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NOTICES TO CORRESPONDENTS, &c.

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

All obituaries and the names of SIX subscribers to the RECORD will be placed on the FREE LIST.

Subscriptions for the current year are now due.

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

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

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

Communications should be forwarded not later than the 1st of the month, to insure their insertion in the next issue.

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

CDARENDON STUART.—Too long for insertion.

THE INSPECTOR-GENERAL'S ANNUAL REPORT.

THE revelations contained in this document, which has been published in the daily papers, are such as to call for the most serious attention of all who have any care for the moral, not to say religious, character of the colony. They show a state of moral depravity which is lamentably distressing. We are informed that we have been going back for the past ten years in regard to those things which are the very object for which society exists, viz., order, security, and peace.

The facts which are recorded upon this subject may as well be quoted. "Intemperance, obscenity, and disorderly conduct are growing evils amongst a large class of the youth of the city." "Well-grounded complaints are constantly made of wanton injury to property and annoyance to citizens; females and feeble persons cannot walk the streets with any assurance that they will not be

molested or insulted by night; nor is the security much greater by day." "The police are frequently subjected to serious ill-treatment in the discharge of their duties; some have been permanently injured, and in Sydney alone, during the past twelve months forty-four have been incapacitated for duty thereby, many for long periods." "There have been three times the number of arrests for drunkenness and disorderly conduct in 1880 to those of 1870." And "the Superintendent of Police attributes the increase chiefly to the very large number of public-houses licensed during the past few years."

This the Inspector General considers a correct conclusion. And he adds that there is a "tendency to intemperate habits amongst the youth of the colony," which did not exist twenty years ago.

"There were 186 violent deaths in the colony during the past year, which, according to the reports of inquests and magisterial inquiries, were to be attributed to intoxication."

These are the facts that Mr. Fosbery brings under the notice of the Colonial Secretary. And they are sufficiently appalling.

What may we expect our condition will be at the end of the next ten years, if the course of events should run as it has during the last ten? We ask our Government to ponder this question. We ask our legislators to ponder it. We ask the magistrates of the territory, who are entrusted with the grave responsibility of administering justice in the petty courts, and those who preside over the higher, to ponder the question. We ask the ministers of religion to ponder it, and parents, and teachers, and the guardians of youth throughout the land.

Our own observation of the condition of the population in the city and suburbs, and some of the towns in the interior, fully bears out the correctness of the Inspector-General's statements. His statistics are, of course, undeniable. Will it be tolerated, after such an exposure, that the evils which have been pointed out shall go unredressed? Will the Government, with their eyes opened by their own officer, allow one single public-house, in addition to those already existing, to be licensed, when they are told that to the great increase of these of late years is attributable the increase of intemperance, obscenity, and disorderly conduct? Will magistrates, who care for the welfare of society, not use their influence upon the bench to check and restrain these evils, and to uphold the influence and authority of those who do what they can to suppress them? Too often, we fear, the police have failed to receive that encouragement which they deserved as conservators of public morals. And had not they been earnestly bent upon doing their duty, and really desirous to remedy flagrant evils, we fear they would have been deterred by the coldness and indifference at least with which they were treated.

It is impossible not to be struck with the merely nominal punishment with which offenders have been treated; the nominal fines imposed, the nominal censures administered. It is surely time that there was an end of this playing with crime and criminals. And that those who trample upon law should be made to know that they are dealing with might and not weakness. It is the greatest mercy in the end, and the truest way to diminish evil, to let it be seen that the hand of justice is strong, and equal in its awards; not vacillating, nor uncertain.

There is, however, another class in the community to

whom we must look to help in this grave matter, and who possess a power for good or evil, which at their peril they neglect. We refer to parents and heads of families. It is our deliberate and long-formed opinion that the evils to which this article has reference begin in the *home life* of children, and are vastly promoted thereby.

What is the nature of that home life in the great majority of families? Is there any regular and sustained effort in them to direct and guide the young, by the authority and influence of the parent in the ways of truth, obedience, order, and quietness? Are the principles of religion, of the fear of God, and of their responsibility to Him for their actions daily inculcated? Are these principles acted upon by the parents with a view to illustrate their practical importance and worth? How is the Sabbath observed? How is the Word of God treated? How is His Holy Worship attended by them? What are the great principles by which our children are to govern their lives? Are they the love of God first, and then the love of their neighbour? Doing unto others as they would they should do unto them? Are they not, on the contrary, too commonly, a selfish regard for the interest of number one, and an indifference to the welfare of number two? Here is the prime source of the evils we deplore. They begin in selfishness, as we are told by the Apostle in his Epistle to Timothy, and from that branch out into all the manifold forms of evil which he enumerates in that chapter.

The Gospel of Christ rightly applied is the true remedy. When it penetrates the heart, it dries up the poisoned spring of selfishness, and implants in its stead love, self-denial, charity, and every other virtue. Let parents, let the clergy, let Sunday-school teachers, and all the members of Christ's Church do their utmost to implant their divine principles in the hearts of the young, and foster them by daily and unflinching efforts. We may then hope to rear up a generation better than the present. Otherwise, we may look for a worse.

"RECORD" Office, March 24th.

WHAT DO WE GO TO CHURCH FOR?

Is it necessary for every soul of man to worship Christ? That man always yields to some power beyond himself is established by experience. That this obedience takes various forms is equally clear. Perhaps the most common form is the surrender of body, mind, and spirit to what is called "making money." There is another form of worship which has many devotees among men. It is the surrender of man's soul, and all that in him lies, to what is called "making a name." Still another large class of worshippers may be found at the shrine of their own lusts. Nothing but a second Kibroth-Hattaavah will cleanse our city of these. But there are yet, thank God, seven thousand knees which have not bowed to Baal, and mouths which have not kissed him. These have been warned by the Holy Spirit to worship Christ as their living Creator, Redeemer, and Judge. It is probably amongst these that the *Record* will be principally circulated. We ask, however, all our readers to solemnly put to themselves this question, "Why do I go to church?" On the answer to that question, in each individual case, depends the result of church-going. Two men went up to the temple to pray, but one went back to his house *justified rather than the other*. The one went up as a matter of form, and without the slightest idea of there being any necessity for such an action on his part. The other was driven to go by the consciousness that God would meet him there, and to whom but God should he go to confess his sinfulness and implore mercy. The Pharisee was too conscious of himself to think much of God, even in His temple; the publican was too conscious of God in that place to be able to think much of himself. The benefit resulting from going was in exact proportion to the degree of *spiritual need* felt and confessed by the worshipper. In the Pharisee's case this was *nil*, and therefore he derived no benefit from going. In the publican's case the soul cried for pardon, from a sense of its absolute necessity. This pleading was too eloquent for God to resist, as God Himself tells us in the parable. It honoured God, and therefore God honoured it. And the sinner whom the

Pharisee thanked God that he did not resemble, went home from his act of public worship the more righteous man of the two in God's sight.

Thus even amongst those who habitually attend God's house it would seem that there are two distinct classes. Their worship, although carried on in the same place and at the same time, has two entirely distinct results. Formalism goes home as empty as it came. Spiritual humility receives a blessing so rich and glorious that angels rejoice over it. But is it equally necessary for all men to worship Christ publicly? Most certainly it is. It is a public homage of our spirits to the Everlasting Father of our immortal bodily, and spiritual life. Its very publicity makes it such a confession of Christ before men, as will cause Him to acknowledge those who do it in sincerity as His own beloved and eternally blessed friends when he comes in the glory of His Father with all His holy angels. It is, moreover, a means towards the working out of that entire sanctification of the soul of man which commences from the very moment when it was perfected for ever in God's sight, by belief in the one offering for its sins. The Sanctifier, the Spirit of God, proceeding as promised from the Father and the Son, convinces the soul of man that it is sinful, and drives it to avail itself of every means of acquiring more holiness. Such a soul is conscious that where two or three are met together, in Christ's name, Christ Himself is present in their midst. Going up to the great congregation to confess the One Name, to acknowledge its need of pardon for sins of omission as well as commission, it must inevitably obtain the blessing it craves. And to such a soul congregational worship will become necessary from its own awakened consciousness of what such worship really means. We have said nothing of the instruction of the soul by hearing the message of God to itself in the public reading of God's book, and the public preaching of God's Word. There is probably nothing that the great enemy of the Cross so rails at by the mouths of his offspring as purely Scriptural preaching. He tries his utmost to unnerve the hearts of such preachers by stirring up opposition to clearly biblical facts—as, e.g., that there can be no medium between Christ or Belial, light or darkness, an eternal heaven or an eternal hell. He instigates all the legion of his blinded human slaves to absent themselves from every gathering of believers in Christ and His Cross. He tries to cut off the stragglers in Christ's army, and spiritually kill them. And it is a special source of delight to Satan if he can seduce those from congregational worship whose lives are free from what are called "gross sins." He knows that one such moral man who never goes inside a place of worship will be a powerful argument on his side. People will at once say that it is not necessary to go to church to lead what is called a "good" life. And if, in addition to this, Satan can only induce some habitual church-goer to imagine that there is no need for him to be as pure as Christ during the week, then his triumph is complete. "Look at your church-goer," he cries; "see what comes of his church-going. He's not to be trusted in matters of business half so much as the man of the world who is too sensible to go to church at all." But the most diabolical triumph of all, perhaps, is when one who ministers in Christ's stead is himself led captive of the devil. Satan's attacks are therefore concentrated with all the cunning perseverance of which he is so capable against those to whom the people look for Christ's instruction in their life and teaching. The devil lays his snares in many ways. Popularity and fame are offered to the preacher whose besetting sin is ambition. An easy life, and freedom from the routine of an active exercise of his duties, are offered to the clergyman whose innate weakness is indolence. It cannot, indeed, be said that riches are the bait in any case to a clergyman of our church in this country. This is perhaps the greatest cause of energy, where energy exists, in our parishes. But that we need purer and more strictly Gospel preaching, in all its faithful, truthful simplicity, cannot be doubted. A little less desire to please man, and a great increase of profound longing to please Christ, as the guiding principle of our preaching, would leave no opportunity for the question, "What do we go to church for?"

DEVOTIONAL READING.

THOUGHTS SUGGESTED BY NAMES GIVEN TO CHRISTIANS IN THE NEW TESTAMENT.

III.—SAINTS.

As becometh Saints.—Ephes. v. 3.

Those of whom this was written by the Apostle were the persons who composed the Church at Ephesus. It was not a title limited to a select few amongst them, but to the whole body, as is evident from the context, and from the introduction to the epistle. It was to all the members of that church collectively that he said—"Be ye therefore followers of God, as dear children," &c., vv. 1, 2. And so in v. 3, he warns them all against the indulgence of particular vices—as becometh saints!

We find the same title given to the members of the Church at Rome (chap. i. 7), of the Church at Corinth (1 Ep. chap. i. 2; 2 Ep. i. 1), of the Church at Philippi (chap. i. 1), of the Church at Colosse (chap. i. 2). From all which we may gather that it was a recognised distinction of those who had come out from the world, and devoted themselves to the service of the Lord Jesus.

It was at a later period of the church, when the standard of Christianity had been lowered, and the followers of Christ had become too much conformed to the world around them, that "saint" was the term applied only to them who were distinguished above their fellows for holiness of life and character. It was originally the honorable designation of all who professed to be followers of a holy Saviour. And it surely marks a low estimate of our high calling as his followers, that it should now be thought a term of reproach and as implying self-righteousness.

The true follower of Christ will not be ashamed of such a name, but will rather glory in it, though he feels unworthy of the title. And no one who has been dedicated to Christ's service in the *Holy Sacrament* of Baptism duly realizes the meaning of that sacrament, if he does not feel that he has been therein set apart to be a "saint," a holy person, separated unto God, Father, Son, and Holy Ghost; to live apart from the world and sin, though surrounded by them; to keep himself unspotted, and pure; and actively engaged in resisting everything which would draw him away from his Master's service. This is what everyone who has been "baptised into the fellowship of Christ's religion" should be. When shall we rise to this standard?

Two or three points of illustration will, we trust, be useful for guidance.

1. Begin every day with the remembrance of your sainthood. You are called to be holy, to live holily, to spend your day as one who is consecrated unto God. It is by calling this to mind again and again that it becomes fixed on the memory, and conscience; and, by the grace of God, will acquire a power over the soul. Responsibility is awakened, obligation is felt, and the sense of duty strengthened within you.

Bishop Ken's beautiful prayer will be more likely to become your own:—

Direct, control, suggest this day,
All I design, or do, or say;
That all my powers with all their might,
In Thy sole glory may unite.

2. Watch over yourself throughout the day, that you may not be betrayed into unholiness, or unholiness deeds, or unholiness tempers.

We often fail and bring dishonor upon our high calling by our want of *watchfulness*.

We are soldiers on duty every day, entrusted with the keeping of the citadel of our souls for Christ. On every side there are enemies, lying in wait, and ready to take advantage of our being off guard. A moment's carelessness often gives them an advantage, and involves a hard fight, either to keep them out, or to drive them out when they have entered.

3. But it will greatly help us to remember two things: the communion of saints, and the great captain who heads them.

We belong to a mighty host of saints, who are engaged in the same struggle after holiness. We have the same difficulties, enemies in common, similar trials, temptations, and infirmities. But we have the same captain leading us; directing, overlooking, foreseeing, and helping us. And in Him we have a store house of grace, wisdom, and strength. Faith sees Him, though He is invisible. Faith touches Him, handles Him, hears His voice, obeys His command, follows Him whithersoever he leads. And so we move onward to victory. We become more like Him; we imbibe more of his spirit; we grow more saintly in character; and thus fulfil our high calling.

THE MONTH.

THE New South Wales auxiliary of the British and Foreign Bible Society has held its annual meeting. It took place on Monday, the 7th of March, in the Masonic Hall. The report presented was a most encouraging one, showing that the New South Wales Auxiliary was foremost of all the Australian branches of this great society. No less a sum than £1300 was sent home last year as a free contribution. The meeting was addressed with great power and ability by the Revs. Dr. Clay, G. Woolnough, Dr. Steel, and W. G. Lawes. Sir G. W. Allen presided. In the matter of attendance the meeting was a disgrace to the Christian Church. There could not have been more than a hundred persons present to represent the interest which is taken by the Christian people of this city in the work of Bible circulation—and, perhaps, a worse feature even than this was the absence of ministers. We counted five present, besides those who took part in the meeting. Of the thousands of Christians in this city receiving, loving, valuing the Bible, only 100 could come to the meeting of the Bible Society—and of the hundreds of Christian Ministers, only five could show their interest in the great work of the Bible Society by their personal presence. We venture to say that the success of the Bible Society is unparalleled, the thrilling accounts of the work done in connection with it as much as to stir up all hearts and produce sincere thankfulness to God for the manifest favour which He has bestowed upon it; and yet the interest of the Church of God in it is at the lowest ebb, if we may judge from the meeting last month. It may be said "attendance at a meeting is no gauge of the interest felt in the object of the meeting." But it should be, and we think that all who receive the Bible, and hold it to—all who mourn over the indignity heaped continually upon the Book of God—should recognise the importance of the Bible Society, and determine to support it in every way.

SATURDAY NIGHT. How is it spent? We are glad to say that the practice of a Saturday evening prayer meeting is extending in the church, and that many of God's children come together for an hour on the eve of the Holy Sabbath to obtain refreshment by fellowship with each other and with God. We are sure that no time is more suitable for such a meeting. Many can testify to the blessing which this hour of prayer has been to them. There are very many who make this evening a time of dissipation and pleasure. This means toil and weariness, and, in consequence, the Sabbath is not a delight. It is a day too often spent in indolence, in order to recover from the fatigue produced by the toilsome pleasures of the previous night. But a large number of persons are busily engaged until a late hour every Saturday evening in our shops and places of business. Worn and prostrate, both physically and mentally, their Sabbath is no use to them excepting for physical restoration. The whole of the Sabbath is absorbed in the rest which an overworked body requires. We trust that the day is coming when this will be altered, and that the sound of business will not be heard in Sydney after six o'clock. The citizens may contribute to this if they will. They might contrive to have their shopping done in the day time. If this were done there would soon be an end to the evil. It might be a little inconvenient, but remember the royal law. Act upon this and the inconvenience will very soon be borne with, the necessary purchases will be made at some other time of the day, and the employers of our shops will be free to obtain the needful rest and recreation which will fit them for the enjoyment of the Christian Sabbath.

THE Rev. Charles Strong has been producing a sensation in Melbourne. An article on the Atonement was the cause of it. His views on this vital subject are considered unsound, and in contravention of the standards of the Presbyterian Church. The rev. gentleman was very properly called upon in the General Assembly for an explanation. This has given rise to a cry of persecution, and virtuous liberals are indignant at the narrow criticism of the orthodox party. It is one of the saddest signs of our times, that any man who propounds a theory which is counter to any of the established truths of the Gospel, becomes at once a hero—while those who adhere to the old truths are counted as old-fashioned, narrow-minded bigots. It is so in the present case. Mr. Strong is a great man—almost every paper sounds his praises. They who question his opinions are set down as weak, ignorant, or dishonest men. We do not attempt to deny that every man has a right to his own opinions. He is also entitled to give expression to them. But with this a man should be honest. If he is a member of a church with recognised standards, and if, after thought and study, he finds that he holds doctrines which are not in accordance with those standards, we think that common honesty should impel him to resign his connection with that church. Imagine a business partnership entered upon under certain articles

of agreement, which laid down the terms upon which the partnership existed, and the business carried on. Supposes that one of the partners found, after some experience, that he could not conform to the articles of agreement, would he, notwithstanding, be permitted to occupy his position? Would he not be compelled to retire? And what would be the judgment of the world upon such a case as that? There would be no two opinions upon the subject. The defaulting business man must go out of the concern. But, forsooth, in the church, there must be another code of morality. A man may dissent from the principles of his church as much as he pleases, and yet any suggestion of wrong-doing is at once cried down as bigotry and intolerance. He may with his hand assent to one thing, and with his mouth proclaim and teach quite another, and yet nobody should criticize. The fact is that the conflict between truth and error is thickening every day, and the great enemy is fiercely busy in his attempt to pull down the stronghold of Christian truth. The words of prophetic Scripture are verified, "The time will come when they will not endure sound doctrine," "but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth and shall be turned to fables."

PUNCTUALLY at 12 o'clock on Thursday, the 10th of March, the noble ship *Bristol* left her moorings at the Quay, and steamed out to sea. She has taken our Bishop, the Rev. J. D. Langley, and the Rev. W. Browne. A large number of persons assembled to bid farewell to the travellers, and wish them a happy voyage and a safe return. The Bishop looked ill and feeble. We trust that the voyage and change will work the good which his friends wish and pray for. The Rev. J. D. Langley bears upon him the signs of overwork and illness. It was evident to all who saw him before he started that the step he has taken was not taken one minute too soon. A sea voyage, complete rest, and change of scenery usually work wonders for the invalid. We trust it may be so in his case. Mrs. Barker and Mrs. Arundel Barker accompany the Bishop. News has been received of the Bishop from Melbourne. The voyage was a very rough one, but notwithstanding the Bishop was very well. This account is reassuring, and augurs well for the ultimate effect of the change.

THE meeting on the 15th proximo is another indication of increased interest in the Church Society. The attendance was good. The speeches were to the point, and there was throughout an earnestness which betokens well for the future. It has often happened that times of trial have issued in blessing, and seasons of depression have been stepping stones to prosperity. We believe that this will be the case with the Church Society. The circumstances in which it has been placed for some time past have stimulated effort. The claims of the Society have been more earnestly and fully set out. The work of the Society has been presented to the Church people of the diocese more vividly than before, and the whole Church has been made alive to the necessity of giving adequate support to our "Home Missions." We sincerely hope that the interest may not only continue but grow in proportion to increasing needs and usefulness.

THERE should be some limit to foolhardiness. If a man has not sufficient love of life to deliver him from attempting things which not only endanger his own life, but the loss and property of others, there should be some interference by the authorities. More than once an intrepid aeronaut has attempted a balloon ascent. On some occasions he has partially succeeded, on others he has failed. Another attempt has recently been stimulated effort. The claims of the Society have been more earnestly and fully set out. The work of the Society has been presented to the Church people of the diocese more vividly than before, and the whole Church has been made alive to the necessity of giving adequate support to our "Home Missions." We sincerely hope that the interest may not only continue but grow in proportion to increasing needs and usefulness.

THE Government are determined to push on our railways. They propose to construct 680 miles in addition to those already made in course of construction. For these works a loan of between eight and nine millions will be negotiated. This is a wise policy. If the colony is to be opened up it must be by railways. There is in the interior of the colony much flat country, where lines of rail can be cheaply and quickly made. It seems a pity that the idea of bringing the railway right through the city should be abandoned. Why not have an underground line? This would probably be cheaper than purchasing the properties through which such a line would pass if constructed on the surface, and at the same time be less inconvenient, inasmuch as it would in no way interfere with the ordinary traffic of the city.

CHURCH NEWS.

Diocesan Intelligence.

THE BISHOP.—His Lordship left Sydney by the *Bristol* on Thursday, the 10th of March, accompanied by Mrs. Barker, Mrs. Arundel

Barker, and the Rev. J. D. Langley, chaplain to the Bishop. A large number of members of the Church, both lay and clerical, amongst whom were the Bishop of Goulburn and Mrs. Thomas, assembled on board the steamer to bid him adieu, and the number would have been considerably larger had it not been mentioned to many that it was desirable that his Lordship should be spared the pain, and also the excitement, of taking anything at all approaching to a public leave of his flock. We are glad to hear that news received successively from Melbourne, Adelaide, and Albany, tell that he was gaining strength daily, and had borne a somewhat tempestuous voyage, so far, better than the other passengers. A few days before his departure the Bishop issued the following circular to his clergy, which we are sure will be perused with interest by other readers:—

"Bishopscourt, March 7th, 1881.

"MY DEAR BROTHER,—As I am unable to meet the clergy collectively, I write to assure you of my deep interest in your welfare, and that of your people committed to your charge. On the recommendation of my medical advisers, I am about to proceed to Europe, hoping by the blessing of Almighty God, to regain such a measure of health and strength, as will enable me, in the course of twelve months, to resume my work amongst you. Much as I regret this temporary separation, I feel that I have no alternative. In the providence of God, I have been brought very low, and I feel bound to take those measures, which have been so strongly urged upon me. My dear friend and brother, the Dean of Sydney, will, as heretofore, supply my place with his wonted wisdom and kindness. I trust that the various works of usefulness in which the clergy are engaged, will be carried on by them in the spirit of their Divine Master, who has taught us to work 'while it is day,' seeing that 'the night cometh, when no man can work.' Especially I commend to your prayerful interest the cause of the Church Society, and, above all, I pray that you may be successful in winning souls to the Kingdom of God, and happy service of our Lord and Saviour Jesus Christ. To Him I commend yourself, your family, and your people, asking you particularly to convey to them the assurance of my remembrance, and gratitude for the prayers offered up, and sympathy expressed in my late illness. With the prayer that in the day of His appearing we may all rejoice together in the consciousness that we shall be 'for ever with the Lord,' I remain, my dear brother, your affectionate friend and Bishop, F. SYDNEY."

THE KING'S SCHOOL.—The Lord Bishop of Sydney, in anticipation of his departure for Europe, has granted to the head-master of the King's School "full authority—during his absence from the Diocese of Sydney—to appoint examiners, and otherwise perform all acts, which are necessary to be done, in order to give validity to the due examination, or election, or appointment, of scholars or exhibitors of the King's School." His Lordship has also nominated and appointed "Reginald Heber Bode, son of the late Rev. George Charles Bode, to be a Barton Exhibitioner, vice William Charles Wilkinson, who ceased to be a pupil of the King's School"—on his appointment to the service of the Commercial Bank.

CLERICAL.—The Bishop has appointed the Rev. R. L. King, B.A., to be Archdeacon of Cumberland. Although the exact nature of the new Dignitary's duties, and his position in the diocese has not been notified, we understand that the appointment is intended as a well-deserved recognition, on the Bishop's part, of Mr. King's long and faithful services as his Lordship's chaplain, and of the very efficient manner in which he performed, for many years, the responsible and onerous duties of Principal of Moore College. Through Mr. King's long residence at Parramatta and Liverpool has prevented his being well-known in Sydney, and he has never taken a prominent part in the Synod, or other church matters, he is so very well known in the country, and so highly respected, that he will carry much weight and influence in the performance of his archidiaconal functions. The Archdeacon, as Incumbent of Holy Trinity, has been appointed Church of England chaplain to the troops quartered at Dawes' Battery.

The Rev. Dr. Marriott, of St. Saviour's, Reilfern, has accepted, in answer to the unanimous and pressing invitation of the parishioners, the Incumbency of St. Luke's, Burwood.

The Rev. J. A. Ross, Curate of St. Mark's, Darling Point, we regret to hear, has been obliged, in consequence of his wife's health requiring a more bracing climate, to resign his curacy. The Bishop of Goulburn has promised to give Mr. Ross employment in his diocese.

LENTEN SERVICES.—We are glad to find that these services this year are both more general, and better attended. At the Cathedral, in addition to the usual Wednesday evening service, there is a choral service of a character appropriate to the season, with a sermon by a special preacher, every Friday at 7.30 p.m., which is very fairly attended.

At All Saints', Petersham, the Incumbent lectures every Wednesday evening on the Beatitudes; and on Friday evenings the following is the list of preachers and their subjects:—The Rev. Stephen Child, on "Doubt, its causes and remedy;" Rev. John Vaughan, on "Watchfulness;" Rev. Stanley Howard, on "Spiritual growth;" Rev. A. W. Pain, on "Overcoming evil with good;" Rev. Canon Gunther, on "Prayer." Good Friday—Rev. Dr. Corlette, on "He descended into Hell."

At St. John's, Parramatta, we find the following list:—The Rev. W. A. Phillip, on "The Backslider Restored;" The Publican's Prayer;" Rev. J. N. Manning; "A Lesson from Lot's Life;" Rev. C. Baber; The xxiii Psalm, Rev. A. L. Williams; "Repentance: Its Nature and Necessity;" Rev. J. Spooner; "The Human Heart;" Rev. Dr. Marriott.

At St. Thomas', North Shore, there is service every Wednesday evening with special preachers as follows:—Rev. Dr. Clay, on "True Confession;" Rev. Alfred Yarnold, on "The Life of Temptation;" Rev. C. Baber, on "The Life of Self-denial;" the Rev. E. A. Colvin, on "The Life of Service;" the Rev. A. Yarnold, on "The Life of Obedience;" the Rev. Canon Stephen, on "The Life of Faith;" the Rev. T. B.

Tress, on "The Life of Prayer;" and on Good Friday (morning and evening), the Rev. S. H. Child, on "The Story of the Cross."

At Pyrmont, the Incumbent is assisted in his services by the Brev. E. A. Colvin, H. A. Barker, Canon Stephen, S. H. Child, and W. F. B. Uzzell.

At St. Paul's, Sydney, in addition to week night services, there are prayers preceded by a short "meditation" every Wednesday and Friday morning at 7.30, which are remarkably well attended, a large proportion of the congregation being of the working classes.

At St. James', Christ Church, St. Mark's, Woollahra, Waverley, and elsewhere, although we have no report, we understand that the season is being observed in accordance with the rules and requirements of the Church. We do not advocate any formal or superstitious observance of Lent; but as we believe that both this season and that of Advent may be well and wisely used for the quickening of spiritual life, and for the deepening of religious principle in the soul, we believe that this more general and careful observance is a matter for thankfulness.

CHURCH SOCIETY.—The annual meeting was held in the Church Society's rooms on Tuesday evening, the 15th of March, the Vicar-General in the chair. There was a fairly large attendance. The report, which was read by the Clerical Secretary, Canon Hulton King, told of a considerable increase in the funds received and expended in church work during the past year. The special parochial payments on account of stipends to clergymen, over which the committee has no control, amounted to £11,066. The General Fund amounted to £5025. The total receipts in 1879 amounted to £14,375, and for the year 1880 to £16,099, showing an increase of £1,723 (we omit fractions). So far the report was of an encouraging character, but changing its note it proceeded to state that the increase had not been sufficient to meet the balance standing against the society at the beginning of the year, and this debit balance amounted to the expenditure still growing—to £2900 on the 31st December, 1880. In view of which state of things, and the fact that the expected relief to the responsibilities of the society by the creation of the Loan Fund was yet in the future, the committee had been obliged to reduce the expenditure by curtailing grants in aid of stipends, except in the case of three newly formed parishes, to the extent of 20 per cent.—a reduction which, together with the voluntary surrender of certain grants, it was hoped would considerably lessen the society's indebtedness by the end of this year. By a resolution of the committee recently passed, it is provided that should there be an increase of funds, there shall be at the end of the half year a review of the cases affected by the diminution of the aid referred to, with the view of relieving any special cases of hardship, which the carrying out of a general scheme of reduction may have occasioned. Already there are hopeful signs that the liberality of the members of the church will, as at other times, be found equal to the emergency, and that under divine blessing the finances of the society will in no long time be placed in a more satisfactory position. The moneys received since the close of the year from associations exceed the amount received during the same period last year, and a few large donations—some very large indeed—in view of the means of the donors, have already come in. The Endowment Fund is next spoken of as being usefully employed. Reference is made to the labours of the Bishop, assisted by the Rev. J. D. Langley, the Society's Organising Secretary, on behalf of the Church Building Loan Fund, which has already reached £7500. The report concludes thus:—"In reviewing the history of the Church Society for a quarter of a century, your committee venture to think that it may well commend itself to every member of the church, on account of its work. If a scheme of church sustentation theoretically more perfect might possibly be imagined, the Church Society has for us all the great advantage of having been reduced to practice and found to work easily and well. It has commended itself to the judgment of our church assemblies, and earnest pious minds have with gratitude recognised in its simple agency a means by which young and old, rich and poor, learned and unlearned, may unite in manifesting obedience to the Saviour's parting command—'Love one another, as I have loved you.'" The adoption of the report was moved by the Rev. C. F. Gurnsey, in a humorous, yet very earnest, speech; and seconded by Mr. Thomas Robertson, who made a very stirring appeal to the lay-members of the church to extricate the society from its difficulties, which had mainly arisen from the very rapid growth of the city and suburbs of Sydney, and the consequent increased and pressing claims upon it to provide the means of placing clergymen and erecting churches in the many new centres of population. The resolution was ably supported by Mr. Alexander Gordon, who suggested that old subscribers should be asked to increase their subscription by one-fourth. If this were done throughout the diocese, the society would be cleared of its liabilities. The second resolution was moved by Canon Gunther, urging upon the members of the church the necessity which exists for more systematic, general, and united contributions in aid of the society's objects. We regret that, with our necessarily limited space, we cannot give even an outline of the Canon's speech, which was marked by sound reasoning, apt illustration, and deeply interesting information as to the past work of the church in this colony. The resolution was seconded by Mr. W. F. Uther, and supported by the Rev. Dr. Marriott. After a few words from Mr. J. J. Farr, expressive of his surprise that all the clergy did not show an interest in the society, and from Archdeacon King, the meeting closed with the benediction.

DIOCESAN, EDUCATIONAL, AND BOOK SOCIETY.—The annual meeting of this society was held in the Church Society's rooms, on Monday, the 21st March, the Vicar-General in the chair. The Chairman, in his introductory speech, said that the society was one of the oldest church societies existing in the colony. He remembered many years ago when this institution existed under the former title of the Society for Promoting Christian Knowledge; and subsequently, under the learned and beloved Bishop Broughton, it was formed into a society under the name of the Diocesan Com-

mittee of the two Societies for the Promotion of Christian Knowledge and the Propagation of the Gospel. For many years it did a very important work in the way of extending the church and maintaining in part their ministers of religion, as well as in other directions, such as church building, education, and the increase in the distribution of the Holy Scriptures, Books of Common Prayer, and other religious and moral publications. The Church Society had now taken its place in some of these spheres of labour. It now confined its attention particularly to two objects—the sale of the Holy Scriptures, the Book of Common Prayer, and other religious and educational works, of which it was the means of the year, sale and grant of a considerable number in the course of the year. The society assisted the Sunday-schools, and was enabled, by means of the grants it made in Bibles and Prayer Books, to aid in giving religious instruction in Public schools. In this way the society had been making some grants that afternoon, and a good many had been made during previous years; and the society was ailing as far as it could the distribution of sound Christian instruction through the colony, and more especially in the diocese of Sydney. It was very much to be regretted that the means which the society had at its disposal were not greater, and that they could not obtain from the members of the church a larger amount of pecuniary assistance to enable the society to carry on this good work. Somehow it seemed difficult to lead the members of the church to feel the value of this society, which, although small in its operations, was doing a very useful work. Still, the books at the depot were increasing, and during the quarter of this year there had been a very considerable increase in the amount received for books compared with the previous four years. If the funds of the society were larger, they would be able to assist Sunday-schools more liberally, and be able to provide them to a greater extent than they were able to do at present with the appliances for carrying on Sunday-school work. He hoped that during the present year the funds of the society would be greatly increased, and its usefulness extended. The report stated that there was a considerable increase in the amount of subscriptions; that the Diocesan Inspector had reported favourably, with few exceptions, of the religious instruction given in the Church of England Denominational Schools; that the Book Depot is becoming year by year increasingly efficient, and the sales considerably augmented; that to aid the newly formed Sunday-school Institute in its important work, arrangements had been made for a regular supply of the publications of the Church of England Sunday-school Institute in London at a reduction of 15 per cent. on English prices; and that the committee had received a grant of the publications of the Lord's Day Observance Society, copies of which could be obtained on application to the depository. On the motion of the Hon. Charles Campbell, seconded by the Rev. A. Yarnold, the report and balance-sheet were adopted, and it was ordered that they be printed. On the motion of Mr. H. E. Allan, seconded by the Rev. E. G. Hodgson, the following gentlemen were elected officers of the society for the ensuing year:—President, the Right Reverend the Lord Bishop of Sydney; committee, the clergy within the diocese who are subscribers, and the Hon. John Campbell, the Hon. Charles Campbell, Messrs. H. E. A. Allan, Edmund Barton, E. S. Edsworth, Alexander Gordon, R. Hills, F. W. Uther, and J. Vickery. The Revs. J. D. Langley and Christopher Rollston were appointed joint treasurers and secretaries; and the Revs. Canon Stephen and Hulton King, the Rev. E. G. Hodgson, and Messrs. J. Vickery and F. Uther, were elected the Book Trade Committee.

CHURCH OF ENGLAND SUNDAY-SCHOOL INSTITUTE.—The first annual general meeting was held on Monday evening, the 21st of March, in the Masonic Hall. There was a good attendance, and the Very Rev. the Vicar-General presided. After praise and prayer, the chairman delivered an address, and then followed the reading of the first annual report. From this it appeared that the society had been established in December last, at the suggestion of the Synod, and now consisted of 18 affiliated schools and 81 individual members. The objects of the society are to promote a systematic course of religious instruction throughout the diocese, the formation of local Sunday-school associations, and to secure the best text-books for Sunday-school teachers. The report continued—"As the tide of time rolls by, new phases of intellect are manifested, and the methods and agencies which suffice for one generation will not meet the necessities of the next. As, kaleidoscope-like, the religious, moral, and intellectual aspect of human affairs changes, so new forms of evil have to be resisted, and unexpected opportunities for good recognised and improved. . . . A special characteristic of the present age is the attempt, already partly successful, to separate religious from secular education, and to foster the latter by State aid and authority, while the former is only permitted and relegated to the often desultory efforts of the various religious bodies. Here, then, if we have an eye to times and circumstances, is both a need and an opportunity." The adoption of the report was carried. The Rev. Dr. Marriott and Mr. F. Uther were elected honorary secretary and honorary treasurer respectively. A paper, entitled the *Sunday-school Teacher*, was then read by Dr. Marriott, and discussed by the meeting; and afterwards the Rev. Canon Gunther, M.A., read a paper on *How to Prepare a Sunday-School Lesson*, which was received with much favour, and excited discussion, in which we should have liked to have heard more of the teachers taking part. The speakers were almost entirely clergymen. Votes of thanks were awarded to the authors of the papers, and the proceedings terminated with the benediction.

Parochial Intelligence.

ST. DAVID'S, SURRY HILLS.—On the evening preceding his departure for England, the Rev. J. D. Langley received from his parishioners a purse of two hundred and ten guineas, being the first instalment of a fund which is being raised in testimony of his people's love for him, and of their grateful appreciation of the value of his

ministrations amongst them. The Rev. Joshua Hargrave will be Mr. Langley's *locum tenens*.

NEWTOWN.—The meetings in connection with the Young Men's Institute continue to be well attended. Two matters of importance have occurred since the last report in the *Record*. The first was a concert which took place on Friday evening, 25th February, and which was a great success. The programme consisted of anthems, solos, duets, recitations, and dialogues by the members, assisted by several lady and gentlemen friends. The room was very tastefully decorated with flags and evergreens. On Friday, 18th March, a lecture was delivered by the Rev. J. Barnier, on "Hugh Latimer." A large and appreciative audience attended, and listened with great attention to the interesting account of the life, labours, and death of the above worthy member of the "noble army of martyrs," which was given by the rev. gentleman. Some very reasonable information concerning the political, religious, and social state of England at the time was given. The lecture will serve a great end if it causes an interest to be taken in the history of England at the time of the Reformation, and the members can judge for themselves the amount of truth in the obloquy attempted to be thrown by interested writers upon the memories of the later martyrs of our dear church. Mr. E. W. Molesworth occupied the chair at the lecture, and at the close a vote of thanks was passed by acclamation to Mr. Barnier for his kindness in delivering the lecture. By these two entertainments sufficient money has been raised to defray the cost of the Institute library shelves, and the members will soon possess a library in full working order.—*Communicated*.

ST. THOMAS'S, ENFIELD.—For the first time, we believe, for many years, there was a distribution of prizes to the Sunday-school children of this parish on the 13th February last. The attendance had gradually improved during 1880 from about 25 to about 80 or 90, and the work was carried on, morning and afternoon, under the present Incumbent, Rev. S. Hungerford, by a superintendent and about 12 teachers, all of whom gave themselves to the work with much zeal, self-denial, and regularity. The prizes, about 85 in number, were well chosen, being very suitable in character, beautifully bound, and, in most cases, well illustrated; and in the distribution of them to the children, the Incumbent, after a suitable address to parents, teachers, and scholars, requested each teacher to come up and give the prizes to his or her own class. The prizes seemed a source of pleasure, as we trust they will also be a source of spiritual benefit, to the children. We are also glad to learn that a contract has been taken, and the funds nearly raised, for resating the church, and supplying pulpit and reading desk, and choir stalls, all of Kauri pine. This will be a great improvement, and supply a long-felt need, as the old seats of 31 years' standing show their antiquity, both in construction and feebleness, and much hinder the worshippers from kneeling when engaged in prayer.—*Communicated*.

ALL SAINTS', PARRAMATTA.—There was a special choral service on the 1st of March, in aid of the debt on the organ. Dr. Ellis acted as precentor, and also preached an admirable sermon on Church Music. The service, which was that of Tallis, was most creditably rendered, as were also the anthems. In addition to the Rev. J. Blomfield, the Incumbent, there were present Canon Gunther, and the Rev. W. Hey Sharp, warden of St. Paul's College.

WAVERLEY.—A sale of work is to be held at St. Mary's parsonage, on 22nd and 23rd of April, for the removal of the parsonage debt.

Inter-Diocesan News.

BATHURST.

O'CONNELL.—The annual harvest-thanksgiving service was held at St. Thomas' Church, in the afternoon of Thursday, the 24th February. A very good congregation assembled to return thanks to the Great and Gracious Giver of all good things. The Rev. A. B. Blacket, B.A., preached an excellent sermon, suitable to the occasion, from the text, 1 Samuel xii. 24, "Choose you this day whom ye will serve." The church was very prettily decorated for the occasion, with suitable texts, cereals, evergreens, and flowers. At the close of the service a collection was made on behalf of the Bathurst Church Society. Mr. T. W. Davis, the catechist, read the prayers, the Rev. R. J. Read being away from home in consequence of the illness of his little infant.

OBEROX.—His Lordship the Bishop of Bathurst, accompanied by Mrs. Marsden, being on a visit to the Fish River Caves, availed himself of the opportunity on Sunday, the 13th inst., and preached at St. Barnabas' Church, both morning and afternoon, two impressive sermons, which were listened to with very marked attention. On both occasions the church was crowded to excess, many having to sit in the aisle on chairs borrowed from the neighbours near. The morning text was from Daniel vi. 10, and that in the afternoon from Joshua xxiv. 15, "Choose you this day whom ye will serve." The latter sermon was especially addressed to the confirmation candidates, of whom there were seven presented by the Rev. R. J. Read. These were prepared some time back for a confirmation held by the Bishop, but were prevented from being present at the service in consequence of the day being a wet one. At the close of the confirmation service a collection was made on behalf of the Bathurst Church Society. On the Thursday following, a tea-meeting was held in the afternoon, in a large booth erected for the purpose near the church. There was a large number of visitors, among them being the Bishop and Mrs. Marsden. At the close of the tea a tree of fancy articles was disposed of, after which His Lordship gave an address in the open air, taking his stand upon a large log as a platform, and under a gum-tree. The address was of a very interesting nature, relative to church work and the progress thereof in the diocese of Bathurst during the Bishop's episcopacy. Several very amusing anecdotes and incidents of bush life, manners, and customs, were given, much to the amusement of the people. At the close of the address three hearty cheers were given for the Bishop and Mrs. Marsden. All were very pleased to see the

latter present with his Lordship. Their visit will long be remembered. In the evening a musical service, entitled "Eva," was rendered, the Rev. R. J. Read acting as reader; Mr. H. Paskin, the catechist, as conductor, kindly assisted by Mesdames A. Humphries, Broadbent, and Messrs. Cox, Spencer, Thomas, and others, and Miss Strafford as harmonist. The proceeds of the day amounted to a little over £20, which, after paying off the debt on the repairs of the church, will leave a balance in hand of about £10. Mr. Paskin, the catechist, is working very acceptably amongst the people; much credit is due to him and to those who so kindly seconded his efforts in making the day's proceedings so successful.

MITCHELL'S CREEK.—The little church at this place is about to be put under thorough repairs at a cost of about £50. Towards this amount the sum of £40 has been collected by Mr. Shumack. Mr. T. W. Davis, the catechist, very kindly exhibited his magic lantern on Monday night last, the sale of tickets for which realised the sum of £4 16s., thus bringing up the amount in hand to £44 16s.

GRAFTON AND ARMIDALE.

The Bishop held an ordination on the 13th March, at which Henry Lubeck, of the University of Melbourne, was ordained deacon. Mr. Lubeck was subsequently licensed to Walgett. The Rev. W. J. K. Piddington, of Tamworth, has in contemplation the erection of six new churches in his large diocese.

NEWCASTLE.

The Bishop, accompanied by Mrs. Pearson, has been visiting Denman and Merriwa, where he has held confirmations. We understand that, after Easter, his Lordship will confirm generally throughout his diocese.

MELBOURNE.

The proposed Eight Days' Mission has been postponed till next year. The well-known "Missioners," the Revs. George Body and Knox-Little, have promised, at the Bishop's invitation, to come from England to take part in the mission, if it be held in 1882, and hence the postponement. It is hoped that the Rev. Hay Aitken, and possibly one or two other well-known preachers, will also be able to come. The "Bishop of Melbourne Fund," which is analogous to our Church Society, has received during 1880 the sum of £4373, which is more than £130 more than its income in the previous year. As with our own society, this fund does not receive the whole-hearted support of the Church, which the great importance of its aims demands.

It is in contemplation to make the *Church of England Messenger* a weekly paper.

BALLARAT.

The *Messenger* reports that the Right Rev. Dr. Marsden, Bishop of Bathurst, paid a flying visit to Ballarat at the end of last month, arriving on the afternoon of Friday, 25th, and leaving again early on Monday, the 28th. He was entertained during his stay by the Bishop of Ballarat and Mrs. Thornton; but, unfortunately, the former was unavoidably absent from Saturday afternoon until Sunday evening. On Sunday, 27th ult., the visiting Bishop gave an address at the Reformatory, in the course of the usual Church of England service held there each Sunday at nine a.m., and expressed himself as highly pleased with the general appearance and conduct of the boys. He also preached in the forenoon at Christ Church Pro-Cathedral, and in the evening at St. Paul's, Ballarat East, each of these churches being crowded on the occasion. The Bishop was made acquainted with as many of the objects of interest in and around our city and town as the shortness of his stay and the nature of his engagements permitted, and seemed much struck by its beauty, extent, and busy, thriving appearance, as will be gathered from the following extracts from one of his sermons, as reported in the *Bathurst Star*. In the course of the sermon he mentioned that since his (the Doctor's) deceased grandfather (the Rev. S. Marsden) had come to the colonies as pastor, not only of Australia, but New Zealand and the other islands, the staff of clergymen had increased till it now numbered about 650 in the whole of the colonies. When he first officiated in his capacity of pastor, the Australian colonies proper and the island colonies were presided over in his spiritual functions by the Bishop of Calcutta. Now they had eighteen Bishops at work in their midst. In the diocese of Bathurst there were now erected sixty churches. The largest of the towns (Bathurst) numbered but 6000 inhabitants, the next 3000, and so on down to villages of a mere handful of people. He wished that he had such a splendid basis to work on as had the Bishop of Ballarat in this city, with its large population, fine buildings, beautiful lake and gardens, and evidences of such wealth in it as should do much to advance the glory of God through the medium of His Church.

TASMANIA.

The death is announced of the Rev. Joseph Mayson, for forty years Incumbent of Swanport.

His Excellency Sir J. H. Lerroy, Governor of Tasmania, presided at the annual meeting of the Church Society on the 3rd of March.

Rev. J. K. Wilmer has been appointed Incumbent of Brighton-on-Broadmarsh. By this appointment the Cure of Green Ponds has become vacant.

Two clergymen from England are expected to arrive in the colony, one of whom, Mr. Morling (who is a native of Holbart, and has been a student at St. Augustine's College, Canterbury), will probably be appointed to the North Dorset Mission.

NARRATIVE OF THE NINTH MISSION VISIT TO THE ISLANDS IN BANKS AND BASS STRAITS. BY THE REV. CANON BROWNIGG.

(Abridged from the "Lancet and Reviewer," February 9th, 1881.)

Through unavoidable circumstances the last year passed without the usual mission visit to the islands in Banks and Bass Straits, making it, therefore, the more necessary and desirable that, if possible, the islanders should be visited this year.

The mission vessel *Alice Maud* having through necessity been disposed of, I took a passage for the islands in the ketch *Julia*, belonging to Mr. Harry Armstrong, one of the half-castes. As the *Julia*

was in George Town cove, I proceeded to that place on the 11th January in the river steamer *Empress of India*, taking on board with me the canoe *Nautilus*, in which I purposed to pursue the mission work among the islands. On this occasion I was accompanied by Mr. Hadfield, who was with me when I visited the islands in 1879.

On arriving at George Town we put up our tent on a spot opposite the township, and in this Mr. Hadfield took up his quarters, while I had my nocturnal dwelling-place beneath the shelter of the tent belonging to the canoe, by which the said vessel becomes a sleeping bunk by night after it has been a sailed at George Town.

A strong north-easter prevailing, we were detained at George Town until Thursday morning (13th), when we boarded the *Julia*, and moved down to Lagoon Bay. Leaving Mr. Hadfield on board to land later in the day, the *Nautilus* was put overboard, and against a nice little breeze I worked her down to the Pilot Station, where I was kindly received by Captain and Mrs. Croncher, with whom I remained that night. All Friday and Saturday we were detained within the Heads through adverse weather.

On Sunday forenoon I conducted the service at the Heads church. I had to embark directly after the service, and at about 1 p.m. we cleared the Heads with a freshening breeze in our favour.

Our intention upon leaving the Heads was to go direct to Barren Island, but the still-increasing breeze and sea induced Harry to change the course and make for Waterhouse Island, but off Double Sandy Cape it was thought desirable to run in to Bidport for shelter, and thus off the mouth of the river we anchored by 6 p.m. As there was no convenient sleeping accommodation aboard the *Julia*, we (*i.e.*, Mr. Hadfield and myself) took our tent and the kitchen of the *Nautilus*, and made ourselves comfortable ashore. During the night the wind moderated, and at 7 o'clock next morning (Monday, 17th) we were under way again for Barren Island. Our passage across the Straits was through a rough sea, but we had a good run.

By 1 1/2 p.m. we anchored at Long Beach, but, strangely enough, no one had noticed our approach until we had actually rounded the point which brought us within sight of the settlement, and hence our arrival was a surprise.

After partaking of refreshment kindly provided by Mr. and Mrs. Collis, we proceeded to arrange our camp upon a convenient site near the schoolmaster's cottage. Favoured as we had been by the cheerful help of Mr. and Mrs. Collis, the operation of camp-making was speedily and satisfactorily performed, and the *Nautilus* having been carried up the bank and placed near the tent, completed the necessary arrangements.

As might be expected among a people, young and old, whose lives are spent to a great extent in boats, the canoe was an object of great interest. From stem to stern the "little ship"—in length 13ft. 3in., in beam 2ft. 8in., and in depth of hold 1ft. 1in.—was inspected in the closest manner, and most thoroughly approved, and many decisive opinions were expressed as to her strength and sea-worthiness. "Everything is made for everything," and "I'll be bound she'll live in a big sea," were some of the expressions and comments interchanged among the half-castes.

On the evening of our arrival the islanders were called together to the new schoolhouse for service, and at that service notice was given to the effect that during my stay at the island a service would be held each evening, and three services on the approaching Sunday.

The following morning I visited the public school. The irregularity in the attendance of the scholars is a constant complaint. Doubtless some of that irregularity is due to causes which make it justifiable, but at the same time a great deal of it is inexcusable. That it interferes much with the instruction must be evident to all; but though this is the case, the diction, and reading, and writing of the children I examine are satisfactory.

One powerful hindrance to any good work here is the illicit trade in intoxicating liquors. "Drink" is bringing about the ruin of many families. I do not, however, for one moment imagine that the islanders are worse in this respect than many on the mainland of Tasmania or elsewhere, but nevertheless they are being very seriously injured hereby both in matters temporal and spiritual. It is only a few weeks ago that a publican from the North-West Coast visited the islands in a small boat called the *Penguin*, having with him a cargo of merchandise, and spirituous liquors of all descriptions and the scenes which followed upon the sale of the spirits baffle description. And here the enquiry may be made, "Does the law permit any publican, under cover of his house license, to institute a 'floating bar'?" If not, then in this instance there has been a flagrant breach of the Licensing Act, which should be followed up, and its repetition prevented, for I am given to understand that a similar visit from the same quarter during the "birding season" has been promised, and should it be fulfilled in respect of the sale of intoxicants, want and misery and starvation will be the result to many families here through the approaching winter, the wives and children in such cases being the principal sufferers. The islanders indeed heartily approve the notion of a periodic visit of a vessel with goods and provisions, and would gladly support it, but one and all condemn the bringing of intoxicants into their midst as placing a needless and dangerous temptation in their way, the outcome of which is so demoralising and calamitous. It is, therefore, earnestly to be hoped that no licensing bench will ever be a party to inflicting a serious and avoidable evil upon many poor among the islands.

The presence of a constable resident amongst the islands is much required to suppress this illicit drift traffic and to enforce the compulsory clause of the Education Act.

On Wednesday afternoon (the strong north-easter having moderated) the *Nautilus* was launched to enable me to visit Long Island, about 1 1/2 mile distant. The wind being dead-head, and not sufficiently steady to admit of my working under sail, I took the paddle in hand, and by this means crossed the Long Is and passage and visited Mrs. Barrett. And here I would briefly remark upon the idea which prevails on the mainland, that it is an easy matter to move about

from island to island at one's will and pleasure. The very reverse is the case. So sudden are the changes in the weather that, excepting in a few instances, no one who sets out from one island with the intention of returning in a few hours can be sure of fulfilling his intention. The being weather-bound is a very common experience.

On my way to Long Island I had noticed the unsettled appearance of the sky, and while conversing with Mrs. Barret a good thunder warned me to cut short my visit and hasten to make good my return to Barren Island for the evening service. Having the assistance of a light fair wind I effected the return passage under sail, and upon landing a few willing hands laid hold of the *Nautilus*, and carried her safely up the bank to her quarters near the tent.

The bad weather which was so evidently at hand broke upon us with heavy wind and rain shortly before commencing the evening service, but the service was largely attended, our numbers having been increased by arrivals from other islands. Throughout the night the rain poured down, but as a sufficiently sheltered spot had been selected for the camp, the tent was fairly weather proof. The noise of wind rushing through trees and shrubs, and the roll of waves upon a rock-bound shore make it sometimes difficult to forget oneself in sleep, but beyond all questions the greatest enemies to a good night's rest among the islands are those domestic little creatures whose leaping powers make them so exceedingly difficult to capture, and whose organs of penetration are so viciously severe. I would feelingly advise every visitor to these islands to come bountifully supplied with "Krus's Insecticide," as those merciless little tyrants have of course no respect of persons. In this advice I am influenced solely by philanthropic motives.

During the whole of Thursday (20th) we had a heavy blow veering between west and south-west, but the rain ceased about midday. The shrub, however, being too wet to walk through, and wind and sea too high to permit of any visiting by water, I spent the day in camp, and in the evening had the pleasure of meeting a large number of persons at the service.

Next day (the weather still boisterous but dry) I set out with young Henry Collis to visit Mr. John Smith, whose cottage is located at a place called the Township, and after a while we walked on to Mr. George Everett's, and during this visit I baptized his infant child. Our walk was about six miles in length, but we were at Long Beach again in sufficient time for the usual evening service.

At Saturday the westerly gale continued, so that day was spent at Long Beach.

On Sunday, the 23rd, at 11 a.m., the forenoon service was commenced, at which about forty souls were present. In the afternoon the children's service was held, and three infants were baptized. At the close of this service the usual distribution of illustrated papers took place. In the evening about fifty persons attended the service, and the order and attention at each service was very gratifying. At the close of the last service a few who had expressed a desire to renew their attempt to refrain from the use of intoxicating liquors, signed the pledge of total abstinence. Six and twenty pledges were thus taken.

On Monday morning as there was an improvement in the weather, I proceeded to carry out the arrangement which had been proposed for visiting the islands in the Sound. I was accompanied on the trip by Mr. W. Holt and Mr. John Smith, who were in the *Rosebud* returning to Little Green Island, but who, as it appears, had decided to aid my return to Long Beach by the Wednesday. I had named, in the event of the weather being unsuitable for the *Nautilus*.

At 10.20 a.m., the *Nautilus* having been carried to the beach and set afloat, we started for Rook's River, about nine miles distant along the coast of Barren Island. With a light breeze from the westward we left Long Beach, and on clearing the shelter of Long Island the wind freshened considerably as we proceeded along the coast, but off the crested tops of the waves the little *Nautilus* shot swiftly and safely, and excepting a little spray she slipped no water.

As our start from Long Beach had been unavoidably late, we soon encountered a strong flood tide. It was off Viaticalling Office Point that we felt its greatest force, and the highest seas, for off that point the tide runs as it does in Whirlpool Reach in the Tamar. For a moment or two, it appeared as if the little *Nautilus* was scarcely doing more than "holding her own," but three long seas following quickly in succession pushed her against the tide, and enabled me to round the rocky point in question, and in a few moments the *Nautilus* and the *Rosebud* were in smooth water.

The state of the tide not admitting our entering Rook's River, Holt took the lead and ran the *Rosebud* aground, and I followed the example with the *Nautilus*.

At Rev's I baptised an infant and had a cottage reading, after which we proceeded to Apple Orchard, a few miles further on.

Previously, however, to starting, as the wind was still so strong, I thought it advisable to reef my mainsail, and thus prepared I paddled out to take up a position about half a mile to leeward of the *Rosebud*. Upon rounding the first point which brought the *Rosebud* within sight, I found it was quite impossible to move the *Nautilus* against the strong wind and tide and sea, and all that I could do was to keep her from going to leeward, to any great extent until joined by the *Rosebud*. I was suddenly surprised, however, to find that my little ship would not answer her helm. At first I attributed this to the strength of the elements against which I was contending, but on casting a glance astern I found that the rudder was unshipped. What course to pursue under the circumstances called for prompt decision. To have attempted to re-ship the rudder in such a sea would have been exceedingly risky, the chief thing to be guarded against being that of coming broadside to the wave. My first thought was to bring the canoe before the wind as quickly as possible, and run for Lee's River, about two miles distant. Had I been alone, this is what I should have done, for, as I worked with double sheets, and can jibe the sail over the bow, the boat can be fairly steered, and even better than with a paddle. But it as luckily occurred to me that were I to do this, the proceeding would

not be understood aboard the Rosebud, and hence I resolved to keep head to wind and sea by means of the paddle and await the Rosebud. As the Rosebud approached I made signs to the effect that my rudder was useless. Altering her course and shortening sail, the Rosebud came to the rescue, and when close alongside I threw my painter aboard. It was then discovered that the rudder gudgeon had drawn so that, until repaired, the rudder would be unworkable. We had now only about four miles to sail, so I boarded the Rosebud and we towed the canoe. In about three quarters of an hour we arrived at Apple Orchard, and I paddled the Nautilus ashore.

At Apple Orchard Mrs. Lee and Mr. and Mrs. Davey welcomed me most kindly. The good old lady, Mrs. Lee, could scarcely believe her eyes when she saw the canoe, and remembering the weather we had come through, she remarked "and you came down in that thing in such weather; then God Almighty was with you in that boat"—a truth which I could not have questioned—and subsequently she observed, "that she had read some good miracles in the Bible, but this was the greatest miracle that had come down those Straits"—a remark which she uttered in good earnest, but one that was provocative of a smile.

At our meeting for family prayer in the evening I baptised Davey's infant son.

At an early hour in the morning of Wednesday I prepared to visit other places in the Sound, but as it was blowing hard from east-north-east and a high sea was running, it was impossible to cross the shallows in the Nautilus, so we determined to make for Big Dog Island at once, and tow the canoe and the Rosebud's dingy. As we proceeded out into the Sound, the wind and sea, and especially the tide rips, became somewhat formidable for even the Rosebud, so we were compelled to put the helm up and return to Long Beach, to be in time for the marriage which was to be solemnised at Maynard's cottage the next forenoon.

On the passage up the Sound we met some unexpected delays. The rough seas and our quick passage through them subjected the boats we were towing to much hard usage. With no little anxiety I watched the movements of the little Nautilus. At one moment she might be seen taking a regular sheer upon the top of a big wave and running up alongside of us, and at the next the painter would be tautly strained. Every instant I expected to see the painter part, and so, to avoid this casualty, we made an attempt to get the canoe inboard; but it was impossible to accomplish this in such a sea, short-handed as we were, so we were obliged to continue the towing. To ease our pace, however, we scanted the mainsail, but even with this precaution a sudden snap was heard, and the Nautilus was adrift, but riding well upon that troubled sea. To recover the canoe was a matter of considerable difficulty, and not altogether free from danger. Rounding up as soon as possible, we worked to windward of the Nautilus, and as we approached her Holt jumped into the dingy—a very frail craft, with only one paddle and no thole pins—and after some hard sculling got up to the canoe and took her in tow.

In the meanwhile we had been driven away some distance by the force of the wind, and now there was only a boy and myself in the Rosebud to pick up Holt and the boats.

After much working we succeeded in getting up to Holt, who had unfortunately lost his paddle overboard, and was managing the dingy with a piece of palling which had formed a flooring-board for the boat, but which he was now using alternately as a paddle and as a sail to keep the boat before the wind.

With the two boats once more in tow we sailed under the jib only to Anderson Island, which was about half a mile under our lee, and let go the anchor in a little bay where the water is smooth, our object being to get the canoe aboard. With the Nautilus safe and the mainsail close reefed, we resumed our course up the Sound, but within ten minutes after our start the mainsheet, which had been imperfectly fastened, slipped, and the boom coming away from the mast, very narrowly escaped piercing the deck of the Nautilus. We were, however, soon all right again, but now that the wind was freshening so greatly, and the tide was becoming too low to allow of our getting over the bar at the Long Island Passage, we took in the mainsail, and ran under the jib. At about 1 p.m. we arrived off the bar and grounded the Rosebud in as sheltered a spot as we could find, and then landing, I walked to Long Beach where I found Mr. Hadfield.

The wild state of the weather was indeed a subject of common remark among the islanders, and I can confidently say that in no previous visit have I experienced so much bad weather, for from whatever quarter the wind came it was a hard blow, and sometimes accompanied with thunder and lightning and heavy rain.

Agreeably to the notice given to the effect that service would be held each evening of my stay at Barren Island, the usual service was held, and like the preceding ones it was well attended, the wet weather notwithstanding.

In good time on Thursday morning (the 27th) I started—with Mr. Hadfield as a walking companion—for Mr. John Maynard's cottage to solemnise a marriage there, and on our way we despatched a black snake which measured three feet long.

Arriving at Maynard's we found the cottage, in honour of the wedding, prettily decorated with native flowers and red geraniums, and flags at each end of the verandah. The bridal party was awaiting my arrival, and after long the marriage ceremony was an event of the past. At the evening service at Long Beach Maynard's household and the newly married couple and their friends were present.

There being no vessel in which we could start for home I gave notice for sermons at Long Beach on the Sunday near at hand.

Being anxious to visit Badger Island, I took the opportunity of crossing over in a little cutter, the *Struggle*, which was going to Chappell Island for "birds." On this visit I would have employed the Nautilus, only that, as the weather had been so very uncertain, there was the risk of my being unable to return for the services announced, and, excepting the *Struggle*, there was no boat in which the

return voyage could be made should the wind and sea be too much for the canoe.

After a boat of two hours and forty minutes we arrived, well wet, at Badger Island, and I proceeded to Miss Beeson's cottage, where I met a hearty welcome, and was comfortably provided with quarters for the night. At our cottage gathering for prayers, sixteen persons, including children, were present.

I returned to Long Beach as expected on Saturday morning; the afternoon, however, witnessed a decided change in the weather for the worse; a westerly gale set in. Hail and rain and strong gusts of wind were constantly experienced through the night, but though the Sunday morning was so unfavourable in some respects, there was a full attendance at the service. In the afternoon, as on the previous Sunday, a children's service was held, and on this occasion an infant was baptised. Immediately prior to this service a conversation took place, which I cannot refrain from recording. A bright and interesting lad had come to the service from an adjoining island. Not knowing whether he could sing, the schoolmaster, when handing him a hymn-book enquired, can you sing? "No, Mr. Collis," said the boy in perfect innocence, "I can't sing, but I can co-ee." Happily the child remained silent through the service.

At the evening service the schoolroom was quite full, and those present seemed glad that circumstances had allowed them the opportunity of these additional services.

The ketch *Elizabeth*, owned and sailed by Mr. James Holt, of Launceston, having arrived at Long Beach on Saturday evening, the difficulty of my return to Launceston was partly removed by Mr. Holt most obligingly consenting to make a special trip to the Heads on my behalf when the first favourable slant of wind would allow. But a head wind hindered us from starting, and by this delay I was enabled to hold two more evening services, and it is satisfactory to state that the average attendance through all the week's evening services at Long Beach was 36. Some persons who attended these services had to walk six miles, *i.e.*, three miles each way.

At about 9 p.m. on Tuesday the wind chopped round to the south-east and blew hard. We had now the prospect of a start for the Heads early next morning, and at 7 a.m. on Wednesday we left Barren Island, homeward bound. The sea ran high for some miles of the way, but lessened as we crossed the Strait.

At 2 o'clock p.m. we were off Twenty Day Island, 26 miles from the Heads, but here the wind failed us, and we were becalmed. It was but an exceedingly light air that moved us at all. In this state we were kept until about 9 a.m. on Thursday, when we began again to "move on," and entered the Heads at about 12.30 p.m.

Landing at the Pilot Station I was again kindly entertained by Captain and Mrs. Croucher, and left them on Friday morning, when I walked to George Town.

With the Nautilus on board I proceeded up the river in the *Empress of India*, and thankful for mercies received, and with the trust that a blessing might rest upon the mission work accomplished, the little Nautilus was restored to her usual resting place on the hall table of the parsonage.

ADELAIDE.

The Bishop continues in a very infirm state of health. The Bishop of Ballarat has been confirming and performing other episcopal duties for his Lordship.

THE MISSION FIELD.

SOUTH INDIAN MISSIONS.

TO THE EDITOR OF THE CHURCH OF ENGLAND RECORD.

DEAR SIR.—During my connection with the *Watchman* I was in the habit of receiving and publishing occasional letters from the Rev. F. N. Alexander, of Ellore, one of our South Indian Missionaries. May I ask you to find space for a communication written by Mr. Alexander since the *Watchman* ceased to be published. Should any of your readers feel disposed to render Mr. Alexander pecuniary aid, I will gladly forward their subscriptions.—Yours truly,

A. R. BLACKET.

MY DEAR MR. BLACKET.—I am not receiving a copy of the *Watchman*, that you used to send. I have not been very regular in sending contributions to your paper, but I have sent some from time to time. If I only could secure some fixed supporters in your neighbourhood you would not have to complain of letters from me. It adds so much to the interest, as it of course increases the duty of correspondence, when you know that you have kind friends that are interested in your work. The times that have now come upon us call for special support from the friends of missions. The parent society in England has been obliged to make large reductions in the allotments made to each mission at the close of last year. Rs.24,000, equal to £2400 have to be reduced from the expenditure of our South Indian Missions in the current half-year. In the Telugu Mission we have not a large and wealthy native church on which to throw this burden of reduced allotments; our numbers are comparatively small; in round numbers 4000 converts young and old form the total of our "adherents." They are all miserably poor. The late famine and the hitherto failure of the yearly rains make the sum of native contributions exceedingly small. The missionaries then have to make up the deficit caused by the withdrawal of the society's grants.

It is simply an impossible thing for us to withdraw agents from congregations to close schools and to turn off evangelists who are doing a successful work. If we had to pay them ourselves, the agents must be kept on for the sake of the work itself and for their sakes as well. They all came from the agricultural class, they have been with us from boyhood, they have been for years employed in religious teaching, and they could not now turn their hands to the plough and spade, and there is absolutely no other mode of livelihood for them

even if we had the heart to turn them off they could not make a living otherwise. I hope then some of the readers of your paper will be moved to help us at this time. Two catechists, one evangelist, three teachers, and one schoolmistress working with me are already supported in connection with "The Missionary," so you see to what extent help comes to me from Victoria in the way of native helpers.

There is one outlook of the present circumstances that gives me much grief; it is that we have no prospect of sending into the work the new teachers that will come to us from the Training School next December. I am expecting three certificates, and one uncertificated masters to be ready at that time, but I have not the means to send them into the work, for our secretary informs us that it is perfectly hopeless to look for any increased grant from the parent society, if indeed the present allotment can be maintained. It does not take much to support these native teachers. The highest salary would be about 16 shillings a month, and the others 12 shillings a month, and for this sum the gospel would be sent to new villages that are even now calling for Christian teachers. I feel confident in appealing through your paper to prayer meetings and gatherings of Christians to pray earnestly for us in the field that the gospel may not be hindered by these reductions, and that a greater spirit of prayer and grace may be poured out on our native congregations and that light may be shed on the heathen leading their steps to God.

The society has been seriously crippled by the reduction of educational grants from Government. Hitherto Government allowed one-half of all salaries paid to certificated teachers. European graduates engaged in education have had one-half of their expenses paid by Government grant. Now this is all changed, the grant is reduced from one half to one-third, and this will bring a great loss to our educational establishments, and as our beloved society is engaged largely in that way, the loss will be very great in Ellore. We have one great event which is stirring us just now. The Rev. Mr. Goldsmith, one of the society's missionaries, working among the Mohammedans in Madras has paid us a visit, and the Mussulmans are excited wonderfully by his preaching in the Bazaar and his consultations with their learned men. It is something to see religious interest excited among the Hindus; they hear but care nothing for what they hear. The Mohammedans have a zeal for God though not according to knowledge. This is better than cold indifference.

I have several boys and girls without supporters. Will any of your readers help us by taking some of these off my hands. They afterwards become our schoolmasters and schoolmistresses when they have been trained.—Believe me, yours faithfully,

F. N. ALEXANDER.

Ellore, September 1, 1880.

THE ENGLISH MAIL.

LATEST DATES, FEBRUARY 11TH.

GENERAL NEWS.

Although the first month of the New Year has not yet expired, events sufficiently strange have occurred to mark it as a remarkable year, in the history of England. The great snowstorm of last week, and the severe weather which followed it, have been the cause of much loss of life and great discomfort and suffering to myriads of the people. In political affairs it may be noted that a Parliament summoned a month before the usual time for the purpose of providing against a special danger in Ireland has found its work paralyzed by the factions opposition of a body of Papal malcontents, who are using constitutional forms for the purpose of destroying the Constitution itself. Further, we have had here in England various endeavours to carry out the designs of Fenian conspirators; amongst which may be mentioned the attempt to blow up the barracks at Salford, by which one life at least has been sacrificed. The condition of affairs in South Africa, it may be added, is strange and perplexing in the extreme—the revolt of the Boers, and the slaughter of so many men of the 94th Regiment in a few minutes of time involving military operations against a white race which, if successful, as they are expected to be, are likely to create bitter feuds for long years to come. The consolation amid all these and other sources of anxiety connected with affairs at home and abroad is that "the Lord reigneth." If this grand truth were universally realized, an immense amount of the misery which afflicts the world would speedily disappear.

THE WATER FAMINE AT PLYMOUTH.—Yesterday morning, Jan. 24th, the water famine ceased at Plymouth. During the night hundreds of labourers were employed in trying to get the water to flow, but it was not until two minutes before noon that the stream commenced to trickle into the reservoir. Several Town Councillors were present. As the surveyor caught the first bucketful he was greeted by loud cheering. The stream gradually grew in force and volume, but it was some hours before it filled the reservoir and entered the pipes. Under the most favourable circumstances the inhabitants did not expect even a small supply before this

morning. Affairs in Devonport were last night becoming critical, and to-day their reserves will be exhausted. Vigorous measures were, however, initiated and a great staff was at work. The leat is, however, thirty miles long, and some time must elapse before the stream flows. Help was expected from Plymouth. At five o'clock in the evening the water re-entered the Plymouth reservoir after an absence of seven days, amid the ringing of bells and other manifestations of joy. The water famine had reached such a severe stage yesterday that the police carted water from house to house, limiting the supplies to two buckets per family. It is anticipated the inhabitants will be able to draw a small supply to-day.

OPER-AMERGAU IN LONDON.—"Sunday Theatricals" appear to be all the rage now in Ritualistic circles. A play has been started in the old iron chapel of St. Peter's, London-docks, and at the east end of the edifice (where we presume the communion-table once stood) is erected a stage. The play illustrates the birth and early years of our Saviour. One of the curates explains the scenes when "the curtain rises"—"he is [we are told by a Ritualistic contemporary] sumptuously vested in white alb and coloured sash, long blue cloak edged with ermine, a richly jewelled crown, and jewels suspended from his neck." It is such a common occurrence for Ritualistic congregations to see their "priests" dressed in tinsel, lace, and fancy dresses of varied hue, that of course it only conveyed the idea the "curate" was going to perform some very "high function" indeed! The "chorus singers" (who were "all ladies," we are informed) were likewise very tastefully and fashionably adorned in the "Greek style," some in blue and white, some in pink and white. There are seven "scenes;" before the sixth is sung a hymn, "Ave Maria, Blessed Maid," and here too a collection is made to defray expenses.

THE COFFEE MUSIC HALL MOVEMENT.—It is gratifying to learn that the Royal Victoria Coffee Music Hall, which has supplanted the Victoria Theatre (so long known to transpontine audiences as the "Vic"), is already a great success, and has helped to diffuse temperance and to reduce drunkenness in one of the lowest neighbourhoods in the south of London.

THE RESULT OF IMPRISONMENT OF RITUALISTS.—The Rev. R. W. Enraght, who was released from Warwick Gaol on Monday, January 17th, was present at three services yesterday, January 23rd (Sunday), at Holy Trinity Church, Bordesley. There was no alteration in the ritual. He preached at each service.

THE GREAT SNOWSTORM IN LONDON.—ONE OF THE SIGNS OF OUR TIMES.—The *Times* says:—"We have heard a good deal of late about obstruction, but no such block of human business, no such closing up of the ways of the English world, has befallen us within living memory as that which has just visited the South of England. Frost we know, snow we know, gales we know, high tides we know; but it has been reserved for the 18th of January, 1881, to show what a combination of all these forces together can do to reduce the greatest city in the world to a condition of helpless isolation and inactivity. A walk across London suddenly assumed the dimensions of an Alpine adventure. The snow was as capricious in depth as that of the Grand Plateau. As to locomotion, that has been almost impossible, except to stout pedestrians, or to those who could reach the underground railways. Heavy traffic in the roads was stopped altogether. Hansom cabs were driven 'tandem,' with improvised postboys sturdily braving the pitiless storm. Suburban railways were thrown out of gear, and tramcars were brought to a standstill. The whole traffic of London has been stopped by a hard frost, a few hours of driving snow, and a fierce gale of wind. The inhabitants of the southern shores of the Thames have also had to bear the stress of an unprecedentedly high tide. Brighton, Portsmouth, and Exeter are blocked with snow, and the whole traffic of the southern and western lines is either thrown into confusion or suspended altogether. Two Judges who left London to open the assize at Maidstone found themselves snowed up at Shoreham, just two and twenty miles from London, after seven hours' travelling." It is God who "saith to the snow, Be thou on the earth;" and "by the breath of God frost is given, so that the breadth of the waters is straightened" (Job xxxvii.); "He giveth snow like wool; He scattered the hoar frost like ashes; He casteth forth His ice like

morsels; who can stand before His cold?" (Ps. cxlvii.) These words of God may remind our Christian readers of the recent remarkable storm in Sydney. While the Christian is always prepared to estimate the value of second causes, he is not content unless he can trace all the operations of Nature, as well as of grace and mercy, to the hand of his Father in heaven, who is "wonderful in counsel," and "worketh all things according to His will."

"THE EUPHRATES DRYING UP."—The long-expected fall of Turkey seems imminent. An English paper (February 11th) says:—"The whole of the Haaran and on to Mesopotamia has long been seething with disaffection, but now it has extended into Arabia, and the result is that the Sultan is at last seriously alarmed, and is disposed to make terms with Greece before it is too late. We are disposed to think that on this occasion it is not a false alarm. Our own surprise is that the Sultan has been so long upheld by his co-religionists. It is true that they put up with the oppression of the Padishah, as they were allowed to take it out in oppression of the Christian Rayahs; but now that they have lost this last consolation they are turning against their oppressors. For our part, holding as we do that Islamism is fast declining, and would have perished long ago but for the corruptions of ecclesiastical Christianity, our hope is that reformed and Scriptural Churches, such as the Nestorians are becoming under the teaching of the American missionaries, will prove an effectual witness against Islamism. The decline of Islamism in its proper centre in Asia Minor will lead to the overthrow of Turkey. We have been guarding the front door against Russia; it is too late to bolt the back door in the interior of Asia Minor." Readers of the *Record* will know that we have been looking for this fulfilment of prophecy. The starting-point of Mohammedanism, of which the Sultan of Turkey is the present leader, has been calculated by many to have been in the year 622. If that be the case, then the period prophesied (Dan. xii. 7; Rev. xi. 2) on the year-day principle as the term of existence of Mohammedanism and Romanism, viz., 1260 years, will be completed in 1882 A.D. We have previously indicated our expectation that the Turkish Empire will be subdivided to complete the number of the "ten horns" of the old Roman Empire, and that Ireland and India will be severed from Britain, because they did not belong to Britain under the Roman régime. It would not surprise us, therefore, if the *Turkish Empire* be resolved into—1, *Greece* (enlarged by the addition of Thessaly, Epirus, Albania, and Macedonia); 2, *Egypt*; 3, *Syria*, separated from Turkey; 4, *Thrace* (Dan. viii. 9). The other six "horns" would probably be—5, *Britain*, separated from Ireland; 6, *France*, extended to the Rhine; 7, *Spain*, with Portugal added to it; 8, *Italy*; 9, *Austria*; 10, *Bulgaria*. These ten "horns" will be seen to be commensurate with the extent and subdivisions of the old Roman Empire. A time of great trouble and perplexity is evidently at hand. Even the *Nineteenth Century* has an article, "The Dawn of a Revolutionary Epoch," which we would especially commend to the serious attention of our Premier and our Minister of Education. Lawlessness and defiance of all responsibility to Christ must come to a head in the last days. Satan, knowing his time to be short, hath great fury, and rouses it in his servants. Then he and they will be consumed by the brightness of the Lord's coming, and all Christ's expectant believers will rise to meet the Lord in the air, and the Millennium will be ushered in.

MR. CARLYLE'S BURIAL.—Immediately after the death of Mr. Carlyle became known Dean Stanley offered to find a resting-place in Westminster Abbey for his remains. The offer has, however, been declined, as it is understood that Mr. Carlyle expressed a decided wish to be buried near his wife at Haddington.

PARNELLISM.—A manifesto addressed to the Irish people, and signed by Mr. Parnell and 35 other Home Rule members, was published on Friday, February 4th, declaring that their removal from the House of Commons was a flagrant violation of the Constitution, but appealing to the people to maintain their "noble attitude," which assured them of ultimate victory, and urging them to abstain from all acts of violence.

FRAGMENTS.

A Jesuit priest has been arrested in Guatemala, and shot by order of the President of that Republic. By the laws of

Guatemala, Jesuits are banished from the country, and any who are found within the territory of the Republic are liable to execution.

It is estimated that from eight and a-half to nine million tons of snow fell in London alone during the week ending January 22nd.

It is said that the work of clearing away the snow after the storm was accomplished by the City authorities at a cost of £500 per day.

During the storms of the same week no less than 143 lives were saved by the boats of the National Lifeboat Institution.

ANGLO-ISRAELISM.

ARTICLE II.

THE Rev. Dr. Horatius Bonar, writing in the *Sunday at Home*, says: "That the inhabitants of Great Britain are Israelites is a modern theory which has been widely propagated. Its defenders have invented a large number of resemblances or 'identifications,' on which, in the absence of authentic history or national tradition, they rest their proof. The languages of our country, Saxon, English, Welsh, Celtic, have no affinity with the Hebrew; but that is made of no account. The history of the many tribes of which our nation is composed, whether Teutonic, or Saxon, or Caledonian, or Latin, or Scandinavian, is totally distinct from that of any of the ten tribes of Israel; but history is in this case quite set aside. The manners and customs of our nation, both religious and social, have not the slightest resemblance to those of Israel; but this is quite ignored. The physiognomy of our countrymen, whether they are English, or Welsh, or Scotch or Celtic, or Norwegian or Norman, is the very opposite of eastern, the Israelitish face being a marked contrast to the British; but that is reckoned of no consequence. The names of men, women, and places in our land are not Hebrew or Shemitic at all, but are traceable to another class of languages altogether; yet this weighs nothing. The occupation of our island by certain tribes, whom we now call the aboriginal Caledonians or Britons (long before the ten tribes were carried captive into Assyria), and who therefore could not be Israelites, is passed by. The grand story of an Israelitish emigration from Assyria into Great Britain—whether by sea or land we are not told—a century or two before Cæsar landed, is got up for the occasion, without history or tradition, or local monuments to confirm it; yet when was there an emigration in which the emigrants did not carry their language, their religion, their manners, their dress, and their national traditions with them? This the identifiers of Israel with England have not considered. The two tribes in their dispersion over wide Europe carried their worship, their language, their manners into every European city, and synagogues exist to this day which were set up centuries before Christ, and every European Jew can tell his pedigree, and lives apart from the Gentiles around; yet, if the Anglo-Israelitish theory be true, the ten tribes poured in upon Great Britain, and settled themselves there, drove back the aborigines, but left their religion, their books, their priesthood, their language, their names behind them, like cast-off clothes, in order to prevent themselves from being identified, as if ashamed of their ancestry. There is no evidence in the Bible, or in history, or in tradition, for any such Israelitish emigration. Such a flood could not have passed over Europe, either north or south, without leaving some trace or being mentioned in history. If some two or three millions of Israelites did pour into this remote and barbarous island of ours, it must have been before the Romans came; and such a flood of Easterns must have made it a populous island, which certainly it was not. These cultivated Easterns—for the Israelites, even in their apostasy, were a highly educated and cultivated nation—flowed in upon an island of barbarians, yet produced no impression, taught them no arts, gave them no language, brought no civilization to the barbarous Britons and Caledonians; whereas the Romans, who followed, carried language, arts, manners, names with them, and left behind them (though theirs was but a brief military occupation) traces of their Latin footsteps, which remain to us after nineteen centuries. Traverse our island, and you will find in every county names and traditions and

names that tell you that Rome was once here; but no ruins or traditions to say that Israel was here.

NOTICES OF BOOKS.

FROM DEATH INTO LIFE; OR, TWENTY YEARS OF MY MINISTRY. By the Rev. W. Haslam, M.A., late Incumbent of Curzon Chapel, Mayfair. Pp. 318. Sixth thousand. London: Morgan and Scott, 1880.

Mr. Haslam is one of the foremost mission preachers of the day, and has been largely used by God in winning souls. The record of such a life cannot fail to be interesting and useful to other labourers in the vineyard. We have in this work the account of a large, and that the most active, part of his life from his own pen. In it he tells us how he himself was brought from death into life; he lets us into the secret of his methods of working, of his power in preaching, and generally of the way in which he was led thereto.

We learn that he entered the ministry with a very imperfect conception of the work which he had undertaken, so imperfect that a plain statement of the responsibilities of the ministerial office, given in the sermon of the Bishop by whom he was ordained, well nigh drove him to relinquish it altogether. As he was unable to draw back, he threw himself with great energy into the work of the parish, Peranzabuloc, which was his first field of labour. Here he discovered the ancient British church, an account of which he gave in a book published by Van Voorst. Here also he formed a close friendship with the Rev. R. S. Walker, the late Vicar of Morwenstow, of whose Romish proclivities the world has heard somewhat in connection with his death. Under his guidance Haslam seems to have travelled far in the same direction. At his instigation our author marched about for years wearing the long cassock and square cap, which, as he understood it, was an external mark of his priestly office. This garb seems to have proved too strong a temptation for the careless of his people, and brought upon him a large amount of ridicule from the younger portion of his flock. These attacks, painful to flesh and blood, tried him exceedingly, and made him strong in the conviction that he was a martyr for righteousness' sake.

He was now living in the midst of Cornish people, whose emotional disposition seems ever to impel them towards Methodism. Through this he found himself in frequent and violent conflict with the theological opinions of the great majority of his parishioners. He called them schismatics, and they declared that the parson was not converted. The examples of those who were said to be converted people were such that he found himself both attracted and repelled by them. At the same time his curiosity was greatly aroused concerning the thing itself of which they spoke so positively. In the course of time his enquiries met with an unexpected answer, or rather a series of answers, written out before him in visible facts. First there was an incident connected with tract distribution, which is thus narrated, p. 48:—

One day I went, in my cassock and cap, to the shop of a man whom I regarded as a dreadful schismatic. He sold the publications of the Religious Tract Society. On entering, he seemed greatly pleased to see me, and took unusual interest and pains in selecting tracts, giving me a double portion for my money. His kindness was very embarrassing; and when, on leaving, he followed me to the door and said "God bless you!" it gave me a great turn. A schismatic blessing a priest. This indeed was an anomaly. I was ashamed to be seen coming out of the shop, and the more so because I had this large evangelical parcel in my hand. I felt as though everybody was looking at me. However, the tracts were very acceptable at home and in the parish. I even began to think there was something good in them. So I sent for more. Three men, one after another, told me that they had been converted through reading them. One of these said that "the tract I had given him ought to be written in letters of gold;" and a few months after this same man died most happily, rejoicing in the Lord, and leaving a bright testimony behind. I mentioned the conversion of these three men to many of my friends, and asked them for some explanation, but got none. Still the thought continually haunted me, "What can this conversion be?"

So he betook himself to prayer about it. Just then a friend offered to lend him "Southey's Life of Wesley," and said, "You will find it all about conversion." A few days afterward came a tract, "John Berridge's Great Error Detected." This came from a person to whom he had

given it, who was anxious to know its meaning. It was carefully marked in pencil, and had several questions written in the margin. The writer goes on:—

I read it with much interest, for I saw that the first portion of the history of Berridge corresponded with mine; but as I went on reading I wondered what he could mean by "Justification." What was that wonderful thing which God did for him and for the souls of his people? What could he mean by having his eyes opened to see himself a wretched, lost man? What was "seeing the way of salvation?" He said that he had preached for six years and never brought a single soul to Christ; and for two years more in another place, and had no success; but now, when he preached Christ instead of the Church, people came from all parts, far and near, to hear the sound of the glorious gospel, and believers were added to the church continually. I grappled with this subject, but I could not, by searching, find out anything, for I was in the dark, and knew not as yet that I was blind, and needed the power of the Holy Spirit to awaken and bring me to see myself a lost sinner. My soul was now all astray on this subject, but as far as I can remember I wanted the information, not for myself, but because I thought I should then get hold of the secret by which Wesleyans and others caught and kept their people or rather my people.

The final stroke, which shattered his system and compelled him to realise its utter futility in the great trial-time of life, is thus told:—

My gardener, a good churchman, and duly despised by his neighbours for attaching himself to me and my teaching, fell seriously ill. I sent him at once to the doctor, who pronounced him to be in a milder consumption, and gave no hope of his recovery. No sooner did he realise his position, and see eternity before him, than all the church teaching I had given him failed to console or satisfy, and his heart sank within him at the near prospect of death. In his distress of mind he did not send for me to come and pray with him, but actually sent for a converted man who lived in the next row of cottages. This man, instead of building him up as I had done, went to work in the opposite direction—to break him down; that was, to show my servant that he was a lost sinner, and needed to come to Jesus just as he was, for pardon and salvation. He was brought under deep conviction of sin, and eventually found peace through the precious blood of Jesus.

Immediately it spread all over the parish that "the parson's servant was converted." The news soon reached me, but instead of giving joy, brought the most bitter disappointment and sorrow to my heart. Such was the profound ignorance I was in!

The poor man sent for me several times, but I could not make up my mind to go near him. I felt far too much hurt to think that, after all I had taught him against schism, he should fall into so great an error. However, he sent again and again, till at last his entreaties prevailed, and I went. Instead of lying on his bed, a dying man, as I expected to find him, he was walking about the room in a most joyful and ecstatic state. "Oh! dear master," he exclaimed, "I am glad you are come! I am so happy!" "My soul is saved! Glory be to God!" "Come, John," I said, "sit down and be quiet, and I will have a talk with you, and tell you what I think." But John knew my thoughts quite well enough, so he burst out, "Oh! master, I am sure you don't know about this, or you would have told me. I am quite sure you love me, and I love you—that I do!" but, dear master, you do not know this—I am praying for the Lord to show it to you. I mean to pray till I die, and after that, if I can, till you are converted." He looked at me so lovingly, and seemed so truly happy, that it was more than I could stand. Almost involuntarily I made for the door, and escaped before he could stop me.

I went home greatly disturbed in my mind, altogether disappointed and disgusted with my work among these Cornish people. "It is no use, they will never be churchmen." I was as hopeless and miserable as I could be. I felt that my superior teaching and practice had failed, and that the inferior and, as I believed, unscriptural dogmas had prevailed. My favourite and most promising churchman had fallen, and was happy in his fall; more than that, he was actually praying that I might fall too.

To divert his thoughts, Haslam made up his mind to visit his friend, the Rev. K. Aitken, of Pendeen, who seems to have laboured with a giant's strength in the work of God. Mr. Aitken's question, "Are you satisfied?" led to an outpouring of the pent-up feeling about the gardener's conversion. This provoked the declaration, "You are not converted yourself, else you would have stayed at home to rejoice with him, instead of coming here to complain about him." A long discussion followed, in which Aitken was calm and confident, while Haslam was uneasy and trying to justify himself. In its course the former said, "You do not seem to know the difference between the natural conscience and the work of the Spirit." Our author felt that he was wounded here, for he only knew of one thing, while his friend referred to two. When he retired to rest light came to him on this point, through Hare's work, "The Mission of the Comforter." The conversation was renewed the next day, when Aitken challenged him on another point—"Have you peace with God?" Here our friend was confident, and said that "he had, and that he obtained it through the daily service, through prayer and reading, and especially at the weekly administration of the holy communion." The enquiry,

"How long does your peace last?" brought out the acknowledgment that it was not continuous. The Bible was opened at John iv. 10-14, and the difference was pointed out between getting water by drawing from a well, and having a living well within you springing up.

I said, "I never heard of such a thing."
"I suppose not," he answered.
"Have you this living water?" I continued.
"Yes, thank God: I have had it for the last thirty years."
"How did you get it?"
"Look here," he said, pointing to the tenth verse—"Thou wouldst have asked of Him, and He would have given thee living water."

Thus put upon the track, with impressions deepened by subsequent events, he was at length brought to a heart-knowledge of Jesus, while preaching from the text "What think ye of Christ?"

From this time he went forward, increasing in the knowledge of God, and preaching the Word with power, to the profit of many souls.

This book is full of interesting anecdotes, which exhibit both the weakness and strength of the writer. At times we are staggered at the extent of credulity, while at others we are amazed at the depth of spiritual insight which it reveals. We welcome it as showing the way by which an earnest soul was led from death into life; by which a pronounced Puseyite became an equally pronounced Evangelical. We think that, as a record of the labours and experiences of one of the most successful workers of modern times, no one can read it without some personal advantage, and especially without learning to compassionate the condition of those who strive to satisfy the cravings of an immortal nature with the husks of a mere ceremonialism.

We have received the Moore College Calendar for 1881. It is nicely got up, and is full of interesting particulars connected with the training of our colonial clergy. We notice that 138 students have passed through the college, while 10 others are in residence at the present time. The influence of such a body of men in our Australian Church must be very great.

We have also to acknowledge the receipt of the first number of the Atlas Series of Australian Pamphlets, published by A. C. Laing, Pitt-street, Sydney.

The Revised Version of the New Testament.

The Record has reason to believe that the revised version of the New Testament will be before the public in the early part of this year, and it prints an interesting article on the work of the Committee, in which it states that, "so far as our judgment can decide, the work has been executed with judicious caution and conscientious care. We discern evident desire to show respect in great extent to the wording and rhythm of the old version. . . . The volume appears in paragraph form, the chapters and verses being placed in the margin. This may occasion some difficulty in using it as a book of reference. The margins contain copious notes of much interest. This arrangement necessitates the omission of the headings of the chapters. . . . Of course the changes in the text are very numerous. Scarcely a chapter escapes their invasion. While we cannot deny, but gracefully acknowledge, that these changes are almost universally in strict accordance with grammatical precision, we think it interesting to add that we have not as yet discerned any instance of important change in the meaning. . . . The definite article frequently gives place to the indefinite and *vice versa*. The prepositions are interchanged with their fellows in copious abundance. The present, past, and future tenses are largely shifted about. Care is shown to preserve consistency in the renderings. When the best meaning of a word has been adopted, the same meaning retains its place throughout the volume. In this particular, though it is not very important, the Authorised Version contains some notable faults. In a few instances, some expressions which may

be regarded as obsolete are supplied by terms in more familiar use."

The same article has subjoined to it the following samples of revisions:—

SAMPLES OF REVISION.

Matthew iii. 1.—The past "came" is changed into the present "cometh."

Matthew iii. 15.—"Suffered" changed into "suffereth."

Matthew iv. 5.—"a" pinnacle, changed into "the" pinnacle.

Matthew iv. 6.—"in" changed into "on."

Matthew iv. 8.—"into" changed "unto."

Matthew iv. 9.—present into past.

Matthew v. 10.—present into past.

Matthew vi. 8.—Take heed that ye do not your righteousness before men.

Matthew vi. 9-13.—Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. And lead us not into temptation, but deliver us from the evil one.

(The Doxology is omitted.)

Matthew ix. 16, 17.—Verses changed somewhat.

Matthew xi. 6.—"offended"="occasion of stumbling."

Matthew xi. 19.—And wisdom is justified by her works.

Matthew xvii. 25.—"prevented"="spoke first."

Matthew xix. 17.—Why askest thou me concerning that which is good? One there is who is good; but if thou wouldst enter into life, keep the commandments.

Matthew xxiii. 14.—This verse altogether omitted.

Mark viii. 36, 37.—For what doth it profit a man to gain the whole world, and forfeit his life? For what should a man give in exchange for his life?

Mark ix. 44, 46.—These verses altogether omitted.

Luke ix. 26.—Lose or forfeit his own self.

Luke ix. 35.—This is my Son, my chosen.

Luke x. 15, 16.—And thou, Capernaum, shalt thou be exalted unto heaven! thou shalt be brought down unto Hades. He that heareth you heareth me; and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me.

Luke xi. 2, 3, 4.—Father, Hallowed be thy name. Thy kingdom come. Give us day by day our daily bread. And forgive us our sins; for we ourselves also forgive every one that is indebted to us. And lead us not into temptation.

Luke xvi. 8, 9.—For the sons of this world are for their own generation wiser than the sons of the light. And I say unto you, Make to yourselves friends by means of the mammon of unrighteousness; that, when it shall fail, they may receive you into the eternal tabernacles.

Luke xvi. 23.—And in Hades he lifted up his eyes, being in torments. John v. 3, 4.—Waiting for the moving of the water" omitted. And verse 4 omitted entirely.

John v. 39.—Ye search the Scriptures, because, &c.

John xvii. 24.—Father, for that which thou hast given me.

John xxi. 15, 16, 17.—"Simon, son of John," in each case.

Acts i. 47.—And the Lord added to them day by day those that were being saved.

Acts viii.—Verse 37 entirely omitted. The Eunuch's profession of faith in Christ.

Acts xvii. 23.—To an Unknown God. What therefore ye worship in ignorance, this declare I unto you.

Acts xxiii. 9.—"Let us not fight against God" omitted.

Acts xxvi. 24, 29.—"And as he thus made his defence, Festus saith with a loud voice, Paul, thou art mad; thy much learning doth turn thee to madness. But Paul saith, I am not mad, most excellent Festus; but speak forth words of truth and soberness.

For the king knoweth of these things, unto whom also I speak freely; for I am persuaded that none of these things is hidden from him; for this hath not been done in a corner. King Agrippa, believest thou the prophets? I know that thou believest. And Agrippa said unto Paul, With but little persuasion thou wouldst fain make me a Christian. And Paul said, I would to God, that whether with little or with much, not thou only, but also all that hear me this day, might become such as I am, except these bonds."

Rom. v. 4.—And patience, probation; and probation, hope.

Rom. viii. 29, 30.—"Foreordained" substituted for "predestinated."—Also in Eph. i. 5, 11.

1 Cor. iv. 4.—"By myself"=against myself.

1 Cor. xvi. 22.—"If any man loveth not the Lord, let him be anathema. Maranatha.

2 Cor. i. 18, 19, 20.—But as God is faithful, our word toward you is not yea and nay. For the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timothy, was not yea and nay, but in Him is yea: For how many soever be the promises of God, in Him is yea: wherefore also through Him is the Amen, unto the glory of God through us.

2 Cor. ii. 15.—In them that are being saved, and in them that are perishing.

2 Cor. iv. 6.—Seeing it is God, that said, Light shall shine out of darkness, who shined in our hearts.

2 Cor. xi. 19.—"Suffer"="bear with."

Eph. vi. 24.—"Grace be with all them that love our Lord Jesus Christ in uncorruptness."

Phillip. iii. 20, 21.—We wait for a Saviour, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory.

TEMPERANCE.

ST. PAUL'S, SYDNEY.—On Friday, the 18th inst., the usual monthly meeting of the juvenile section of the local branch of the C. E. T. S. was held at 4.30 p.m., in the schoolroom. There was a very large gathering of children, many of whom were accompanied by lady teachers and friends. The order observed and the interest manifested throughout, speaks volumes for the character of this young association. The meeting was opened by the chairman, the Rev. H. Walker Taylor, giving out a hymn from the C. E. T. S. hymn and song book. Then God's blessing was asked on the business of the meeting. The enrolment of 19 new members was afterwards proceeded with. The text for the month was then given and expounded by the chairman, after which recitations were delivered by two of the young members. Their deliverances elicited the warm applause of those present. Then a short address was made, exhorting the children to remember their vows, and pointing out the uses of their membership. Another recitation was then given with much feeling, and after a hymn was sung the chairman pronounced the Benediction. The meeting came to a close, in accordance with the rules, by 5.15 p.m. By closing at this time, opportunity is given to the children to purchase temperance periodicals, badges, &c., pay their subscriptions to the Treasurer, Dr. Hansard, and get home before 6 p.m. We might here say that we believe this experiment of holding the juveniles' meeting in the afternoon has only been tried in the Diocese of Sydney by this branch of the C. E. T. S., and it is a perfect success. It ensures a fuller attendance of children, and meets the wishes of parents who hesitate in allowing their children to attend meetings after dark. Before we close our report we desire to add that in spite of the existence of kindred societies in this parish, when our branch was formed in May, 1880, the society has, from time to time, received large accessions to its ranks from the members of the church, so we have reason to expect that, with the Divine blessing, a much larger number will be, ere long, induced to enlist themselves under the banner of the C. E. T. S. in its crusade against the demerit of intemperance.

COOTAMUNDRA.—On Monday evening, February 14th, a meeting in connection with the Church of England Temperance Society was held in the schoolroom, and was rendered of more than ordinary interest by an address by the Lord Bishop of Goulburn. There was a very large attendance of members and of the public. Before his Lordship's address a few good recitations were given and pieces sung. The Rev. S. B. Holt (chairman), by way of introduction of his Lordship's address, said it was with great pleasure indeed he welcomed the Bishop and Mrs. Thomas to the meeting. They had both undergone great toil in travelling in other parts of the diocese, but the meeting would regard it as a great favour to have even a few words of encouragement for the glorious and arduous work in which their society was engaged. The Bishop said he was very thankful to see so large a number of persons present, including so many young friends, and also to hear that the society was making rapid progress. In an interesting speech the Bishop, after referring to the loss sustained by the church in the death of Mr. Miller, and his own travels through his diocese, congratulated Mr. Holt and Mr. Deas-Thomson on the successful organization and satisfactory progress of their society. He then earnestly urged the claims of temperance on young and old, and, coming to local matters, he said:—Cootamundra was even before Goulburn in this good work; but he was glad to say they had recently established two branches of the society in the city of Goulburn, and referring to the present meeting, his Lordship said he had not had any idea of the nature of its proceedings until he entered the room; but he was much pleased with the meeting, and he would indeed be thankful if they could succeed in establishing branches in all the parishes of the diocese, for they exercised a healthy restraining influence from indulgence in unprofitable habits and pastimes. He must therefore, before concluding, say a few words as to the principles of their society. Benefit societies undoubtedly did good, but something beyond these was needed—they wanted, in order to be successful in reclaiming the intemperate, to speak to a man for his soul's sake—to give him new motives, to encourage him to aim at new objects, to make, in short, a new man of him; for without divine aid it seemed impossible to have strength to resist the great temptation. Men had tried in vain without this, and had failed, so that in order to be successful they should commence at the right end. They of the Church of England had taken a vow against all sin—"to fight manfully against sin, the world, and the devil," and the divine aid would help them to keep their vows. So, as a main principle of the society: they sought that aid in pledging themselves against intemperance. He would again say he was thankful for what the society had done; and with all his heart could wish it still to succeed—not only in Cootamundra, but in every parish. The Bishop resumed his seat amidst applause. The Rev. Mr. Holt expressed his thankfulness for the success that had attended the society, and corrected the Bishop wherein he gave credit to him (Mr. Holt) for that result. That credit was due to Mr. Deas-Thomson, the committee, and officers of the society, whom he thanked for their labours. Two more recitations were given—by Philippa Dunstan, "How to cure a cough," and by Robt. Gray, "The auction." The following committee and officers were then elected by the meeting: on motion of Messrs. R. Jones and W. H. Matthews:—President, Rev. S. B. Holt; vice-president, Mr. E. R. Deas-Thomson; treasurer, Mr. R. Jones; secretary, Mr. Fred. Pinkstone; juvenile secretary, Master Clarence Armstrong; committee—Messrs. E. P. Barnes, W. H. Matthews, and S. Roberts. The meeting was then closed by singing, and the blessing by the Bishop. Several new members joined the branch, and temperance magazines were distributed.

ST. MARK'S C. E. T. S. held its social gathering on Thursday evening, the 3rd instant, in the schoolroom, Darling-Point; the number of members has increased so much that a change of locale had become necessary. In the absence of the president, the chair was taken by Mr. A. W. G. Rusden. A valuable address on Temperance was read by the secretary, Mr. C. T. Norton, which, with recitations and readings, formed an instructive and agreeable evening. Suggestions were made and discussed regarding the formation of a Temperance Library, now that the branch is established and increasing in numbers.

ST. JOHN'S DARBINGBURST, C. E. TEMPERANCE SOCIETY.—The usual monthly meeting of this society was held in the schoolroom on Tuesday evening last, which in part took the shape of a social meeting. At 6 o'clock a number of the members of the juvenile branch sat down to tea, which was partaken with such gusto as to show that the young folk were satisfied with the good things placed before them. Grace having been sung, the Rev. T. Hayden addressed those present in a few appropriate words. The tea tables were quickly cleared away, and by 8 o'clock the room was well filled with a general audience. Rev. H. A. Barker, B.A., hon. secretary to the New South Wales branch, took the chair. The chairman congratulated the society on its being just a year in existence, and consequently the oldest branch in the colony, stating that 15 other branches had been affiliated, by payment of a fee, to the New South Wales branch, and 30 more not yet affiliated, and that the members of the various branches numbered 3000 at the end of last year, and these branches have been extended to all parts of the colony. The Rev. W. H. Ullman spoke at some length with great ardour on the temperance question, showing that he found in this country as well as in England, that the greatest evil the clergy had to contend against was strong drink. The speaker sat down amidst loud applause. Captain C. A. Barker, of the 89th Regiment, also addressed the meeting, to the effect that in the army the punishment inflicted for drunkenness, in most cases, is that of fines, which are increased with each offence; and now the practice of giving grog so frequently is discontinued, coffee and cocoa being substituted with good effect. A temperance society is now in existence in the army, and is gaining in favour with officers and men. The chairman, in his closing remarks, recommended the *Church of England Temperance Chronicle* as containing valuable information on the Temperance question. The meeting was brought to a close, and some names were added to the society's roll. The proceedings were greatly enlivened with songs by members of the Temperance choir and several friends of the society, who kindly lent their aid for the occasion.

RANDWICK ASYLUM.—We note with great satisfaction that Mr. Thomas has started a Band of Hope in this institution and that he is meeting with good success, some hundreds of the children having joined. It will be an immense gain to them if they leave the asylum with a wholesome dread of strong drink, and a wise and firm resolve to keep the vow of total abstinence. Most of them have already suffered too much from the drunken habits of one or both of their parents.

NEW BRANCHES of the C. E. T. S. have been formed at Blayney and Cobby, and a meeting is announced at Campbelltown. Cards and badges may now be had on application to the secretaries.

DIMOND'S LICENSE.

Two remarkable licensing cases have of late attracted public notice: one being that of the premises situated opposite to Dr. McGibbon's church, which was refused 19 times in succession on the petition of Dr. McGibbon and Canon Moreton, and the other being that of Dimond's Hotel, both in Woolloomooloo.

The second has eclipsed the first in renouveau, partly because it was a good house, and the applicant of good character, partly because of the subsequent proceedings. In June last notice was given of the intention of Mr. Dimond to apply for a license in William-street. Steps were at once taken by the St. John's branch of the C. E. T. S., at the instigation of the curate of the parish, to oppose it. Petitions were sent in from the society, the inhabitants, and the churches in the neighbourhood, and the services of a lawyer were engaged. A counter petition was obtained by dubious means for the license.

After one postponement, on the day appointed the Bench was crowded. The applicants made the most of the house and the character of the owner. The petitioners went on the sole ground of "not required." After Mr. J. Solomon had addressed the Court in a peculiar speech, a division was taken, and it was found that there were 13 for and 13 (including Mr. Penfold, the Chairman), against. The attorneys violently challenged Mr. Penfold's right to vote, and considerable uproar ensued. Messrs. Browne and O'Connor, M.L.A.'s, and Messrs. G. O. Smith and J. Solomon were noticed among the friends of the applicants. No order was made, and the vote lapsed.

A fortnight later, without reason, an unusually large number of justices surprised the officials. Eight of the thirteen who had voted for the license were again present, none of those who had opposed it. Dimond's case was called on without notice, the license granted, and in 10 minutes it had been paid for at the treasury.

This proceeding has been condemned as wilfully illegal and regardless of oath, by the Attorney-General, the Chief Justice, the Assembly, and the Council, and the Government has called for an explanation. They can give none. Things have been done quite as had in the past, but have never been called in question. Let the public demand that justice shall be done by the removal of magistrates so evidently unfit for their high position. And let our society recover its due means of thanks for thus furnishing the best of arguments for a new Licensing Bill.

CORRESPONDENCE.

(We do not hold ourselves responsible for our correspondents' opinions.)
TO THE EDITOR OF THE CHURCH OF ENGLAND RECORD.

SIR.—The *Evening News* of the 14th of March is responsible for the following:—"The preacher at St. Andrew's Cathedral yesterday afternoon described the majority of the Anglican clergy in and around Sydney as 'dissenters at heart.'" I am informed that the preacher referred to is the Rev. Dr. Ellis, the Precentor of St. Andrew's Cathedral. As no contradiction to the above statement has appeared, I assume that it gives correctly the utterance of the preacher upon the occasion. I ask permission to make a few remarks upon it.

1. Dr. Ellis has only been in Sydney a few months. He knows very little of any of the clergy of this diocese. Some of those who are criticised by him, and whose hearts he professes to know, he has never seen nor spoken to. He is, to a large extent, ignorant of their principles and practices—and yet he ventures, in the performance of his solemn functions in the Cathedral, to characterise a large number of his ministerial brethren as "dissenters at heart." Does Dr. Ellis profess to read hearts? If not I find in this statement a rashness which is perfectly unjustifiable, and which is calculated to degrade the pulpit, and make the church a laughing-stock. It is expected that assertions made from the pulpit shall be well-weighed and truthful—but if sermons partake of the character of the one now in question, what influence can the preached word have?

2. But, beyond the rashness and thoughtlessness which are disclosed in this accusation, there is surely sad want of taste. Many of those who are thus stigmatised are men who have laboured faithfully for years; who have borne the burden and heat of the day, and are still doing God's work in the city. They possess the confidence of their Bishop and the affection of their people. They have the seal to their ministry—the seal of saved souls, and a living Christianity in their parishes—they are maintaining, conscientiously and earnestly, the rites and ceremonies of the church to which they belong—they have a love and veneration for the church. It will become a new arrival, an untried man, to stand up as censor and publicly charge his brethren with unfaithfulness and dishonesty.

3.—And where in this criticism is *Christian charity*? Where that *breadth and comprehensiveness* of which some are wont to boast? Surely this will cause great rejoicing amongst the thousands who are eager to seize anything which will tend to hinder the spread of Christian truth. It will give "great occasion to the enemies of the Lord to blaspheme." It is much to be deplored that one whose commission is to preach the Gospel should consider that he is fulfilling that commission by reflecting upon his brethren in the ministry of Christ.

I am an Evangelical clergyman of the Church of England, and a loyal member of that church. I have been trained to receive her doctrines, to love her liturgy, and to rejoice in her faithful testimony to a fallen world. I have no sympathy with "dissent" as such, but I do rejoice in the work of God, no matter by whom it is done, and am not willing to forbid those who are truly and zealously promoting Christ's cause. In their work "I do rejoice, yea, and will rejoice."

I write these things with pain and sorrow, but I am persuaded that, in the interest both of the Kingdom of Christ, and the church of which both *accusers and accused* are ministers, the assertion made should not go unchallenged.

There is great need for all the followers of Christ to stand together in resisting the great enemy of God and man, and in maintaining the cause which should be common and dear to all. The foes of Christ and His Church are united. They are one in purpose and in action; they can command a consolidated force. What success can we expect if we attempt to meet such a force with a divided, disorganised band. The soldiers of Christ must stand shoulder to shoulder if they would be on the side of victory. But I submit that loose and unguarded statements, containing attacks upon fellow-workers, and which are sent over the colony in the daily press, are not calculated to bring about the much desired unity. Yours, &c.,

PRESBYTER.

TO THE EDITOR OF THE CHURCH OF ENGLAND RECORD.

SIR.—I am one of those who listened with real pleasure to the speech of the Rev. Canon Gunther at the Church Society meeting, but I cannot help taking exception to the ungenerous taunt of ignorance and apathy with regard to the Society, the claims of which he was advocating as belonging to those churchmen who are interested in the Bush Mission or City Mission, or Y. M. C. Association or other kindred societies.

I am amazed that a speaker so full of good matter, and with the well merited sympathy of his audience at his command, should turn aside to have a fling at a few of his brethren in the city, especially as the inference on the strength of which he attacked them is not true, *i.e.*, that churchmen feeling kindly to the societies named are careless of the claims of our own beloved Society.

I pass many things which I might with justice urge in disproof of this assertion, and limit myself to two points on which I appeal to the speaker's candour to judge fairly, and not suffer himself to repeat remarks calculated to inflict pain upon his brother churchmen, and possibly to injure the cause which they in common with himself have so much at heart.

My first point is this, excluding the many clergymen present, the majority of the very audience which Canon Gunther was addressing was made up from the congregations ministered to by the clergymen whom by inference he rebuked. I think this goes to prove that while the parishioners are encouraged to lend kindly aid to all evangelical work, the interests of the Church Society have not been overlooked.

My second point shall be an illustration taken from my own parish. There both the Incumbent and his people are guilty of assisting these evangelical agencies. The parish records are open to Canon Gunther to examine whether distinctively Church of England Societies, including the Church Society of the Diocese, are neglected or not. The report of the latter is within his reach, and although St. Barnabas' Parish does not show as well as I could wish, still if he remembers that beside a current expenditure of about £700 per annum we have raised in this poor parish about £3300 for local work during the last seven years, he may allow we have done fairly well for the Church Society. We also subscribe annually to the Melanesian Mission, the Victoria Church of England Mission to the Aborigines, the Church Missionary Society, and Bishop Crowther's Niger Mission. In view of these facts I think we are not open to the accusation that we prefer outside societies to the agencies employed by our own beloved Church of England. And I also believe that the same may be said of the others who fell under the speaker's censure. Such censure coming from one who is most deservedly held in high esteem amongst his brethren and in the Church generally, must have caused great pain to many others as it certainly did to me, and this must be my apology for trespassing on your space. Yours truly,

JOSEPH BARNIER.

POETRY.

THISTLE-DOWN.

A fairy bit of thistle-down
Lodged in the middle of a town,
A few years sped; in each rare space
A thistle had found growing place.
A million stubborn bristling things
From one small seed with filmy wings!
A maiden, idling with a friend,
Uttered a jest,—nor dreamed the end;
And when ill-rumours filled the air,
Wondered, all simply who could bear
To give such pain! nor dreamed her jest
Had been the text for all the rest.

H. R. ELIOT, in *St. Nicholas*.

A SPIRITUAL SONG.

Air—"Love's Young Dream."
They tell me I too gloomy seem,
And that my brow
Might well-nigh make a worldling deem
All grief I know;
They tell me I
Should laugh, not sigh,
If I would others win,
To seek that state which I esteem
A cure for sin:
For every woe a healing stream
Without—within!

But if, in sooth, my smiles are few,
The cause is not
That I have ought to mourn or rue
In mine own lot;
Few mortal men
Within my ken
More forms of care have known;
Of nearly all an undue share
I seem to own;
In none for increase do I care
Save grace alone!

Then if at times my brow be grave,
'Tis but the woe,
The many pains that others have
That make it so;
For mine own bliss
Is come to this,
It scarce could greater grow,
Then, prithee, let me sometimes feel,
For others' woe,
Seen side by side with mine own weal,
'Neath contrast's glow!—J. H. W.

COLUMN FOR THE YOUNG.

JOANNA'S INHERITANCE.

BY EMMA MARSHALL, AUTHOR OF "NOW-A-DAYS," "MRS. MAINWARING'S JOURNAL," "HEIGHTS AND VALLEYS," ETC., ETC.
(Continued from page 184.)

Sarah was, as Gertrude had predicted, unpacking the boxes which contained Joanna's wardrobe. It was not an extensive one, and had been furnished by the leading shop in Ministerholme. The black dresses, trimmed with crape, were made upon the same pattern—Joanna had worn for years, and everything looked too large and too heavy for her small figure.

Sarah had soon finished, and offered to render any further assistance.

"Oh, I'll stop, Sarah, you may go," Gertrude said. "Come—Joanna, shall I brush your hair? How short it is! but it must save a great deal of trouble."

"Thank you, I can do everything for myself," Joanna said.

"You want to get rid of me. Very well; goodnight. Is that your Bible? Is it not very old?"

"Yes; it was my mother's," Joanna said.

Gertrude took it up, and carelessly turned the pages.

"Evelyn Mary Hope," she read, "Christmas, 1849. What a pretty name! It is a pity you were not called Evelyn; why were you called Joanna?"

"It was grandmamma's name, and I suppose that was the reason."

"It is a very ugly name," Gertrude said.

"Is it? I never thought about it," was the rejoinder.

"How odd! I am sure I should think of it if I had it, and try to improve upon it. Have you only one name?"

"Yes, I have another; but I am sure you will think that worse. I was born on the 29th of September, and that is why I had it."

"Yes, I know,—Michaelmas goose day; surely you were not called Michael, that would be awful!"

Joanna did not laugh, but said, "No; my second name is Angela. You know the day is called in the Prayer-book the festival of St. Michael and All Angels; that must have been the reason I had the name."

"Well, really," said Gertrude, "I think Angela is a much prettier name than Joanna. I vote we change it. You shall be Angela till you go back to Ashton."

"Goodnight," said Joanna, gravely, holding out her hand. "Goodnight; I see you want me to go. Miss Scales comes at ten to-morrow, and I have a music lesson at half-past eight from Mr. Beddow. Will you learn music?"

"I don't know; it will be as Dr. Prendergast wishes, I suppose. And again there was a hopeless goodnight from Joanna.

At last, she was alone; but suddenly returning Gertrude put her head back into the door and said,—

"You are to come to tea at the Vicarage with us to-morrow. Mr. Hastings has a sister who is come to live with him. She is awfully pretty, and good too."

This was the last word so far as Gertrude was concerned; but Joanna had other visitors. First came Miss Prendergast, solicitous for her comfort, and full of fussy attentions: worse still, full of many words. Then Cecil, who was quiet, but showed her disappointment that Joanna would not respond to her. And lastly Sarah, who bustled about the room for ten minutes, and reported to the servants, that of all queer little things this Miss Coningham was the queerest. "There was something quite uncanny in her eyes, they were as black as sloes in the hedges; and she spoke that low, that it was hard work to understand a word she said."

As Joanna tossed uneasily on her bed, and felt her eyes get more widely open every minute, she was discussed in all her bearings in the schoolroom, the drawingroom, and the kitchen, and the general verdict was not, I fear, a very favourable one.

A sense of desolation pressed upon her, and it was not till the minister clock chimed twelve that she fell into the dreamless sleep seldom denied to youth, however great the pressure of sorrow or trouble may be.

The next day was a weary one to Joanna; she sat in the schoolroom while Cecil and Gertrude did their morning's work with Miss Scales, and her proud spirit chafed at the idea of showing her ignorance to her young companions.

Gertrude's blotted essay on the unhappy Charles I. she heard, read and criticised, with a hopeless sense of ever writing anything as good. Then Cecil's analysis of twelve lines of Milton, and her difficult sum in Colenso's Arithmetic, seemed to her profound in the extreme.

Dictation followed, which Cecil wrote rapidly, and almost without a fault; and then when the business of the morning was concluded, Miss Scales turned to Joanna and asked her if she had been accustomed to this kind of work.

"I know nothing," was the answer, in the low suppressed voice,

which had no ring of youth in it. "I had better begin quite easy things."

"Oh, I daresay you will get on very well, Miss Coningham. Perhaps you will get a book and kindly write the same essay for Monday that these girls will write for me. A very easy one: The Character of James II. Then perhaps you will prepare the same lesson in Geography, and draw a map of Portugal. We read poetry on Mondays, instead of arithmetic, and Cecil will show you the place in Wordsworth's Excursion. She is also learning 'The Happy Warrior,' and you will like to join her. Now we will read a chapter of 'Freeman's Norman Conquest.' Will you begin, Miss Coningham? It is a charming book Dr. Prendergast brought in the other day, and you will enjoy it, I am sure.

Poor Joanna looked like anything but enjoyment as she began to read in a low monotonous tone, very slowly, and without the least brightness or apparent understanding. Gertrude wrote on a slip of paper, "Don't read like a bee in a bottle," and put it under Joanna's eye. She coloured crimson, and stopped.

"Go on, my dear."

"I had rather not," was the reply; and Miss Scales, wishing to spare her as much as possible the first day, said,—

"Cecil, go on where Miss Coningham stopped; and Gertrude, do you be attentive; you will not be able to answer a single question if you are so giddy. What is that paper? Give it to me!" Gertrude rolled up a little bit of paper tightly in her hand, and said,

"Nothing."

"I insist upon seeing it; hand it to me." The little roll was reluctantly given up. Miss Scales looked at it, and then tearing it into minute atoms, said, "I see no fun in things of this kind. I should have thought M. Le Bras' complaint to Dr. Prendergast would have been a lesson not so soon forgotten."

Gertrude coloured. "Toll-tale!" she said, under her breath, to Cecil. "I would not be so mean for worlds."

At last the long morning came to a close; Miss Scales departed, and Gertrude went to practice, while Cecil began to sketch in the outline of a child's head in chalk; while Joanna, having borrowed the Wordsworth, sat down to contemplate "The Happy Warrior," sitting stiffly at the table, with the book before her. Lady Bencloere had never allowed any lounging, and an elbow on the table was never dreamed of at Ashton Court.

"Are we to learn all this for Monday, can you tell me?" Joanna asked presently.

"No; half of it, I think Miss Scales said; but there are no full-stops, so you can count the lines."

"I shall never learn it," Joanna said in an undertone; and then with a sigh she began to read it over.

"Who is the Happy Warrior? Who is he
Whom every man in arms should wish to see?
It is the generous spirit, who, when brought
Among the tasks of real life, hath wrought
Upon the place that pleased his childish thought,
Whose high endeavours are an inward light,
That make the path before him always bright;
Who, with a natural instinct to discern
What knowledge can perform, is diligent to learn,
Abides by this resolve, and stops not there,
But makes his moral being his prime care;
Who, doomed to go in company with pain,
And fear, and bloodshed, miserable train,
Turns his necessity to glorious gain"

So far did poor Joanna read, over and over again, but without any grasp of the meaning of what she read.

Cecil was called away by Miss Prendergast, and she was left alone; but she did not relax her position, and stared at the words before her, half hopelessly, half anxiously. After a few minutes the door opened, and Oswald came in. The boy looked pale and tired, and threw himself back in the large worn armchair, facing Joanna.

"She looked up when he came in, but she did not speak nor smile, and casting down her eyes on the book again, she remained immovable."

Oswald looked at her curiously, and tried to make up his mind about her. She was so unlike his sisters, so unlike Lottie and May Cutburt, so unlike any girl he had ever seen.

Certainly no one could call her pretty; but then no one could call her plain, except, indeed, stupid people like Gertrude and Charlie.

The small head with its crop of raven hair, tied back with a band of black ribbon, was well set upon her shoulders, and long curled lashes shadowed those dark eyes. The nose was straight and short, and the mouth delicately cut; but Joanna's complexion was muddy and very brown, and her figure full of angles, while the plainly made black dress, loaded with crape folds, was most unbecoming, and was unrelieved by any rim of white at throat or wrists.

A silence, broken only by noises on the road, boys whistling and calling to each other as they came out of school, was uninterrupted for ten minutes. Then a springing step was heard in the corridor, and Gertrude came in with a look in her eyes which her brothers and Cecil said always meant mischief.

(To be continued.)

INTELLIGENCE IN BIRDS.—The Central Prison at Agra is the roosting-place of great numbers of the common blue pigeon; they fly out to the neighbouring country for food every morning, and return in the evening, when they drink at a tank just outside the prison walls. In this tank are a large number of fresh-water turtles, which lie in wait for the pigeons, just under the surface of the water, and at the edge of it. Any bird alighting to drink near one of these turtles has a good chance of having its head bitten off and eaten; and the headless bodies of pigeons have been picked up near the water, showing the fate which has sometimes befallen the birds. The pigeons, however, are aware of the danger, and have lit on the following plan to escape it. A pigeon comes in from its long flight, and, as it nears the tank, instead of flying down at once to the

water's edge, will cross the tank at about 20 feet above its surface, and then fly back to the side from whence it came, apparently selecting for alighting a safe spot which it had remarked as it flew over the bank; but even when such a spot has been selected, the bird will not alight at the edge of the water, but on the bank about a yard from the water, and will then run down quickly to the water, take

two or three hurried gulps of it, and then fly off to repeat the same process at another part of the tank, till its thirst is satisfied. I had often watched the birds doing this, and could not account for their strange mode of drinking, till told by my friend, the superintendent of the prison, of the turtles which lay in ambush for the pigeons.—*Nature.*

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DONATIONS.

A Well-wisher	£10 0 0
Thos. Robertson, Esq.	50 0 0
Clarendon Stewart, Esq.	1 0 0
A Friend (E. E.)	1 0 0

COLLECTIONS.

Bowral	1 11 9
Annual Meeting	7 17 3
Blackheath	3 16 9

AUXILIARY GENERAL FUND.

Paddington	11 1 6
All Saints, Woollahra	50 0 0
Pitt Town, 1880	2 16 0
St. Paul's, Burwood, 1880	7 0 0
St. John's, Darlinghurst, 1880— Mrs. Wingate	£20 0 0
Mr. W. B. Walford.	1 1 0

FOR STIPEND.

St. Michael's	9 4 0
Christ Church, St. Leonards	33 6 8
Ashfield	29 3 4
St. James' (for Infirmary)	15 0 0
Dural (Rev. R. Taylor)	1 5 0
St. John's, Darlinghurst	33 6 8
Prospect	30 0 0
St. David's	28 6 8

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Burgundy	30 0	17 6	12 6
No. 1 Coolalita Red	21 0	12 6	8 0
No. 2 " "	16 0	9 6	5 0
Vin Ordinaire	12 0	7 6	4 0
Port	21 0	12 6	8 0
WHITE WINES.			
Muscad	30 0	17 6	12 6
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One ton, —22 1/2 lb net, delivered in town as follows:—Best double screened, 18s; half-ton, 10s. Single ditto, 17s; half-ton, 9s 6d. To engines, ditto, 17s; and small coal, 12s, or by special agreement according to quantity. Double screened Newcastle, 23s. Single ditto, 22s. The best wood, coke, and charcoal at current rates.

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"The Grenfell Record,"
And Lland and Lachlan Districts Advertiser.
Established 14 Years.

HAVING a large and increasing circulation in the great districts of the Lachlan and Bland, is invaluable as an Advertising Medium.

"The Kiama Independent,"
PRINTED BY STEAM.
ESTABLISHED 1863.

PUBLISHED every TUESDAY and FRIDAY. The "Independent" has the largest circulation, and is, without doubt, the best advertising medium on the South Coast.
JOSEPH WESTON, Proprietor.

The Lismore Chronicle, and Richmond River Courier,

PUBLISHED EVERY THURSDAY MORNING. Has a large and increasing circulation, and is therefore a first-class medium for advertisers.

It is the only journal in the North which has openly declared its principles to be **PROGRESSIVE, PROTESTANT, and is therefore worthy of support.**

Subscription—Five Shillings per quarter.

Publishing Office: **MAGELLAN STREET,**
(Next Protestant Hall),
LISMORE.

GENERAL PRINTING OFFICE,
172 Pitt Street, Sydney,

Over Diocesan Book Depot.

HENRY C. FROST

wishes to inform his friends and the public that he has commenced Business on his own account, at the above address, where he hopes to receive some share of patronage.

172 PITT ST., SYDNEY,
Over Church of England Book Depot.

A MILLSON,
STEAM WOODWORK FACTORY,

PLAIN and Spiral Turning, Novels, Balusters, What-nots, Cornice Pillars and Couch Frames. Fret-sawing and Band-sawing done for the trade on shortest notice at 121½ Liverpool Street, between George and Pitt Streets.

REDGATE'S PATENT MEAL

And FOOD OF HEALTH.
TRADE MARK.

The most wholesome morning diet for children or persons in delicate health.

THE ONLY KIND MADE TO SUIT THE SEASON.
Sold by all Grocers and Storekeepers.

See the Bon Marché Pompadour Prints at 3½d. per yard.

See the Bon Marché Pompadour Costumes at 4s. 11d. each.

See the Bon Marché Wool Beiges at 5½d., 7½d., 9½d. per yard.

See the Bon Marché New Lipen Costume Cloth at 7½d. per yard.

See all the Beautiful goods we are showing this season at London Prices.

See samples of all the newest, most fashionable, and seasonable goods in our windows—
LEADER AND STARK,
96 KING STREET.

THE CHURCH OF ENGLAND BOOK & TRACT DEPOT,

And Diocesan Branch of the Society for Promoting Christian Knowledge,

NO. 172 PITT STREET, NEXT HORDERN'S DRAPERY ESTABLISHMENT.

A Large and Varied stock of Books is constantly kept on Sale, and retailed in nearly every case at **English Published Prices**, comprising the bound Volumes of all the principal Periodicals and Magazines for family reading and children, and the various Publications of the Society for Promoting Christian Knowledge, the Religious Tract Society, the Church of England Sunday School Institute, the Church of England Temperance Society, and other well-known English Publishers.

Bibles of all Sizes and descriptions, from the **Smallest in the World, to Large Illustrated Family Bibles**, and ranging in Prices from a few pence to several pounds, including Bagster's Celebrated Bibles, The Oxford Teacher's Bibles, Collins Brothers and Co.'s, those issued by the S.P.C.K., and others. **Church Services and Prayer Books**, at all Prices, Sizes, and Bindings. Hymn Books, consisting of Bickersteth's Hymnal Companion; Hymns, Ancient and Modern; Mercer's Church Psalter and Hymn Book, Church Hymns, the S.P.C.K. Psalters and Hymns, Sankey & Bliss', and various Editions of Sunday School, and Temperance Hymn Books, &c., &c.

English Periodicals ordered and supplied to Subscribers in Weekly Numbers, Monthly Parts, or Bound Volumes.

A LIBERAL DISCOUNT ALLOWED TO SCHOOLS, upon Cash Purchases for Prizes, Libraries, &c., &c.

RELIGIOUS BOOK AND TRACT DEPOT.

C. E. FULLER, 385-7 GEORGE STREET.

A Large and well-assorted Stock of RELIGIOUS BOOKS is kept at this Depot, including Publications of the RELIGIOUS TRACT SOCIETY, SUNDAY SCHOOL UNION, BOOK SOCIETY, and other Houses celebrated for the production of WHOLESOME LITERATURE. Tracts by the best writers in assorted packets, SUNDAY SCHOOL REGISTERS, including Price and Library Books, in very great variety; Sunday School Hymn Books, Picture Cards and Tickets, Floral Texts, Packets of Books, Class Registers, Roll Books, Library Registers, Teachers' Guides, Outlines of Lessons, Teachers' Bibles (containing Concordance), &c. FRANCIS RIBBLE HAVESGILL'S POPULAR PORTAL and PROSE WORKS. ALL THE DIFFERENT CHURCH OF ENGLAND HYMN BOOKS used in the Colony are kept in Stock. CHURCH SERVICES and PRAYER BOOKS, all sizes, in a great variety of bindings. ENGLISH PERIODICALS and NEWSPAPERS received monthly. THE NOTES ON LESSONS and SUNDAY SCHOOL TEACHERS are published in advance for the Colonies, and supplied at least a month before the date for which they are required.

A Liberal Discount to Schools.

RELIGIOUS BOOK & TRACT DEPOT, 385-7 George Street.

At Stationers' Hall is kept every variety of Plain and Fancy Stationery. All the Standard School Books. A Choice Assortment of Desks, Work-boxes, and Pretty Fancy Articles, suitable for presents.

C. E. FULLER, Proprietor, Stationers' Hall, 385-7 George Street.

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JOSEPH BULLARD.

WOOLLEN DEPARTMENT—Now replete with an Extensive Stock of Choice Goods, from which I am prepared to take ORDERS on the most reasonable terms. Best Hand Workmanship, Trimmings, &c.
Clergymen respectfully invited to MAKE TRIAL of my ability to give satisfaction.

GENTLEMEN'S CLOTHING—In Stock, every description of Ready-made Clothing for the Season; prices very reasonable for REALLY RELIABLE GARMENTS.

BOYS' and YOUTHS' CLOTHING—This Department is so well and favourably known and patronised by the Public that Comment is superfluous; suffice it to say that I have the very LARGEST and CHEAPEST STOCK in Sydney.

MERCERY and UNDERCLOTHING—Both for Gentlemen's and Boys' wear I have all the NEWEST and most FASHIONABLE STYLES and RELIABLE MAKES.

HATS—Light Makes in Drab Shell and Paris Hats, Fine Soft French Felt, Hard and Soft Crown Felt Hats, Rustic Straw and Children's Fancy Straw Hats, &c.

PORTMANTEAUS and PERFUMERY, STUDS, SUITES, LINKS, &c., &c.

JOSEPH BULLARD,

360 GEORGE STREET, SYDNEY.

(Open on Saturday Evenings.)

PURE INDIAN TEAS.
PALAMPORE, KANGRA VALLEY.

Extracts from a few of the many Letters received by the Proprietor on past year's Teas.

1st. The Indian Tea Gazette in its issue of 3rd June says—"The tea (unassorted) is a superior little overtwisted black leaf, with moderate percentage of Orange tips. The flavour is very agreeable, soft, but with mild pungency, and deep liquor and good aroma."

2nd. From Secretary, Great Eastern Hotel, Wine and General Purveying Co., Ltd. "Calcutta, dated 13th August.—"Your Pekoe is simply superb, and we will be glad to have a few half chests of it at a time. Upon receipt you might send us six half chests."

4th. From J. R. Sanford, Esq., Mongolai, Assam.—"The Tea (Pekoe) I got from you reached this nearly three weeks ago, and I have deferred writing, intending to let you know what people think of it. It is very much appreciated, in fact several people—among them our Gamaliel in tea matters, says it's the nicest tea he has ever tasted."

5th. Col. G. J. Dalrymple Hay writes:—Began the tea (unassorted) on 1st August. After the first cup, the following remarks fell from one who may be quoted as an authority:—"I have always failed to find a certain desired flavour in Tea until I tasted this. It's the only good Tea I have had in India for years."

We are in receipt of regular shipments of the above Teas, direct from the estate, consisting of Orange Pekoe, Pekoe, unassorted, Pekoe Souchong, Souchong, and Congou.

S. BENNETT & Co.,
GROCERS, TEA DEALERS, WINE AND SPIRIT MERCHANTS,
476 GEORGE STREET, SYDNEY.

M. GOULSTON always has on hand a Large and Varied Stock of Fashionable Woollens.



Ladies' Ornamental Hair
WASTE COMBINGS of LADIES' HAIR worked as required. The roots and points properly put together by a new process brought with me recently from London. Any description of ornamental hairwork made to order, dressed, cleaned, or repaired. Awarded two Special Prizes Sydney Exhibition, 1878, for superior workmanship. Country orders (with remittances) attended to with despatch.

CHARLES E. WIGZELL,
OXFORD HOUSE, 139 & 141 OXFORD STREET, SYDNEY.

D. PETERS,

Hat Manufacturer & Importer,

486 GEORGE STREET,

Opposite the Markets,

SYDNEY, N. S. WALES.

Excellence with Economy.

EDMUND WEBB,
NAVAL, MILITARY, AND CLERICAL
TAILOR,
171 PITT STREET, SYDNEY.
Finest Saxony Cloth always in Stock.
Boy clothed in true Etonian style.

E. WEBB,
Many years foreman to H. Creed, Conduit-street, Bond-street, London.

"TERMS CASH."

ESTABLISHED 1861.

D. JAMES,
TAILOR & OUTFITTER,
41, OXFORD STREET.

My Woollen Department is replete with an Extensive Stock of Choice Goods, for which I am prepared to take orders on the Most Reasonable Terms.

Best Workmanship, and all Orders executed on the Shortest Notice.

Special attention given to Clerical Outfits.

THE true value of a Garment is in the amount of Comfort it gives to the Wearer.

WEAR ONLY

SMITH & MANNELL'S
Justly CELEBRATED SHIRTS.

They have stood the test of Public Opinion for OVER 30 YEARS, AND ARE STILL ACKNOWLEDGED to be UNEQUALLED.

Do not MISTAKE the ADDRESS—

298 George Street,
SYDNEY
(ONE DOOR SOUTH OF HUNTER ST.)

GRANTHAM & SON,
(Late Cutter and Manager of Stewart & McQuinn, London and Edinburgh Houses),
Tailors and Robe Makers,

WITH pleasure announce that they have taken over the business recently conducted by Mr. Quinn, 64 HUNTER STREET, where they hope by giving patron the benefit of their large experience in the trade, combined with Fidelity, Quality, and Reasonable Charges, to secure a further increase in their already well established business.

J. C. LUDOWICI,
TANNEUR & CURRIER,

Manufacturer of every description of Leather Belting and Leather Goods used for Machine and Engineering Purposes.

BEST AND CHEAPEST MADE ANYWHERE.
FACTORY: Swan-street, off George-street South, between Liverpool and Goulburn streets, Sydney, N.S.W.

TANNERY: Burns' Bay, Lane Cove River.

By appointment Purveyors
To H.R.H. the Duke of Edinburgh and His Excellency the Governor

PEATE & HARCOURT,

GROCERS AND WINE MERCHANTS,

252, late 258, 260, & 262

GEORGE STREET, SYDNEY.

Sole Agents for the celebrated Anglo-Bavarian Ale,

Which was awarded

First Prize Vienna Exhibition, 1873. Gold Medal at the Paris International Exhibition, 1875, and

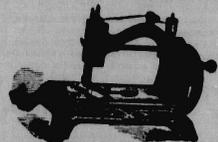
First Prize at the Sydney International Exhibition, 1879;

Also for

Felton & Son's Pure Specialite Sherry, Free from Acidity and Heat.

IMPORTERS OF

Finest Ales, Wines, Spirits, and Liqueurs
Teas, Coffees, Oilstores
And all Supplies suitable for Family and Station Trade.



IMPROVED

HOME SHUTTLE

LOCK-STITCH SEWING MACHINE.

To PREVENT FRAUD and DECEPTION the makers' stamp the following words on the steel slide of every machine they ship their sole agents in Australia:—

All Genuine Machines stamped
M. MOSS and CO.,
Sole Agents,
Sydney, N. S. W.

Look for these words before making your purchase, or a WORTHLESS IMITATION may be forced upon you by vendors of counterfeits. THE ONLY HAND MACHINE that received any award at the Philadelphia Exhibition.

THE HOME SHUTTLE

has the Largest Sale of any Machine in Australia and as a proof of its durability, is GUARANTEED for FIVE YEARS.

Reduced Price List:
No. 1.—For Hand Use, complete, £4.
No. 2.—For Tread Use, with table complete, £6.
No. 3.—Ditto, with cover and lock and key, complete, £7.

We have appointed Mr. C. E. FULLER, Stationers' Hall, 387, George-street, opposite Royal Hotel, Sole Retail Agent, where the machines are procurable on a LIBERAL TIME PAYMENT SYSTEM. Open 8 a.m. to 8 p.m. daily

Sole Agents for Australia and New Zealand,

M. MOSS & CO.,
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BEFORE ORDERING,

INSPECT

Improved Patent Self-Adjusting

VENETIAN BLINDS.

THOMAS WORMALD,

709, George-st. South,

Opposite Hordern's New Palace.

THE AUSTRALIAN JOINT STOCK BANK,
Incorporated by Act of Council, 1853.

Paid-up Capital, £500,000, with power to increase to £1,000,000.
Reserve Fund, £170,000.

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Agents throughout the Australian Colonies, Great Britain, America, India, and China.

The Bank discounts bills, makes advances upon approved security, negotiates produce bills and documents, grants drafts and credits upon all its Branches and Agents at current rates, allows interest upon fixed deposits, negotiates or collects bills payable at any of the above-mentioned places or elsewhere; collects dividends on local stocks for its customers free of commission, also interests on debentures, and undertakes the custody of them, are open to transact every kind of banking business, and to undertake the agency of other banks upon terms such as may be agreed upon.



Patronised by the Royal Navy.

A. TORNING,

Plumber, Painter, & Glazier.

DECORATOR,

26 O'Connell Street,

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MEDICAL HALL,

108 BATHURST STREET,

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W. J. HOBBS,

DISPENSING CHEMIST.

Prescriptions accurately prepared with Pure

Drugs and Chemicals.

Medicine delivered to any part of the City.

SOLE PROPRIETOR

OF THE

CELEBRATED

TAMARIND BALSAM,

The greatest Remedy of the day for Coughs, Colds

Influenza, and Difficulty of Breathing.

C. J. JACKSON,
ORGAN BUILDER,
NEWTOWN.
SMALL CHURCH ORGANS, FROM £45.

MR. J. LUGG,
DENTIST,
43 BLIGH STREET
(One door from Hunter Street).

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9 & 10 MARKET BUILDINGS, George-street,
near Market-street, Sydney.

NOW OPEN, with a well-selected Stock of the most reliable AGRICULTURAL and GARDEN SEEDS to be obtained in the city. Catalogues ready. Also every description of well-grown NURSERY STOCK, comprising Ornamental Trees and Shrubs, Fruit Trees, &c., for present planting. Inspection invited.

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FAT SHEEP AND CATTLE SALESMAN.
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Advances made on Wool, Tallow, Hides, Leather, &c., &c., for sale or shipment.

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Has always orders to buy and sell Government and other Debentures, and Shares in our various Banking, Steam Navigation, Insurance, Gas, Coal, Copper, Gold Mining, and other Companies.

Monthly Share List forwarded on application.

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Special Prize—1880, International Exhibition.

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MR. W. E. PROCTOR,
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PIT STREET, SYDNEY.

Designs and Plans for Churches, &c.,
FURNISHED BY

Messrs. Bolster & Justelius,
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ARCHITECTS,
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Branch Office: BATHURST.

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ARCHITECTS,
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SYDNEY.

MRS. SPIER,
Dress, Mantle, and Costume Maker,
RAILWAY BRIDGE,
GEORGE STREET.

Ladies visiting Sydney are respectfully informed that they may depend upon the latest style of fashion, perfect fit, and moderate terms.

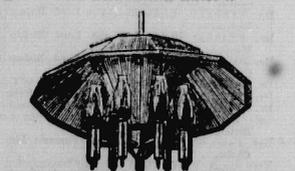
ALBERT BOND,
ARCHITECT AND SURVEYOR,
No. 131 (late 175) Bell's Chambers,
PITT STREET, SYDNEY.

MRS. J. F. CRIPPS,
207 PITT STREET, SYDNEY.
Wedding, Ball, and Picnic
Parties

SUPPLIED IN THE FIRST OF STYLE.
Country orders punctually attended to.

P. HUST,
SYDNEY BOOT EMPORIUM,
494 GEORGE STREET, SYDNEY. s.d.
Gent's Boots, French Calf, Hand sewn, warranted 10 6
" Exhibition Calf, " " " 13 6
" Kid Boots, best quality, Hand sewn, " 14 6
" Shoes, best quality, Hand sewn, " 12 6
Ladies' Exhibition Sateen Boots, high leg, " 6 6
All the best brands of Ladies' Button Boots, " 10 6
Gent's Full-Dress Boots of every description, " 18 6
Ladies' Ball Shoes, black and silver, to match
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Ladies' Fancy Shoes and Boots of every description at
the lowest prices.
Boots made to order lower than any other house.

PATENT SUNLIGHT REFLECTORS
with KEIOSENE LAMPS.



"SPECIAL CERTIFICATE OF EXCELLENCE" from the Exhibition Commissioners, 1873.—Light nearly equal to Gas.—Churches lighted with them at small cost.
Improved Patent Self-acting WATER-CLOSETS now on view, in full working order.
J. A. PENSON, 351 PITT STREET.
Licensed to lay on Water and Gas.
Estimates given on the shortest notice. All work guaranteed.

STONIER & MONK,
86 AND 88, KING-STREET,
HAVING BOUGHT FOR CASH THE WHOLE OF THE
DRAPERY STOCK

In the Assigned Estate of Johnson and Kingsbury, are now offering the same at a Large Discount for Cash Only.

HEADS OF FAMILIES } ALL } REQUIRING } DRESSES } LADIES OF SYDNEY }	ARE INVITED TO } EXAMINE } SHOULD LOOK THROUGH } OUR STOCK OF } ARE RESPECTFULLY SOLICITED TO } CALL AND SEE OUR }	{ HOUSEHOLD DRAPERY FAMILY DRAPERY BLANKETS, COUNTERPANES MANCHESTER GOODS, &c., &c. BLACK AND COLOURED SILK AND SATIN FANCY DITTO DITTO A LARGE VARIETY OF DRESS MATERIALS IN ALL TEXTURES AND COLOURS COSTUMES, MANTLES, MILINERY, UNDERCLOTHING, AND BABY LINES
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HOSIERY, GLOVES, FANCY GOODS, HABERDASHERY.
Ladies' Black or Coloured Kid Gloves in every Size and Quality. Orders given for WEDDING TROSSEAU promptly attended to.
The Management of our MILLINERY, DRESSES and UNDER CLOTHING Department we have entrusted to Lady Experts of ability and good taste.

MOURNING of every description prepared on the SHORTEST NOTICE at Prices agreeable to our Customers.
STONIER AND MONK, 86 AND 88, KING STREET.

M. GOULSTON guarantees all ordered Garments warranted shrunk: any misfits customers need not take.

M. GOULSTON guarantees all ordered Garments warranted shrunk; any misfits customers need not take.

DAVID JONES & COMPANY,
CLERICAL TAILORS,
HATTERS,
AND
ROBE MAKERS.
CLERICAL
COATS, VESTS, TROUSERS, HATS,
SURPLICES, STOLLES,
COLLEGIATE GOWNS, HOODS,
TRENCHER CAPS and CHORISTERS'
SURPLICES
Kept in stock and made to order in the best
manner.

WATERPROOF CLOAKS, COATS,
LEGGINGS, BAGS;
POCKET SURPLICES and FITTED
CASES.
Specially adapted for Clergymen travelling

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J. W. R. CLARKE,
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THE LARGE and Weekly increasing Business of the
Bon Marché is due to the following statements—
First.—All our Goods are of the very best of the
leading manufacturers, being imported direct from the
leading manufacturers.
Secondly.—The Prices are only a very slight advance
on London prices for the qualities of Goods offered.
Thirdly.—Every Steamer brings fresh supplies, con-
sequently the Stock is always well assorted with new
Beautiful Fresh Goods.

LEADER AND STARK
are determined to keep up the deservedly good reputa-
tion of the Bon Marché of the Southern Hemisphere.

IS THE
TAEPIING MIXTURE
THE REALLY GOOD TEA THAT IT IS
REPRESENTED TO BE?



"I HAVE ANALYSED AN ORIGINAL
PACKET OF THE TAEPIING MIXTURE, and
I certify that it is composed of PURE UN-
COLOURED TEAS, and admirably flavoured
with a delicate and harmless scenting, which
renders it VERY PALATABLE. I can re-
commend it as being a WHOLESOME and
REFRESHING article of diet.

"KARL THEODOR STAIGER,
"Analytical Chemist."

Chandeliers for Churches, Halls, &c.

F. LASSETTER & CO., LIMITED,
GEORGE STREET, SYDNEY.



Have a large Stock of CHANDELIERS, from 2 to 12 lights, for
Kerosene or Gas, Vestibule Lights, Pulpit Lamps, &c., &c., suitable
for Churches or Halls of Assembly.

Photographs and full particulars sent on application.

HEATING STOVES, FOR WOOD OR COAL.

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TURRET CLOCKS,
from £15 to £150.

ENGLISH, SWISS, & WALTHAM
WATCHES.
COLONIAL and IMPORTED
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Any Repairs to above, also to Scientific or
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PLAIN FIGURES,

MODERATE PRICES,

GUARANTEED SATISFACTION.

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PIANOFORTE WAREHOUSE,
352 GEORGE STREET.

ERARD'S PARIS PIANOFORTES
have gained the

TWO FIRST PRIZES in the FRENCH COURT
Agent: W. H. PALING.

Pleyel's celebrated Pianos, non-competitive,
but unsurpassed.
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have gained the
FIRST and SPECIAL PRIZES over all others.
Sole Agent: W. H. PALING.

**Paling & Company's Renowned PIANO-
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HAVE GAINED ANOTHER PRIZE
AT
THE INTERNATIONAL EXHIBITION.

W. H. PALING,
352 George Street, Sydney.

ROBT. CHADWICK,

LIVERPOOL STREET
**Steam Saw & General
Joinery Mills.**

ESTABLISHED—1856

HAS FOR SALE, at REDUCED RATES.

950,000 feet
Maryborough & Colonial Pine,
Cedar, Hardwood.

ALL SIZED CASES, &c.,

DOORS,
SASHES,
ARCHITRAVES,
MOULDINGS,
GALVANISED IRON,
SLATES,
CEMENT, &c.

THE £5 DRAPERY BALES.

A HOUSEHOLD WORD.

**RILEY BROTHERS, 300 George-
Street, Brickfield Hill, and 386
George-Street, near the Post Office.**

We still continue to send our **Drapery
Bales, Carriage Paid**, by Mail Coach,
Rail, or Steamer, all over the Colony. Thou-
sands of Testimonials are in our possession
from persons who have had £5 BALES and
are well pleased.

Price lists, patterns, and full information will
be sent post free on application.

A Pair of the **Best Kid Gloves**, any size or
colour, sent Post Free for 3s. 6d. in stamps.

RILEY BROTHERS,

IMPORTERS OF DRAPERY,
600 GEORGE STREET,
BRICKFIELD HILL,
386 GEORGE STREET

(Near Post Office).

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M. GOULSTON, Practical Tailor, 58 Market-street.

THE

Church of England Record.

PUBLISHED MONTHLY.

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NOTICES TO CORRESPONDENTS, &c.

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

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

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

Communications should be forwarded not later than the 21st
of the month, to insure their insertion in the next issue.
All business communications to be addressed—THE MANAGER
CHURCH OF ENGLAND RECORD, 172, PITT-STREET, SYDNEY.

NOTICE FROM THE PROPRIETORS OF THE LATE WATCHMAN TO THEIR SUBSCRIBERS.

When the *Watchman* ceased to be published, at the end of 1879, it
was announced that the subscribers would receive copies of a new
church paper from Sydney for the unexpired terms of their subscrip-
tions. Much to the regret of the proprietors of the *Watchman*,
unexpected difficulties arose, and their promise could not be fulfilled.
But they have now the pleasure of stating that the proprietors of the
Church of England Record have very generously consented to send
their paper for three months to all the constituents of the *Watchman*.
It is hoped that this act of liberality, which assists the proprietors of
the *Watchman* to discharge a debt of honour, will be followed up by
a hearty support of the *Record*.

THEATRE-GOING.

"Is it right or is it wrong for a Christian man to frequent
the Theatre?" is, we believe, a question which many of
our young men will ask themselves when they are feeling
the want of some amusement or relaxation, and so many
of their friends and acquaintance are regular attendants
there. Many have perhaps heard the theatre spoken of
from the pulpit as a place to be shunned by those who
wish to lead godly lives; and they have probably heard
the same from the more serious and devout among their
friends. But they are staggered when they hear contrary
opinions put forth by those who stand in the place of teachers,
and those whom they ought to look up to for guidance.
It is to such as these we desire to offer a few words of

advice in this article; to those who wish to do the right
thing, but who must first be assured what the right thing
is. We do not expect by what we write to make any
impression upon those who "love the world" and its
pleasures, and can find no happiness in the things which
relate to a better. Where the heart is enlisted on the
side of anything, arguments are of small avail. Reason
is a poor match for passion, and generally gets the worst
of it. As Hudibras says—

*Convince a man against his will,
He is of the same opinion still.*

When pleasure is the object aimed and pursued, there
is very little hope of inducing those who worship the
idol to see anything wrong in what they do. We there-
fore refrain from the hopeless task.

But we wish to help those who want to do right. And
we tell them candidly that the theatre is a place which
has great attractions. They may there see clever
impersonations of character; wonderful delineations of
human nature; masterly exposure of human iniquity, and
the triumphs of innocence and virtue over chicanery,
and the plots of villany. There is something very
thrilling and exciting in tracing the working out of a plot
through all the incidents and scenes which are depicted,
while the sympathy and delight of an impassioned body
of spectators lends to the whole an almost irresistible
charm. And those who yield to the attraction are so
captivated by it that they come to regard the theatre as
an indispensable adjunct to their lives, and a city or
a town without a theatre stands in their estimation far in
the back ground of civilisation.

But having said so much as to the attractions which
the theatre holds out, let us now look at the other side of
the question.

We remember very vividly our first visit to a London
theatre. It was not our own choice to go so much as
the wish of a friend, who thought that under his pro-
tection and care there would be less danger of moral
injury than if at some other time we were induced to go
alone. We insist that the approach and surroundings of
that theatre were simply abominable. And as we retired
after the performance it was with no small difficulty that
we escaped from the grasp of the wretched creatures who
lived upon the ways of iniquity. This stamped the
character of the place in our estimation. And it was the
same at every other theatre. The vilest creatures
watched like harpers for the prey which, in too many
instances, they secured where they expected to find it.
What we felt then was, and what we feel in looking back
is, that it is a mockery to pray—"Lead us not into
temptation," and then to go and throw ourselves directly
into its stronghold. And however attractive the theatre
may be within, it is full of danger without.

But what is it within? What is its tone, its spirit, its
tendency? Is it the friend of religion, the purifier of
morals, the strengthener of virtue? Sometimes we are
told of the noble sentiments and principles which it illus-
trates and encourages. But let it not be forgotten how
much oftener it does the very reverse. We do not deny
that in some of the higher dramas noble sentiments are
found, and noble principles upheld. But are they not
mixed up with much which tends to destroy their effect?
And are we not bound to take into our account, in form-
ing our judgment of the stage, what is its predominating
spirit and ruling tendency?

Now, of this, we do not hesitate to affirm that it is evil.