, and with the bishops of the dioceses in Australia and Tasmania, or with committees of such bishops appointed by them respectively, and by means of concurrent majorities to elect a duly qualified person to be Bishop of Sydney.

7. Failure in filling up Vacancy.—In case a failure shall occur from any cause whatever in filling up the vacancy of the See, as hereinafter mentioned, the proceedings hereinafter directed shall be repeated until such vacancy shall be filled up.

8. Notification of Election of Bishop.—When the President shall have been officially informed that the vacancy in the See has been filled up, he shall cause such information to be publicly notified in the cathedral church of the diocese during the time of divine service on the next Sunday, the terms of such notification being as follows: "The Reverend (or Right Reverend) _____ has been duly elected bishop of this diocese, and as such bishop he is also Metropolitan of the province of New South Wales and primate of the dioceses constituting the general synod of the dioceses in Australia and Tasmania."

9. Proceedings after election of Bishop.—So soon as any person shall have been declared to be elected bishop, the president shall take the necessary steps to give effect to such election as the synod may direct.

10. Ordinance to apply to the present vacancy if determination of General Synod be accepted by other dioceses; if not accepted, provisions of repealed ordinances applicable.—And whereas the See of Sydney is now vacant, the provisions of this ordinance shall apply to such vacancy in the same manner as if it occurred immediately after the passing of this ordinance, provided that at the expiration of three months from the passing hereof, the Vicar-General shall have received notice that all the other dioceses in Australia and Tasmania have accepted, or if the said dioceses shall be held by this synod to have accepted, the said determination (General Synod), session, 1881. But in default of the Vicar-General having received such notice, or of the synod having held such acceptance to have taken place, the provisions of the several ordinances mentioned in the 1st section of this ordinance shall notwithstanding this ordinance be applicable to the now existing vacancy in the same manner as if such vacancy had occurred, and notice of the same had been received on the day after the expiration of the said period of three months, and shall also be applicable to all future vacancies in the same manner as if this ordinance had not been passed.

11. Short Title.—This ordinance may be cited as the 'Ordinance for the appointment of Bishops to the See of Sydney, 1882.'

INCOME OF THE SEE OF SYDNEY.—At the recent Session of Synod, the Rev. Dr. Corlette moved the appointment of a Committee on this subject, which brought up the following Report:—

Income Available.—Your Committee have to report that the amount at present available for the annual income of the See of Sydney is £1,950, together with the residence known as Bishopscourt, with 60 acres of land.

Source.—The above income arises as follows:—1st. From the Bishopsthorpe Estate, a net rental of £2,230. 2nd. From the Moore Bank Estate, Liverpool, a rental of £200, and from the same estate some £20 for sale of firewood, making a total of £2,450. From this, however, in accordance with the Act 37 Vic., 18th May, 1874, there will be an annual deduction of £500 for a period of five years, dating from April 6th of the current year, as the date of the Bishop's death. Thus the amount above mentioned, viz., £1,950, is, for five years hence, all that can be regarded as certain income.

Origin and Terms of Trusts—Bishopsthorpe.—The Bishopsthorpe Estate consists of 40 acres, granted on the 9th of July, 1846, 'For the maintenance of the Bishop of Australia, and for his successors, Bishops of Australia (limited by 22 Vic., to Bishops of Sydney), and for no other purpose.' The whole area is let, with the exception of the site dedicated, in accordance with powers conveyed in the trust, to the St. Barnabas' Parsonage, the site of the parochial school of St. John's parish, and one lot next to it, reserved for a schoolmaster's residence.

Leases.—The leases are all for the term of 99 years each, on half-yearly rentals. The earliest lease is dated February 18, 1856; and the latest December 18, 1878.

Moore Bank.—The Moore Bank Estate consists in all about 6,415 acres on the bank of George's River, opposite the town of Liverpool; from Thomas Moore to the Right Reverend William Grant Broughton (2nd January, 1839). Of this 2,080 acres, with house and premises, are charged with the 'maintenance and support of the said William Grant Broughton and his successors, Bishops of Australia (subject to the same limitation as above). Of the remainder, 20 acres are set apart as a glebe for any clergyman who may be licensed to officiate on the estate; and 4,315 acres are charged to contribute towards increasing the salaries allowances of such clergy of the United Church of England and Ireland as shall be licensed by the Bishop. No more than £50 to go to any one clergyman, and no salary to be augmented above £400 per annum by such allowance. Of the first portion (2,020 acres) were let on the 1st January, 1877, for a period of seven years, at a rental of £200 per annum. The house, which is old-fashioned and of little value, and 52 acres, are occupied by a caretaker. The last portion is let under the same lease for a rental of £100 per annum.

Bishopscourt.—The property known as Bishopscourt consists of a residence and two portions of land, one of 56 acres, and another of four acres, held upon trust 'for the appropriation thereof as the site of an episcopal residence for the Bishop of Sydney and his successors.' It may occur to members of the Synod that a considerable accumulation must happen from the revenue of the See during the vacancy. But the Committee think it necessary to draw attention to another fact of which they are informed, that a large outlay will be required upon the residence at Bishopscourt.

Prospects of Increase of Income.—The only prospects of increase of the income of the See are (1) the possibility of the Moore Bank Estate becoming more productive; and (2) the cessation, five years hence, of the deduction to be made during that period from the Bishopsthorpe rental.

Recommendations.—The Committee do not feel that they are in a position to make any recommendations as to the facts brought under the notice of the Synod in this report."

COUNTRY AND SUBURBAN CLERICAL SOCIETY.—The last meeting was held at the Parsonage of the Rev. J. B. Blomfield, All Saints, Parramatta, on Monday, May 22nd, and attended by fourteen of the members. Soon after 11 a.m. the preliminary prayers were said by the presiding clergyman. By request the Rev. A. Lukyn Williams, M.A., read his paper which was read and partially discussed at the late meeting. On the "Christian Grounds of the Observance of Sunday." The views enunciated elicited a lengthened and animated discussion, which was terminated by an unanimous decision that a paper be read at the next meeting on the "Methods of Observing Sunday."

The passage of Holy Scripture was Acts xix. 21-41, and the following resolutions were adopted.

- 1st. That the next meeting be held at the parsonage of the Rev. Canon King, Surry Hills.
- 2nd. That the Chapters of the Queen's Ships in the Harbour be regarded honorary members of the Society, and that they be invited to attend its meetings.
- 3rd. That the thanks of the meeting be given to Mr. Blomfield for his hospitality for the day.

THE CHURCH SOCIETY.—The Monthly Meeting was held on the 10th of May, the Vicar-General in the chair. £1861 13s. 10d. were reported as having been received. Payments were recommended to the amount of £597 14s. 5d. A supplementary warrant for £1065 12s. 10d. was submitted. The following grants were made: £50 to Warangoda Mission for 1882; £16 13s. 4d. for one month's stipend to Rev. Edwin John Sturdee recently arrived from England; £38 12s. to defray the expenses of the Rev. John Spear and family from New Zealand to Sydney; £50 towards the erection of a church at Theresa Park; £75 towards stipend of a catechist for Lithgow and Wallerawang.

The following fresh applications were referred to the Financial Committee for reports:—

£20 in aid of Rev. G. Macintosh's expenses for services at Bar Island; £100 for stipend of a curate for St. Mary's, Balmain; a grant to the proposed new Parish of Mittagong in lieu of grant now made to the united Parishes of Bowral and Mittagong—£70 for the first year, being an excess of £30 over present grant.

THE LATE BISHOP'S THANKS TO THE GENERAL SYNOD.—At the half-yearly meeting of the Executive Committee of the General Synod, on the 2nd May, the following reply from the late Bishop of Sydney to the resolution of sympathy with himself and the Bishop of Adelaide was laid before it; and as it was thought desirable that a copy should be conveyed to every member of the Synod, the Very Rev. Dean Cowper was requested to undertake the duty of transmitting it:—"San Remo, Italy, 16th December, 1881. To the members of the General Synod of the Diocese of Australia and Tasmania. My dear brethren,—I have received from the president a copy of the very kind resolution passed at the recent meeting in Sydney, conveying your sympathy with my dear brother of Adelaide and myself in the cause of our absence from the important gathering for the third time of the General Synod at Sydney. It was a solace to my heart to receive so touching an expression of your loving remembrance, and to feel that I was thus to some extent permitted to bear a part in your counsels and deliberations. I can with truth assure you that the conclusions to which you arrived have my cordial approval, and I venture to think that in the all-wise overruling of Divine Providence my absence tended to bring those conclusions to a more speedy and satisfactory issue. As regards myself, I am thankful to say that my health is gradually but surely returning. Under advice I spend this winter in the South of Europe in the hope that with the blessing of God, I may be restored to my diocese in the course of next year. I cannot close without congratulating you on the success which crowned the labours of the present session, nor without tendering my hearty thanks to all who in the spirit of love and wisdom and of a sound mind, contributed to bring about so happy a conclusion. Believe me, my dear brethren, to remain with grateful remembrance, faithfully and affectionately yours, F. SYDNEY."

MOORE COLLEGE.—The result of the examinations at the end of the Lent term was as follows:—

Final Examination (Pass).

- Class I. Fielding, Campbell.
- Class II. Murphy.
- Class III. None.

First Examination.

- Class I. Luscombe.
- Class II. Charlton, Gilmer.
- Class III. None.

The following prizes were awarded:—

- Second year: Fielding.
- First year: Luscombe.

The Bishop of Sydney's Prize for the best essay was awarded to Fielding. Subject: "The Christian grounds for Temperance."

THE GIRLS' FRIENDLY SOCIETY.—The Annual Meeting of this excellent Society will be held, we understand, on the 27th of June, in St. Andrew's school House, Pitt street, at 7 p.m. There will be an Anniversary Service in the Cathedral, to commence at 5 p.m.

SUNDAY SCHOOL INSTITUTE.—A Conference was held in connection with the Institute on Monday evening, the 29th May, in the Church Society's House, the Vicar-General in the chair. There was a large attendance of clergymen and teachers. In his introductory address the Chairman spoke of the advantages conferred on teachers by the Institute, and of the aid of various kinds afforded them in their important work in these days. He intimated that during the

winter months other Conferences would be held, and Model Lessons given in different centres; so that all teachers in the city and suburban parishes would be readily able to avail themselves of such means of improvement without going far from their own homes. An excellent paper on "The Management of a Class" was read by Mr. A. Richardson, superintendent of St. Paul's School, Sydney, which was subsequently discussed by Archdeacon King, Canon Stephen, Revs. S. S. Tovey, J. W. Debenham, and Messrs. Rowell and Thomas Walker. The Rev. R. S. Willis, of Manly, next read a very useful and suggestive paper on "Children's Services," which led to a discussion as animated and as interesting as the one which took place on the previous subject. The Archdeacon, Canon Stephen, Revs. E. Sturdee and Joseph Barnier, and Messrs. Clarendon Stuart and Cooper (St. David's School) spoke on the Benediction from the Vicar-General. It may be mentioned that a quarter-of-an-hour was allowed to the reader of each paper, and five minutes to each speaker.

Parochial Intelligence.

ST. AUGUSTINE'S, BULLI.—The "laying of the foundation stone" of this church has now become a thing of the past, (*un fait accompli*), yet one, by us, not soon to be forgotten. It has marked a new era in our parochial history, which though short, has truly been eventful. Wants, one by one, have been, providentially, during the last nine months supplied, (the parish was formed by will of Diocesan Synod last year.) Public schools (5) are regularly visited; Sacraments duly administered. A branch of C.E.T.S. in active operation. Church and teachers' meetings, held weekly, well attended. A parish magazine widely circulated. A Church (Union) on the mountain (which we visit every alternate Sunday), opened on 17th. ult.; and now it seems likely that in a few months our great material want will be supplied. The Church Building Committee at any rate have undertaken the responsibility of erecting this new church, and that responsibility is truly great. Churchmen in the district and in Sydney, as manifested in their deposits on the "stone," have, we are thankful to say, generously come forward to our aid. Several subscriptions have been received from members of Diocesan Synod in aid of their poorer brethren at Bulli; liberal promises of help, as well as encouraging; and every kind of assistance proffered. This is all encouraging; yet it must not be forgotten that great efforts shall have to be put forth within the next few months, if we are to open our church—as it should be—free from debt. The cost of erection and fittings will amount to about £900. Towards this, there is now in the committee's hands (and about £250 has been there for several years past) about £430. (£71 was laid on foundation stone). We do pray that the words of the Vicar General at the stone will not be forgotten, and that there will be found in our diocese numbers of laymen not weary in well-doing, ministering to the spiritual necessities of those in Bulli, who belong to the household of faith, and this ministrations, we are confident, "will abound through many thanksgivings unto God." Next month we hope to give a further account of work done on the lines of our beloved church in this important district.—Communicated.

ENMORE.—The following is a copy of a letter sent to the Rev. T. Symonds, who took charge of this parish for one month, during the absence, through ill-health, of the Rev. W. H. Ullmann, B.A.:—"Christ Church, Enmore, 8th May, 1882. To the Rev. Thos. Symonds. Dear Sir,—We, the churchwardens and parishioners of Christ Church, Enmore, desire before you leave us, to record our appreciation of your ministrations amongst us during the temporary absence of our incumbent, the Rev. W. H. Ullmann, B.A., and we trust you will soon be able to obtain a suitable permanent employment, as we feel sure it will be a privilege for any congregation to be presided over by you. We are, dear sir, yours very truly, George Ogdin, D. M. Matland, William H. Bullock, churchwardens; J. F. Josephson, J. Hinchcliff, W. T. Angus, and F. Senior, parishioners."

GRANVILLE.—On Wednesday the 3rd of May, the corner stone of a Church for this important, and rapidly increasing suburb of Parramatta, was laid by the Vicar-General, in the presence of Canon Gunther, Incumbent of St. John's, the Rev. W. A. Phillips, Curate of St. John's, and the Rev. A. Lukyn Williams, Principal of Moore College. After the usual formalities, the Vicar-General delivered an address appropriate to the interesting occasion, and was followed by Canon Gunther. The Dean was presented with a gold pencil-case as a memento of the ceremony, instead of the accustomed Mallet and Trowel. At the lunch which was held in a marquee on the ground, Canon Gunther announced that £203 had been laid on the stone, and that a further sum of £50 had been promised by a lady resident in the district. The company was addressed by the Rev. J. Barnier, W. A. Phillips, and F. B. Boyce. In the evening there was a crowded tea-meeting at which there were sung several musical pieces by the Sydney Choral Society assisted by lady and gentleman amateurs; and speeches were delivered by Canon Gunther and Mr. Phillips. The proposed Church, according to that present plan, will seat 200 people; but with the projected aisles, which it is hoped to erect by and bye, there will be accommodation for 450 persons. The Church will be of the Gothic order, and when completed in the fulness of the design, will be a very handsome, as it will certainly be a very creditable structure.

ST. JOHN'S, PARRAMATTA.—A movement is on foot to enlarge this Church, which in consequence of the great increase in the population of the Parish within the last few years, is now inadequate to meet its needs. In aid of the movement a meeting was held in the School House on the 8th of May, Canon Gunther, the Incumbent, in the chair. It was decided that the work of enlargement should be commenced as speedily as possible, and a Building Committee was appointed to carry it out. It is probable that the additional accommodation will be formed by the erection of one or two transepts.

BURWOOD, ST. LUKE'S.—On Monday evening the 1st of May several of the principal Parishioners met to take leave of the Rev. Dr. and Mrs. Marriott, and their son. Mr. Archie Marriott had shewn so lively an interest in his Father's work, and had made himself so useful in a variety of ways in the District, that it was resolved to present him with some token of the parishioners' sense of his valuable and gratuitous services. Mr. John Dawson, the well known Solicitor, who has long been a resident in the neighbourhood, was accordingly entrusted with the pleasing duty of presenting the young gentleman with a purse of thirty sovereigns. The departure of the Doctor, and of his excellent lady, is deeply regretted; and many, as well as sincere, were the expressions of sorrow uttered at this pleasant reunion of their friends at Mr. William Cole's.

GLADESVILLE.—Steps are being taken to prepare the way of the enlargement of the Church in this parish, which, when the cost of materials and labour, at present so exceedingly high, shall have fallen, will become by God's blessing, an accomplished fact. A well attended and successful meeting has been recently held to appoint a Committee and to arrange for the collection of subscriptions. The meeting was addressed by the former Incumbent, the Archdeacon of Cumberland, and by the Rev. William Lumadaine, the present Minister of the District.

BROUGHTON CREEK PARISH.—Election of Church Wardens, at Broughton Creek: For the people, Mr. M. Pulman and Mr. J. H. Hooper; for the clergyman, Mr. W. Bryen. At Broughton Village: For the people, Mr. W. Caudwell and Mr. F. Spinks; for the clergyman, Mr. Knight. At Cambewarra: For the people, Mr. Z. G. Bice, J. P., and Mr. W. Noakes; for the clergyman, Mr. T. Shepherd. At Foxground: For the people, Mr. J. Parrish and Mr. Dowse; for the clergyman, Mr. Williams.

CAMBEWARRA.—The Church of England people in this pretty little township have at last decided to build a church for themselves. Two well attended meetings have been held—one on the 28th March, and the other on the 12th April; the Rev. Joseph Best, Incumbent, in the chair. It was decided at the former meeting, by a large majority, that the time had come when immediate steps should be taken to erect a suitable building. Two gentlemen: Mr. Z. G. Bice, J. P., and Mr. S. Matthews, keeper of the Post-office Stores, residents of the place, very kindly offered to give sites for the new building. After some discussion, the meeting on the 12th April decided to accept that site offered by Mr. Matthews, and requested the Rev. Chairman to inform that gentleman that his liberal offer had been thankfully accepted. The land is now being conveyed. It is to be hoped that the people in the district will work willingly and harmoniously in this good undertaking. We hope ere long to have the foundation-stone of the building laid, and the work being carried forward speedily. The population here is not large, and it is considered that this effort to build a church is a great one. However, we are encouraged by the fact that the work is for the Lord. If any of the readers of this account would send us a subscription it would be most acceptable. Such subscription may be addressed to the Incumbent, Parsonage, Broughton Creek, who will have pleasure in acknowledging its receipt.—Communicated.

Inter-Diocesan News.

BATHURST.

ALL SAINTS.—Institution of Rev. Dr. Marriott. On Thursday, 4th May, the institution of the Rev. Dr. Marriott into the cure of the Cathedral parish of All Saints' took place in the cathedral, in the presence of a numerous congregation. Morning prayer was said by the Rev. J. Young, incumbent of George's Plains, and the lessons were read by Rev. Canon Blacket, M.A., of Kelso. The anthem "How Beautiful upon the Mountains" was sung after the third collect, and then the Vicar-General, Rev. Curwen Campbell, M.A., presented the new incumbent to the Bishop, who stood upon the north side of the Lord's Table. The Bishop then handed the incumbent his license, saying: "I institute thee incumbent of the Cathedral parish of All Saints, Bathurst, and to have the cure of the souls of the parishioners. 'Accipe curam tuam et knaet at.' Prayer was then offered by the Bishop, while the Incumbent knelt at the rails. Silence was then kept for a space, in order that the members of the congregation might make their individual supplications to Almighty God for His special blessing upon His servant. Then followed the "Veni, Creator Spiritus," after which the Bishop received the incumbent within the rails, and commended him to the affectionate reverence of the congregation. The Vicar-General then delivered an appropriate address from 2 Cor. iv. 6, and the service closed with the benediction. The Rev. Dr. Marriott was for some time a student of the Science Department S. Kensington, and attended the lectures of Guthrie, Huxley, Foster, and other eminent professors. He then proceeded to the University of Giessen, in Germany. He then proceeded to the University of Göttingen, and after the usual course of *pre-viva voce* examination, in the Aula of the University, on the 3rd August, 1871, and obtained "Summus Doctorus Philosophiæ Aristotelmæ Liberalium Magistrus Honoris." After examination by the Bishop and his examining Chaplains, Drs. Westcott and Farrar, he was commended and ordained Deacon by the Bishop of Peterborough in 1872, and priest in 1873. In 1872 Dr. Marriott was selected from among a large number of candidates to hold the head-mastership of the Wymondham Grammar School, Melton Mowbray, Leicestershire. On the passing of a new scheme for this school by the Parliament, Dr. Marriott was, contrary to the custom, confirmed in his appointment, and his suggestions were adopted in schemes made by the Commissioners for other schools. In 1879 he found the continuous combination of clerical and scholastic work had so impaired his health that comparative rest and change of climate were absolutely necessary,

and he accordingly accepted the invitation of the late Bishop of Sydney to engage in Church work in his diocese. His first charge was the organisation of the new parish of St. Saviour's, Redfern. At the expiration of fifteen months he received a most cordial and unanimous invitation from the parishioners of St. Luke's, Burwood, and in March last he was requested by the Parishioners of All Saints', Bathurst, to accept the important charge he now holds, and with which the deanery is to be combined.

GRAFTON AND ARMIDALE.

Two Archdeacons have just been constituted in this Diocese, viz., of Armidale and Grafton. The Rev. C. C. Greenway has been appointed Archdeacon of the latter district, and the Rev. James Ross, M.A., Archdeacon of the former. Mr. Greenway has just left the colony for England, and has arranged with the Rev. Mr. Eglinton to act as his *locum tenens*.

SOMERTON, TAMWORTH.—The great event of late in our quiet little township, has been the opening of the very neat building erected for the Church of England. For the last fifteen months or so, monthly services have been held here by the Rev. Mr. Piddington, Vicar of Tamworth, or his Catechist, Mr. Auld; J. McCarthy, Esq., of Summerhill, kindly placing a large room at the disposal of his neighbours for the purpose. About eight months ago the idea of building a church was started. So many delays and difficulties have been met with, that it was more than once predicted that we would never see the church built. However, on a Sunday recently, it was opened for Divine worship, although the pews are not yet in. The building is of sawn slate, cloth fitted—40ft. x 20ft.; walls, 11ft.; roof covered with galvanised iron, and lined inside with pine, tongued and grooved. There are three single lancet windows on each side, and a three-light lancet window at each end. A neat porch on the west side leads into the church. At the south-east corner there is a small vestry appearing like a second porch. A chancel is shown in the plan, but is not yet built. The seats are of pine, with backs. A large congregation assembled in the morning, many coming long distances. The Rev. Mr. Piddington read Morning Prayer and Litany, and preached a plain, earnest sermon from 1 Chronicles xxix. 5. The offertory amounted to £10 7s. 3d. The entire cost of the building, &c., will be about £185, and the present debt is about £60, but £20 of this is promised by the S.P.C.K., when the remaining £40 is paid. Mr. Piddington mentioned that a handsome set of service books had been presented to the Church by a lady of the congregation, and that another friend had given the prayer desk and stool. He also said that he hoped to see a Sunday School started at once. This is much needed, and I only hope some earnest Christian will be found to do the work. We are pleased with this good beginning, and thankful to all who have helped us to help ourselves, and now that we have really got a church in which we and our children can worship God, we wonder how we could do so long without one.—*Communicated.*

ARMIDALE.—An Easter offering of fifty sovereigns has been presented to the Rev. James Ross, M.A. by the congregation of the Cathedral Church.

TASMANIA.

THE BISHOPRIC.—The difficulties besetting the resignation of Dr. Bromby, which seem sorely to perplex our Tasmanian friends, have become yet more complicated through the death of the Primate who died before the Bishop of Tasmania's resignation reached him. We gather from our exchanges, that the intervention of the lawyers has been sought to see if they can discover some mode of "cutting the gordian knot" which are tying the hands of those whose business it is to arrange for the emergency caused by the Bishop's acceptance of preferment in England.

MELBOURNE.

THE DETERMINATIONS.—At a special session of the Church Assembly, the two determinations of the General Synod have been unanimously accepted. The Bishop's speech, explanatory of the action of the General Synod in the matter of the Formation of Provinces, was a very able one, and quite in accordance with the broad and unselfish views he enunciated in Sydney. His Lordship thus indicated towards the conclusion of his address, the principle upon which the legislation of the General Synod proceeded.

"The first principle was that no one shall come under the rule of a governor in the election of whom he has not had a voice. Now, the Bishop of Sydney was, first of all, bishop of a diocese: and as it was forcibly urged, would perform more than nine-tenths of his duties in that diocese. Great consideration, then, was due to the claims of the diocese. In the second place he would be metropolitan of New South Wales, and therefore the bishops of that province ought to have a voice in his election. In the third place, he would be patriarch of Australia and Tasmania, or to give him the title which was the western equivalent of Patriarch—'Primate' of Australia and Tasmania. Fortunately this title had been already chosen for the chief bishop of these colonies, and so had not to be altered. And, now again, as he was to rule over all the Australian bishops, they, according to the principle adopted, must also have a voice in his election. How, then, were these several bodies to make their influence felt in the election? In answering this question the General Synod adopted another principle—to avoid as far as possible the method of veto. Should the diocese nominate a bishop, who had been chosen after great care and deliberation, and possibly also after a warm debate, it would be very difficult, indeed, for the bishops to reject him. And yet they might feel sure that he was not the best available man. Either, then, they would give way to diocesan pressure or, most cause disappointment, awaken resentment, and possibly provoke a deadlock, which might lead to disunion. It did not seem right on the other hand (regard being had to the preponderating interest of the See of Sydney), to give the important power of nomination to the

bishops; nor could the hazard of a deadlock have been avoided if even this latter course had been followed. At this point the synod got some gleam of guidance from the practice of the ancient Church, as reported by Cyprian, in the age which preceded that of either 'state connection or ecumenical councils. Cyprian reported that on the election of a bishop the nearest bishops in the province met in the city for which the election was to be made, and that then the episcopal dignity was conferred, '*univocis fraternitatis suffragio, et episcoporum judicio*'. The phrase, as you see, is somewhat vague, but both Van Espen and Hefele agree that it means the people (including the clergy and laity of the city) nominate, and then the bishops decide. How the bishops decide is not stated. But as we desired to exclude the method of veto, our best application of this principle was plain. There were three bodies to exercise a choice. Let, then, the diocese of Sydney choose three clergymen. Then let the bishops of New South Wales reject one, and send the names of the two remaining to the bishops of Australia and Tasmania. Let these reject another. And then, without any exercise of veto in the whole process, that clergyman would fill the three offices whose name had not been rejected. Practical men feared that this method of election, however correct in principle, might prove cumbersome in working, and thus a proviso was added that if the diocese of Sydney pleased it might appoint a committee of its own body to meet committees of the other two bodies, in order that by concurrent votes they might elect a clergyman who met with universal approval. With the exercise of tact and mutual forbearance, this method may prove practically successful. But I may perhaps point out that it would not have been safe to have adopted this method alone. For in the absence of mutual tact and consideration, one or both of the committees of bishops might have kept the see of Sydney vacant in order to starve the diocese into surrender. The alternative method of election, though never adopted, may possibly prevent any such attempt. For if the aggrieved diocese nominated three clergymen, it would be incumbent on the bishops to proceed to an immediate election. I have troubled you with these details to show you that the determinations submitted to-day for your approval were not made without careful and anxious deliberation, and I humbly pray our Heavenly Father to shed abroad among you, my brethren, that same spirit of self-controlling brotherly kindness which so signally distinguished the body which was called upon to frame these ordinances."

Ecclesiastical Intelligence.

PREFERMENTS AND APPOINTMENTS.

The vacancy at Hunter's Hill, created by the resignation of the Rev. J. H. Rowell, has been filled by the appointment of the Rev. F. R. S. Bailey, presented by the Board of Nominators to the Vicar-General.

The Rev. Canon Moreton having resigned St. Peter's, Woolloomooloo, the Rev. T. R. Tross has been appointed to that cure, upon the presentation of the Board of Nominators.

SAN REMO, ITALY,

16th December, 1881.

To the Members of the General Synod of the Diocese of Australia and Tasmania.

MY DEAR BRETHREN,

I have received from the President a copy of the very kind Resolution passed at the recent Session in Sydney, conveying your sympathy with my dear brother of Adelaide and myself in the cause of our absence from the important gathering for the third time of the General Synod at Sydney.

It was a solace to my heart to receive so touching an expression of your loving remembrance, and to feel that I was thus to some extent permitted to bear a part in your counsels and deliberations.

I can with truth assure you that the conclusions to which you arrived have my cordial approval, and I venture to think that in the all-wise over-ruling of Divine Providence my absence tended to bring those conclusions to a more speedy and satisfactory issue.

As regards myself, I am thankful to say that my health is gradually but surely returning. Under advice I spend this winter in the South of Europe in the hope that with the blessing of God, I may be restored to my Diocese in the course of next year.

I cannot close without congratulating you on the success which crowned the labours of the recent Session, nor without tendering my hearty thanks to all who in the spirit of love and wisdom and of a sound mind, contributed to bring about so happy a conclusion.

Believe me,

My dear Brethren,
To remain with grateful remembrance,
Faithfully and affectionately yours,
F. SYDNEY.

THE SYDNEY GRAMMAR SCHOOL.

[Communicated.]

It has been affirmed a hundred times that the education policy of the colony was not wholly secular. The act of 1880 which was so hotly discussed clearly defines the position by saying that the course of secular instruction should include general religious teaching. This point, with the hour a day in which religious teachers might enter the schools, was the common answer to those who said that the public schools were prayerless, praiseless, Bibleless, in a word—Godless. The most important school in the colony, however, gives no

religious instruction. The scripture lessons used by the upper classes in the public schools are excluded. No minister of any denomination ever puts his foot inside its walls to speak a word for the great Redeemer. The gods who are heard of by the 400 boys are Jupiter, Mars, Neptune, Apollo, and others representing a corrupt heathenism. Why, we ask, should this be? Why should our Sydney Grammar School stand before the country as godless? Why should the policy indicated by the last and present Parliaments be in this case ignored?

This matter is one that deserves the serious attention of all interested in the education of our youth. The school undoubtedly takes the lead. The State spends a larger sum per scholar than in public schools. It is a most expensive institution. We candidly admit, however, that as far as mere secular subjects go the teaching is efficient. But it must not be forgotten that very many of the boys educated there will in time be among our leaders of public opinion. From their ranks will come barristers, doctors, and other professional men. It is not a school to supply us with artisans and mechanics, but with employers of labour, and men generally who will fill the higher walks of life, and further have the power which money bestows. Education with a good position ever gives influence. This makes it all the more important that the instruction in the school should be of the best and highest kind. Let us beware of a system which will largely fail to rightly mould the character, and consequently to produce good and virtuous citizens. The fact that there is a great hereafter in which each one must give an account of himself to God should never be omitted in the training of our youth.

We trust this matter may receive the attention it certainly deserves and that our leading day school may soon cease to be godless. If the trustees have no power why should they not procure an alteration of the Act upon which the school policy? We feel confident Mr. Suttor only needs to have his attention drawn to the subject to do what he can towards a remedy. We want the boys in this great school to have a training not one-sided but duly proportioned, not an education in worldly wisdom only, but in the nobler concerns of life, and generally worthy of a Christian country. We urge the consideration of this question as we earnestly desire that those who may be the future leaders of their countrymen should have the Christ-like qualities essentially necessary to form a high type of character, and thus be shining examples to all.

CHURCHWARDENS ELECTED EASTER, 1882.

The following list is very incomplete. It is, however, the most correct we have been able to obtain. The names are given in the following order: Peoples', Trustees', and Clergymans' Wardens.

- St. Barnabas', Sydney.—Messrs. G. O. Williams, Wm. Drewe, R. Andrews.
St. Paul's, Sydney.—Messrs. Alexander Richardson, H. Hudson, J. T. Hansard, M.D.
Christ Church, Sydney.—Messrs. James Gordon, E. M. Stephen, F. E. Winchcombe.
St. Mary's Waverley.—Messrs. W. H. Simpson, R. W. Newman, W. Drutt.
St. Mark's, Darling Point.—Hon. James Watson, Messrs. W. E. Mort, Joseph Page.
St. Matthias', Paddington.—Messrs. Tillidge, Galawny, Oatley.
St. Mary's, Balmmain.—Messrs. W. See, W. Gleason, T. S. Bountree.
St. Silas, Waterloo.—Messrs. T. Crano, J. Griffiths, C. Browning.
St. Matthew's, Botany.—Messrs. E. Fabry, Gilligan, W. Stephen.
St. Simon and St. Jude, Surry Hills.—Messrs. W. Hill, W. E. Toose, J. Simmonds.
St. John's, Ashfield.—Messrs. J. Allum, H. E. Rogers, Clements Lester.
St. Peter's, Cook's River.—Messrs. E. Lotze, C. Way, R. Way.
St. Jude's, Bandwick.—Messrs. W. C. Whiting, T. J. Stutchberry, G. Kiss.
St. Thomas', Balmmain.—Messrs. B. Goodwin, W. A. Hutchinson, F. R. Robinson.
All Saints', Petersham.—Messrs. S. A. Stephen, G. Mullen, Rollo Cape.
Christ Church, Enmore.—Messrs. D. M. Maitland, W. H. Bullock, G. Ogden.
St. Paul's, Burwood.—Messrs. M. Felton, J. Menzies.
Gladsville.—Messrs. R. M. Pearson, G. Herring, E. Betts.
St. Paul's, Canterbury.—Messrs. G. Close, E. T. Sayers, E. Williams.
St. Peter's, Richmond.—Messrs. W. Tomkinson, and P. H. F. Griffin.
St. Paul's, Cobbity.—Messrs. E. L. Moore, H. A. Thomas, J. F. Dowie.
St. Thomas', Narellan.—Messrs. E. L. Moore, D. Nott, J. Budd.
Holy Innocents', Cabramatta.—Messrs. W. J. Pearce, A. J. Lidlington, W. H. Braithwaite.
St. Mark's, Picton.—Messrs. G. Webster, G. Bradbury, T. M. Dunn.
St. Michael's, Wollongong.—Messrs. John W. Hosking, T. Collins, James Anstey.
St. James', Smithfield.—Messrs. H. Whitaker, J. Bellenger, F. Kenyon.
St. Stephen's, Rookwood.—Messrs. O. Kimberley, E. Conroy, C. Bunyan.
St. Paul's, Castle Hill.—Messrs. Usher, W. H. Tuckwell, Acres.
St. Anne's, Ryde.—Messrs. R. R. Terry, E. Terry, George Lovell.
St. Stephen's, Penrith.—Messrs. George Nash, W. Dent, W. Fulton.
St. Mary's, South Creek.—Messrs. J. K. Lethbridge, W. Beacroft, W. J. K. Neale.
St. Stephen's, South Kurrajong.—Messrs. G. A. Cleeve, John Dunston, jun., W. H. Bowman.
St. Paul's, North Richmond.—Messrs. D. Eaton, J. Ezzy, T. R. Winter.
St. Paul's, Emu.—Messrs. Walker, Willis, Dr. Duncan, M.D., R.N.

Christ Church, Castlereagh.—Messrs. Hadley, Yeomans, J. D. Single, Milton.—Messrs. Thomas R. Kendall, Thomas Hobbs, W. S. Burt, Prospect.—Messrs. G. T. South, W. B. Campbell, R. Crawford.
Seven Hills.—Messrs. George Pearce, D. R. Howard, Joseph Luke.
Blacktown.—Messrs. C. Tawsett, A. B. Campbell, J. Houghton.
Hartley.—Messrs. Lemington, Blackford, Field.
The Oaks, Picton.—Messrs. John Dunn, R. H. Inglis, F. W. Wild.
Appin.—Messrs. Henry Harvey, William Dalton, Harry Winton.
Wilton.—Messrs. William Graham, William Wouson, senr., Henry Wouson.

The Appin churchwardens were elected on Easter Tuesday; the Wilton churchwardens by the Dean.

NOTICES OF BOOKS.

THE NON-ALCOHOLIC HOME TREATMENT OF DISEASE,—by James J. Ridge, M.D., &c., &c., &c., pp. 111. London: National Temperance Publication Depot, price 1/6.

This little book is a supplement to the many extant valuable works on domestic medicine. Its purpose is to enable those who wish to avoid the use of alcohol in minor ailments to do without it altogether. That it will be useful to such, we have no doubt. The directions are clear and simple, so that the most illiterate will find little difficulty in understanding them. There are some useful prescriptions at the end of the book, which in our opinion are fully worth its whole cost.

STUDIES IN THE GOSPEL, ACCORDING TO ST. MATTHEW,—by the Rev. J. Cynddylan Jones, Author of Studies on the Acts, pp. 320, London: Hamilton, Adams and Co., 1881.

These studies are most suggestive. They are full of fresh bright thought put in strong nervous language. They produce the same effect upon the mind as a fresh sea breeze upon the body after a hot sultry day. The writer's knowledge is large, and his aim direct. The word of God in his hands seems like a bright jewel which flashes forth fresh brilliance in whatsoever direction it may be turned. Though really a set of sermons there seems to be nothing of the dullness which is commonly supposed to be inseparably connected with that kind of literature. There is not a prosy paragraph in the book.—No one will read it carefully without deriving profit. We subjoin an illustration taken at random of the writer's style and mode of dealing with his subject. Mr. Jones is treating of the judgment and is speaking of the reward of the righteous.—He says, pp. 296, 7:

"1. Notice the ground of their blessedness as here set forth: deeds of kindness to men in want and distress. Justification is by faith, but judgment is by works. In other words, faith it is that makes our persons acceptable, but works it is that makes our lives acceptable. The judgment will go according to our serviceableness or otherwise. "Every man according to his works whether they be good or evil." We are apt to imagine that true religion consists in extraordinary frames of mind, ecstatic moods. It consists in nothing of the kind, but in the faithful discharge, in the spirit of Christ, of the human duties of our every day existence. Many are the legends concerning the Quest of the Holy Grail, the traditional Cup of Healing, from which the Saviour drank the sacramental wine, the night he was betrayed. But the prettiest of them all, prettiest because truest, is that which represents a bold Knight of the Round Table travelling far over mountains and through deserts in search of the mysterious Grail. His protracted and exhaustive journeys, however, turned out fruitless. At length in countenance, depressed in spirit, and fatigued in body, he resolved to return to Arthur's Hall, a sadder but not a wiser man. However, as he was nearing the gate of Camelot, he saw a poor man writing in the ditch, evidently in the last agonies of death. Moved with compassion, the sworn defender of the rights of the poor and the weak dismounted from his steed, sought a cup of water and handed it to the suffering man; when, lo! the cup glowed as if it were a thing alive, flamed as if it were the sapphire of the New Jerusalem. The knight at last saw the Holy Grail, not, however, in traversing barren wildernesses or performing deeds of prowess, but in succouring the poor and forlorn. "Inasmuch as ye have done it unto one of these little ones, ye have done it unto me." "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you he shall not lose his reward." A little gift to a little one it will be honourably mentioned in the Judgment Day."

GEORGE MOORE, MERCHANT AND PHILANTHROPIST,—by Samuel Smiles, LL.D., author of "Self-Help," "Character," &c., &c., pp. 460. Fifth Edition, London: Routledge and Sons.

The late Mr. William Longman and Mr. Murray recommended Dr. Smiles to write this life. At first he was unwilling to undertake the task. He was pressed by other literary work; he was suffering from physical weakness; and he thought above all that it was impossible to write anything interesting about George Moore, princely London merchant though he was. The last objection was removed by Dr. Percival, head master of Clifton College, and the Rev. G. C. Bell, master of Marlborough College. These gentlemen were sure that the account of this life, with its remarkable combination of "self-help," and unselfishness would be full of stimulus and encouragement for many. All difficulties gave way before these testimonies, and the life was taken in hand. As the work advanced, Dr. Smiles became convinced that he had to do with the life of no ordinary man; for George Moore in some ways stood apart from all others. "He yielded to no hindrances; he was overcome by no difficulties; he was consistent in his aims, in all the good work that he did." We are glad that the book was written. It is both readable and interesting. There are parts of it, such as the relief of the Parisians after the siege of their beautiful city, a work which was placed under the direction of Mr. Moore, which cannot be left when once the reader has commenced until the story is finished. The book gives us the example of a thorough business man possessed of marvellous power and energy who rose from the position of a raw Cumberland lad, who, at first, thought that there was no place for him to fill in the great city, until he became one of the foremost and most trusted men in London. As a Christian, he was remarkable for the simplicity of his faith. "I never knew a man" said one who knew him well, "whose religion was more thoroughly a part of himself." He was not ashamed of the views which he held, but was ready on suitable occasions to speak out his mind. The following incident will illustrate this feature of his character:—Once, when dining with a friend, one of the guests ventured to ask in general terms "Surely there is no one here so antiquated as to believe in the inspiration of Scripture?" "Yes, I do," said George Moore from the other side of the table, "and I should be very much ashamed of myself if I did not." Silence followed, and the subject was changed. The ladies went to the drawing-room, and the gentlemen followed. "Can you tell me," asked the non-believer in inspiration of a lady, "who is the gentleman who so promptly answered my inquiry in the dining-room?" "Oh, yes! he is my husband." "I am sorry," said he, "you have told me that so soon, for I wish to say that I have never been so struck with the religious sincerity of anyone. I shall never forget it." While his middle life tells of splendid pluck and energy, his later life was distinguished for its rare liberality. We are unable to condense the account of this. It must be read to be understood. This is just the book to give a young lad about to engage in commercial pursuits. It will supply a wholesome stimulant for the business and religious life.

RECEIVED:—"Annual Report of the Young Men's Christian Association of New South Wales, for 1881." "English Church Union Chairman's address at the 3rd annual meeting of the Sydney Branch."

MISSION WORK.
NEPEAN WATERWORKS.

[Communicated.]

Regular services are held every Sunday on No. 7, and 8 sections of these works. The men with their wives and children assembling in the open air, or in tents, as Israel of old, with devout affection rendering homage to their Creator. Congregations are considerable in number for places where so much difference of opinion is prevalent. The gatherings chiefly consist of persons belonging to the church. Members of other denominations join in the services regularly. Attendance, order and attention during the services are most cheering. The responding and singing on all occasions are evidence of the interest and sincerity of the worshippers.

Much care is taken in teaching the children, Sunday schools having been organised. We have a school at No. 7 section. The scholars number about forty, and the teachers four. Another has been established on section 8. In this school there are some thirty pupils, but only two teachers. A good work is being carried on in both sections. Some suitable and intelligent men who are engaged on them form their teaching staff, and are deserving of praise for their untiring zeal and earnestness.

The attendances at the school vary considerably. As many as forty children have been present on one occasion at section 7. Very often the severity of the weather is a preventive to both scholars and parents attending meetings. Continual moving of families from one camp to another tends to injure the practical and profitable working of the schools.

Our church structures are of a frail nature. The services on section 7 are held in a tent which has been erected for that purpose by the men. On section 8 we occupy a building composed of saplings and bushes. We hope to have a more permanent and comfortable structure shortly on this camp. Section 5 has the most compact and commodious building. When the men strike their tents and pitch them elsewhere, the church has to undergo the same process.

Every Sunday after the services there is a distribution of books, tracts, and various kinds of periodicals. The recipients of these are most grateful and apparently read them with diligence.

The services and useful reading which the men receive are likely to be productive of lasting blessings in many of their homes.

The Works, May 26th, 1882.

→ CORRESPONDENCE ←

THE ADDRESS OF THE CHAIRMAN OF THE ENGLISH CHURCH UNION.

TO THE EDITOR OF THE CHURCH OF ENGLAND RECORD.

Sir,—Although this address may not be of sufficient importance to claim special notice from the Editor, perhaps space may be found for some remarks thereon, by a Presbyter, to whom a copy of it was sent, I presume, by the Chairman himself.

The address is not jubilant in tone; nor is it in any way striking. Indeed, it seems little more than an introduction to three appendices, which increase the size, if not the value of the pamphlet.

Appendix II. is a letter from the witty and pugnacious Archdeacon of Banton. It is short and sweet—very sweet to Mr. C. Stuart. It is highly laudatory of a previous deliverance from the chair of the E. C. U. That paper must have been read through highly-coloured spectacles by the critic who wrote of it: "It is very able, founded, (sic) and unanswerable."

While reading Appendix III. amusement and amazement alternate in the mind, at the attempt of Mr. C. Stuart to play the Dictator-General. Such things show what clergymen might expect if the principles of the E. C. U. prevailed. I think Canon Moreton was almost too quiet in the mode he took to rebuke the officiousness and impertinence of the gentleman who challenged his conduct.

But the bulk of the address, and Appendix I., are devoted to what was evidently the purpose of the whole publication—the reproduction of Mr. Stuart's speech on his famous and foolish motion in the Synod, touching the disloyalty of clergymen in having anything to do with those horrible persons, so called—I think mis-called—"Dis-senters." In animadverting on their conduct, he uses the solemn sentence of our Divine teacher—"No man can serve two masters."

This text supplies the answer to his strictures. The condemned clergymen do serve the one master, who commanded them to love the brethren—not brethren of this, that, or the other church, but the brethren in Christ everywhere. Why should he think they love their own church the less because their love flows over an ecclesiastical boundary? Instead of this proving in them "defiant self-will," may it not rather arise from the crucifixion of self-will, with all its littleness, pride, and intolerance. Is it not acting in fellowship with Jesus to the acknowledging of all that is good and honest and lovely everywhere. Yes, everywhere, whether in or out of our own sheep-fold. There are many folds altho' only one flock, and the sheep may well run together at times. How strangely inconsistent is this charge of self-will with the sympathy expressed later on with "poor Mr. Green in prison,"—a prisoner whose prison-door is locked only on the inside—locked by his own defiance of his bishop and deliberate refusal to obey the laws of the country.

The injustice of which Mr. Stuart complains, in the papers not reporting his speech, he has rectified in printing it himself. So that if any one wishes to be convinced that he was right and the sixty-four members of Synod who voted against him were wrong, they have now the means of enlightenment at hand. They may now learn that "toleration is the grand design of the devil—that all the

devils in hell are at work to promote toleration." It is only fair to say that these are not Mr. Stuart's own words. But he quotes them with approval, though written by a Presbyterian. How strange to find him going to a dissenting armoury for weapons. It makes one anxious about his steadfastness. The books of dissenters may shake his orthodoxy. Written words have influence as well as words spoken. It would be a disastrous thing for the E. C. U. if the teaching of dead dissenters was to poison his mind as friendly intercourse with living ones has corrupted those of the offending clergymen. I was glad to learn from Mr. Stuart that there is no paper in the city in the hands of churchmen. If this witness be true, many persons like myself will feel relief in thinking it was not a churchman who wrote, or a church editor who published in *The Churchman* the cruel and exulting statement in reference to the death of our late beloved Bishop, that "at last an obstacle to Church progress has been removed." Most heartily do I wish, for the honour of the Church of England, that Mr. Stuart's disclaimer of Churchmen's proprietary or editorial rights in *The Churchman* was true.

In concluding the address the writer speaks vauntingly of the great freemasonry existing amongst high Churchmen. Why then will he withhold his approval of the higher and holier freemasonry of the brotherhood of Christ Jesus? He ought rather to rejoice in the fellowship of souls united to and in Jesus. Sealed with one Spirit, having one Lord, one faith, one baptism, one hope of glory, the Communion of Saints.

Yours, &c.,

AN OFFENDING PRESBYTER.

CHURCH MISSIONARY SOCIETY.

The Rev. J. Cain, missionary to South India, left here on the 29th ult. in company with Mrs. Cain on his return to India after a two years' furlough. The Rev. gentleman during his stay of two months in N.S.W. preached incessantly on behalf of the society, and delivered numerous interesting addresses to large and appreciative audiences. Collections were taken up at the week night meetings, but few of the churches where the Rev. Missioner preached in aid of the society contributed their offerings. He preached at the following churches, and subsequently delivered Addresses in their respective school rooms, where collections were made in aid of the Society:—St. Paul, St. David's, St. Barnabas', St. Saviour, St. John's, (Parramatta), St. Philip's, St. Andrew's Cathedral, St. Mary's (Waverley), St. John's (Darlinghurst), St. Peter's, St. Michael's, St. Matthias', St. Mary's (Balmmain), St. Stephen's, (Newtown), Holy Trinity, St. Thomas (Balmmain), St. Paul's, Burwood Heights, Christ Church, (Enmore), Castle Hill, St. Bartholomew, Pyrmont; Trinity Church (McDonald Town), St. Michael's and St. Jude's.

In addition to the above Rev. Mr. and Mrs. Cain held several Drawing room and week night meetings in which further interest was aroused in the Society's work.

MOORE COLLEGE.

The following have passed the Entrance Examination:—

McGeorge.
Winter.
Ellis.
Raymond.

May 18, 1882.

(From our own Correspondent.)

LONDON, April 6th, 1882.

On Tuesday last the House of Commons adjourned for the Easter recess. The evening was devoted, chiefly, to a discussion on the present condition of Ireland. It ought not to be denied that matters, instead of improving, are getting worse every day. The government have just offered a reward of £2000 for information leading to the conviction of the assassin of Mr. Herbert, J.P., who was murdered in Kerry just a week ago. On Sunday last, one Mrs. Smythe was shot dead on her way from Collinstown church to the house of her brother-in-law whom she was visiting. She accompanied Mr. Smythe in his carriage. The shot was intended for him, for he is a landlord, and that fact in itself constitutes an unpardonable offence in the eyes of those lawless villains who murder and maim with impunity. No arrest has yet been made. The list of crimes reported day by day is positively sickening. It is hardly conceivable that the nation will continue to submit to be thrilled with horror by the murderous element across the Irish channel. When arrests are made,—occasions rare indeed, in proportion to the crimes committed,—juries will not convict. Whether the time has arrived for the government to suspend trial by jury is, of course, a matter for the powers that be to determine. There is a strong feeling that it has. Irish affairs absorb nearly the whole of the time of the legislative assembly, but with no present satisfactory result.

Very little has been accomplished during the two months of the present session of Parliament. Mr. Gladstone's new Rules of Procedure have been introduced; his first

resolution has successfully passed the ordeal of the House by a majority of 39 over a hostile amendment, the numbers being 318 to 279. This surplusage is not large, considering that Mr. Gladstone assumed office two years ago with a majority of over a hundred. It proves that this un-English—a phrase which had better die out—expedient of the *cloture* has caused a considerable defection from the Liberal ranks. It is very certain that an alteration for the better with regard to obstruction was imperative; and, although the Speaker will have large powers, it is scarcely likely that any gentleman occupying the chair would, in any degree, abuse the responsibility of his position. The fear from such a source is, practically, nil; while the miles of breviter uttered, in a great measure by obscure nobodies and Irish patriots—the terms are almost synonymous—may in future be devoted to the service of competent statesmen.

The *Nineteenth Century* recently published a powerfully-endorsed protest against the proposed Channel Tunnel. Formal notice has just been given by the Board of Trade to the Submarine Channel Tunnel Company not to proceed further than the foreshore with their works. It is said the company are near a point from which they intended to pierce under the sea. This circumstance has, no doubt, caused the Board of Trade to act. The company were about to issue their prospectus to the public; but I have reason to know that the above notification has caused this part of the proceedings, at least, to be deferred.

Two or three weeks ago, Colonel Burnaby, of the "Ride to Khiva" renown, successfully passed over the Straits of Dover in a balloon. *Cui dono?* The Colonel has just published a small volume giving the history of his aerial trip.

Jumbo is fairly afloat at last. Notwithstanding the lamentations, bitter and deep, on his behalf, he was safely placed on board the steamer *Assyrian Monarch* a fortnight ago, and sailed for New York on the 25th ult. By this time he is probably sniffing the air off Montank Point. When Jumbo, in his new quarters, is regaled with Yankee doughnuts, he may miss the more appetizing comestibles of the Zoological Gardens. Many delicacies were sent to him long before his departure; some that tax even an elephant's digestive powers—from buns to bride-cake, from oysters to a sewing-machine, from post-office orders and cheques to children's money savings. What could induce that tender young wife to send Jumbo a piece of her bride-cake? It is ominous of a divided affection. And the dear soul, too, who forwarded the sewing-machine? Perhaps she, also, had been out at sea and sympathized with Jumbo in the prospective monotony of his journeyings. And the post-office orders and cheques? With a false delicacy the officials returned them to the senders, and thus deprived poor Jumbo of a chance of laying by for a rainy day. The rich amongst the sentimental hoped to raise a fund of £16,000 to send Barnum, in the expectation that the great showman might then relent; but, alas! this was not the first time that "hope told a flattering tale." There is another side to this question, after all; and there may be some, such as I, who think it a bad sign of the people's ethics, when food and money can be lavished in wasteful abundance on an elephant, while thousands of human beings close around them are passing through the direst poverty, and many dying of actual starvation.

The Oxford and Cambridge boat race was rowed on the Thames on Saturday last, the 1st inst. I have not heard that the Cambridge men attribute their defeat to the inauspicious date of the event.

I was in Dublin on Saint Patrick's Day (March 17th). I made the discovery of the patron Saint's anniversary in this wise. I was breakfasting at the hotel where I was staying, and looking along the table, extending, perhaps, thirty or forty feet—for it was a *table d'hôte*—I noticed, amongst other items—some being for use and some for ornament—dishes of water-cress and of a small green-leaved herb, alternating along the full extent of the table. The cress was near me, and presented a familiar front, but its herbaceous colleague assumed a mysterious mien. The leaf was small, and looked rather like mustard of an early growth; and, yet, it could not be this pungent salad, for, instead of clearly-cut stems, I perceived it to be in small bunches, with tiny roots attached. What could it be? Occasional guests partook of the cress, and, as they left

the room, took away a sprig of the mysterious stranger, the majority using it as a button-hole decoration. I asked a waiter what it was. "Shamrock, just!" Shamrock? Well, I was glad to see it on its native heath, but who ever heard of a shamrock salad? There seemed something akin to desecration in the thought of putting it to so base a use. I have partaken, at sundry times and in divers lands, of dishes which a highly-trained palate might rebel against—from frogs to horse-flesh, and from squirrel to bear's meat—but shamrock, never! When I reach the Highlands of Scotland, whither I go, I may be offered a little boiled thistle; and, on my return to London, may be entertained with roast lion, stewed unicorn, and roses *au naturel*. Thus my soliloquy. A gentleman near me perceived I was not to the manner born. "Sir," said he, "this is Saint Patrick's Day!" The bubble was pricked in a moment. On walking along the streets, I noticed that almost every person I met, of whatsoever degree, displayed a sprig of shamrock.

My only available evening in Dublin was devoted to one of Francis Murphy's Gospel temperance meetings. Mr. Murphy has been wonderfully successful in his onslaughts on the drink traffic. The number of those who have joined his Blue Ribbon Army in every town he has visited may be said to be legion. As I am in hearty sympathy with his work, it may be conceded that I went to hear him with the full purpose of being interested, if not instructed. I was disappointed. There were no statistics, no thrilling experiences, no history of battles fought and victories won; just one anecdote giving piquancy to a very ordinary address occupying probably ten or twelve minutes, and he bade his audience "Good night." Mr. Murphy evidently has the faculty of placing himself in accord with his audience; and if the applause bestowed upon him was occasionally obtrusive, it could be pardoned because of its manifest sincerity. He had once to request his friends to restrain their enthusiasm, on the plea that, although he was thankful for such tokens of appreciation, too much of it would disturb the proceedings, "and," said he, "if I take a cup of coffee for breakfast, I don't want it all sugar." Mr. Murphy is, no doubt, well qualified to deal with the class of people towards whom his efforts are more immediately directed. The meeting was opened by Mr. and Mrs. Clarke Willson singing one of the songs of the late P. P. Bliss, the well-known and ill-fated hymnist, who was the lady's brother. Mr. and Mrs. Willson's singing, interspersed throughout the proceedings, was excellent.

On reaching Glasgow at midnight on the following Saturday, I was glad to find Messrs. Moody and Sankey were making a lengthened stay there. On Sunday morning, I attended Mr. Sankey's service, which was being conducted in a circus capable of seating from 3000 to 4000 persons. The sermon was preached by a local layman, whose rather broad Scotch, with its angularities, fell somewhat harshly on Saxon ears; but it was a marvellously powerful address, notwithstanding. The building was filled with all sorts and conditions of men—the service was for men only—not excluding the lame, the halt, and the blind. I saw a few at the after-meeting whose tattered garments and otherwise ill-conditioned appearance were significant of a rare attendance at any place of public worship; but they had been reached, and were evidently interested in the instruction of those who remained for quiet conversation with enquirers. In the evening, I went to hear Mr. Moody, who was preaching in another locality. The weather was very tempestuous. I had more than a mile to walk through heavily-falling rain, with the wind blowing in gusts; and, as I fought my way along, I thought it was hardly necessary for me to be there, on such a night, an hour before the time for the service to begin, as was the case. I found, however, I was not a minute too soon. The building was full, except a few seats near the door, where there was a redundant ventilation. There was just one chair on the platform already occupied by about 200 people; I accepted the offer of this, as it gave me an opportunity of hearing well. I remarked to a gentleman near me that there was a very large attendance, considering the service would not begin till eight o'clock, and it was now only a few minutes after seven. He said he had been there since five o'clock; that the afternoon service began at half-past two; and, "in fact," said he, "the room has never been empty." Mr. Moody's

text was, "How long hath ye between two opinions?" The preacher runs in no beaten track; he is original, vigorous, trenchant, wonderfully earnest, and, I may add, *does not read his sermons*. These men are doing a grand work.

The *Christian Commonwealth*, a paper recently started here, has dealt with the religious census taken a few months ago, and has invited correspondence from ministers of various denominations and from laymen, expressive of the writers' opinions as to the serious non-attendance of the people at places of worship; the regular worshippers not reaching, probably, more than five per cent. of the population. Of course, many theories have been advanced, but I can not help thinking that, apart from the natural enmity of the human heart against God, which is, undoubtedly, the first and chief cause, the reading of sermons, where practised, contributes its quota. I picture Mr. Moody, the Rev. C. H. Spurgeon, the Rev. W. H. A. Aitkin, and others of like power, walking into the pulpit, sermon in hand, carefully opening it, and gravely reading, with an occasional stumble over an illegible word. I picture Martin Luther and John Knox trilling out their anathemas in dulcet tones from a neat-looking manuscript. Such men never sat for so base a caricature. All these men were eye to eye with their hearers; and those of them who are of our own time, address them as a man talketh with his friend. How about Paul? He, "earnestly beholding the council," said, Men and brethren.

Although the multitude refuse to go to religious assemblies, it can not be denied that those who do attend church shew considerable disinclination to leave it. I often wonder how it is that when people leave church or chapel they move down the aisles with a slow and solemn step as if they were being led forth to execution.

Varying treatment is accorded to the Salvation Army. Whatever objection may be raised to their *modus operandi*, it can not be denied that they are doing great good amongst the most degraded of our species. It does one good to read such a paragraph as the following, from one of our daily papers:—"By the special invitation of the vicar of Northallerton (Yorkshire), nearly fifty members of the Salvation Army attended Holy Communion at the parish church there yesterday."

The friends and admirers of the Rev. S. F. Green celebrated, on the 16th ult., the first anniversary of this gentleman's imprisonment; one part of the programme was prayer for his persecutors (!) There appears to be no sign of Mr. Green forsaking the error of his ritualistic ways. His case was brought before the House of Commons on Tuesday last, but Mr. Gladstone very properly declined to interfere.

F.S.A.

PENTALPHA.

THE+MISSION+FIELD.

HOW CHRISTIANS MAY BREAK THE EIGHTH COMMANDMENT.

The Rev. R. W. Stewart writes from Fuh-chow,—"The Fuh-Kien Christians seem, as a body, thoroughly to understand that their business is to spread the doctrine [i.e., the Gospel] as soon as they know it themselves. I overheard some of them talking on the subject, and they came to the conclusion that not to do so was to break the Eighth Commandment, for it was keeping back what rightfully belonged to another."

So the holy Apostle felt when he said, "I am debtor both to Greek and to Barbarians, both to the wise and to the foolish" (Rev. Ver.).

INTERESTING BAPTISMS AT CALCUTTA.

On Sunday afternoon, October 31st, four converts were baptised by immersion in the Church Mission Compound, Amherst Street, Calcutta, by the Rev. C. Baumann, Ph.D. Three were educated Mussulmans, one having been a teacher of languages in this city, another a learned Moulvie in the same place, the third a medical practitioner, who had studied at the Medical College Hospital. The fourth was an intelligent and well-instructed young Brahmin, who had already gone through much trial from the opposition of friends.

A service having been previously held in Trinity Church, the candidates and congregation adjourned to the west side of the tank, on the sides of which numerous visitors had already taken their seats. The earlier part of the baptismal service was read by Dr. Baumann; the Rev. Raj Kristo Boes preached, after which the remaining part of the service was taken by Dr. Baumann, who stood upon the steps leading down into the tank, with the catechumens and their god-parents standing beside him, closely pressed by the eager throng behind. The answers were made distinctly and reverently, and then one by one the

newly-professing disciples walked with calm resolution down into the water, bade good-bye, as it were, to their old life and its associations, and after disappearing for a moment from view, rose to that new course of life to which they were henceforth pledged. The young Brahmin received the name of John; Khodda Baksh, the teacher, who for thirty years has been an inquirer after truth, that of Stephanus. The Moulvie has been a reader of the Scriptures for six years, latterly from an English Bible, his vernacular copies being destroyed. He and his companion have sacrificed positions of respect and competence at the masjid (mosque), to take up the Master's cross. His new names are Faibus (Philip) Sumner.

While the four retired to change their dress, two Bengali hymns were sung by the Native Christians, and the names of the newly enlisted soldiers of the cross were recorded, with those of their witnesses, in the Trinity Church Baptismal Register, and Bibles were given them by their sponsors. A lady of the Zonana Mission also gave to each an illuminated Bengali text, in remembrance of the day.—(From the *Calcutta Localised Edition of the Gleaner*.)

CONQUERED AFTER TEN YEARS.

At Aurrangabad, in the Nizam's territory in Central India, our Missionary is the Rev. Ruttonji Nowroj, a converted Parsee. He writes:—

Eighteen adults and twenty-one children have been baptised during the last year. Among the adults there is an old man residing at Saigon, where we have a large and flourishing out-station. I was much struck when I first saw him ten years ago; and I still remember having told him that as his flowing, silvery beard made his countenance so venerable, Christianity would beautifully the closing days of his earthly pilgrimage. "Now, listen to me," said I, "and I shall tell you of the great matchless love which God has shown in sending His Son to save a poor guilty and perishing world." "I shall hear you with pleasure," said he, "but do not expect me to embrace Christianity; for that I shall never do. The sun will sooner rise in the west, and set in the east, than I shall suffer myself to be persuaded to give up the religion of my fathers." For ten long years did the old man resist the Truth, showing no indication of any change; but at last the Truth triumphed over him, and it has triumphed over countless men of his stamp. The meek, childlike attitude with which he received baptism along with his wife, afforded a striking contrast to the hostility he had shown in the days of his ignorance and unbelief.

THE THEOLOGICAL CLASS AT PALAMCOTTA.

How important the work of this Theological Class will be understood when we say that almost all the fifty-eight living C.M.S. Native clergy of Tinnevely, and several others now gone to their rest, have at one time or another passed through it, besides many lay catechists. At present the Principal is the Rev. T. Kember. There are now eighteen students in the Theological Class, and sixty-nine in the Normal Training Classes for schoolmasters, which also is under Mr. Kember's charge.

Mr. Kember sent an account of the opening of the Institution under new arrangements on January 19th, 1880. The Bishop of Madras being present, an address was presented to him by the Principal and students. In reply,—

The Bishop of Madras assured us of the great pleasure it was to him to be present, and to have the opportunity of expressing his great interest in the Institution. He then addressed the students, reminding them of its objects, and the Committee had in view in their training, and the great privileges they enjoyed. He earnestly exhorted them to set a proper value upon these privileges, and to be very diligent in the use of all the advantages which they enjoyed as students here. He concluded by impressing upon all engaged in the work the high importance of constant and close communion and walk with God, and insisted on the absolute necessity of deep spirituality, if we would have God's richest blessing.

CHRIST MUST REIGN.

"I know that Christ must reign. I stood and looked from Darjeeling on the magnificent range of the Himalayas. It was before day-break; the moonlight was just beginning to fade, and I saw the first flush of the morning sun on those distant mountain peaks, without a cloud between; and I had no shadow of doubt that ere long that sun would rise and fill the whole expanse of sky and earth with light. And I have no more doubt that these first indications of the spread of the Gospel of Jesus Christ, which we have seen and of which we have heard to-day, are but the beginning of the uprising of the glorious Sun of Righteousness, for we may be assured that the earth shall be full of the light of the sun of the glory of the Lord, as the waters cover the sea."—*Speech of the Rev. E. H. Bickersteth, compiler of "The Hymnal Companion."*

Day is at hand! no mountain echo calls,
Yet the still air seems filled with the glad story;
For from the waking East the rose light falls
On the clear brow of Doodnag's pile;
"God's Hill," the first of Earth's great peaks to smile;
And lo! the rose is gold, the gold is flashing glory.

Day is at hand! East, West, and South, and North,
The dark Earth's tribes their idols are forsaking;
The dawn, with tenderest footsteps, has gone forth,
But soon shall gather strength; the glorious Lord
Shall come, with universal praise adored;
So sure as with the morn His own bright sun's awaking.

A. E. MOULB.

TWO DAYS WITH BISHOP HORDEN AMONG THE RED INDIANS.

August 8th, had been an interesting day, for I had confirmed ninety-seven Indians, who all appeared deeply impressed with the solemnity of

the service in which they then engaged. But the following Sunday was much more so, for we had the first ordination which has ever taken place at York Factory.

The day broke beautifully, and before seven o'clock the church contained a very good Indian congregation, to whom I preached from Luke xxii. 19, 20, on the Sacrament of the Lord's Supper. At eleven o'clock our English service commenced; the fore-part of the church was occupied by the English-speaking portion of the community, the remainder of it was filled by Indian worshippers, who were anxious to witness the dedication of their minister to his holy service. I preached from St. John ix. 4, "I must work the works of Him that sent Me while it is day; the night cometh when no man work." During the Ordination service all seemed much solemnised, and I doubt not that in those few minutes set apart for private prayer many earnest intercessors were offered up for the young missionary. Then the Sacrament of the Lord's Supper was administered. At three o'clock the afternoon Indian service was held; the responses and singing were most heartily rendered, while the attention to, and evident interest in the discourse, which was from St. John xiii. 38, and was a caution to communicants not to presume to partake of the cup of the Lord unworthily, could scarcely have been surpassed anywhere. Fifty communicants then knelt at the Lord's Table, and thus terminated the services of perhaps the most interesting day York Factory has ever witnessed. The day was closed with the holding Sunday-school, which was conducted by Mr. and Mrs. Winter, assisted by a few willing teachers.

THE BIBLE IN JAPAN.

One truly encouraging feature in connection with the work in Japan is the large sale of various portions of the Scripture. In Tokio alone, large numbers are sold, and throughout the country thousands of copies are monthly being put into circulation. One of the Christians in connection with our C.M.S. Mission has for some months past been employed as a colporteur by the British and Foreign Bible Society, and has done good service in that capacity. He is a shrewd man of business, and a thoroughly earnest Christian; and through his instrumentality a large number of copies of the Scriptures have been put into the hands of the people, his sales at times being over 300 books per month. On the afternoon of New Year's Day he and Tsuru Moto (our schoolmaster) went out together into the main street, and in two hours sold fifty-seven portions to the people passing by. He has a small cart, something like a truck, on which he transports from place to place his box containing his books. Choosing a suitable place, he opens his box, displays his wares, begins to address the crowd, which soon collects, and forthwith sales commence. When one remembers that not long ago this man was a heavy drinker, and, though a married man, guilty of sins which cannot be mentioned here, the great change which has been wrought in him by God's grace surely ought to evoke feelings of the liveliest gratitude. His rejoicing wife says the change is as great as though he had been born over again. May we not say that he has in very truth been born again?

AN AUSTRALIAN PARSON ON FURLOUGH.

(From our Special Correspondent.)

I.—LIFE ON THE OCEAN WAVE.

The intending traveller to the old country cannot do better than take the Californian route. If on pleasure bent he will be able to study the manners and customs of as cosmopolitan a people as could perhaps be found under the sun. If on business he will gain a valuable knowledge of the methods of a community celebrated the world over for its enterprise. Of the six weeks—one at least, more if he wishes—will be spent in land travel. Variety of climate, water scenery, vast and populous cities will each contribute their special charm or teach their special lesson. Better still he dread the sea, as who does not more or less, he will be ensured a month of almost uninterrupted calm. For be it understood the Pacific Ocean has the rare merit of seldom belying its name.

On the 26th of January, 1882, the fair city of Sydney, the queen city of the Sunny South, was *en fete*. Gay bunting of every shade of colour, and of every conceivable shape and pattern, proclaimed to the world at large that New South Wales had reached her ninety-fourth birthday, and intended to make a noise in the busy world yet. Sailing craft, steam launch, and tiny row-boat shot recklessly athwart each other in the bosom of her noble harbour with the apparent prospect of speedy dissolution. Whatever of truth there may be in the proverb that the typical Englishman takes his pleasure sadly, there is nothing more certain than that the typical Australian takes his joyously.

It matters not that Monday has been a holiday, he will revel in a second on the Saturday. And should a third be offered on the Tuesday following, he will not say nay even to that. His wife and daughters will reach the Quay with as smiling a face, and as freshly dressed, on the last day as on the first. The poor railway guard or tram-conductor will as patiently perform his arduous duties.

The festivities of the day are not for me. Though an Englishman to the finger-tips, I am proud of my adopted

country—proud to bear a part in the future of the mother colony of the Australias. Any anniversary other than this would have therefore set me rejoicing. Sure I am on the eve of realizing the one desire of my later life in a holiday trip to old England. Yet it calls for more philosophy than I possess to leave home, family and friends, even for a time, and on the pleasantest of errands, with never a twitch of pain. Grand old harbour, what a marvel of beauty it is. Could the pencillings of God's finger be anywhere more delicately beautiful than in the graceful lines of its numberless inlets. I am glad to carry away with me the remembrance of it dallying lovingly with its freight of happy holiday makers.

From four and a-half to five days brings the voyage within sight of Auckland, the first port of call. On the previous evening we had sailed under the "Three Kings," and thirty miles further on had watched the brilliant flash light of Cape Maria, Van Diemen, on the opposite bow. North Cape, strange to say, had no such provision. Indeed the whole coast from here to Auckland is utterly destitute of light-house or beacon. All through the night the captain paced the bridge anxiously, spite of the clear atmosphere. Morning revealed a picturesque coast-line, now shelving to the water's edge, now travelling abruptly as would a vigilant sentinel, the steamer meanwhile running successively past the "Poor Knight," a rocky reef that would make short work of a ship's timber in the dark, and Kawan, the island home of the eccentric Sir George Grey. At 3 p.m. we cast anchor in Auckland harbour. Apart from the ocean swell the sea has been as smooth as in a land-locked bay, scarcely a ripple on the waves. Our companionship has been hardly less pleasant. For passengers, we have General Fielding, the representative of the syndicate of capitalists, who propose to connect the Queensland railway system with the Gulf of Carpentaria, a fine old English gentleman full of information, and an earnest, humble-minded Christian; the Rev. H. Ferguson and family, a presbyter of the American Episcopal Church; a German gentleman and his wife on their travels; and sundry tourists making the round of the globe for health or pleasure. On the Sunday the gong had sounded at 10:30 a.m. for divine service. It was particularly gratifying to me to note the Sunday atmosphere of the ship. From breakfast it was evident that the business of the day was in prospect. Hymn and Prayer-books were being distributed; the Purser, who accompanied on the piano, was busily selecting chants and hymns, invitations were sent forward to the steerage and fore-castle. Captain and officers were punctual and reverent. My brother presbyter read prayers, I followed with a short address.

Before the breaking out of the senseless and un-Christian small-pox scare I had proposed to stay over a month in New Zealand. The yellow flag at our masthead, albeit we are a clean ship, effectually settled that matter for me. Our mails are taken on board the custom-house tender, and towed away to be fumigated at the Quarantine ground, but none of us are allowed to land. We are coalled and provisioned by means of lighters. I am amused at the farce, a little bit angry too, I must confess. If these good people were as much frightened of wrong-doing as they are of catching small-pox from a healthy ship what a moral community they would be. At seven o'clock, having received a further instalment of passengers, we once more weigh anchor. For several days nothing occurs worthy of record. One by one our New Zealand friends get possession of their sea legs and join the common circle to which they prove themselves a most desirable acquisition. In due course we cross the meridian from East to West longitude. Thus we have the strange occurrence of two Thursdays and two seconds of February. A vessel from the opposite direction would lose a day out of the Calendar to restore the balance. It is the only way, practically, of distributing the daily loss or gain in time, four minutes to each degree. Likewise in due course we cross the equator from South to North latitude. The sun being yet well South of the line the weather has been remarkably cool. The sea retains its broad smile of placid countenance.

Whether the tropical sunrise or sunset be the more lovely I must leave for the decision of some more keenly critical eye. Of this however I am sure that to pourtray either would overtax the descriptive powers of the most eloquent. One evening the glowing orb will throw his lingering rays,

all but blinding in their intensity, over a vast mirror of purple, deep dyed as ink yet clear as crystal. Another, dark clouds richly rimmed with gold will faithfully reflect his departing glories upon a ground of suffused rose colour of the loveliest imaginable tint. The surrounding ether pales to a soft grey as the ruddy giant sinks like a globe of fire into his ocean bed, sea and sky sweetly steeped in the farewell brilliance. Glancing one morning from my cabin window, I espy in the East a spreading flush of dusky orange, the promise of an anxiously awaited sunrise. Imperceptibly the orange is transformed to lake. Wide bars of gold, rolled in God's own mint, shoot across the horizon. A bank of dense clouds ominously dark by comparison rolls up towards the North. Away to the southward the ever-changing sky shades off from orange grey to opal and yet again to varying tints of opaline colouring. A mass of molten gold lightly resting upon the bosom of the waters heralds the dawn. A moment more and the king of day rises majestically from his seeming couch in the great deep and men bask themselves afresh in his shining.

Honolulu is at first sight rather disappointing. Its streets, little better than lanes, are narrow, crooked, and ill-kept. The buildings are poor, each man apparently having proceeded on a plan of his own devising. Not so however its surroundings. Approaching the harbour, with its encircling reef, on a fine pleasant morning with eager anticipations of a few hours' run on shore we are not disposed to be hyper-critical. Diamond Head fitly guards the entrance, a grand old bluff ribbed and scarred to the summit, evidently an extinct volcano battered with the fiery conflict of ages. Embosoming the town, tier behind tier, extend ranges of hills from two to three thousand feet high, all having traces of similar mighty battles with outbursting internal forces. Scuds of thick mist flying away through the valleys before a light breeze, roll themselves up like a vanishing scroll. Groves of cocoa-nut palm fringing the shores of the bay produce a scene as novel to me as it is graceful.

Among the crowd on the wharf I single out an expectant cleric in the pleasing hope that he is waiting for me. In a strange clime the idea of being looked for is intensely gratifying. It charms away the feeling of loneliness that otherwise would oppress one's spirits. I am not disappointed. The Bishop is away in England collecting funds towards a new Cathedral, his commissary is at his post on the distant island of Kawan, so the rector of the Cathedral parish is deputed to welcome me to the diocese of Honolulu. Nothing loth I accompany my host to the Cathedral close forthwith. Should that gentleman ever find his way to Sydney I trust that he will meet with the same hospitable treatment that he extended to the strange parson on 16th February last. I give an hour for the despatch of home letters, discuss an ample luncheon, then we set out on a round of inspection on the saddle horses waiting at the door. A grand new palace has just been finished for the King, Kalakaua, mainly paint and stucco I fear. It appears that the present ruler is not of the line of great chiefs, and that if the princess Ruth Keelikouani, the last of the Kamehamehas, were to set up the standard of revolt it would go hardly with him. For the Hawaiian people are eminently aristocratic and conservative. The queen-dowager, Emma, is likewise immensely popular. Nevertheless there is no lack of loyalty to the throne. These princesses are wisely content with their comfortable private station, and with their lodgement in the hearts of the people. With the Parliament House I was much pleased. It is the most substantial stone structure in the place, and contains a museum and library; legal, scientific, and historical works predominate. To the Christian philosopher it is of pitiful interest to watch this fast disappearing race educating and governing itself, enacting laws under a settled constitution, welcoming foreigners, but keeping the reins well in its own hands, gradually, though surely, decreasing in numbers the while. The king and his ministers are grasping at every possible method of staying the decline, hitherto without success. The only hope seems to lie in the commingling of races.

Most ports of call on the great streams of travel have their special sights, the tutelary divinities, as it were, at whose shrines visitors are expected to pay their admiring devours. The Pali is one of these and those of our passengers who are bitten with the desire to go where everybody ought to go, and who have a few dollars to spare,

hire waggonettes from the thirty vehicles in waiting, and are driven off by their native coachmen in high glee. For my own part I am not inclined to run the beaten track. I prefer a quiet canter along the Nuuanu Avenue, the Rotten Row and West-End of Honolulu combined. My reverend brother points out the various points of interest, and explains the peculiar nomenclature of the trees and shrubs. The Valley road, a continuation of the Avenue towards the Cemetery where lie buried a line of kings, could hardly be surpassed for beauty and luxuriance of foliage. The Indian banyan, the fan-shaped traveller palms of Mauritius, the beautiful olive, cocoanut, orange, banana, bread-fruit, and a dozen others, whose names I cannot remember, challenge the stranger's admiration. A more generally useful, if more homely, plant is the taro, which is the main source of the native food supply, and which may be likened in that respect to the potato of Ireland. Half an acre of it will support a family, the part not eaten being re-planted for the next year's crops. From the necessity of irrigation to its proper growth its cultivation has not an inviting appearance. A narrow muddy lane just beyond the Cemetery introduces me to sundry domestic patches of this invaluable product, which fail, however, to awaken in me the slightest enthusiasm. But time flies apace, and we must be all aboard by 5 o'clock for a renewal of our journey eastward. Reversing steeds, we enjoy once more the overflowing wealth of greenery—the trim flower beds and well-kept gardens. I do not wonder that the young women love to wear garlands of fresh flowers around their heads and necks. Very healthy and happy they look in their simple loose gowns, as do the little maidens also grouping out of the school-houses as we pass. Compulsory education is one of the enactments of the Hawaiian Legislature. Spite of a narrow escape from collision twice repeated, from my ignorance of the rules of the road, we reach the parsonage within the time allotted. I bid my kind hosts adieu, and board our floating "City," just in the nick of time. The General a few minutes later has literally to be projected on deck to the inspiring strains of the local brass band.

The temperature proves steadily and sensibly colder. Light dresses and silk coats disappear as suddenly as they came. Rugs and overcoats grace the deck at night. Once despoiled blankets are energetically enquired for. I bethink me of the chief engineer's invitation to make a tour of inspection below in the region of the engines to whose massive strength we are indebted for our transport across the ocean. Earlier than this none but a Salamander could have ventured without an involuntary stewing. Following the almost universal modern pattern, the engines are on the compound principle—that is, the cylinders are of high and low pressure of 30 lbs. to the inch respectively. Exhaust steam from the one is utilized by the other. By means of a fly, they can be stopped or reversed at any speed, or slowed by valves in any proportion. Fifty tons of fuel per day are fed into eighteen cavernous fires by a grimy band of thirty Chinese stokers. Upwards of two million revolutions of the propeller are necessary for the passage from Sydney to San Francisco.

A welcome entrance of the Golden Gate on Saturday morning, 25th February, thirty days out, closes the pleasantest—I might say with more truth, the only pleasant—sea trip it has been my lot to experience.

II.—UNDER THE STARS AND STRIPES—SAN FRANCISCO.

Strictly speaking my claim to the protection of the American flag does not date from here. For four weeks and more we have been sailing under the renowned Stars and Stripes. A very striking flag too it is when borne upon the breeze with its galaxy of thirteen points and its broad bands of red and white representing the original thirteen states of the Union. Yet for all practical purposes the heading is sufficiently distinctive to justify its use. I am at least treading for the first time upon American soil. I am subject as never before to United States law. For the time being I am the fortunate guest of the great Republic.

The civility of leave-taking has been gone through, that kindly courtesy which is never so rare as on shipboard on the eve of escape but which tends so materially to brighten one's impressions of average human nature. Deck chairs have been carefully folded by willing hands, rugs and bundles as promptly secured. Portmanteaus and travelling

trunks are dragged into the light of day from all sorts of hidden recesses. It is indeed a period of general excitement this entrance into a foreign harbour, this landing upon strange territory. No matter that we had read all about it beforehand. The sights and sounds are novel as ever and will continue to be so to each fresh participant in them. He sees, as in a dream, men and women, horses and carriages fitting before his eyes but the radical difference of the surroundings changes them for the moment into beings of an unknown species. We are accustomed to speak of a babel of tongues. The expression is by no means an exaggeration when used in connection with the bustling of an Australian liner at a San Francisco wharf. Photographic touts, Hotel employees, Railroad agents, all chant together with the full strength of their lungs the praises of their rival establishments. Amid the din it is more than can fairly be expected of an ordinary pair of ears to judge between them with a view to any practical decision. If any one of my readers will persuade a number of his friends to run off at the top of their voices a string of names such as Palace, Grand, Occidental, Baldwin, Lick, Russ, America, Exchange and so on and do his best in the stir and bustle of a public place to come at the best common resultant, he will then appreciate the exact position of a stranger on the wharf at San Francisco, attempting the choice of a hotel. Now let me sketch a reverse side to the picture, the easy and pleasant side. Make previous enquiry of the ship's officers or of experienced townsters, weigh well the relative merits of the several houses and choose the one that offers you the advantages you wish. Then as soon as you step on shore take the shouting into your own hands. Either of the cabalistic words I have penned above will bring to your side a trusty champion who will grasp your baggage, clear a way for you through the throng, satisfy the customs regulations and seat you comfortably in a coach, all free of expense, before your less wise companion has gained so much as an inkling of what the struggling mob are trying to din into his ears. The contrast between the two is just the contrast between pain and pleasure, between darkness and light.

My earlier impressions of the great city of the West were not particularly favourable. What with the mud and nearness of the waterside, the continuous obstruction of the side walks by piles of merchandise and rubbish and the shockingly bad roads I was hard put to it for a comparison. For real downright jolting I remember nothing like it since the Corderoy roads of the old Queensland days, between Ipswich and Toowoomba. Intersecting tramrails with no pretence even to a level with the roadway more successfully added to the general discomfort. Much to my surprise though not so apparently to the driver's I saw stylish buggies spinning like teetotums at the crossings. They made no attempt to slacken speed. I could not help speculating as to the harvest in store for the wheelwrights. It will take me a long time to screw up my courage sufficiently to criticise the paving of Sydney with the severity that I have been wont to do. Nor are the side-walks a whit better. I would write "pavements" could I conscientiously dignify the patches of asphalt and cross planks by that title. The absence of verandahs leaves the whole pathway open to the weather. True there is a shield over many of the shop windows but this rather increases the difficulty of navigation than otherwise. For it is just prominent enough to discharge its contents into the neck of the luckless passer by while he is painfully engaged in avoiding the puddles below. A more dreary or bedraggled looking town under the like circumstances I think could hardly be.

However, to more pleasing topics. The Palace Hotel with its stories of bow-windows, its bold frontage to four streets, its seven hundred and fifty guest chambers, its marble pavements and spacious courtyard brilliant with the electric light is in the nature of things the observed of all visitors. Whether you elect to stay there or not you feel bound to include it in your programme of sight-seeing. And it is well worth a visit if only to ascend to the respective floors in the elevator. As many flights of stairs would soon empty the house of clients. I stay, myself, at the Russ House as befits a parson honestly conscious of the shallowness of his purse. I can strongly recommend the following of my example. Room and board cost at the Palace, Grand, or Baldwin four dollars; at the Lick House

or Occidental, three dollars; at the Russ House, two dollars per diem. The difference lies mainly in the luxuries, not in the necessities of existence. An excellent table is kept at them all and clean soft beds are the rule. At the Russ near upon a hundred arrivals are inscribed upon the books on a busy day.

On the following morning, Sunday, we seek a sanctuary, my brother presbyter and I, wherein to offer our public thanks for preservation from the perils of the deep. We fix upon the Church of the Advent of which the Bishop is Rector. How gratefully the familiar service fell upon our ears and how ardently our hearts went up in the hymns and canticles of praise I am sure I need not say. There are besides in the city about a dozen churches in connection with the Protestant Episcopal Church served by about the same number of parochial clergy. Not one assistant curate so far as I was able to learn excepting occasional Sunday help. Most of the churches are heavily burdened with debt and many alas, mortgaged. Twenty-eight years ago Bishop Kip was sent here from the East in charge of a diocese conterminous with the State of California. Of late the northern portion has been erected into a missionary district under Bishop Wingfield. In both I fear the Church has an uphill work before her. The Liturgy in use differs but slightly from our own, the changes as a rule being merely verbal and not to my mind always an improvement. Of other religious bodies I notice the spacious church and college of St. Ignatius, Roman Catholic; a handsome Jewish Synagogue; goodly buildings belonging to the Presbyterians, Baptists and Episcopal Methodists; and one flock of Russians, Servians, Montenegrians and Greeks, under Bishop Nestor, of the Orthodox Eastern Church. A metropolitan tabernacle of rotunda fashion accommodates the three or four thousand hearers of a Mr. J. T. Kalkoff, a preacher of considerable political note and influence.

San Francisco is not a moral city. I ought perhaps to have said it does not claim even an equality with other populous cities in this respect. The people have no hesitation in admitting, as an old resident remarked to me, of his own accord, "No, sir, we don't set up to be a moral community. We worship the almighty dollar, there can be no question about it, but we have a ready hospitality, and we know how to treat the stranger kindly. If you want information or assistance come up any time you like." So far my informant was perfectly correct. I bear willing testimony to the unvarying civility with which I have been everywhere received, and the man who has helped you, or exchanged a kindly word with you, will never afterwards pass you in the street without a salute. Sunday trading is almost universal. At night, theatres and music-halls are open as on week-days. The daily papers publish a Sunday morning edition. Public vehicles are crowded. A strong effort is being made to put the existing law against Sunday opening into force. Last Monday as many as six hundred warrants were issued at the instance of the police for the arrest of transgressing tradesmen and saloon keepers. Yesterday, judging from the published list, the number could not have been much fewer. The great fear is that the excessive number of cases will block the courts, and bring about an endeavour to repeal the statute. It is next to impossible to enforce a law antagonistic to the public will, or in advance of the popular conscience. And the right of doing business every day of the week, if the tradesmen be so minded, is openly advocated.

Another burning question is that of Chinese immigration. China-town is inhabited by some forty thousand Mongolians engaged in the various trades and manufactures, including the speciality of laundry work. The working classes, notably the Irish, bitterly oppose their introduction. Not many weeks ago mass meetings were held in every corner of the State, a public holiday having been proclaimed by the Governor for the purpose, to ensure the passing of a Bill through the Legislature now sitting, stopping all further immigration for twenty years. The Bill has gone on to the President for confirmation. Whether or no he will veto it as in conflict with treaty obligations, is a question of eager debate. Pending its settlement the "six companies" are rushing in re-inforcements by the thousand. There can be no question that the bulk of the

* President Arthur has vetoed it since the date of our correspondent's letter, according to a telegram in the *Sydney Morning Herald*.—Ed.

Chinese are living in defiance of our moral and social requirements. They herd together like cattle, and have little more sense of decency. The privilege of citizenship is denied them, consequently they never amalgamate with the resident population. Dead or alive, they contract for conveyance back to the Flowery land. On the other hand, had it not been for Chinese labour, the transcontinental railways would have remained unfinished for years. The general progress of the State would have been indefinitely postponed. Hundreds of households would have lacked domestic servants. Finally, the question is complicated by the fact that the contract entered into with the wealthy and powerful co-operations, known as the "six companies," amounts to virtual slavery to the individual Chinaman.

For the most part San Francisco is poor in state buildings. The Post-office is small, dingy, and inconvenient. I look in vain for such architectural triumphs as our Colonial Secretary's offices, or as the Sydney and Melbourne Post-offices. There is certainly a City Hall in course of erection, a huge mass of irregular brickwork upon which over a million dollars have already been thrown away, and no one dares to estimate the probable expenditure in the future. Town Halls would seem to have a special affinity for jobbery. The Mint is of stone, solidly built in the Grecian style. The visitor will find in it much of interest. A rare and valuable collection of coins arranged in an ante-room off the main entrance claims our first attention. The oldest is a Jewish shekel said to be of the date B.C. 2000. Two golden tea-spoons, if the catalogue can be believed, were plundered from the temple of Solomon by Shishak, B.C. 932. A large silver medal, commemorative of the marriage at Cana, bears a Latin inscription, meaning, "Those whom God has joined together let not man put asunder," and on the obverse, German words meaning, "Jesus Christ makes water wine in Cana of Galilee." Of the current coinage of the realm there is of course a complete series, the earliest, one dollar piece, dated A.D. 1804, having cost fourteen hundred dollars to secure. The respective processes of melting, rolling, milling, reading, and stamping have been so often described that further notice seems unnecessary. Employment is found for sixty ladies in the weighing-room, who are accommodated with dining-rooms, and receive each twenty-seven dollars a month salary. In coin and bullion there is at present in the Mint treasure to the amount of twenty-three million dollars. I may add, that any customer may bring his gold-dust early on one morning, and next day at one o'clock receive it in bright new coin.

The reader will expect me, no doubt, to have something to say on the horse-car system, of which he has heard such great things. Five years ago, fresh from the rattling windows of the old-time 'buses and the blinding dust of the Waverley road, I might have been more favourably impressed. As it is, I am simply impressed with the slowness of speed. Premising that the tram has an entire monopoly of the traffic, it will be readily understood that it is a great convenience to be able to jump on a car in any part of the city for conveyance home. And it may be a convenience to be able to embark and alight without stopping the car. For my part, I confess to a liking for somewhat quicker travelling. I pass on to the cable roads with very different sensations. These have really both beauty and interest in their favour. Geary, Sutter, California, and Clay streets run in parallel lines from Kearny, a shopping and business centre, to what we should call the suburbs. By a straight road, of say, two miles, over high ridges, multitudes are run to and from the city from morning till night, at three or four minutes' interval. The motive power is provided by a stationary engine at the far end, and communicated by means of an endless wire cable. With a lever in each hand, the driver, standing in the centre of the front open car, catches up or drops the cable, as he may wish to start or stop. Many times I have stood watching the cars smoothly and noiselessly mounting the successive terraces of California-street, otherwise totally impassable, like immense flies on the roof of a conservatory. Undoubtedly the cable roads are a grand success. One day there may be a possibility of seeing them adopted in Sydney.

On Sutter-street, I came across the Young Men's Christian Association, and was warmly welcomed by "Brother McCoy." It is verily an excellently managed institution.

TEMPERANCE.

CHURCH OF ENGLAND TEMPERANCE SOCIETY.

THE committee met on May 5th, for usual monthly business. The treasurer reported, amongst other sums received, twenty-five pounds from the Darlinghurst branch towards salary of agent of the C.E.T.S. Including this, the balance in hand amounted to £36 19s. 2d.

The resignation of W. L. Docker, Esq., owing to his departure for Europe, was read, and with sincere regret for the loss thus entailed upon the committee accepted.

The secretary undertook to send out the annual circular to the clergy, asking for sermons and offertory collections on Sunday, 21st.

COOTAMUNDRA.—Here and in the surrounding districts, under the fostering care and energetic working of the secretary of the Society Mr. E. Deas-Thomson, the C.E.T.S. is doing a good work and prospering.

At the last meeting of the central committee, good meetings were reported in connection with St. John's, Darlinghurst, and St. James'.

Mr. Roberts, the agent of the C.E.T.S. is now at work. He has received most courteous treatment at the hands of the magistrates at the Police courts, and good may be expected from his efforts in co-operation with the authorities, to save those not hardened in crime. Many led on by intemperance to commit a first offence, may meet a friend in Mr. Roberts, and be turned from the downward path. Will the friends of the society send contributions that the salary may be forthcoming, and the work be made permanent.

BOWRAL.—The Committee being desirous of making their quarterly public meeting as interesting as possible, sought help from Sydney, and obtained the very valuable assistance of Mr. J. Shearston C. of E. Missionary to Seamen, with about twenty-five men belonging to H. M. S. Nelson. These having arrived by the midday train on Tuesday, 4th Ult., were piloted by the Rev. S. Howard to Riverdale, the residence of H. H. Osborne, Esq., where lunch was provided, after which a move was made for the vehicles which to carry them to Bowral. All aboard and away we went; when nearing town all were drawn up in line and with flags flying we charged upon the town, carrying all before us; after having sailed round the town, anchorage was found at Mr. P. L. C. Shepherd's, St. Jude's Cottage, which had been placed at the disposal of the tars. Tea at the Parsonage, and then to the work for which our friends had come. Long before the time announced for the opening of the meeting the School of Arts was full, and still the people came, more seats had to be obtained and then many were forced to stand, whilst others had to go home, not being able to obtain admission, and as the night was too wet they could not stay outside to listen. The meeting having been opened with singing and prayer, Mr. Shearston was called on by the chairman to give an address. For over an hour this gentleman spoke of the evils of drink and urged upon those present to do all in their power to remove the curse of drinking and drunkenness from the land.

At the close of the meeting about 20 persons signed the pledge; many of these were young persons. At the close of the address the sailors favored us with one or two short addresses, also some singing, which seemed to give great satisfaction. A collection was taken up to defray expenses, amounting to nearly £4. Singing the National Anthem and pronouncing the benediction brought the meeting to a close.

The sailors having got permission to stay 24 hours longer the Committee endeavoured to make arrangements for a meeting at Nattai, but as a room could not be obtained it was decided at a late hour to hold another meeting in Bowral, which was well attended. The visit of the seamen will long be remembered in Bowral, and we hope they may again have an opportunity of paying us a visit. It is to be hoped that one person will not forget the lesson taught him by the sailors. He said "that one of the sailors had bought brandy after leaving the temperance meeting," but he failed to point out the man when requested to do so, and he may thank his lucky stars that it was Temperance men of war's men he had to deal with.

The Seamen's Mission, 1881-2.

TO THE EDITOR OF THE CHURCH OF ENGLAND RECORD.

SIR,—I enclose a report for the year 1881-2, from our Church of England Seamen's Missionary, Mr. John Shearston. I think that those who read it will be interested, and that our kind friends who have so liberally subscribed to the mission will feel that their money has not been wasted.

Mr. Shearston's work among the Men of War has been brought under the notice of the Lords of the Admiralty, and has been acknowledged by them in a highly complimentary letter, of which I enclose a copy.

I beg permission to direct attention to the list of subscriptions and to the Treasurers' statement which will be found in the advertising columns: and at the same time to add that any subscriptions in support of this work will be thankfully received either by Mr. Edward Knox our Treasurer, or by

Your obedient Servant,
ROBERT L. KING,
Incumbent of Holy Trinity and Secretary to the Mission.

Soft carpets, bright fires, attractive literature, combine to make an entrance from the noisy street a *paradisus aconisus*. Going up, the eye meets the word "Welcome" in large capitals; retiring, the invitation "Come again," in similar bold type. For one pound per annum, the subscriber is free of the library, gymnasium, reading-room, six weekly classes, chess and piano, and use of employment bureau. What wonder that hundreds find it a congenial home. Some years ago the institution was in a very bad way—the eve of collapse, in short Mr. Moody came to the rescue; and, as the result of his efforts, the building, costing, with furniture, a hundred and forty thousand dollars, is now quite out of debt.

Musing one day along New Montgomery-street, I am forcibly reminded of the prevalence of lady doctors or doctresses. The eye is continually assailed by oppressive looking finger boards bearing such inscriptions as Kate Post, M.D., Mrs. Dr. Wells, Mrs. America, lady physician, and the like. Few streets are without some notification of this kind. The daily papers too, though I would not class the two things offensively, bristle with advertisements of trance mediums, clairvoyants, psychometrical and business mediums, magnetic healers, magnetic physicians, and a host of other candidates for the suffrages of the perplexed and afflicted. I find it hard to reconcile the claim put forward of the American people to superior smartness and judgment with the evident and extreme possibility which the numbers and success of these impostors pre-suppose.

To the Editor of the Campbelltown Herald.

SIR,—On the perusal of your issue of the 29th March, I was most happy to learn that the men engaged on the Waterworks, Sections Nos. 4 and 5, are receiving at least monthly church services. It is very gratifying also to learn that the men have erected a suitable building for services, &c. All honour to the builders concerned in such a work. It is a good work to build a church. I should like to have a church for our minister on No. 7, but unfortunately we have no (willing) carpenters or architects on this camp. There are too many smokers. Our services here are not only once a month, but regularly every week—Sunday afternoon—at 3 o'clock. Our minister is Mr. G. M. Brown, a young gentleman who has been administering to our wants for the past month. We hope that he may long remain with us. Since he came among us it has been his desire to organize Sunday schools. This has not been without some success. I know not whether he has been enabled to get teachers on any other section; but I have much pleasure in stating that after many difficulties he has started a Sunday school on one portion of No. 7 section. Teachers are four in number, and the children about thirty. The school begins at ten a.m. on Sundays. I may state that through the assistance of some unknown means, Mr. Brown has provided our Sunday school with books, and supplies us regularly with good reading, consisting of tracts and papers of various kinds. These are anxiously waited for and read by nearly all in our camp. This of which I am writing is only that which is going on in the immediate vicinity of No. 7 Section. I have no doubt something similar takes place on Nos. 6 and 8 Sections. I do know that Mr. Brown conducts three services every Sunday, besides visiting the various schools and camps during the week. His work is not at all pleasant these hot days; on the whole it is stiff and arduous. I was told, and I hope it is true, that "as he is a good cricketer, he can stand some rough work." Previous to Mr. Brown's coming to the works, a gentleman—Mr. Murphy—conducted service for us. This gentleman, I understand, has gone to some college to study. Both of these gentlemen were sent to administer to our wants by the Church of England. Through this ever to be remembered thoughtfulness of the members of that communion, we have enjoyed a service suitable to all Protestant denominations during the past seven or eight months. They I think were the first to promote the good work amongst us, and they have pleasure I have no doubt, when observing the invaluable extent to which it has been carried. These blessings will be remembered long after the completion of the work in which we are now engaged by every one of my fellow workmen, whose pleasure it has been to spend an hour at the services of No. 7 Section.

In conclusion, allow me to add that all these services and other good things have, as yet, been given to us gratuitously. No man has ever been asked to subscribe towards defraying expenses. For my part I really seriously think that it is time something was being done for the society which has bestowed so much upon us.

From this you will gather a little conception of those who have the welfare of the people at heart.

I am, &c.,

ONE OF THE MEN.

—Campbelltown Herald.

Our readers will see from the advertisement in another part of this paper that the English custom of holding a Melanesian Mission meeting on or about St. Barnabas' Day is being carried out by the Rev. H. W. Mort, at All Saints' Church, on 18th, inst.

MR. SHEARSTON'S REPORT.

THE MEN-OF-WAR.

Regular visits have been paid to H.M. Ships of War while in port. The men have been induced to read their bibles, pray, and also to attend divine service on shore, when on leave, on Sunday evenings.

The ships without chaplains, viz.: H. M. Ships *Cormorant* and *Miranda*, and the schooners *Beagle*, *Renard* and *Sandfly*, have had divine service performed on board regularly at 10 a.m. on Sundays, while at Sydney. Both officers and men attended these services, Church being rigged in the proper navy fashion on the quarter-deck. Bible classes have also been held wherever it has been practicable.

Temperance work forms an important item in the labours of the year. This branch of the work is carried on with much vigor and earnestness, the men themselves entering very heartily into it, and helping to carry it on. Many hundreds of fine men have been saved by this means, and are now engaged in the work of saving others from the awful power of strong drink. It is a subject of thankfulness that our esteemed Commodore, and the Captains, Chaplains, and other officers of the fleet, have helped greatly in the work, by giving permission to hold meetings in the ships. They have also allowed the use of ships' boats, and thus saved a large amount for boat hire. They have in every way cheered and encouraged the work in all its branches. The mission desires to offer to them its best thanks.

The Service allows the men a "General leave" in the first week in each month; and this has been turned to advantage, and the men have been invited to make excursions into the country districts during their leave. Parties of 30 and more have visited Mudgee, Springgrove, Maitland, Bowral, and other places, accompanied by the Missionary, who has previously arranged for temperance, and other meetings, to be held in the place visited. The Government of New South Wales have kindly granted free passes to H.M. seamen; and consequently no expense has been incurred.

A great deal of good is done in this way, and the men see the country and are kept out of temptations' way while on leave.

THE MERCHANT SERVICE.

The Merchant Ships visiting this port are visited twice a week, as long as they remain here, both while loading or unloading at the wharves, and also while in the stream. More than two thousand visits have thus been paid during the past year, and as many men as possible are personally spoken to on these occasions. They have also been invited to attend the services of our Church, especially at Holy Trinity and the other waterside churches; and it is pleasing to be able to say that many of them have accepted the invitation, and have attended at the Cathedral, Holy Trinity, St. Philip's, St. Luke's, and other churches. A notice of services, printed on cards, has been prepared, and one of these is hung up in the fore-cabin of every ship visited. Men are frequently found ill in their bunks; these are read and prayed with, and their bodily wants as far as possible are ministered to. Men in hospital are regularly visited, and these not having any friends or relatives here to visit them are especially glad of this attention.

The temperance pledge has been given to 273 men during the year, and the men generally have been warned against the drinking houses which infest the lower parts of the city. The coasting steamers belonging to the various companies are visited frequently, and books, papers, tracts, &c., are left for the men. It is a matter for deep regret that the men in these boats have to spend most of their Sundays at sea, on voyages between the colonies and our own ports, and therefore are seldom or ever able to attend Divine service.

FOREIGN SEAMEN.

The work among seamen of other nations has of course not been so great. Bibles, testaments, tracts, text cards, &c., in various languages have been distributed and sometimes sold. A large number of Swedes, Norwegians, and Danes come here in the sailing ships, and with these something has been effected. With Russians, Germans, French and others not so much. The Holy Scriptures in Swedish, Norwegian, Danish, French, German, Italian, and Chinese have been given to seamen of those nations to the number of 29 copies in all. The British and Foreign Bible Society kindly made a grant to the Mission for this purpose.

GIFTS OF BIBLES, &c.

English Bibles have been given to 14 seamen after they have been known for some time, and have made a promise to read the same. Five copies were sold to men who preferred to pay for them. Prayer and hymn books have been given to many men, and tracts, illustrated papers, &c., have been distributed at every visit to a ship—either man-of-war or merchant. Thanks are due to the Sydney Diocesan Book and to the Religious Tract Society for their monthly grant of papers, which are found to be most acceptable.

THE "MONTHLY LETTER"

The *Monthly Letter* or *Blue Book* is a simple gospel letter which is regularly published. 6,000 copies have been distributed this year, 500 each month. Each number contains eight pages; and in addition to the letter is filled with carefully selected matter suitable for sailors, sometimes bearing on the temperance question, or any other subject of special interest. Poetry, and prose, having special reference to the season of the christian year through which the Church is passing at the time is also introduced. It is bound up in a neat blue cover, on the inside of which is a calendar for the month, with text for each day. An Agent has been appointed in each Man-of-War, who receives and distributes them. They are sent by post when the ships are absent from Sydney. To officers, copies in separate wrappers are addressed. In the merchant ships they are distributed by the Missionary as soon as they are published.

These "letters" have proved themselves a most useful means of reaching the men, and they frequently reply to them, and express

their gratitude in most feeling terms: especially when H.M. ships are at the South Sea Islands for five or six months.

The fund for maintaining this "letter," is distinct from the general mission funds; and each copy bears on the back of it a notice to the effect that contributions to defray the expenses of publication, will be gladly received by the Missionary who edits and publishes it.

The officers and men of H.M. ships help to pay the cost of printing in a very liberal manner, and some kind friends on shore have contributed to supply the deficiency.

HOME WORK.

The home of the Missionary is a general meeting-house for the men of the Royal Navy, as well as for merchant seamen. Men come to the house for quiet conversation, to write their letters, to read; often to sign the temperance pledge. Every night the house is crowded with them, when the fleet is at Sydney. They make themselves quite at home in every way, and are made so welcome that they never hesitate to pay the second visit after they have once called. Small meetings are held for singing and prayer, Bible reading, and temperance work; but the house is too small to allow of much being done in that way. There are over 1200 men in H.M. ships on the station, 4,000 in the merchant ships arrive here each year, but no room in the house will hold more than twenty-five; so that very little can be done at home.

DARLINGHURST GAOL.

A Service for sailors is held in the gaol on alternate Friday afternoons, at 2.30, and most of the imprisoned seamen attend. Many good and lasting results may be pointed to as the fruits of this work.

COPY OF LETTER TO MR. SHEARSTON FROM THE LORDS COMMISSIONERS OF THE ADMIRALTY

Admiralty,

7th March, 1882.

SIR,—Rear-Admiral Wilson, late Commodore on the Australian station, having brought to the notice of my Lords Commissioners of the Admiralty the good work which you have long been carrying on amongst the seamen and marines of her Majesty's ships at that station, I am commanded by their Lordships to acquaint you that they have been much gratified by this communication; and I am to express to you their thanks for the devotion which you have shown to the interests of the men, and for the services you have thus rendered to the Navy in the prevention of desertion and other offences against naval discipline. I am, sir, your obedient servant, ROBERT HALL, J. S. Shearston, Esq., Sydney.

Commodore Erskine, in communicating this letter to Mr. Shearston, expressed his high appreciation of that gentleman's energy and zeal, and of the kindly interest which he took in all that concerns the welfare of the men under his command.

MISS FOSTER'S GIRLS' SCHOOL, FOCHOW, CHINA.

Mrs. A. L. WILLIAMS thankfully acknowledges the receipt of the following subscriptions—A Widow's Mite, 10s.; Mrs. Russell, 10s.; J. P. A. G., 10s.; Mrs. R. E. A. Wilkinson, 10s.; Mrs. Allum, 10s.; Mrs. Alex. Gordon, 10s.; The Misses Gordon, 10s.; Anonymous, 10s.; Mrs. Johnson, 10s.; Mrs. McMahon, 10s.; Mrs. G. Dight, 10s.; Miss Dight, 10s.; the Warknath Sewing Class, 10s.; Charles Worth, Esq., 10s.; C. D., 10s.

A MEETING in connection with the Melanesian Mission will (D.V.) be held at All Saints' Church, Woolahra, on Tuesday, June 13th. Holy Communion at 10.30 a.m. A meeting will be held immediately afterwards, if thought desirable, in the School-room. Offertory for the Mission Fund.

(Signed)

H. WALLACE MORT, M.A., } Joint Secs, for
M. METCALFE, } N.S.W.

Woolahra Tram leaves Hunter-street at 9.58 a.m.

SUBSCRIPTIONS RECEIVED.

The MANAGER acknowledges with thanks the receipt of the following subscriptions from 1st to 31st May.—Mr. J. F. Downes, 5s.; Mr. A. Walker, 5s.; Rev. W. Lumsdaine, 5s.; Miss Kellick, 10s.; Mr. S. Partridge, 5s.; Mr. J. Booth, 5s.; Mr. F. V. Nevitt, 3s. 9d.; Mr. J. B. Smithers, 5s.; Mr. J. Phipps, 5s.; Rev. B. Stephens, 15s.; Rev. G. S. Oakes, 5s.; Rev. H. T. Holliday, 10s.; Mr. W. J. Neil, 10s.; Mr. Christian, 5s.; Mr. A. M. Cadden, 5s.; Mr. Walker, 5s.; Mr. H. S. Webb, 5s.; Mr. W. Price, 5s.; Rev. A. D. Soares, 5s.; Mrs. Douce, 5s.; Miss H. Saunders, 5s.; Mr. Sadler, 5s.; Rev. J. Scott, 5s.; Rev. Canon Günther, 10s.; Mr. R. Moffat, 5s.; Mr. T. Shepherd, 10s.; Mr. E. Rand, 5s.; Mr. T. W. Pollock, 5s.; Mrs. Platt, 1s.; Mr. T. W. Parrott, 5s.; Mr. T. Crawford, 5s.; Miss E. Pope, 10s.; Rev. T. Holme, 2s. 11d.; Mr. G. W. Randall, 5s.; Mr. F. Marsh, 10s.; Mr. E. Norton, 5s.; Mr. C. Warburton, 5s.

HOLLOWAY'S OINTMENT.—Unless the blood be kept in a pure state, the constitution must be weakened and disease supervene. These wonderful Pills possess the power of neutralising and removing all contaminations of the blood and system generally. They quietly but certainly overcome all obstructions tending to produce ill-health, and institute regular actions in organs that are faulty from derangement or debility. The dyspeptic, weak, and nervous may rely on these Pills as their best friends and comforters. They improve the appetite and thoroughly invigorate the digestive apparatus. Holloway's Pills have long been known to be the surest preventive of liver complaints, dreadful dropsies, spasms, colic, constipation, and many other diseases always hovering round the feeble and infirm.—Adv.

Church of England
SEAMEN'S MISSION.

List of Contributions received up to April 5th 1882.

Late Bishop of Sydney	5 0 0
Alger, John	1 0 0
Allan, H. E. A.	2 0 0
Allwood Canon	1 0 0
Bets, Miss	2 0 0
Brodribb, Hon. W. A.	5 5 0
Buckland, Thos.	5 5 0
Cowell, Mrs.	5 0 0
" 2nd subscription	1 1 0
Dangar F. H.	10 0 0
Dawson, Hon. Captain E. S., H.M.S. "Miranda"	1 0 0
Friend	2 0 0
Friends Two per Brindisi	6 0 0
Gaden, Miss	1 1 0
Harrison J. S.	1 1 0
Hills, Robert	2 2 0
Jeanerret, C. E.	2 0 0
King, Archdeacon	5 0 0
Knox, Edward	10 0 0
Kyngdon, Dr.	1 1 0
Lady A.	0 5 0
Lamb, Walter	1 1 0
Mackenzie, Mrs. J. P.	2 0 0
Sydney, Dean of	1 0 0
Watkins, F. T.	2 10 0
Webb, F. W.	1 0 0
Willis, Rev. R. S.	1 0 0
" Collected	3 11 0
Churchwardens of All Saints	
Woolahra	5 0 0
St. Bartholomew, Pyrmont	3 1 1
St. James', Sydney	28 10 2
St. John's, Darlinghurst	23 2 8
St. Mark's, Darling Point	10 0 0
St. Mary's, Balmain	5 0 0
Holy Trinity, Sydney	6 16 6
Collection after Lecture Balmain	3 0 0
" Redfern	0 18 3

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£190 17 8

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Cleanse, Purify, and Enrich the Blood with HOP BITTERS, and you will have no Sickness or Suffering.

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If you are suffering from poor health, or languishing on a bed of sickness, take cheer, for

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If you are simply ailing, if you feel Weak and Dispirited, without clearly knowing why,

HOP BITTERS WILL REVIVE YOU.

If you are a Minister, and have overtaxed yourself with your pastoral duties; or a Mother, worn out with care and work,

HOP BITTERS WILL RESTORE YOU.

If you are a man of business, or labourer weakened by the strain of your every-day duties, or a man of letters, tolling over your midnight work,

HOP BITTERS WILL STRENGTHEN YOU.

If you are suffering from over-eating or drinking any indiscretion or dissipation, or are young and growing too fast, as is often the case,

HOP BITTERS WILL BELIEVE YOU.

If you are in the workshop, on the farm, at the desk, anywhere, and feel that your system needs Cleansing, Toning, or Stimulating, without intoxicating,

HOP BITTERS IS WHAT YOU NEED.

If you are old, and your blood thin and impure, pulse feeble, your nerves unsteady, and your faculties waning,

HOP BITTERS WILL GIVE YOU NEW LIFE AND VIGOUR.

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The question "Where can I obtain a pair of really good Good Boots or Shoes?" is frequently asked. Many people have found the answer long ago. When they need Boots or Shoes they go straight to

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"But why should we go there?" you may ask. Here are a few of the reasons which it is well to note:— JOHN HUNTER keeps the Largest Stock in New South Wales. JOHN HUNTER'S BOOTS and SHOES are remarkable for Durability, Finish, and General Excellence. JOHN HUNTER, it is admitted, sells his Goods Cheaper than any other House in the Trade.

As Facts like these are surely worth remembering, as

At JOHN HUNTER'S you may depend upon finding the article you want. Its quality will delight you, and the price will surprise you.

By dealing at JOHN HUNTER'S you get better Goods, you are more satisfied, and you are enabled to effect a considerable saving.

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You may perhaps ask how is it that JOHN HUNTER can sell better and cheaper than any one else?

— Observe the answers, and you will be convinced. —

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Ladies' Kid Elastic Side, M. H. ...	3s 6d Sewn
Ladies' Kid Elastic Side Boots ...	4s 6d Sewn
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Ladies' Lasting Hess McBal ...	6s 3d worth 9s 6d
Ladies' Lasting Hess ditto ...	5s 9d worth 8s 6d
Ladies' House Boots, 1-Heels, Sewn ...	3s 6d
Ladies' Evening Shoes (nice assortment) from ...	4s 6d
Ladies' Levant Elastic Side, Sewn ...	4s 3d
Ladies' Walking Shoes ...	4s 6d
Ladies' Buttoned Boots ...	5s 6d Good Value
Ladies' Buttoned Boots, Kid, all prices ...	
Child's Levant Elastic Side, all sizes at ...	3s 6d Best
Child's Fancy Shoes and Boots ...	1s 3d, 2/11, 3/3
Child's Period Shoes, all sizes and stocks, Equally Cheap ...	
Gen't's Elastic Side, Own Make, from ...	6s 6d
Gen't's Elastic Side, McLace, from ...	7s 9d

Prices like these absolutely defy competition. Just attend to the facts now being brought under your notice, and if you haven't done so before, give JOHN HUNTER'S Boots and Shoes a trial.

For LADIES' BOOTS and SHOES, For GENTLEMEN'S BOOTS and SHOES,
For CHILDREN'S BOOTS and SHOES, go to

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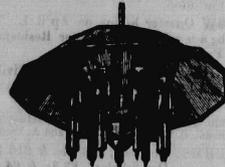
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N.B.—The Secretaries will be in attendance at the Grand Lodge Office every Tuesday and Friday evenings from 7.30 to 9.30. All communications to be addressed to the Grand Secretary, Box 180, G.P.O.
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VOL. III.—No. 25.

SYDNEY, SATURDAY, JULY 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 see
 their efforts to increase its circulation. The clergy and other friends
 of the RECORD who obtain subscribers are requested to send to the
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 communicate with the Manager.

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

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

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

We beg to remind our readers that our
 second year closed with the June issue.
 Some of our subscribers are far behind in
 their payments. Although we are looking
 for no pecuniary profit in our undertaking
 but only the good of the Church, still we
 cannot undertake to supply a paper without
 charge. We therefore urge upon our friends
 to send the amounts due to the Manager
 otherwise we must act on the supposition
 that they wish us to cease sending their
 papers.

NOTICE TO CORRESPONDENTS.

"HOPE."—Bishop Sarjeant of the Timmivly Mission
 has only 3 Europeans as teachers or pastors in the whole
 of his district, there being 58 native pastors. You will see
 an appeal for money help to the Ellore Indian Mission in
 this issue. You might write to Rev. Canon Blacket at
 Kelso for further information.

"THOMAS O'DELL."—Quite agree with your letter, no room for it.

THE BUSINESS OF THE ADJOURNED SYNOD.

As an erroneous impression appears to prevail
 with regard to the business to be transacted by the
 adjourned Synod when it meets on the 25th instant,

we have been requested by the Vicar-General to
 state, for the information of the members, that
 the object of the meeting will not be the election
 of a Bishop, but the transaction of the ordinary
 business of the session. Some steps will have to be
 taken which will have reference to the election of
 our future Diocesan, but they will be such only as
 to prepare the way for the future election.

It will be necessary for the Synod to say whether
 or not all the Australian and Tasmanian Dioceses
 have accepted, or may be taken to have accepted,
 the Determination No. 1. of the General Synod.
 If they have, the Synod will be asked to affirm the
 fact, in order that the Ordinance recently passed
 may be acted upon. If they have not, the Synod
 will be asked to place this fact upon its minutes.
 And in that case, the Diocese will have to fall back
 upon its old Ordinance.

These matters having been dealt with, the
 Synod will proceed with the ordinary business.

It will be necessary to hold a Special Session
 subsequently to this, for the choice of the future
 Bishop.

THE ADJOURNED SESSION OF SYNOD.

[COMMUNICATED.]

The adjourned Session of the Synod, which is to
 take place on the 25th of this month, will be one of
 no ordinary interest. In addition to disposing of
 the business committed to the Standing Committee
 by the Synod at its Session of 1881, it will of necessity
 have to initiate the proceedings which are to
 be taken for filling up the existing vacancy in the
 See of Sydney. To this portion of its work I desire
 briefly to invite the careful attention of your readers.

The first point, which has to be settled with
 reference to the appointment of a successor to our
 late Bishop, is whether the Dioceses of Australia
 and Tasmania may be held to have accepted that
 Determination (No. 1) of the General Synod which
 relates to the Primacy, the formation of Provinces,
 and the mode of electing a Bishop to the See of
 Sydney. This point will have to be determined at
 the adjourned Session; and from what has transpired,
 I should think that there will be no difficulty
 in determining it in the affirmative. Ere this every-
 one, who has looked into the matter, must, I presume,
 have come to the conclusion, that the circumstance
 of the Synod of the Diocese of Adelaide having
 excepted one particular Clause—the sixth—out of
 its otherwise all but unanimous acceptance of the
 Determination will not really affect the practical
 working of that Determination, or justify the casting
 upon the Diocese of Adelaide the responsibility (to
 use no stronger term) of defeating a well-considered
 plan of Church organization for the Australian
 Colonies.

What the Diocese of Adelaide has done amounts
 to this,—that it has imagined the contingency of a

NOBLE & WELLS, Practical Tailors, 66 Pitt-st., Redfern.