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NOTICES TO CORRESPONDENTS, &c.

All communications of a literary nature should be accompanied by the name and address of the contributor—not necessary for publication but as a guarantee of good faith—and should be addressed to the EDITOR. Those of a business character to be addressed—THE MANAGER—CHURCH OF ENGLAND RECORD, 172, PITT-STREET, SYDNEY.

Will our correspondents please note that we cannot guarantee insertion, unless MSS. be to hand not later than the Tuesday previous to publication.

Accounts of Tea Meetings, Picnics, &c., should be as succinct as possible.

"CHURCHMAN'S" Letter Received.—We would advise "Churchman" and others who with him are desirous of forming a Branch of the Church Society in Enmore, to apply to the Incumbent of the Parish. The communication is of such purely local interest, that it is not considered advisable to insert it.—Eds. C. of E. R.

THE

CHURCH SOCIETY'S ANNUAL MEETING.

Although not so largely attended as in the previous year, when special interest attached to it, there was a good representation of the members of the Church and of the clergy. The tone of the meeting was also cheery. The Report showed progress—progress in the income and in the work done. Not indeed as much as could have been hoped, but still something considerable—£2000 in excess of the year 1883. It must not, however, be forgotten, that if the Society is to keep pace with the wants of the Diocese, there must be a far livelier and more extended interest in its affairs, and larger contributions to its funds.

The Primate's speech was the feature of the meeting. It was in his happiest style, and evidently told upon his audience. He showed that during the year which had elapsed from his arrival amongst us, he had been carefully looking into the affairs of the Diocese, and had grasped its wants—financially. And to these he addressed himself in the main.

He did well, we think, to unburden himself as fully as he did, of the thoughts which had shaped themselves in his mind on the several matters of which he spoke. The members of the Church are now in possession of them. And they cannot say that they do not know what are the claims which have to be satisfied, if their Church is to occupy the position she should occupy in the premier Diocese of the Colony. Are they willing and ready to meet those claims? Will they exert themselves to place the Church upon

such a ground that she can safely undertake the duties to which she is summoned? There is, or we would rather say there has been, too much thought about the things nearest to us; and far too little of that larger and more generous and comprehensive spirit which looks at the general good. Parochial isolation and parochial wants far too frequently occupy the whole attention, and are made an excuse for not helping forward the general work of the Church. But surely both may have scope and be carried on at the same time. What we want is that the interest in both parochial and general work should be more extensive, taking hold of, and being taken up by, a far larger number of our people. This was one point upon which the Primate justly dwelt with much force. He called attention to the small number of subscribers to the Church Society—a fact which we shall all do well to ponder, and place frequently before the Church. Nominally it is believed there are of young and old about 150,000 members of our Church in the Sydney Diocese. Out of these only about 2500 evince their practical sympathy with the General Church Extension work of the Society by subscribing to its funds! It surely cannot be that all their resources are exhausted in Parochial works in the Parishes in which they reside.

We were glad to hear the Bishop speak of the old Law of the Tenth, practiced by divine command in the Jewish Church, and setting it before Christians as a principle worthy of imitation. He did not lay it down as compulsory or binding upon the Christian Church. But he suggested that if there were some who were expected to adopt it, why should not others who were to say the least—not less favourably circumstanced? 'You would hardly think that your Bishop should give less than a tenth: should not others do the same?'

There are those who do. But they are rare. Far, far larger is the portion of those who though they are well-to-do persons, satisfy their conscience with doling out less than a fiftieth part of their incomes, for the glory of God and the benefit of their fellowmen; and who only give when they are pressed or coaxed to do so. We would ask such persons to consider what the effect would be if all were like them. What would become of all the pious and benevolent projects which in this century have reflected such a glowing light upon Christianity, and tended to prove its Divine Origin? What prospect would there be of evangelizing the world, or even of maintaining our Christian civilization? No: it would be weakened and marred and eventually collapse, were such principles to prevail. It is the high, noble, heaven descended spirit of self denial and self sacrifice for the noblest ends which lies at the base of true civilization. Put selfishness in its place, and were long it will wither and die. We ask then from the friends and upholders of the Christian faith a fuller, freer, and more generous support of the Church Society.

* CHURCH NEWS. *

SYDNEY.

Diocesan.

It is proposed before the departure of Bishop Hale, which will be about May 2, to hold a valedictory reception at the Church Society's House, on Thursday, April 30. As our paper will be in the press, it will be impossible for us to give an account of the meeting before our next issue.

A meeting of the Provisional Committee to arrange the preliminaries with a view to the proper recognition of the valuable services tendered by the Rev. Canon Allwood, was held in St. James' Vestry on Friday afternoon last. It was resolved to call a public meeting of the friends and parishioners of the rev. gentleman, in order that they may have an opportunity of fully expressing their regard and esteem for him. Due notice of the meeting will be given by advertisement, and also by printed notices distributed in St. James' on the Sunday immediately preceding the meeting.

CHURCH SOCIETY.—The committee met on the 13th ult., the President in the chair. The draft of the annual report was submitted and agreed upon, after some suggestions had been adopted.

On a proposal, having for its object to secure more systematic and regular payment of stipends through the Church Society, the Finance and Auxiliaries Committees now recommended the adoption of the following proposal:—

- 1.—That in the month of October in each year churchwardens, secretaries of Auxiliaries, and others in parishes requiring assistance from the Society shall be requested to make returns, showing amounts promised to be forwarded to the Society during the ensuing year for and on account of stipend.
- 2.—The Finance and Auxiliaries Committees shall then consider and report to what amount by a grant supplementing the parochial contributions they can recommend the General Committee to guarantee a stipend to be named for three months.
- 3.—A list of stipends thus supplemented and guaranteed, to be submitted to the committee not later in each year than the December meeting.
- 4.—At the same meeting a list shall be submitted to the Committee showing stipends unassisted by the Society, which it is proposed to guarantee for a period not exceeding three months.
- 5.—All stipends to be payable by the Society on the first day of each month, or on quarter days by warrant passed by the Finance Committee, and presented at the monthly meeting next following.
- 6.—At each monthly meeting of the Committee a return shall be made by the Finance Committee, showing parishes over one month in arrear with parochial contributions, and then the General Committee shall decide what, if any, action shall be taken.

And it was agreed that the report be received and discussed at the next meeting.

The following grants were made:—£50 towards a church at Shellharbour, £50 towards the parsonage at Enfield, £50 towards a parsonage at Five Dock, £100 towards salary of a catechist on No. 2 Section Illawarra Railway.

Applications were received and referred to the Finance Committee for (1) £50 towards curate's stipend, All Saints', Parramatta; (2) £5 parochial subscription, C.W. and O.F., Winge-caribe; (3) £100 towards enlargement Christ Church, Gladesville; (4) £25 towards stipend of curate at Marrickville; (5) £25 towards catechist's salary, Holy Trinity, Sydney; (6) £75 towards catechist's salary, Ultimo; (7) £100 towards debt All Souls', Leichhardt; (8) £200 towards stipend of an Organising Secretary to the Religious Instruction in Public Schools Committee and the Church of England Temperance Society.

Amongst letters read was one from the Colonial and Continental Church Society, saying that in view of the general wealth of the See the Society cannot continue to vote any sum for the Diocese of Sydney.

Parochial.

TRINITY CHURCH, MACDONALDTOWN.—On Sunday morning last the Right Rev. the Bishop consecrated Trinity Church, Toogood-street, Macdonaldtown, in the presence of a congregation that filled the edifice to overflowing. He subsequently preached an exceedingly appropriate sermon, based on 1 Peter, v. 7 and 8—"Casting all your care upon Him, for He careth for you. Be sober, be vigilant."

BLACKTOWN.—The Rev. F. W. Stretton, whose sudden illness we reported in our last issue, has been presented with a purse containing thirty-six sovereigns from his parishioners at Riverstone, as a mark of their sympathy with him in his affliction.

BROUGHTON CREEK.—The new church was opened on the 23rd inst., by the Very Rev. the Dean of Sydney, assisted by the Incumbent, the Rev. Luke Parr; Jos. Best, Nowra; G. H. Muzey, Kangaroo Valley; John Done, Kiama, and J. Colvin, Jamberoo. The weather being propitious, the attendance was very large. Mr. David Berry gave the land, which consists of 2 acres, and the Church which is substantially built of brick, cost £900, and is opened practically clear of debt. Mr. Berry has made similar gifts of land to the Presbyterians, Wesleyans, and Roman Catholics. A social meeting and concert formed part of the programme, and the proceedings of the day were very satisfactory in every way. The offertory amounted to £47 15s. 6d., and the luncheon realized £25.

S.S. PETER AND PAUL, MILTON, ULLADULLA.—A meeting was held in the above parish on Easter Tuesday last at which the usual business was transacted, the accounts being passed and the Churchwardens elected for the ensuing year. Mr. W. S. Burt was nominated Clergyman's warden, Messrs. Thomas Kendall and Walter Kendall being elected People's warden and Trustees warden respectively. After several congratulatory and encouraging speeches had been made and votes of thanks unanimously accorded to Miss Kendall, for her diligence and kindness in presiding at the organ, and to other energetic church workers, a very well attended and pleasantly conducted meeting was brought to a close with the benediction. A few days later a considerable number of the parishioners responded to an invitation to join with the children of the Sunday School in a day's festivity. The gathering took place near one of the pretty little bays on the sea coast. The weather was all that could be desired, the sea beautifully calm, and as the essentials had been provided in liberal quantity, the day seemed to prove a very enjoyable one to both visitors and children.

St. MATTHEW'S, WINDSOR.—At the annual meeting of the Church Society held in St. Matthew's Sunday School, there was a very fair attendance. The Rev. S. S. Tovey attended and reported that there was an increase in all the subscription lists which was very satisfactory and he hoped that they would continue to increase.

Election of Trustee for St. Matthew's.—A meeting was held at the same time and place to elect a Trustee in the place of Mr. Tebbutt resigned. The Rev. F. W. Stretton was in the chair. After some little discussion Mr. W. H. H. Becke, J.P., was elected unanimously.

Churchwarden.—Mr. V. J. Blomfield has been appointed by the Bishop as Clergyman's warden for the ensuing year. It will be remembered that the appointment lapsed to the Bishop in consequence of the absence from the Easter meeting of the Incumbent, Rev. F. W. Stretton, through illness.

BOWRAL.—On Saturday, the 25th ultimo, an Easter offering, in the shape of a hooded buggy, horse and harness, was presented to the Rev. J. W. Debenham by his parishioners, as a mark of their regard for him, and their appreciation of his worth. Mr. Debenham's friends at a distance will be glad to know that Bowral agrees very well with his health, and that of his family.

NEWCASTLE.

St. JOHN'S.—In addition to the £501 8s. 10d. as reported in our last issue raised during the past year for church work, there was an additional sum of £260 18s. 9d. raised for school purposes. The total receipts being £762 7s. 7d.

CONFIRMATION, WALLSEND.—The Bishop of Newcastle preached here last Sunday in the English Church, which was well filled, but not inconveniently crowded. Previous to the service the Rev. W. Tollis christened two babies, and afterwards conducted the morning prayers. His Lordship confirmed nine girls and four boys. After service His Lordship went amongst the children and in a friendly colloquial way gave them parting advice. I believe a fair collection was made at the close. I generally find threepenny bits preponderate as a rule, but from my birdseye view of the two plates handed round, I fancy in this instance heavier silver showed out. His Lordship started off by buggy the same afternoon, intending to reach Morpeth that night.

VESTRY MEETING, WALLSEND.—The annual vestry meeting of St. Luke's Church of England was held in the schoolroom on Tuesday evening, the Rev. W. Tollis in the chair. After the usual formal business had been transacted, Mr. J. Y. Neilson, in a neat and appropriate speech, stated that he had been called upon to perform a very pleasing duty, namely, to present to the Rev. W. Tollis a cheque for £72 8s., as an Easter offering from the parishioners of St. Luke's Church, collected by Mrs. G. B. Hall and Miss Perry. The Rev. W. Tollis, in thanking them for the very handsome gift with which they had just presented him, said that he felt their kindness deeply, and should in after years look back with very great pleasure to the time he had laboured among them in Wallsend. He reminded them that Lake Macquarie, Cooran-bong, and Woyong Creek and Yarramalong were still under his charge as incumbent of Wallsend (though he hoped ere long they would be placed as a separate district under the care of a curate

BATHURST.

CHURCH.—The usual annual meeting in connection with the Church of England here was held on Easter Tuesday in the Church, Mr. R. Rook (Catechist) in the chair. The financial statement of affairs for the quarter ending March 1885 proved satisfactory, and the retiring churchwardens and church committee were reappointed for the current year. A well-attended public meeting was held at the same place on Monday evening, the 13th instant, to devise means for raising funds for necessary improvements to the church building. Mr. Rook, in opening the proceedings as chairman, said he was desirous of impressing upon the members of the church the necessity for united action, to raise funds for effecting improvements fitting the purpose for which we congregate in this building, and he (the Chairman) had every confidence in the people exerting themselves to accomplish that end, and if it met with the views of the meeting he would suggest that a tea-meeting be held on Queen's Birthday, or rather on Monday, the 25th May, which suggestion was unanimously adopted and liberally contributed to by those present, after which a committee of ladies and gentlemen were appointed to make the necessary arrangements. It was also announced that a concert would be held if it could possibly be arranged. A vote of thanks to the Chairman concluded the meeting. From the persevering manner in which our respected Catechist is working, and his popularity with his congregation, there is every reason to expect that the meeting, as announced, will prove a great success.—*Mudgee Independent.*

St. JOHN'S, WELLINGTON.—The daughters of Mrs. F. Marsh deserve the highest praise for the very artistic manner in which they decorated the church for Easter. The various kinds of handsome trees we grow in Wellington were brought into requisition, aided by quantities of charming flowers grown at Milbulla, the residence of F. Marsh, Esq., chairman of the Dubbo Land Board. The most handsome foliage used was that of the pepper tree, which is most lovely at Easter, being loaded with bunches of crimson berries. Dahlias, pelargoniums, chrysanthemums and magnolias were interspersed throughout the green shade, and produced an effect most pleasing to the eye—in fact, the church resembled a verdant bower, with a slight "soupeon" of the *parterre* about it. The young ladies also prepared a scarlet banner, bearing the legend, "Christ is risen," in snow white letters; this extended the entire width of the chancel, and was most effective, whilst the fronts of the communion table, the pulpit, and the reading desk were decorated with crimson crosses bearing white flowers and twining ivy. Taken as a whole the effect was lovely. On Easter Monday the Sunday-school picnic was held at Curra Creek and put joy and gladness into the hearts of the scholars. The day was all that could be wished, being cool and shady—plenty of good things and plenty of good fun, in which they were assisted by kind friends, who were boys again for the nonce, and felt their youth renewed. On the following Saturday the Rev. Mr. Fielding distributed a variety of interesting books as rewards to the more deserving of the scholars. The election of churchwardens took place on Easter Monday. On the proposition of Mr. R. A. Stace, seconded by Mr. E. Hinvest, Mr. F. Marsh was elected people's warden. The Rev. Mr. Fielding nominated Mr. J. O. Bailey as minister's warden, and Mr. R. T. B. Gaden was nominated trustees' warden. The following gentlemen were appointed a Parochial Council for the ensuing year:—Messrs. E. A. Smith, R. A. Stace, W. Carson, and G. Thorold were re-elected, and Messrs. R. Porter, E. Hinvest, and C. H. Barton were elected new members in the room of Messrs. Dawson, York, and Chrystal resigned. A Catechist will shortly be engaged, who will visit and conduct Divine worship in the outlying parishes. Lady district visitors are also about to be appointed. Since the appointment of the present incumbent, the Rev. Mr. Fielding, church affairs have been in a most flourishing state, and are likely still further to improve. Mr. Fielding preaches *extempore*, and with great vigour and earnestness.

BRISBANE.

DIOCESAN COUNCIL.—The ordinary monthly meeting of the Diocesan Council was held in the Council Chamber, George-street, on Thursday last week. The Ven. Archdeacon Glennie presided; and read a letter from the Primate in which he informed him that he had written to the Rev. Mr. Webber urging him to come out if possible before the hot season. The Primate also added:—"I am sure he is an able, energetic worker and a devoted man. I hope no one will be alarmed by some notices which I see of his High Churchmanship. You will find in him no extremes and no intolerance." Certified copies of the official documents relating to the resignation of Bishop Hale were laid on the table, and it was resolved that the same should be handed to the treasurer of the Synod to be placed among the others belonging to the Synod. Several other matters were also attended to. Since the meeting of the council the following letter has been received by Archdeacon Glennie from the official secretary to the Primate, dated the 13th instant:—"Venerable Sir,—I do myself the honour to inform you that a communication has been received from His Grace the Archbishop of Canterbury,

in charge), and therefore they must for the time overlook any seeming remissness with regard to visiting. He must say that he very deeply felt their kindness to him, and begged to return them all his most sincere thanks. He felt personally deeply grateful to Messrs. Neilson, Brooks, Hall and Walsh for their untiring efforts, for the ready manner in which they were ever ready to spend their time and money in doing anything to assist in carrying on the good work. Votes of thanks to the lady collectors and to Messrs. Broadfoot and Golding for kind services gratuitously rendered having been given, the meeting was brought to a close by the chairman pronouncing the benediction.

GOULDBURN.

WAGGA WAGGA.—PRESENTATION TO ARCHDEACON POWNALL.—On Saturday, 18th ult., at the Bank of New South Wales, a meeting of members of the Church of England was held for the purpose of presenting to Archdeacon Pownall a buggy and a pair of horses as an Easter offering. The chair was occupied by Mr. Fitzhardinge, and amongst those present were Dr. Wren, Messrs. G. W. Commins, T. S. Gardiner, J. J. M'Nickle, J. Hutton and others. The chairman, in opening the proceedings, stated the object of the meeting, and alluded to the long period that the Archdeacon had resided amongst them, his numerous labours, the high respect in which he was held, and the deep affection that existed between him and the members of his congregation. The numerous friends that he had, wished on that occasion to testify their appreciation of his worth and work by presenting to him a buggy and a pair of horses. The idea originated in the Oura portion of the parish, and had been warmly taken up in the town. It was intended to have the buggy and horses there that afternoon, but owing to their inability to procure in time for that meeting a genuine Abbott buggy in Sydney, they had decided to hand over to the Archdeacon a cheque of £70 for the purchase of the same, and at the same time he wished to say that in the following week he, together with Messrs. Hann and Croaker, would be in Sydney, when, if so desired, they would select a buggy, subject to any special instructions that the Archdeacon might give them. In addition to the cheque for the buggy, he had also much pleasure in handing to the Archdeacon, as an offering from Oura, a cheque of twenty pounds for the purchase of horses. He would conclude by saying that the offerings were the spontaneous outcome of the good will of the people. He trusted that the Archdeacon might long be spared to live and labour amongst them.

Mr. J. J. M'Nickle, as the representative of the Oura people, desired to endorse the Chairman's remarks with regard to the feelings entertained for the Archdeacon. After some further remarks by Dr. Wren and Mr. Hutton, the Archdeacon feelingly thanked them for their kindness, and trusted that the happy relations which existed between them would long continue.

St. NICHOLAS'.—At the annual Easter meeting held on the 7th ult. the following resolution was passed unanimously:—"That this vestry records its sense of the faithfulness and continued usefulness of the incumbent of the parish, the Rev. Canon D'Arcy Irvine, M.A., and desires to express its recognition of the invariable kindness, courtesy, and Christian bearing of the reverend gentleman to all with whom he comes in contact, whether they be high or low, rich or poor. And the churchwardens in particular, on behalf of the congregation, beg to thank the incumbent for the punctuality, earnestness, and ability with which from Sunday to Sunday he conducts the several services of the church."

St. SAVIOUR'S.—The election of churchwarden, etc., took place on Tuesday last; there were nineteen parishioners present. The chairman addressed the meeting, pointing out that its chief end was to protest against what they believed to be the illegal interference of certain persons with the control of what they looked upon as their new church and its finances. Mr. Conolly explained the financial position, and stated why no accounts could be presented to the meeting, pointing out the disorganised state of affairs into which the parish had been thrown by the omission of the appointment of a trustees' warden and the action of the people's warden, and alluding to the fruitless efforts he had made to bring about an amicable settlement of existing difficulties. Mr. Conolly, during the meeting, was nominated by the incumbent, the Ven. Archdeacon Puddicombe, as his warden; but he (the incumbent) refrained from expressing any opinion on the legality of the step.

GRAFTON AND ARMIDALE.

GLEN INNES.—The Right Rev. the Bishop delivered a lecture in McCormack's Music-hall, Glen Innes, on the 16th instant to a fair audience.

PORT MACQUARIE.—The Rev. R. H. D. Kelly left for Victoria on the 25th inst. He was presented in the previous week with a beautifully illuminated address.

CASINO (RICHMOND RIVER DISTRICT).—During the last three months the offerings have been as large as the previous nine months. The Rev. Canon Howard is very popular, and it is probable that the church will be enlarged shortly.

stating that it is the desire of the Rev. Mr. Webber that his consecration shall take place in England. After consultation with Bishop Hale, the Primate forwarded to the Archbishop of Canterbury a cablegram in the following words:—'Archbishop Lambeth, London, consent Primate.' The consecration will take place on the 26th of May.

FORTITUDE VALLEY.—The annual meeting of the above Church was held in the school-room on Tuesday evening. The rector, Rev. H. Guinness, occupied the chair, and after giving a short address read the report. There were during the year, 690 communicants. Larger accommodation is needed for the Sunday school, which continues to be overcrowded. The chairman stated that he urgently needed the assistance of a curate, or catechist, in order that a system of house-to-house visitation might be carried out.

The Easter meeting of Christ Church, Bundaberg, was held on the 14th ult., the Rev. W. Morris in the chair. It was stated that the debt on the church at present, was £189 16s. 5d. The Sunday school has increased in prosperity and usefulness during the past year. Upwards of 250 children are on the book, and the teaching staff is good. Services are also now regularly held at St. John's Church, Woongarra, and St. Mark's, Splitters Creek. In connection with the latter Church is a Sunday School, of which Mr. Jones is the superintendent. The report was adopted. A collection in aid of the Church debt was taken up in the room, and the sum of £58 obtained.

The Easter meeting of Holy Trinity Church, Bowen, was held on the 6th instant, the Rev. W. F. Tucker presiding. The church-warden's report states that there is a balance in hand of £11 8s. 9d. The parsonage has been thoroughly re-built at a cost of £158 4s., and is now more comfortable and secure. There are 17 teachers and 156 children upon the books, the average attendance of the latter being 95. After some discussion the report was adopted. The officers for the ensuing year were elected.

The feast given to the children attending the Church of England Sunday School at Mitchell was held on Tuesday, 14th instant, and was in every respect a great success. The children assembled to the number of seventy at the Divisional Board Hall (kindly lent for the occasion) for a short service at 9.30 a.m., and afterwards proceeded through the town in procession. Having arrived at the place where the picnic was held, dinner was shortly ready, and after a very happy day the children returned to the hall, where each child was presented with a prize.

We are pleased to learn that the Rev. Mr. Hoskins, of Ravenswood, has sufficiently recovered to return to his church. The work has suffered somewhat in his absence; but a most successful bazaar has recently been held, realising £120.

The Bishop of Ballarat preached an eloquent sermon in All Saints Church on Friday evening last. He took for his text the words, "Aaron's rod that budded."

A grand concert was given at Cairns on Friday evening, 17th April, in connection with St. John's Church, when a very full programme was gone through with the most satisfactory results.

The Rev. H. Heath and Mrs. Heath left by the Merkara, on Tuesday, on a well-earned trip to the old country.

WESTERN AUSTRALIA.

FREEMANTLE CHURCH OF ENGLAND GRAMMAR SCHOOL.—The interesting ceremony of laying the foundation stone of the Freemantle Church of England Grammar School building by His Excellency the Administrator took place on Tuesday afternoon, March 25th, in the presence of the governors of the school and a good gathering of the citizens of Freemantle and visitors from Perth. The Right Rev. the Bishop conducted the service, after which His Excellency addressed the boys of the Grammar School, urging them to faithful honest work as the only means of ensuring real happiness and healthy enjoyment. The Bishop said that whilst during the past 50 years it had been conceded that the State should assume the responsibility of the elementary education of the young, yet the duty still devolved upon the Church to supplement that education with sound religious training and the higher branches of learning. A great work in this direction had been commenced in Freemantle with every prospect of increased success, and great credit was due to the promoters of this good work. Mr. Congdon, as treasurer, gave a statement of the financial condition of the Building Fund, coupled with an earnest appeal to the inhabitants of Freemantle to support the undertaking. Many contributions were then placed upon the stone. The ceremony being concluded, the Administrator with the assembled company, returned to the city.

NEW ZEALAND.

S. JOHN'S, NAPIER.—On Easter Day there were Celebrations of the Holy Communion in S. John's Church at 8 o'clock and at the midday service. All Church workers, Sunday School teachers, and members of the Communicants' Union, were

specially invited to attend at 8 o'clock. On Good Friday there were services at 11 a.m. and 7.30 p.m., when "The Story of the Cross" was sung. Every evening during Holy Week there was evening prayer at 7.30 o'clock, with an address upon the special events of the day. The subject of the addresses upon Easter Day were, at morning prayer, "The Empty Tomb," and at evening prayer, "The Spiritual Body."

S. ANDREW'S, NAPIER.—It is proposed to hold an Art Exhibition shortly in aid of the fund for the payment of existing liabilities upon S. Andrew's School room, Napier. We wish the promoters thereof every success, and trust that the pecuniary results of the exhibition may repay them for the trouble they are taking. The staff of the Sunday School has been somewhat strengthened lately, Mr. Simeon having been appointed superintendent by the curate.—*Church Herald.*

→ NOTES ON PASSING EVENTS. ←

THE "annual commencement" of the Melbourne University supplied a scene which must fill with humiliation and anxiety, every one who is concerned in the best interests of Australia. That occasion drew together all those who are prominent in matters which pertain to higher education. The assemblage was presided over and addressed by the scholarly and popular Bishop of Melbourne, who is Chancellor of the University; and yet the proceedings were interrupted and disgraced by rowdiness which must leave a blot upon the University. And who were the offenders? Were they the notorious "larrikins" of the sister city, who thought to leave their old haunts and enter upon "fresh fields and pastures new?" Not at all. But they were the undergraduates of the University. The behaviour of these youths was such as to reflect infinite disgrace upon an institution which should enjoy universal respect. We are very glad that the authorities of the University are taking steps to mark the heinousness of their conduct, and to prevent the recurrence of such atrocities on future occasions.

THE conduct of the undergraduates at the "annual commemoration" of the Melbourne University, goes to show that education is not a sufficient remedy for larrikinism. Our impression is that the educated larrikin is the most dangerous and troublesome. No; on every hand there is testimony that the great want is that our youth should be trained up in the higher principles of morality and Christianity. The cry against the religious instruction of the young is shown every day to be antagonistic to the best interests of the land.

OF late years many houses in the city, which were considered unfit for habitation, were, very properly, destroyed. These houses were occupied principally by poor people. A question which ought to be considered is, where have the persons who found a home in the houses which have been removed, gone to? Have they flocked to other localities to live pretty much in the same condition as formerly? If so, then the advantages which it was thought were derived from the removal of unsuitable dwellings will be very much reduced—for the state of things which has ceased in one place will only be reproduced in another. The fact is, these people must live somewhere; and if they are hunted from one locality they will go to another. Does not this point to the necessity of providing homes for the poor? We are of course aware that this is not a matter which can be taken up by the Government. They may order the demolition of a house which is not fit for human occupation, but it would not appertain to their functions to command the erection of another to supply the place of the one removed. This is a matter for private enterprise. Some of our wealthy men might invest their money well in the erection of houses which would supply comfortable homes to the poor. Nor is this to be regarded in the light of charity. Many poor people pay for a wretched hovel, as much rent as would render a moderate return for money spent in building a plain but comfortable house.

MANY of our readers will have no sympathy with the traffic in strong drink, even when conducted in the most respectable manner. We cannot however withhold

our commendation of the action of the "Licensed Victualler's Association" with reference to certain houses in Sydney which are conducting a reprehensible traffic by means of private bars. The Association condemns all such business and is determined to suppress it as far as possible. It has placed the matter in the hands of the police with the undertaking that it will supply what money may be necessary to put an end to the practices condemned.

THE EIGHT DAYS MISSION which is fixed for June (14th—21st inclusive) has been taken up with vigour and earnestness by the Bishop and a majority of the City Clergy. Those who took part in the mission of 1874 and 1880, and who witnessed the blessings which resulted from those "times of refreshing," must look forward with joy to the coming season. We may earnestly commend this subject to the clergy and laity in every parish. Much depends upon the preparation which is made. The law which governs success in this work is, we believe that expressed by the Apostle in the Epistle to the Galatians, "Whatsoever a man soweth, that shall he also reap."

WE shudder at the terrible prospect of war between two such nations as England and Russia. We are however greatly consoled by the fact that our beloved country has, in accordance with all its traditions of the past endeavoured to maintain peace, and has adopted every method which in honour could be employed to avert war. It becomes the church of God to make many prayers that if the dread issue of present diplomatic intercourse be war, the God of battles may give our countrymen grace to fight as those who while forced into war, are subjects of the Prince of Peace. May the result bring glory to our God and hasten the kingdom of our Lord and Saviour Jesus Christ.

THE New South Wales Branch of the British Medical Association is holding on its way prosperously, and has done good service. Its annual meeting was held on the 24th ultimo, at which the President (Dr. F. H. Quaife) delivered a useful and interesting address. The whole community gain immensely when men who are members of a leading profession unite for the advancement of the interests of their profession. This is especially true when the profession is one which so closely affects the happiness of the people as the Medical profession undoubtedly does.

DR. QUAIFF, in his Presidential Address, draws attention to the defective drainage of the city, showing that such a state of things as has existed in the city, and still does exist to a large extent, must produce disease and death. The suggestions which are thrown by him are most valuable, and we hope they will not be lost sight of by the authorities. The new sewerage system which is at present being developed will no doubt greatly add to the healthfulness of the city; but the drainage which is adopted by private persons who build houses in the city and suburbs should be carefully inspected if we are to be free from fevers and other complaints which follow carelessness in this respect.

THE public are beginning to get tired of the tyranny of the working class. It is met with in every direction. With the mater-familias it is an old grievance, and is not abating in the least degree. The housewife finds herself at the mercy of her domestics, especially if her family is large. The last development of the evil was seen in the strike of the seamen of the Zealandia, at the instigation of the "Seamen's Union." We are much gratified at the stand taken by Captain Webber and the agents of the ship, and rejoice that the ship has sailed without the crew that struck. It is right that men should see that their interests are respected, but when it comes to the men ruling their masters, and dictating terms of service, the nationality and number of persons employed, and other such conditions, it is time that employers of labour considered their position.

PRINCE ALFRED HOSPITAL is an institution to be proud of. For design, completeness, and general arrangement it can scarcely be surpassed. Almost every-

thing which can minister to the comfort of the diseased or disabled is to be found there. The Hon. J. White has added to this Hospital in the gift of a cabinet of surgical instruments which have been specially selected in England. We trust that our readers may never need the surgeon's aid, but should a calamity happen rendering such aid necessary, it will be a comfort to know that there is at hand every appliance which is wanted for the successful application of the operator's skill.

ABOUT a hundred and fifty persons assembled in St. Andrew's Cathedral the other night for the Annual Festival Service in connection with the Sunday School Institute. Considering that our Sunday School Teachers in Sydney and suburbs may be numbered by thousands, the attendance at this service betokens great lack of interest on the part of the Teachers. Few of our institutions are of greater importance than the Sunday School Institute, and we regret that there should be any sign of indifference or inactivity.

IT is unpleasant to go to Church and have your devotions disturbed by the vagaries of one who by some means had got into the wrong place. The annoyance is intensified when the action of your fellow-worshipper is a violation of propriety. We were the victim of such impropriety at the Festival Service of the Sunday School Institute—our equanimity was disturbed at first by various physical contortions, but our nerves were completely unstrung when we saw the man cross himself in true Romish fashion. What next!

WE sometimes hear persons calling the Holy Table erroneously the altar. The Anglican Church has no altars. The Holy Table nowhere in the Prayer Book is called an altar. The Reformers abolished altars with the sacrifice of the mass. To have an altar implies a sacrifice. It was upon altars sacrifices were offered. The mass is supposed to be a sacrifice; hence the necessity of altars in Romish Churches. The English Church, however, holds with St. Paul that "Christ was once offered to bear the sins of many." No further sacrifice is wanted, nor consequently are altars.

THE Annual Report for 1884 of the Y.M.C.A. which has just been issued in an attractive form, is on the whole an encouraging one. Under the energetic supervision of the General Secretary the various agencies have made substantial progress during the year. It is confidently expected that when the new buildings are opened the increased facilities will result in still more pronounced progress. Unfortunately there is a debit balance in the account of over £300. We are sure the Association merits the support of all who have the best interests of the colony at heart; for on the future of our young men, depends very largely the future of the land.

CHURCH OF ENGLAND MISSION TO SEAMEN.

(To the Editor of the Record.)

DEAR SIR,—I beg leave to enclose the report of the Church of England Mission to Seamen, as written by our valued and faithful Missionary. It will be found interesting, and I know it to be true. I beg to offer my hearty thanks to those kind friends of our sailors who have helped us to support this important work through another year. Trusting that for the sake of our sailors of the Church of England, both in Her Majesty's Ships and in the merchant service, and above all for the love of the Lord Jesus, they will continue their kind help.

I remain, your faithful servant,
ROBERT L. KING.

Moore College,
April 18th, 1885.

P.S.—The accounts and lists of subscriptions will be found among the advertisements.

REPORT—1884-5.

With thankfulness to Almighty God for life and health to carry on the work through another year, we present our friends with a brief statement of the efforts made for the welfare of our sailors in Sydney Harbour.

HER MAJESTY'S SHIPS.

The ten ships of the Australian squadron have been regularly visited. Eight of the ships are without chaplains, and these with

the permission of their respective captains have received a large share of attention.

Divine service has been regularly conducted during the year on board H.M.S. Miranda, Raven, Swinger, Harrier, and Undine, while in port; and also on H.M.S. Diamond, while waiting the arrival of the newly-appointed chaplain from England.

In addition to these official morning services, whenever practicable an evening service or a Bible Class is conducted. Temperance work is carried on constantly in all the ships of the fleet, and the chaplains kindly lend their aid in those in which they serve.

Meetings of the R.N. Temperance Society, and of the order of Good Templars, are held almost daily on one or another of the ships, and by this means our already vigorous branches and lodges are sustained. We are thankful to be able to speak of the great good which, under God's blessing, this part of the work has accomplished among the sailors. The press of the city have several times during the year spoken warmly of the good that efforts in this direction have done for the men on this station.

The Templar Order, having 15,000 members in this colony, supplies to a large extent the social wants of our temperance seamen when ashore, for the members—god-fearing abstainers—almost without exception, welcome the sailor members to their homes. The attempt to carry on temperance work in our ships was an uphill fight for years; but the social aspect of Templary supplied the great want, and consequently we adopt and press it.

At the beginning of this year a great change took place on the station, when Commodore Erskine and his ships companies took their departure for home, and Admiral Tryon and his officers and men arrived to take their places. A mountain of difficulties seemed to be right ahead; work had to be faced among 900 new men, and then the benefit of having our mission already organised was felt, and we were at once enabled to set to work in earnest. Through the kindness of the new captains and officers the work was soon under weigh in each ship.

In order to become acquainted with the new arrivals, parties of different kinds were planned and carried out. The men were taken to see the "lions" of the city, and by rail or steamer for excursions into the suburbs and country. A large naval tea was given by the mission, assisted by the subscriptions of many friends in the city and suburbs, which proved to be a great success.

During the "General Leave," parties of seamen have been taken into the country with a view of keeping them from the temptations of the city during the 48 hours' liberty. Bathurst, Campbelltown, Moss Vale, Bundanoon, and Cobbitty, have been visited during the year. In each case invitations have been sent, either from the incumbent of the parish or by a Templar lodge. All arrangements being made to suit the time when the men's leave begins and expires. The sailors greatly enjoy these parties, and they are found to be helpful to them in many ways, and also they do good in the district visited.

The expenses of billeting (if any) are met by our hosts, and as the men travel free by rail, there is no outlay of the Mission funds for this purpose.

MERCHANT SHIPS.

As far as possible, the merchant ships are visited three a-week while along side the wharves, and once a-week while out in the stream, so that those remaining for any time receive many visits and the sailors are invited to attend church on shore. The sick are visited, and read and prayed with, and their bodily necessities ministered to, where required. Books, papers, tracts, &c., are distributed at every visit. The "British Workman" and other illustrated papers kindly supplied by the Diocesan Book Depot are used for this purpose, as are also the many parcels of tracts, monthlies, &c., so kindly sent during the year.

Among the merchant shipping of the port we find an especially interesting work in the fleet of small coasting vessels, mostly schooners, which belong to Sydney. These trade to and from the many small ports and rivers on our colonial coast. They average, about five seamen to each packet, and the men have an especially dreary life, most of which is spent in working their little craft to and from this port.

We have tried this year to help and cheer them up. They seldom land, and therefore cannot come to us, and so we must needs go to them.

At times, when N.E. winds prevail for a few days there are many as forty of these vessels at one time anchored in Darling Harbour, above and below the bridges, and we visit them as often as possible, going from ship to ship in our mission boat,—striving to speak a word in season in one, reading the Scriptures and praying in another, and leaving something to read in all.

The reception we meet with from strangers is not always pleasant, but with kindness and a little tact a would-be foe soon becomes a friend. We are generally well received at the second visit. It is intended, by God's help, to try to do more for these people next year.

We post up in every ship's fore-castle notices of church services ashore, and administer the pledge of total abstinence to all who can be induced to receive it. Fifty-nine have done so during the last year.

The New Testament in English has been given to 27 sailors, in Norwegian to 9, in Danish to 2, in Swedish to 7, in Chinese to

8, in German to 1, and 2 Norwegian and 4 Swedish, 1 Dutch Testaments, and 12 copies of the English Bible, have been sold at cost price. Large quantities of second-hand prayer and hymn books have been given away, but we want more of these gifts. Over 50,000 sailors come here every year, and only very few in comparison can be supplied from our present receipts.

THE "MONTHLY LETTER."

The little publication which the sailors call the "Blue-back" continues to be issued monthly, and is very popular in the ships. It has again this year been sustained without any subsidy from the Mission Funds. It is a notable fact that this "letter," which has been published since December, 1878, has always been liberally supported by the officers and men of the Royal Navy. Since last report the "Monthly Letter" and Tract Fund has received £31 14s. 2d., and of that amount, £22 7s. 1d. was contributed by the officers and men of H.M. Ships on the station. Subscribers to the Mission Funds may have a copy monthly on application.

CHRISTMAS CHEER.

Last Christmas more was done in the way of providing "Christmas cheer" than even before. There was an unusual number of merchants' ships in port, and for the first time H.M.S. "Nelson," with her 500 men was here at that season. Every seaman's and marine's mess in H.M. ships, and every fore-castle and deck-house in the merchant ships were well provided with bags or baskets of fruit, and a present of Christmas cards.

The sailors were most thankful for this little act of goodwill. Every sick sailor in the hospitals, irrespective of creed or nationality, was supplied with a little basket of fresh fruit, a bouquet of flowers and our Christmas card. The cost of this effort was £35 16s., but as this sum was specially contributed for the purpose by kind friends of our noble sailors, the funds of the mission were not drawn upon to meet the expenses. We have to express gratitude to the contributors to this object, and assure them that their liberality gave real pleasure to many fine seamen, and that it cheered and gladdened the hearts of the sick and suffering of that class at that time in our midst.

The Shipping Office and the two Sailors' Homes are regularly visited, and the supply of literature for the reading-room of the former is replenished every Monday morning. In the latter institutions we do all in our power to assist in the efforts made for the welfare of the sailors.

DARLINGHURST GAOL.

The Friday afternoon service in the Gaol has, during the past year, been an important item in our work, there being so large a number of naval deserters imprisoned there—over 70. These, with the usual number of merchant sailors, produced a larger congregation than usual. The fact that most of the naval men had been known to us before their imprisonment gave us a deeper interest in them, and with thankfulness to God we are able to say that evidence has been afforded that through His grace our feeble efforts have not been wholly in vain.

HOME WORK.

The following notice has been published in the "Monthly Letter," and also posted in the ships' fore-castles. It will explain what we attempt to do at home—

"AT 8 PRINCES STREET.

"Any man in the Squadron will be heartily welcome at 8 Princes Street at any time.

"Men desiring private conversation will be seen by Mr. Shearston on Sunday or Thursday afternoons after three, or any other evening after six o'clock.

"Those who desire a quiet place, in which to write their home letters, will be supplied with all requisite gear, any hour of the day or evening.

"No man visiting the house will be urged to sign the pledge or become a Templar. None, therefore, need absent themselves on that account.

"Temperance meetings and lodge meetings are held at stated periods, when all desirous of becoming members may do so.

"A short meeting or service is held on Thursdays at 6 p.m., to which all are invited. Any who desire to join the Royal Naval Church Society may give in their names at these meetings.

"A few beds are kept ready for use. The door will be opened to any Blue Jacket or Marine at any hour of the night.

"Men may use the bathroom, read, smoke, sleep, sing, and in every way make themselves at home."

We earnestly hope that at sometime in the future the Mission may see its way to provide a house where it will be possible to extend this branch of our work, and give at least one large room in which to hold meetings for the men. At present, all that we can do is done in a small private house rented by the Missionary and containing but limited accommodation.

To all who help us in this mission work for those "who go down to the sea in ships" we offer our hearty thanks.

HOLDSWORTH & CO

448 GEORGE STREET

—Furnishing and General Ironmongers.—

Having completed Extensive Alterations we are now showing a Large Assortment of New Goods.

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Our Show Rooms are very Complete.

All New Goods Carefully Selected.

INTENDING PURCHASERS ARE INVITED
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SPORTS DEPOT.

PERSONS ABOUT TO FURNISH

—SHOULD VISIT CHARLES READ'S—

City Carpet, Floorcloth, Upholstery
and Bedding Warehouse,

—AND INSPECT—

THE NEW DESIGNS

OF BRUSSELS, VELVET PILE and TAPESTRY CARPETS, FLOORCLOTHS, LINOLEUMS, DAMASKS, CRETONNES, &c., &c., &c., from the best manufacturers and designers in the world. C.R. having made arrangements for regular shipments of the same, is in the position to offer them AT PRICES NOT TO BE SURPASSED IN THE COLONY. FURNITURE UPHOLSTERED, BEDDING RE-MADE, VENETIAN BLINDS, CURTAINS, CARPETS, &c., &c., Fitted on the shortest possible notice.

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359 George-st., Sydney, 3 doors from King-st.

JOHN PEASE, Venetian Blind Manufacturer,
8 & 10 NEWTOWN ROAD, Darlington, Sydney.

Importer of Brass Window Cornices, Fringes, Upholsterer's Trimmings, Picture Rods and Fittings, Gilt Picture Wire, &c.

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Easiest and Most Liberal TIME-PAYMENT SYSTEM applied to any Instrument.

OVER 800 PIANOS AND ORGANS

To Select from. Liberal Discount for Cash, at

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OPPOSITE BANK OF NEW SOUTH WALES.

A FREEHOLD FOR £5. Payable 5s. per Month, no Interest.

CABRAMATTA SUBURBAN LOTS.

A Villa Cottage or Business Site overlooking Township and LIVERPOOL RACECOURSE.

Grand views, high healthy location. This is an exceptional opportunity for buyers with limited means to secure freehold site, within 5 minutes of Station, frequent trains to suit business men. There is also a new short line surveyed reducing distance to **14 MILES FROM SYDNEY.**

Plans and Particulars sent free by

BOYD & KING, Auctioneers, 96, Pitt-street, Sydney.

There is a Reserve in centre of Estate for erection of Church.

NOTICE OF REMOVAL.

F. R. Robinson & Sons,

IRONMONGERS,

Manufacturers and Importers,
Of 488, GEORGE STREET.

BEG TO NOTIFY the REMOVAL of their
Business, on and after March 16, to their

NEWLY ERECTED and
COMMODIOUS PREMISES,

Columbian Warehouse,

243 & 245,

CASTLEREAGH STREET,

Near Bathurst Street,

OPPOSITE PROTESTANT HALL.

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COFFEE PALACE.

J. THOMAS, Proprietor.

A NEW and MAGNIFICENT
COFFEE PALACE has been
OPENED, — Most Centrally-Situated
in GEORGE STREET.

Superior BEDROOMS—
SINGLE and DOUBLE.

The DINING ROOMS are Spacious
and Well-Ventilated.

SITTING, SMOKING, & READING
ROOMS,

LADIES' and GENTLEMEN'S
LAVATORIES.

↳ Note the Address—

Town Hall Coffee Palace,

NOS. 519, 521 & 523,

George Street South.

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TO

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Beg to give SPECIAL NOTICE to the above
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second to none in the Colony, the Entire
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TAILORING HOUSE, 478, GEORGE STREET. Opposite the Markets.

* ORIGINAL + POETRY. *

HYMNS ON THE CHRISTIAN LIFE.

No. II.

ON COMMUNION WITH CHRIST.

In Thy presence, blessed Jesus, 1 Cor. i., 9.
All my fears are swept away, 1 John iv., 18.
Sorrow turns to joy and gladness, Rom. v., 11.
And the darkest night to day. John viii., 12.

Let me once behold Thee dying, John iii., 14.
Lifted on the shameful tree, Gal. iii., 13.
And the wondrous sight constraining 2 Cor. v., 14.
Draws my melting heart to Thee. John xii., 32.

Then, upon Thy death relying,— Heb. ix., 14.
My forgiveness bought with Blood, Col. i., 14.
Counted righteous for Thy merits,— 1 Cor. i., 30.
Then I cry, " My Lord, My God ! " John xx., 28.

Hence I sit in heav'nly places,— Eph. ii., 6.
Faith hath raised me to this grace,— Rom. v., 2.
And in holy, sweet communion Rom. xiv., 7.
Talk with Jesus face to face. Rev. iii., 20.

Jesus leads me on to know Him, John x., 14.
As we know our earthly friend ; John xv., 14.
And the more I know, I love Him, 1 John iv., 16-19.
For He loveth to the end. John xiii., 1.

F. S. W.

Bath, 1884.

THE SYDNEY CHURCH SOCIETY.

The 29th annual meeting of the Church Society for the Diocese of Sydney was held on Friday, 17th April, in the Protestant Hall. The Primate occupied the chair, and the platform was crowded. There was an audience in the body of the hall of about 400 persons.

The proceedings were commenced by the singing of the hymn commencing " Through the Night of Doubt and Sorrow," after which prayers were read by the Dean of Sydney.

The Rev. Canon King, the hon. clerical secretary, read the annual report.

Mr. Robert Hills, the hon. lay secretary, then read the annual financial statement. The receipts for general purposes showed that the subscriptions amounted to £281 15s.; donations, £100 12s. 1d.; collections in churches, £2854 15s. 6d.; branch associations, £8107 19s. 1d. Amongst the items of expenditure were the following:—In aid of stipends, £3888 19s. 10d.; church buildings and parsonages, £826 18s. 4d.; parsonage, rent, and repairs, £120; passage money of clergy, £215 16s. 6d.

The Primate said that when last year he presided over the meeting of this society he was in a great measure a stranger—not wholly a stranger, for the edge of the strangeness had been taken off by the singular cordiality of the welcome he then received, at the same time he was a stranger to the details of the diocese, and the actual work done for the diocese by the Church Society. In the year which had passed—a year which seemed to him as if many years had been gathered up into one—he had had an opportunity of making himself acquainted with the condition and needs of every parish in this diocese, to say nothing of what he had seen on visits to other dioceses in the provinces, of making himself, by unremitting attention, fairly acquainted with the actual work of the society.

If they were to open up fresh ground they ought to increase the number of their clergy by at least 50 per cent. At present the clergy were labouring—and he said it, although his brother clergy were around him—with zeal and earnestness, and he would make bold to say that they would have to seek far before they found a body of men who combined these qualities in the same degree their clergy did. Their clergy were overworked and the parishes were underworked, and again and again he had to deplore the failure of some of the clergy from want of rest. Their experience would supply his audience with such instances which had occurred during the past year, and some had passed away who might possibly have been kept amongst them, in a great degree from excess of work. There was no one parish in the diocese of Sydney, which if in the old country would be worked by less than one or two curates; and the number of their clergy in this colony, if they were not to be overworked, he would repeat it, must be materially increased. He had said, and the clergy would agree with him, that the parishes were underworked in respect to visitation and other departments of church-work. (Hear, hear.) The object of a curate in a parish was simply to enable more work to be done in the parish. Let them look at the great parishes in this city. Would anyone say that more work should not be done in them? Look at the country parishes,

where a man had perhaps eight or nine churches to attend to; and in one instance he knew of thirteen places in one parish in which the clergyman held services, and found that without lay help it was impossible for him to overtake the work. Let him distinctly say that, speaking from the experience of the past year, and he spoke with a full sense of the responsibility of the position, there should be an increase in the number of their clergy. (Hear, hear.) There should be not only an increase in their number, but a raising of the average stipends, which were fixed, so far as the Synodical Act fixed them, some time ago. They knew that the expenses of living had increased since that time, and therefore there ought to be an increase in the average rate of stipends. No man could live here for the amount of money he could live in England, yet there the stipends had been increased. The clergy did not want wealth, they did not want to see the vocation of the ministry one that a man should be tempted to enter from unworthy motives; but the clergy ought to have neither poverty nor riches, and, as he remarked at the meeting a year ago, they should not be subjected to the temptations of grinding poverty and the temptations which lead to the loss of independence. They might think him unreasonable in bringing these things before them, in impressing upon them that the clergy not only required to be increased in number, but that there should also be an increase in their stipends. He would add, and he mean to speak plainly, that if they were to have the work properly done they must study the proper independence of the clergy. He would have the independence of the clergy strictly allocated by law and regulation, not merely to provide that the bishop should have the means of removing a clergyman from a position he disgraced, but of dealing with cases of incapacity and inefficiency whether it arose from infirmity of age or other causes. (Hear, hear.) Where the incapacity arose from infirmity of age, that must be generously and rightly dealt with, and must be accompanied by maintenance-provisions. The more they studied the proper independence of the clergy, the more thoroughly would the work of the Church be done. (Hear, hear.) In England the average income was certainly not greater than the average income of the clergy of this diocese; yet there the ranks of the ministry were filled by men who had means of their own and who served the Church literally for nothing, because they knew that in that service they would have secured to them a large measure of independence, and that they would not be liable to oppression from any narrow oligarchy in their congregations. If the work of the Church was to be done thoroughly, they must study not merely the maintenance of independence and dignity of the service of Christ, but their service should have somewhat of the dignity that belonged to their Master. They also needed a larger supply and more efficiency in lay agencies, and he should like to see it both paid and unpaid. He should like to see an increase of lay-readers, and what were called " catechists," who were doing valuable service; and he should like to see a very great increase of agents, called " lay readers," who served the Church of Christ for nothing but the reward of the privilege of service. That had been impressed upon him more and more—far more here than in the old country—in this country where they must rely largely on lay agency. They required a large extension of this agency, and he hoped to be able to form an association somewhat like the one in London, and bring together all those who were doing work for the Church as Sunday school teachers, visitors, and other works, bringing them together and giving them the authorisation of the bishop. . . . He took very serious exception to that paragraph in the report in which the hope was expressed that there would be no retrogression in the work. He wanted progress, and very extensive progress, in the year to come. There must be no talk of retrogression at all. Last year he had asked them on that platform to double the income of the society in the ensuing 12 months. They had doubled their contributions in church. For that he thanked God. They had also increased by about 80 or 83 per cent. their contributions to the Parochial Association, and for that also he was very glad; but they had not yet doubled the income of the society. That income had been increased by £2000, and they therefore owed him £1800 more, since it required that sum to bring up the total to the amount he had asked. He was in the condition of the Irish beggar who asked for half-a-crown and when given a shilling said, " Now your Honor only owes me eightpence." He would, however, extend the time to two years, and next year he hoped that the resources of the society would be double those of the past year. But supposing they did, then should he be satisfied? He would not be in the least satisfied, and it was not he that would not be satisfied, but the necessities of the church. If they were to do anything like the work he had ventured to sketch out, they must go far beyond anything he had asked for. They might say, " It is unreasonable; you are asking for what is beyond our power to grant." Let them not lay that flattering unction to their souls. The churchmen of Sydney could do what he had pointed out easily if they wished. It was estimated that there were 150,000 professing members of the Church of England in the diocese of Sydney, and yet out of this number there were less than 2500 who subscribed to the funds for general diocesan purposes, of the Church Society, or our Home Mission. A subscription of one shilling

per head per month would mean £7500 to-morrow, without a single local need suffering for a moment thereby. The work of the society was still taken up by comparatively few people. There were a few noble donors of big sums, and there were a number of others who contributed largely, but the great body of churchmen did not recognise their duty in this respect. They thought they had done quite sufficient if they supported their parochial institutions, and they quite forgot their duty to the Church at large. Their duty was represented by contributions to that society, and he was convinced that not merely those who were in a position of comparative wealth, but a large number of working men, and even of young men and young women, could with the greatest ease qualify themselves for the Church Society, and then instead of its membership numbering 2500 it could be increased to 25,000 without the slightest difficulty. Now, while that was the case it was impossible for one holding the position to which he had been called to feel altogether satisfied. Undoubtedly, they in the Church of England ought to rely—he believed other communions did rely—in a greater degree on the small contributions of the many. And he was convinced that if every parish—those who were contributors in any way to the parochial maintenance—were to be asked to increase their contributions 25 per cent., and let them go to the Church Society, there were many instances in which it would be gladly done, and the funds of the society would be proportionately increased. (Applaud.) But besides this, there had not a sufficient number of large donations from their wealthy churchmen. How many among them practised anything like the old Jewish rule of giving a tenth of their substance to the service of God? In the old Levitical law there were two tithes—one for the service of God, and the other for the relief of the poor. An appeal in regard to the second was comparatively little needed, as there was in this colony comparatively little poverty, and what there was of it was poverty which ought not to exist. Poverty pressed very heavily on the old country, while it hardly existed here; but on the other hand, the need of the other tithe was far greater here. Until Churchmen realised their duty of putting aside some real proportion of their income to the service of God they could not be said adequately to rise to any conception of their high Christian duty. If the wealthier of their churchmen were satisfied with subscribing £10 or £20, and sometimes a miserable guinea, how could they be exercising to the service of God anything like the principle of true self-denial? He supposed they would think it strange if their Bishop did not give a tithe and something more than a tithe of his substance, and he should think they would cry shame to him, or murmur shame under their breath. He said the clergy recognised and were willing to give at least a tenth, and more than a tenth; but was there a different rule for the clergy than that for the laity? Unquestionably not, and the duty of self-sacrifice was one which, he was bound to say, with some most noble exceptions—exceptions for which he could hardly find words to adequately express his admiration—their Churchmen seemed not to have realised. They were not doing anything adequate to their resources. He did not hear here of single acts of great munificence. He did hear of one noble Churchman amongst them who thought it but a small thing to found one bishopric, and could not feel content until he had done that; but he was a man who gave not of his own superfluity, but gave of his substance. But how seldom one heard of a single case of great munificence—of a man building a church out of his own pocket, and not having recourse to bazaars and tea-meetings. It was sometimes supposed that their brethren in England were dispensed from the necessity of those acts because they belonged to an endowed Church. Were they aware that the churchmen of England had for the last fifty years spent more than a million a year upon church restoration and church building alone? No doubt churchmen here must follow. He thought Australia, having larger average wealth, was anxious to show that she was not to lag behind the old country in the great empire of nations. They could do those things if only they would, and therefore he was bound to tell them the programme he had sketched out was not an unreasonable one. He supposed they all required to be gradually educated upon the point, by degrees they must bring the matter home plainly and solemnly to their people. Material support was invaluable as a test of earnestness, and although a rough test it was one which could hardly be mistaken. He must warn them that they lived in a time of great crises, and therefore of great opportunity. As he had gone about the colony, of course he could not fail to see the extraordinary rapidity of its material growth, and yet we were only in the crude beginning of what must be a very large greatness in the future. What had recently been done had led us to take a heartfelt sympathy in the destinies of the English nation, and had ennobled us in the spirit of self-sacrifice which had been so munificently shown to the old country in her hour of need. That action was giving us something like a higher idea of our responsibilities, and had caused us to rise from petty personal jealousies; giving us something of the power which was far more than material riches. If we were living in this period of growth what we ought to do was to see that the growth of the future at least corresponded with the greatness of the epoch in which we lived. In an eloquent lecture

recently delivered by the distinguished Professor of the Sydney University, he concluded by saying, one question which the University had helped to solve was whether the growth of New South Wales in the future should be a harmonious growth of all the elements of our nature, or whether it should be an unnatural union of material wealth with intellectual barbarism. When he (Dr. Barry) spoke of culture he ventured to use the word in a broader than the academic sense. He went with the professor in wishing the intellectual culture to be broad and deep, and as widely diffused as possible; but when he talked of culture he meant moral cultivation—the rooting out of the sins of drunkenness, and uncleanness, and sensuality, and that idleness which seemed to be a peculiar temptation. He believed that the great question was the Christianising the civilisation of the future—marking it in the future as in the past with the sign of the Christ, and inspiring it by the Cross. God bless all agencies, be they what they might, helping to that result. God speed all helping our higher humanity. God speed every Christian influence of every Christian body into which, unhappily, the great Christian Church was divided, wherever it might be. (Loud applause.)

Bishop Hale moved the following resolution:—"That the report and financial statement now read be adopted and printed for circulation amongst the subscribers."

The motion was carried unanimously, and then, while the hymn "Oh, Worship the King" was sung, a collection was taken up.

The Rev. Latimer Jackson then moved—"That this meeting regards with feelings of thankfulness to Almighty God the increase which has taken place in the income of the society; but at the same time recognises the necessity of a still more extended and generous support of the society, with a view to the accomplishment of its important objects."

The Hon. W. A. Brodribb supported the programme of the Bishop, which could not be carried out unless the laymen put their shoulders to the wheel. The appeal must be made to them, and if they would only assist in a right spirit, he had no doubt that the programme could be carried out.

The motion was passed. Dean Cooper moved that a vote of thanks be accorded to Bishop Hale for his sermon in aid of the Church Society preached in the Cathedral last Sunday, and that it be printed for distribution. He alluded in most complimentary terms to the perfect devotedness to the work of the Church shown by the Bishop during his lengthy career in the colonies. He had set the example of self-denying and liberal-giving which the younger clergy would do well to imitate.

Mr. E. Deas-Thomson seconded the resolution. The Chairman, in putting the motion, said that a formal meeting would be held before Bishop Hale returned to England, to bid him farewell and to thank him for the great work he had done in the colonies.

The resolution was then carried. Bishop Hale having briefly acknowledged the vote, the doxology was sung, the benediction pronounced, and the proceedings terminated.

TEMPERANCE.

CHURCH OF ENGLAND TEMPERANCE SOCIETY.

ST. JOHN'S, DARLINGBURST.

A meeting of the members and friends of the C.E.T.S. was held in the schoolroom on Monday night last. The programme comprised a number of songs and musical selections, and was exceedingly satisfactorily gone through. The Incumbent, Rev. A. W. Pain, B.A., spoke briefly on the temperance question.

ST. MATTHEW'S, WINDSOR.

This branch is already becoming popular, and promises to be a very successful one. On Wednesday last the usual monthly meeting was held in the fine schoolroom belonging to St. Matthew's Sunday School. The room was well filled, there being over 200 persons present. After prayers had been said by Mr. Eldrid, Mr. G. T. Collins, the vice-president, gave a short address, explaining the objects of the Society, and also expressing his deep regret at the absence of the President, the Rev. F. W. Stretton, through illness. A number of songs and recitations were then given by different ladies and gentlemen, many of which were received with loud encores. Altogether a most enjoyable evening was passed. After the admission of new members, the meeting was dismissed in the usual manner. We were very glad to notice the number of men present, especially young men, which is a proof that this branch is carrying out the objects of the Parent Society.

We are glad to notice any movement against intemperance, and therefore heartily congratulate the Roman Catholic Total Abstinence Association on the success of its first general meeting.

It was held in St. Mary's Cathedral on Sunday last. The proceedings were commenced at four o'clock, nearly 2000 persons being in attendance, and after the formal prayers Archbishop Moran delivered a practical, earnest, and impressive address, and at its conclusion administered the pledge to nearly all in the Cathedral. May the successes continue to the discomfiture of publicans, and the peace of homes and neighbourhoods at present made wretched by the prevalence of drunkenness.

In Mr. Michael Davitt's new volume, *Leaves from a Prison Diary; or, Lectures to a Solitary Audience*, there is the following amusing reference to his first night in Newgate:—"The hour of midnight had just struck from the belfries of all the churches in the vicinity, St. Paul's toiling down the jingling concert with its thick, mellow strokes; while the rich bass of Big Ben came lumbering up the Thames and across the City with its melancholy chimes of the 'Old Hundredth,' as if it were anxious to sing all other noises to silence and repose, when the signal-bell in the cell next to mine sent its sharp warning through the whole corridor, as if it, too, had been set in motion through a sympathy with the hundred bells that had just died out on the midnight air. After a few minutes' silence, the signal was again struck, accompanied this time by some indistinct muttering, as if the person who had pulled it was in bad humour with whatever necessity awoke him from slumber. Anon, the slow tread of the night guard passed by my door, and, pausing at that of the disturber, I heard a sharp voice say, 'Well, what is it?' The reply was so inaudible that I failed to catch any portion of it but the word 'want,' and from the answer it elicited from the guard I guessed that some unusual request had been made by my next-door neighbour. 'Oh! is that all? You have made a slight mistake, my man, and come to the wrong place. Go to bed!' And after delivering himself of this piece of advice the guard repressed my door, and all was silent for a couple of minutes. Bang! goes the signal-bell again; and evoking no response, my neighbour, who had now recovered his voice, shouted loud enough to be heard all over the prison, 'Waiter! I say, waiter!' No reply, of course. Loud muttering by the voice as if he was expressing in anything but polite language his appreciation of the party for whom he was calling, when, bang! goes the signal again, while the impassioned individual followed it up with 'Waiter, I tell you I can't find the matches! I want a light and a glass of brandy and water.' A titter of half-suppressed laughter from the adjoining cells told me that my neighbour had enlarged his audience by his demands, when the signal was struck once more. No response. The voice, manifestly suffering from feelings of evident disgust, shouted, 'Is there no use in my ringing or shouting—Waiter?' No reply. The voice again, this time as if moralising with himself, 'Well, I have been in a good many hotels in my life in London and elsewhere, but such a place as this I never put up at before. Waiter! thundered at the cell door, somewhere near where the keyhole should be. No response. The voice, in a towering rage, and as if it intended to penetrate to that supposed region where mine host would be likely to hear it—'Bring me my bill! I won't stop another hour in this place! A shout of laughter from the whole corridor at this threat to dispatronise the 'hotel' Newgate brought the guard instanter again to the scene of the disturbance, and, after a few words as to 'the slight mistake' into which my neighbour had fallen, the place resumed its former silence, the guard muttering on passing my door, 'A fit of the blues.'"

The *Graphic* reports the introduction of a new "profession." "Restoring red noses to their original hue is the singular occupation of a Philadelphia 'Professor.' He puts on leeches first, then galvanises the nose to 'restore the elasticity of the arterial and venous fibres,' and finally applies a mould of plaster of Paris. In a week the nose has regained its proper size and colour, at the cost of from £1 to £4, according to the difficulty of the operation." Prevention is better than cure, and we would suggest abstinence from the bottle, one of its gifts to those who love it being, as the old song assures us, "A jolly red nose."

NAPOLEON THE FIRST.

At a time, like the present, when wars and rumours of wars are on all sides, the accompanying letter of Captain Ross, R.N., to whom was entrusted the responsibility of conveying Napoleon, in H.M.S. Northumberland, to St. Helena, will be read with interest. It is addressed to William James Hall, Esq., and is written very clearly and well on large paper gilt edged; is paper very yellow now, of course, and the writing pale and brown, but still perfectly legible. The postmark bears the date 26th July, 1816, and 7s. 6d. is written on it as the postage. The device on the large red seal is obliterated by the softening of the wax from the tropical heat. The letter is but recently published.

"Northumberland, 5th April, 1816.

"My dear Friend,—I have received your letter wherein you make inquiries after our mighty passenger which we carried to St. Helena. I will tell you all I know of him, but must first of all return you my sincere thanks for keeping me in your remembrance. I owe you much for many kindnesses received from

you, and assure you I have in recollection a great many old friends in Jamaica who I often think of with sincere esteem and regard. I am now on my passage home, and as I probably may meet a vessel in the channel bound for Jamaica, I shall write a few lines to be in readiness.

"I hardly know how to begin about Bonaparte, and can hardly refer you to any newspaper, as few of those *Extracts of letters from the Northumberland ever came from her*. However, in a great hurry this ship was appointed to take him to St. Helena. From the anxiety shown by ministers to get him sent away you would have supposed their lives had depended upon it. Sir George Cockburn hoisted his flag on board her at Portsmouth on the 2nd August, and on the 3rd we sailed. On the 5th we fell in with Lord Keith, who was cruising for us, and anchored outside of Torbay, and were desired to prepare to receive Bonaparte and his suite the next day. Sir George was instructed amongst other things to examine his effects, which, however unpleasant, Bonaparte did not object to, but most violently protested against being sent to St. Helena. He had a very rich service of plate, and perhaps the most costly and beautiful service of porcelain ever made, a small field library, a middling stock of cloths, and about four thousand Napoleons in money. His money, with the exception of two hundred Napoleons, by order of the Government was sent to the Treasury. Thousands of people were anxious to see him, and of course the place was soon crowded with boats. About twelve o'clock the next day he came on board accompanied by Lord Keith. General Allmande came up the side first to announce him, and Bonaparte followed. He paid his compliments to the admiral rather handsomely, and immediately requested to be introduced to the captain. He asked a few commonplace questions, such as where I was born and how long I had been at sea, but didn't appear to me to care whether he got an answer or not. I felt very much disappointed, as I believe everybody else did, in his appearance, as I have never seen a picture of him that conveys his likeness to what he really is. He appears by no means that active man he said to be. He is fat—rather what we call pot-bellied, and although his leg is well-shaped it is rather clumsy, and his walk appears rather affected, something between a waddle and a swag, but probably not being used to the motion of a ship may have given him that appearance. He is very sallow, and quite light-grey eyes, rather thin greasy-looking brown hair, and altogether a very nasty priest-like looking fellow. He was dressed in a dark-green coat with gold epaulettes, white waistcoat and breeches, silk stockings and shoes and buckles, which has been his constant dress. He wears two or three Orders, but one of them is a very large Star of the Legion of Honour. So much for his dress and appearance. I will give you our mode of passing a day, which will suffice for the whole passage, as we had him on board nearly ten weeks, and every day the same. He seldom made his appearance until about three o'clock in the afternoon when he would enter into conversation with anybody upon deck, generally liking to have all the talk to himself. None of his own people ever appeared covered before him, nor do they now. They always styled him 'Sire,' or 'Your Majesty,' but John Bull was not quite so civil, as he never got more from us than any other general officer would. Indeed, he was received on board with the same salute, that of a captain's guard and three ruffles of the drum, as a general should be. To give you a little better idea of our party, we sat in the following way at dinner:—

Captain Ross.	
Count Las Casas.	Madame Montholon.
Grand Marshall Count Bertrand.	Sir George Cockburn.
Sir George Bingham.	Bonaparte.
Officer.	Countess Bertrand.
Officer.	General Montholon.
General Gorgand.	Any Stranger.
Mr. Glover (Admiral's Secretary).	

Our dinner-hour was about four o'clock, and as soon as he had dined, according to the French custom, he got up from table, and with Bertrand and Las Casas, went upon deck. In the evening about seven we all met again in the cabin and played a round game at cards. Sometimes Boney played chess or whist, but he generally preferred the round game. At ten he made his bow and retired for the night. One thing, he never gave the smallest trouble to anyone, and every day was the same. He was very communicative, and seemed fond of being asked questions. His manners are by no means good, and his voice harsh and unpleasant. The day after our arrival at St. Helena we went

on shore, and he returned me his thanks for my attention to him with a rather better grace than I should have given him credit for. He took up his abode at a gentleman's house about a mile from the town until the one appointed for him was ready, and I think it was about three months before he got into it. He is now there, where I hope they will keep him. Indeed, if the same system is kept up which Sir George Cockburn began with, there is no doubt of it. He is about five miles from the town (the only one in the island), the house is now very good, and the grounds about it very pretty. The 53rd Regiment are encamped within half a mile of him, and there are sentries all round. However, he has permission to ride out within certain bounds, attended by the captain of the guard, whenever he pleases. Dragoons are always patrolling about, and at night the pickets are drawn up close round the house. On our part, no vessel is permitted to approach the anchorage unless she may be in want of water or provisions. Even then a guard is put on board every one that anchors. Every boat upon the island is secured at sunset and put in charge of a guard. No person can be outside the town after nine o'clock without the countersign, and all the bridges and gates locked up at sunset but one. Our guard-boats are constantly out, and one vessel constantly cruising to windward and another to leeward. Therefore, as long as the present system is kept up, it will be next to impossible that he can escape, and the strength of the place itself is very great. His house now is very good, having been very much added to, as there are about forty-four rooms in it. His establishment is numerous as to servants, and he has two carriages and twelve horses, but he comes out little, seldom before four o'clock in the afternoon. He is writing his life, some of which I saw, but as he is obliged to trust almost entirely to memory (which, by the by, is very good), it will take up a very long while. But he has a very able assistant in Count Las Casas and his son. An opportunity offering of sending this in makes me conclude, although I had little more to say than to offer you my kindest and sincerest regards.

"Believe me, yours faithfully,
"CHARLES B. H. ROSS."

THE SUNDAY SCHOOL INSTITUTE.

The fifth annual public meeting of the Church of England Sunday-school Institute was held at the Church Society's House Phillip-street, on Tuesday evening last. The Primate presided. There was a large attendance of teachers and others, principally ladies. The Rev. E. J. Sturdee (hon. secretary), read the annual report, and a satisfactory balance-sheet was presented by Mr. A. W. Green (hon. treasurer). On the motion of the Rev. J. N. Manning, seconded by the Rev. C. F. Garnsey, the report and balance-sheet were adopted.

The Primate said that he should speak on this occasion mainly upon the particular function of the Sunday-school Institute, which desired to be known not in itself but in its work—which desired to be simply a central agency which should help, promote, and guide local exertion; and these were two special ways in which, it appeared to him, it helped forward the infinitely important work of Sunday-school teaching. First of all its function was to organise, and next its function was to bring Sunday-school teaching to something of an intellectual test. The object of organisation was in the first place unity—the bringing together the isolated work going on in the various divided parishes. Another work of organisation which this institute might do, and he believed did to some extent already, was to suggest certain main principles of method on which Sunday-school effort might with advantage work. In all those ways—by unity of feeling and mutual conference, by inspiration and help from a central source, and by suggesting broad principles of unity of method—this institute did, in the work of organisation, a very important service to the great work of Sunday-school teaching; and even for that reason alone he should entertain a very strong wish that the hope enunciated in the annual report might be very largely realised, and that there might be very few Sunday-schools indeed in the various parishes of this diocese, and especially in the parishes of the city and suburbs, which did not affiliate themselves to this very valuable society. But besides the work of organisation, there was another function that this institute discharged. It tried to raise the intellectual standard of Sunday-school teaching, and also to supply means for directing and testing it. This was very important. Of course the intellectual side of Sunday-school work was not the principal side. There was, of course, the moral side; there was the spiritual side; there was what he might call the emotional side of Sunday-school teaching; appealing, in that way, to the conscience, to the spirit, and to the heart; and all these were of infinite importance in the right performance of Sunday-school teaching. But he thought there was reason to plead for the intellectual side of Sunday-school teaching. Remember after all—it sounded like a truism—that the teacher was mainly to teach. He was afraid that sometimes Sunday-school teachers mistook their function a little in that respect. They were expositors, they were preachers, sometimes they were exhorters; and they for-

got that after all their object was to teach, to get ideas into their scholars' minds, and so they were in some degree encouraged to leave the intellectual side of Sunday-school teaching sometimes too much neglected. Some people seemed to think that if a Sunday-school teacher's heart was, as they said, in the right place, it did not matter whether his mind was in the right place or in the wrong, and that if he could get hold of the affections of his scholars and influence them in that respect for good, he had done all that could possibly be required of him. This was a very dangerous error. If the children were to be taught Bible truth and Church truth at all, it must be in a very great degree, in the present educational condition of the country, through the Sunday-schools, which could not devolve the function of teaching on any other institution, and the teachers ought to remember that, before all things, they were to teach, and in order to teach they must reach not only the hearts, but also the minds of their scholars. He would venture to plead with Sunday-school teachers for very careful study of what they had to teach. A teacher should study a subject even more deeply than he could teach it, entering as deeply as he possibly could into the very centre and kernel of the subject. Simplicity in teaching was always the consequence of depth of knowledge. He would also venture to plead in every parish for what he knew was done in many parishes—the bestowal by the clergyman or the superintendent of the Sunday-school of very great pains upon his teachers' class. The help was wanted of those who were able to give high intellectual teaching, and thus enable this institute to grapple with the questions presenting themselves now to the young growing minds in this country. There was nothing in which the laity of the Church of England could do better service, and there was nothing in which that service would be more heartily and respectfully welcomed by the ministers of the Gospel.

The Hon. Alexander Gordon delivered a brief address, upon the subject of "Teachers' Meetings." He thought it desirable that there should be separate meetings of male and female teachers, and did not think a clergyman should act as superintendent of the school of his parish; but should be above all the machinery of his parish, ruler and guide.

The Rev. J. W. Debenham spoke briefly upon the subject of "Visiting," and the Rev. J. Barnier made a few remarks upon "The relation of a Teacher to his scholars." He pointed out the necessity for teachers of leisure and education. The teacher had a share in the Divine mission given to the pastor.

On the motion of the Rev. A. W. Pain, seconded by Mr. F. W. Uther, the Committee for the ensuing year was appointed as follows:—Very Rev. Dean of Sydney, Ven. Archdeacon of Cumberland, Revs. Canon Gunther, Mervyn Archdall, C. H. Gibbon, H. L. Jackson, A. W. Pain, and T. B. Tress, Dr. Beatty, Messrs. Marshall, Bernard Clarke, Pesch, E. Deas-Thomson, F. W. Uther, C. R. Walsh, W. McKern; hon. treasurer, Mr. A. W. Green; hon. secretary, Rev. E. J. Sturdee.

The Doxology was sung, the Primate pronounced the benediction, and the proceedings then ended.

AN EX-SLAVE'S TRIBUTE.—The little black boy who was presented to the Prince of Wales at the Guildhall Anti-slavery Jubilee Meeting on August 1 of last year has sent Mr. C. H. Allen the subjoined touching tribute to the memory of General Gordon, who had liberated him when about four years old from one of the slave-gangs in the Soudan. Mr. R. W. Felkin, African traveller, brought him to England, and his own family are taking care of him and having him educated. The following is an extract from his letter, almost in his own spelling and composition:—"I thank you very much for the paper which you send me about General Gordon. It makes me very sad to think about him being killed, and such good friend, that he will not be able to help the poor slaves any longer. We cannot help loving him when we remember that he spent his whole life in helping other people and die in trying to save poor people in Africa. I was very sorry indeed to hear that it was one of the slaves who betrayed General Gordon. When he was delivered out of all his trouble, then he goes and betrays good General, and I hope that God will be with General Gordon, and there is no doubt that God is with him. And I am very sorry indeed about the people and the soldiers; so must say good-bye and salaam.—From CAPSUNE.

The *Church Times* states that the Bishop of Norwich has declared his intention of resigning his see in the course of next year.

The revised version of the entire Bible is now, it appears, in type, and will be published in England immediately after Easter. Copies are expected to be in the hands of the Sydney booksellers in five or six weeks from this date. It is not to be expected that the excitement shown at the appearance of the revised New Testament will be repeated at the completion of the reviser's work; but great interest attaches to the result of their labours, and though the day seems distant when the new version shall become the authorised English Bible, all students of Scripture will, no doubt, make haste to add to their libraries a copy of the sacred text, as the best scholarship of the day has translated it.

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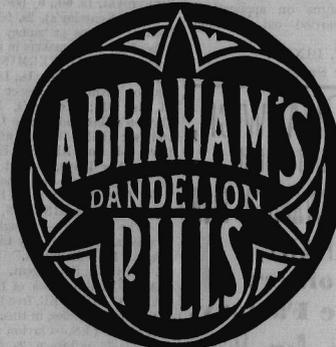
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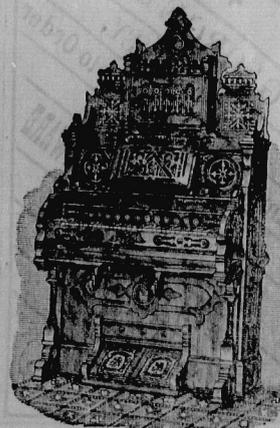
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NOTICES TO CORRESPONDENTS, &c.

All communications of a literary nature should be accompanied by the name and address of the contributor—not necessary for publication but as a guarantee of good faith—and should be addressed to the EDITOR. Those of a business character to be addressed—The MANAGER—CHURCH OF ENGLAND RECORD, 172, PITT-STREET, SYDNEY.

We will our correspondents please note that we cannot guarantee insertion, unless MSS. be to hand not later than the Tuesday previous to publication.

Accounts of Tea Meetings, Picnics, &c., should be as succinct as possible.

DEATH.

COOKE.—On April 28th, at Devenport, Auckland, New Zealand, Anne Stormer, the beloved wife of Corbett William Cooke and Mother of J. B. Stormer, Sydney, in her 66th year.

THE CHRISTIAN EVIDENCE SOCIETY.

We are glad to find by an advertisement in the daily papers that this Society has now entered upon the first part of the proposed course of action. A series of Lectures to be delivered during the present season has been commenced by the delivery of the first by the Primate, the subject being, "Christian Evidence and Christian Faith." The design of this course of lectures we take to be first the establishment of Truth, and secondly the confutation of Error. And in order to establish Truth, to show the grounds upon which it rests, and the conclusive evidence by which it is supported. When these are fully declared, the confutation of error becomes easy; and yet not unnecessary. Because many minds, from the circumstances in which they have been placed, have been pre-occupied with error, and have embraced fallacies which need to be refuted by solid reasoning.

The subjects which are announced to be dealt with in the proposed lectures, if well handled, will tend to both these ends. And we doubt not that they will be so handled, looking at the lecturers by whom the task has been undertaken. It should be the object of the course to enlighten and to educate the public mind, to lead men to investigate and discover the strength by which Christianity is supported, and the firm foundations upon which it is laid; the weakness and hollowness of unbelief in its varied forms, and its utter want of power to satisfy the cravings of the human heart. On these points the public mind has great need of instruction and enlightenment. One of the

main causes of the prevalent unbelief is ignorance of the truth. Men have risen up in unusual numbers, possessed of a virulent dislike to Christianity, who have never looked at it with candid minds, and are incapable of forming a right judgment of it. In some instances they deny its fundamental truths, in others they distort, and in others dilate and explain them away. This has been done with such boldness and pertinacity, and we may add effrontery, that many have been led to believe the lies which are thus propagated. And so it has come about that, to a large extent, the real truth is unknown, and doubt and scepticism have taken its place.

But it will be found by those who look beneath the surface that in the large majority of cases those who speak against the Bible and the grand system of Divine Revelation which it contains have never read and studied it with a view to understand its character and its contents. They generally seize upon particular facts which are recorded in it without taking into account the surrounding circumstances or the condition of the times and people in which they occurred, and, putting their own interpretation upon them, erect them into grounds of objection.

Or they find mysterious and inexplicable truths revealed for our belief, and because they cannot bring them down to the level of their own reason, they reject them altogether.

Or they imagine that they find contradictions, where a more careful examination and comparison would show them that no such contradictions exist. Such causes as these in very many instances lie at the foundation of the common infidelity. And the cure for it would seem to be the removal of ignorance about the Bible, its character, contents and Divine authority. Such a course of instruction may not be expected to have much weight with those who are confirmed infidels; but with the young and those who are merely vacillating between truth and error, through the false glamour which has been thrown around the latter, will probably be influenced for good thereby.

At any rate, it is a duty which the Church owes to mankind to proclaim not only the Truth, of which she is both witness and keeper, but also the incontrovertible arguments by which her faith is shown to be Divine. We cannot feel ourselves at liberty, if we are Christians, to allow falsehood to be propagated, and blasphemies to be uttered, and base and immoral principles to be inculcated in the community, without bearing witness against them and exposing their hollowness and soul-destructive character. And we, therefore, rejoice both in the existence of Christian Evidence Society and the valuable services which it is calculated to render to society. We trust that it will have the warm support and sympathy of all the friends of the Gospel of Christ.