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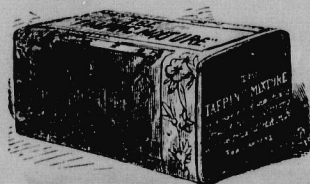
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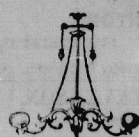


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NOTICES TO CORRESPONDENTS, &c.

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, nor necessarily for publication. The Editor cannot undertake to return manuscripts 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.

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OUR SICK CLERGY.

At the present time the Church in the Diocese of Sydney is somewhat disabled through the sickness, or threatened sickness, of several of the clergy. Two Canons of the Cathedral, Messrs. O'Reilly and Moreton, are in this position. The former has not yet recovered from the illness which led him to take a voyage to England, and he is still, under medical direction, resting. The latter, under the like direction, is about to withdraw, for a year, from the scene of his labours, and leaves for England on the 10th February. The indefatigable Incumbent of St. Barnabas' has long needed rest, and is now seeking it in Tasmania, where he hears he is benefitting by the change. The Rev. R. W. Young, of Burwood Heights, is, for the present, laid aside from duty. And the Rev. J. D. Langley, employed as Organising Secretary for the Church Society, is far from well under the arduous labours in which he has been engaged.

There are others who might be mentioned, who, though not ill, are working in their parishes under weakness and difficulty, induced, in some instances, by the toils and hardships of former days, and the need of rest, which they could not then obtain.

Such failures of health, in some of our hard-working clergy, have often occurred before. And every diocese might, perhaps, furnish instances. But our attention has

been specially drawn to the subject by the cases to which reference has been made. And we wish to ascertain whether there is not some remedy, or preventive, which may be employed to save valuable lives and to prolong their usefulness.

We believe there is. And we will presently point it out. But, before we do so, we observe that the laity, generally, have a very inadequate idea of the varied calls which are made upon a clergyman's time and attention; and of the wear and tear to which, if he is in earnest about his work, he is subject. The large majority imagine that his labours are principally confined to his Sunday duties, and the visitation of a few sick people. We wish they could but go and sit down in the study of such a clergyman, and listen for one week to the daily details of misery and sin which are brought before him, and for which he is asked to provide some relief.

Here are a few of them taken from a clergyman's notebook. An aged widow comes with a sad tale of want and helplessness, craving relief. Before granting this it must be inquired into. A wife, deserted by her husband, and left with three or four young children, penniless, and thrust out of a lodging, applies for direction as to what she is to do. After enquiry and reflection, a letter is written recommending the admission of the children to the Benevolent, or Randwick, Asylum. But the woman then has to be provided for, or helped into a situation. A poor seaman makes his appearance, asking for a recommendation for admission into the Infirmary, on account of some injury he has met with. Two or three parishioners, too poor to pay for a doctor, appeal for what they call "an Infirmary order" for out-door treatment. These cases involve investigation before they can be certified. A sudden call to visit a dying man comes next. Returned home, the clergyman finds some one waiting to consult him about some distressing case of poverty in a person who has been well to do—but now reduced, by sickness, to absolute want. These are specimens of the various calls upon the time and labours of a Sydney clergyman. But only specimens. Drunken husbands and deserted wives; women who have fled from their brutal husbands, or who are seeking those who have fled from them; landlords pressing for lodging money or rent; everything pawned to keep body and soul together—these, and such like matters, are pressed upon his attention, harrow his feelings, and distress his soul.

Day by day these things come before him, occupy his time, and engage his thoughts. And when he has dealt with them, he has but little time left for parochial visitation, in the ordinary sense, and to make himself acquainted with his people; but little time for study and preparation of his sermons, and but too little for that self-improvement which is his bountiful duty.

But take his evenings—how are they spent? There is a meeting for prayer on one night, a Temperance meeting another, a service in the church another, a teachers' meeting another, and perhaps another is given to those who wish to consult him about their spiritual affairs, a matter of great importance to their welfare.

Is it any wonder that, with all these anxieties, the clergy sometimes break down, and grow prematurely old?

We are persuaded that the relief is to be found in an increase of the clergy. And this involves much greater liberality on the part of the lay-members of the church than they now display.

If the clergy are to be kept in health and usefulness, the demands made upon their time and strength must be reduced. And yet the work to be done must not be neglected. *More workmen are required.* But they must be real workers; men prompted by love for souls; men actuated by the purest motives; men who aim singly at the glory of God.

We are persuaded that this is a matter which calls for most serious consideration from the laity. It is well to furnish the clergy, when invalidated, with the means of recruiting their health. It is well to provide for them a substitute. But it is better—far better—to furnish them with curates who shall lighten their burdens, and help them to fulfil the great task committed to them of seeking out and saving souls. And although the laity cannot provide clergymen, they can secure the means of their sustenance. And if that were secured by more systematic and liberal arrangements, we have little doubt that it would lead in time to a better supply of men to preach the Gospel, and watch for souls.

"RECORD" Office, January 27th, 1881.

THE REVISED ENGLISH BIBLE.

It seems probable that the revised translation into English of the New Testament, as prepared by the Westminster Company of Revisers, will be published in London this month. This being so, it may interest our readers if we remind them, very briefly, of the causes leading to this undertaking, and the manner in which it has been carried out. We shall endeavour to do so with perfect simplicity, as we are conscious that this is a subject which will elicit the attention of every Bible-reading inhabitant of this colony.

In the first place, it can hardly be denied that the Authorised Version of the Bible, such as is at present used by us in our churches and homes, is the most correct translation of the Scriptures hitherto issued. It is to be hoped that no schoolboy in New South Wales is ignorant of the fact that the Bible originally came from the lips of holy men of old, who spoke as they were moved by the Holy Ghost. But it is just possible that the said schoolboy may not be aware that the Bible was not there and then, at its first inspiration, written down in English. It might surprise him to be told that the English he now speaks was then "neither born nor thought of." So that the Bible was, of course, first written out in the language used in the place where the first writers of it lived. Thus the books of the Old Testament were, most of them, originally written in Hebrew. Of the Pentateuch, or five books of the Mosaic Law, there is a *Samaritan* as well as a *Hebrew* copy. The former has been kept to themselves by the Samaritans ever since the Babylonish captivity. "The Jews had no dealings with the Samaritans." The advantage of having two copies is that the errors of transcribers can be corrected by comparing them. The *Samaritan* Pentateuch is written in the ancient Hebrew character. Sixty-seven verses of *Ezra*, and two hundred verses of *Daniel*, were originally written in the *Chaldee* language. One verse of *Jeremiah* was in *Chaldee*. This was the language spoken in Babylon. The Jews, while in captivity there seventy years, became more familiar with it than even with their native Hebrew. About B.C. 286, all the books of the Old Testament were translated into Greek. This was done at the order of Ptolemy Philadelphus, King of Egypt, for the benefit of the large number of Jews living, at that time, in Egypt. They had forgotten Hebrew and learnt the language then commonly spoken in Egypt, which, in consequence of the conquests of Alexander the Great, was Greek. This, we need hardly say, was the origin of the *Septuagint* version of the Old Testament scriptures. The Latin word *septuaginta*, meaning "seventy," would roundly indicate the number of the Jewish Sanhedrim, composed of seventy-two persons, who gave their formal approbation to this version. By the time of our Saviour's earthly life, this version of the Old Testament was the only one in use. Our Lord Himself invariably quotes from it, as do all the writers of the New Testament, which was itself written in Greek. This *Septuagint* version was again translated into Latin, some six hundred years afterwards. The name given to this

version was the *Vulgate*. It is the only one allowed in the Romish Church. It was not till sixteen centuries had rolled over the benighted world, since the issue of the *Septuagint* Old Testament, that the Bible first began to be translated and written into English by the brave old Reformer, Wickliffe. But if the schoolboy referred to above were to have a copy of Wickliffe's English Bible placed before him, he would probably grow very indignant at being considered foolish enough to be practised upon. We should commiserate the sufferings of the teacher who would have to explain to him that Wickliffe's English Bible and our own, in present use, bear the same relation to one another that the boy does to the man. Time has not allowed the English language, or the knowledge of Greek and Hebrew, to remain exactly at the same stage, while all else was growing. So that it would be against every law of God and man for the translation of the Bible, that answered its purpose two centuries ago, to be equally adapted to our requirements in this advanced year of our Lord, 1881. And it is two hundred and seventy years since the translation of the English Bible, hitherto used by us, first issued from the press.

If we were to attempt to draw up a list of expressions occurring in the Bible, which are constantly misunderstood owing to the changes in the meaning of words, since 1611 A.D., we should be led far beyond the purpose of this short article. The word "conversation" alone would furnish at least twenty instances where the real meaning of the passage will be missed by all persons not acquainted with the original language of the texts. Our forefathers were of opinion that "actions speak louder than words." Accordingly they called a man's habitual actions, not his talk, his "conversation." Thus in Phil. i. 27, "Only let your conversation be as it becometh the Gospel of Christ," nothing was further from the meaning of the translators in King James' reign than that, as long as a professing Christian quoted Scripture largely, or was to be heard at prayer-meetings, his actions, or omissions in the business of daily life, might be as he pleased. The word "conversation" would be advantageously altered to some such expression as "manner of life." Thus, the teaching of God, in this verse, would be rendered plain to all. Many such instances might be quoted, in which a knowledge of the Greek was, up to the present time, the only road to a right understanding of the text. The Revised Version will place this great boon within the reach of all who can read English. And if this applies to the Greek New Testament, what shall we say of the Hebrew Old Testament? Every Hebrew scholar knows full well what strides have been taken in the knowledge of that ancient language since 1611. Since that date every word of the Hebrew text, in the original, has been subjected to the keenest scrutiny by an army of lexicographers, grammarians, and commentators of every sort. The study of the structure of the Hebrew language did not really begin till 1609, in which year the Buxtorfs, father and son, first published their works. The researches of Thompson, Porter, Layard, Rawlinson, and others, have opened a mine of information as to the ancient geography, history, and monuments of Palestine, Assyria, and Egypt. The sources of knowledge within the reach of the translators of the Hebrew Old Testament in 1611, were feeble and untrustworthy compared with these.

The original manuscripts, or parchment books, which the Scriptures were originally inscribed upon, have also undergone, both Hebrew and Greek, a most laborious and exhaustive investigation and comparison one with another. In the case of the Hebrew manuscripts, the Masoretic text, which the Old Testament is mainly transcribed from, has been found to be almost entirely correct. In the case of the Greek New Testament, the true text has now been discovered, in many cases, to be different, though often but slightly so, from the text of Erasmus, issued in 1527, and principally followed by the translators of our present version. Erasmus, in compiling the text for the Gospels, had at his disposal only a manuscript of as modern a date as the fifteenth century, and one of the thirteenth or fourteenth century for the Acts and the Epistles. It is said that his manuscript of the Apocalypse was so imperfect that he was obliged to supply some of its deficiencies by translating the corresponding portions of the Latin

Vulgate into Greek. But God, who has special revelations of fuller light for our later day of life on His earth, has now enabled patient searchers to find very valuable manuscripts of the holy text of the New Testament, bearing date from the tenth, even so far back as the fourth century. They include twenty-seven MSS. of the Gospels, ten of the Acts and Epistles, and eleven of the Epistles of St. Paul. These discoveries alone necessitated a revised version being commenced. It has been helped furthermore by the Old Latin, the Syriac, and the Coptic translations of the second and third centuries. These were unknown to the translators of 1611. And the ten years' labour, which is to bear fruit this month, has been made still more effectual by the discoveries of such eminent modern scholars as Griesbach, Tischendorf, and Tregelles.

THE NEW MARRIAGE REGULATIONS.

CONSEQUENT upon the discussions in the Synod last June, and the further consideration of the subject by the Bishop, some new regulations have recently been issued by the Bishop of Sydney to the clergy in his diocese. The Bishop has consulted the standing committee, and with their advice, modified the rules in force previously. The principal changes are the substitution of a declaration for an oath before granting a license, and the non-restriction with regard to residence. The clergy may marry persons without reference to their being resident parishioners or attendants at the church in which they are married. The regulation with regard to marrying in private houses remains as before.

Some clergymen seem to have thought that they are at liberty to marry under the colonial laws when, where, and whom they please. But registration only confers upon the clergyman registered the right to celebrate a marriage, which shall be valid so far as the civil law is concerned. It never was intended to interfere with any ecclesiastical regulations or usages of any church or body of Christians. And a clergyman is as much bound as ever to fulfil the requirements of his church and those who have authority over him by virtue of the license which he holds to minister in that body.

We strongly suspect that if a clergyman of the Church of England in this colony were to apply to the Registrar-General to register him, independently of the authority under which he ministers, he would be required to say *under what new name* he proposes to be registered, and that he would have to elect to become a dissenter from the church, or abandon his application. Has Dr. Barry ever tried this?

THE BISHOP OF SYDNEY.

We have much pleasure in informing our readers that our beloved Diocesan continues to improve in health, and that every day some progress is made towards recovery. He is now able to take a little fresh air in the garden occasionally, with some assistance, and we hope that the time is not far distant when he may be seen amongst us again.

It has been gratifying to observe how widespread has been the concern at his illness, and to learn how general have been the prayers offered for him at the throne of grace, shewing the esteem in which he is held by the public.

We believe we are correct in saying that the paralysis with which he was attacked may be attributed to an undue strain upon the system by incessant work for some months past. There was work to be done, and his Lordship was so anxious that it should be accomplished that he did not sufficiently consider the extent to which his strength was being tried. May He who has thus far heard our prayers, continue to extend to the church in this diocese and colony His mercy and grace, by restoring to perfect health one who has proved so great a blessing to the church for the last twenty-six years; and has by his unceasing care and wise forethought been so largely instrumental in its extension and edification!

THE MONTH.

THERE is a melancholy satisfaction in having the fate of persons who have certainly perished revealed. Leichhardt undertook his great expedition in 1847. His design was to cross Australia from

Moreton Bay to Swan River. This journey he expected to accomplish in two years. He started in due time, but nothing more was heard of him. An expedition was organised to search for him, but no traces whatever were found of the missing party. From time to time various reports have been circulated with regard to his fate, but no reliable information has been forthcoming. It would seem however that at last some traces of the explorer have been found. A Mr. Skuthorpe professes to have found certain relics which undoubtedly are connected with Leichhardt. These have not yet been seen by anyone upon whom we can rely. Many doubt the story which has been told by this gentleman, and we confess that there are many things about it which give it an air of improbability. We shall however wait with much interest for a further account of the matter, and it will be a source of true satisfaction to know assuredly something of the end of that man whose adventures are so closely connected with the past history of our land.

SICKNESS has taken hold of some of the clergy of the diocese, and incapacitated them for work for a time. Canon Moreton has to cease his important labours and take twelve months' rest in England. Canon O'Reilly has been silenced for three months, and has been seeking restoration in the invigorating air of our neighbouring mountains. The Rev. J. Barnier is now in Tasmania for change and rest. Surely this state of things should stir up the people to make better provision for compassing the work of the church in the city and suburbs. The funds of the Church Society should be placed in such a position that at least one curate should be provided for every parish. Then, and not till then, will the work of the church be satisfactorily done, and the sacrifice of life and usefulness which has been going on for years past be stayed.

WHAT are we to do with the "larrikins"? This is one of the great social questions of our day. The nuisance is the same in every colony, and is spreading even in the quiet country towns. If they confined themselves to practical jokes which, though perhaps an inconvenience to those practised upon, are yet harmless the matter might not be so serious, but when the law is openly violated, when the police are injured in their efforts to preserve law and order, when the most horrid cruelties are wantonly perpetrated—as has lately been the case in Sydney—it is time that some decided action was taken for the suppression of the evil. We may look for relief in three directions: *first*, from the prompt punishment of evil doers; *secondly*, from the compulsory clause of our Public Instruction Act; and *thirdly*, from the earnest effort of the church to reach this class with the gospel of the Lord Jesus.

THE DROUGHT has been a great trial. We hope it will leave a blessing behind. It stimulates our rulers in the matter of water supply it will not have been an unmingled evil. The warning of the last few months is perhaps the plainest we have ever had. The need of the prompt completion of our water works has been manifest. The inconveniences already experienced on account of insufficient water supply have been very great, but a few more months of dry weather would produce not inconvenience merely, but evils of the most serious and distressing character. We trust that the rival claims of Kenny Hill and Prospect will soon be settled and the work proceeded with without delay. We understand that when the Randwick Tramway was being constructed, men were put on night and day in order to have the line ready for traffic in time for Randwick races. As the health and comfort of the citizens are far more important than the convenience and gratification of those who frequent the racecourse, we may confidently expect that men will be employed continuously in accomplishing that which should have been done years ago.

THE LORD'S DAY OBSERVANCE SOCIETY has made a commencement in the pursuit of the object for which it was reconstituted. A large number of tracts bearing upon the question of Sabbath observance, has been procured, and are being circulated. We hope that a series of popular lectures will be arranged shortly, by which the claims of the Sabbath will be laid before the public, and the minds and hearts of the people influenced in favour of that institution, which is an untold blessing to any community, but which, alas, is so desecrated and abused.

NEWINGTON COLLEGE has already taken a place amongst the educational institutions of the colony. It has for some years past carried on an important work at Newington, on the Parramatta River. Under the able care of the Rev. J. H. Fletcher, this institution has risen into public notice. In the middle of last year Newington was vacated, and the fine building which has been erected at Stanmore by the Wesleyans taken possession of. The formal opening of the institution took place on the 18th proximo. A long and interesting inaugural address was delivered by the President, Newington College provides principally for the education of boys, but a training institution for candidates for the instruction of the Wesleyan Church is attached to it.

THE INTERCOLONIAL CONFERENCE has been sitting during a portion of the past month. Delegates have arrived from all the colonies, and topics of common interest appear to have been discussed with calmness and courtesy. Much good is likely to arise from the calm consideration of matters which affect our national life. The policy adopted by some of the colonies is so directly opposed to that of others that entire agreement is scarcely to be looked for at present, but the discussion of subjects connected with colonial life will, we think, do much to promote just action if not federation. Changes take place rapidly very often, even in the political world. More unlikely things might occur than the conversion of Victoria to a free trade policy, and then the difficulties in the way of Australian federation would be comparatively unimportant.

AN attempt is to be made to establish in this colony the system of boarding out children. A bill has been introduced into the Legislative Assembly having this object in view. The bill proposes to carry out the system by the constitution of a board empowered to make regulations, to issue licenses for the reception of children as State boarders, to approve of persons applying to adopt State children, and to make all arrangements for the effective administration of the Act. Neglect or cruel treatment of children so boarded out is carefully provided against, whilst provision is made for proper discipline and education. We rejoice that at last an attempt is to be made to introduce the system, and we hope that it will prove so successful that the plan of grouping a large number of children in one institution may be abandoned, and the habits and joys of domestic life brought as far as possible within the reach of children thrown upon the State by the adoption of the plan now referred to.

DISASTROUS fires have occurred lately in Sydney, by which much valuable property has been destroyed. Fortunately the loss has been confined to property, and no lives have been sacrificed. In almost every case the defective arrangements for battling against the ravages of the devouring element have been painfully manifest. The Government has at last interfered, and by their "Fire Brigades Bill" propose to protect as far as possible the City of Sydney and its suburbs against damage by fire. The provisions of the bill will tend, if carried out, to organise effort, and to make the fire brigades more effective.

OUR last issue of the *Record*, in which we congratulated the diocese upon the health and strength which had been vouchsafed to our beloved diocesan, had not come from the Press before we became aware that a seizure of paralysis of a very serious character had prostrated our Bishop. For some days he was in a very precarious state, and anxiety in his behalf was universal. Prayers were made both in private and public for his restoration. These have been heard and answered, for although he is far from well, and probably will for a long time be precluded from entering actively upon his duties, he is now out of danger, and, unless he should be again attacked, we may look for his ultimate recovery, and we trust the exercise of his office with all his wonted power and ability. Our prayers should still ascend for him, for God above is "able to raise him up." We have in the Word a promise that the "prayer of faith shall save the sick." Never were his counsels and presence more necessary than now.

ANOTHER ANNIVERSARY of the foundation of the colony has passed. We cannot look back to the day when the pioneer of Australian colonisation first set his foot upon our soil without being impressed with the wonderful strides which have been taken in a few years. We have grown into a nation. Our customs represent the greatest triumph of civilization. Philanthropy in its many forms has taken a lasting hold of the Australian mind. Christianity is represented here if not by the scholarship and learning which accompanies it in our Fatherland, yet by devotion, earnestness, and purity, which have made it a mighty power in this land. We cannot forecast Australia's future, but of this we are sure, that "the Lord reigneth," and that God's hand is directly or indirectly in every event which transpires either in the history of man or nation. Undoubtedly we can boast of material prosperity, our people are well to do, but this will never make a great and mighty nation. There must be those moral elements which give a tone to public life and develop man's best powers. We must never forget that which is attested either by profane and sacred history that "righteousness exalteth a nation, but sin is a reproach to any people."

DEVOTIONAL READING.

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

I.—DISCIPLES.

This seems to have been the name by which those who attached themselves to Christ were first distinguished. It is the name commonly given to them in the Gospels, and continued in the Acts of the Apostles. But at Antioch they received another appellation—that of Christians.

The disciples were called Christians first at Antioch. (Acts. xi. 26.)

Have we considered what this name signifies and teaches?

1. What is a disciple? He is one who attaches himself to a teacher to learn. His object is to hear and be instructed. He is aware of his want of knowledge and feels it. He has conceived the idea, and believes, that a person whom he has heard of can instruct him, and shew him what he knows not. He therefore resolves to follow him that he may get this knowledge and possess it. He has thus a practical end in view, a purpose, an object, an aim.

2. So it was with those who first became the disciples of Christ. Acting upon the information which John the Baptist gave concerning Him (vide John i. 29 and 37) they followed Jesus. Encouraged by Him, they followed Him

to His place of sojourn. The interview was of such a nature that they were riveted to Him. The two went and brought others to Him, and they believed in Him also. They cast in their lot with Him, acknowledging Him as the Son of God, the Messiah, the King of Israel. By degrees the little company grew in number. And they were all of one mind in this—that they waited upon Him for knowledge, instruction, and guidance. They felt themselves in the presence of One who had come from heaven to unveil truth to mankind, and they wanted to know, in order that they might do, the will of God.

3. Here, then, we have the true conception of a disciple. And it accords with the view put forth by the Lord Jesus himself in the commission which He gave to those whom He called before His ascension to be the founders of His Church. "Go ye, therefore, and teach (make disciples of, it is in the margin) all nations—baptizing them into the name, &c., teaching them to observe all things whatsoever I have commanded you."

Thus, discipleship does not consist only in believing and being baptized; it includes observance of the commands of Christ, practical observance of them, doing and practising all that He enjoins. (John xv. 14. Luke xvi. 26, 27.)

4. Is not all this very suggestive to us? Am I a disciple of Christ? What have I learnt from Him? What concerning God, His will, His purposes of Grace, His character, His Providence, and designs? What do I know about them? And do I hold it fast?

In these days of shifting and changing opinions, and uncertain beliefs, the disciple of Christ has need to be both confident and steadfast—not "carried about with every wind of strange doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive," but settled and grounded in the Truth. Christ is his master; let him look to Him. Christ is his light; let him follow that light, and he cannot walk in the darkness. Christ is his way; let him walk in that way alone. Where Christ leads he may go, and where Christ has promised to be found, there he may not fear to follow.

5. But am I fulfilling the other side of the disciple's calling? He is a doer of the things which Christ has enjoined. He observes, keeps, practises them.

Here, again, I must not be led away by the maxims, fashions, or habits of the world, of society, or friends. Christ is my Master. I cannot safely depart from the path which He has marked out. It is at my peril if I do. He will disown me. He will say to me at last—I know you not.

No, the disciple must be as the Master. If I wish to be true to Him here, and to be found with Him at last, I must be a doer, as well as a learner, of His will.

CHURCH NEWS.

Diocesan Intelligence.

THE CHURCH SOCIETY.—At the monthly meeting of the committee, held on the 3rd January, the Dean was requested to convey to the Bishop the expression of the deep regret with which they had heard of his serious illness, and of their hope that, under the Divine blessing, his health would be speedily re-established. The question of the proposed reduction in grants hitherto made in aid of certain clerical stipends, rendered necessary by the Society's present financial difficulties, was discussed at some length. It was eventually resolved that the matter, together with the protests and resolutions sent in from various clergymen, be referred back to the Auxiliaries and Finance Committees for reconsideration, their report to be ready for the next monthly committee. We understand that these committees have met, and have to recommend a general reduction in all the Society's grants in aid thereof, to the extent of twenty per cent., the reduction, however, to be made good to the clergymen affected by it, should there be any increase in the Society's receipts during this year, in such proportion as such increase will admit of. It will be seen on reference to our report of the meetings held at St. Paul's and St. Barnabas', Sydney, that a suggestion made in view of this proposed reduction, that members of the Society should at once increase their subscriptions, was very cordially received; two gentlemen at one of the meetings having also undertaken to make up the deficiency as far as one stipend is concerned. If the example set in these two parishes be only followed generally in the Diocese, the members of the Church of England will be spared the great disgrace which will justly attach to them if this reduction be really made. The explanation of the cause of the society's present embarrassment, and of the remedy for it, was thus briefly and clearly given by Mr. Gordon at

the Redfern meeting. "During the last two or three years it had become necessary for the Church of England to exert herself vigorously through the Church Society for the foundation of churches in the newly-opened districts of the colony, and for the support of the clergy there. They had gone beyond their power and their means; and it had become apparent that care must be taken that they did not run the society into debt, and that they must reduce their expenditure by £900 a year. But how was this to be done? They could not do away with the grants in aid, which were all required, but they had been obliged to reduce them all by twenty per cent. This threw the burden equally on all the parishes. This was not because the Church had gone back, but because the work of the Church Society had so largely increased. These reductions would be greatly felt, and the only way to overcome it was for the subscribers to increase their usual subscriptions by one-fourth; and if their collectors would only take the matter in hand, he had no doubt it could be carried out successfully."

THE LOAN FUND.—This fund has now reached the sum of £7400; and there seems little doubt that the sum of £10,000, which the promoters of the scheme calculated upon obtaining, will be raised. The great utility of the fund is already shewing itself; and the next few months will find several new parishes, either starting into existence or contemplating it; through the aid it will afford at Summer Hill operations have been commenced; and we hear of movements to build churches at Croydon, Leichhardt, Granville, and elsewhere between Sydney and Parramatta.

THE CATHEDRAL.—The Rev. Dr. Ellis entered on his duty as precentor on the first of the year. He was formerly a Minor Canon of Bangor Cathedral, North Wales, and is a Bachelor of Music, as well as a Doctor of Laws of Trinity College, Dublin. He is an accomplished musician, and has already shown himself possessed, to an eminent degree, of the qualifications requisite for his office, both in the performance of Divine service, and in the instruction and training of the choir. He has, also, no mean gifts as a preacher. The Cathedral authorities and the Church generally may be congratulated, therefore, on Dr. Ellis' appointment.

THE REV. FREDERICK WALSH.—We recorded last month the welcome given to this gentleman by his old parishioners and friends at Christ Church. The day after that meeting, a more private, and a more suitable proof of their affection was given in the shape of a purse containing 150 sovereigns. The presentation was made at Eltham, Darling Point, on behalf of the donors, by the Rev. C. F. Garnsey, and Messrs. Ward and Selwyn Smith. Mr. Walsh expressed himself as much gratified by this additional, and very acceptable proof, that, notwithstanding an absence of so many years, his old flock retained so much affection for Mrs. Walsh and himself.

THE CHURCH OF ENGLAND TEMPERANCE SOCIETY.—The first anniversary was celebrated on Tuesday, the 25th January, by a choral service in the Cathedral, at 4 p.m., which was attended by a large congregation, consisting mainly of members, adults and juveniles, of the society. His Excellency the Governor and suite were also present. The prayers were sung by the Rev. Dr. Ellis, precentor, assisted by a numerous choir, composed partly of its ordinary members, and partly of a quota of young people, contributed by some of the city and suburban branches. The music was most creditably rendered. The special psalms were the 43rd, the 65th, and the 150th; and the hymns "Oft in danger, oft in woe," "Lift up your heads, ye gates of brass," "O Jesus, I have promised," and (after the offertory) "O Lord of heaven and earth, and sea." The first proper lesson—Isaiah v. to verse 25, was read by the Rev. G. H. Moreton, the Canon for the week; and the second—Revel. xv., by the Dean. A very appropriate sermon on the objects of the society, its constitution, and its claims, was preached by the Rev. Arthur Pain, Rural Dean of Cobitty, on 1 Cor. x. 31—Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." In addition to the Dean and Canon Stephen, Gunn, and Moreton, who occupied their usual seats, there was a good number of the clergy in their surplices, in the choir stalls, among whom we saw the Revs. Dr. Corlette, C. F. Garnsey, C. H. Rich, E. Symonds, S. Hunzendorf, W. Hough, J. Rowsell, T. V. Alkin, Wm. Brown, H. W. Taylor, J. Best, E. Colvin, and A. Phillips; elsewhere in the Cathedral were Revs. C. Baber, Dr. Marriott, J. N. Manning, and Joseph Campbell. The offertory amounted to £11. In the evening the Annual Meeting was held in the Church Society's House, Phillip-street. The Bishop of Goulburn, one of the vice-presidents, presided in the absence of the Bishop of Sydney. There was a large attendance; the gallery being occupied by members of juvenile associations. We are sorry we have no space for the Chairman's address, because amongst other things worth our recording, he gave a carefully prepared epitome of the testimony of leading medical witnesses in England, both for and against total abstinence—*—*if, however, uniting in condemning the abuse of alcohol, and warning men how they tamper with so great and dangerous a foe. The following report was read by Mr. E. Deas Thomson, one of the secretaries:—"The New South Wales Branch of the Church of England Temperance Society was called into existence at a public meeting on January 29, 1880. This is an exact reproduction of an English Diocesan Branch, affiliated to the London society, and yet independent of it in all except its object and basis. At present, however, it is provincial not diocesan, including the five dioceses of New South Wales, and even extending its influence to the two dioceses of Queensland. That there existed a deep necessity for such a branch no one can doubt who has studied the records of crime in connection with the drinking customs of the colony. The 800 public-houses which darken the fair city of Sydney, with their daily production of loss of time, waste of money, blasphemy, debauchery, and domestic misery, seemed sufficiently terrible; but it was perhaps still more distressing to see the bench of magistrates weak by week adding to this number, and holding up their hands in despair for want of power to restrain them. The temporary bill for suspending licenses has happily checked this evil; but a further measure is

necessary to put a stop to the evasion of the law by the process of transfer. The customs of treating, and of holding clubs, meetings, inquests, and electioneering committees at public-houses are productive of great evil; and the unanimous experience of clergymen and doctors is, that a main source of poverty, and a chief cause of disease and lunacy in this favoured land is excessive drinking. The success of the past year has been very marked. The practical outcome of our labours may be summed up under four heads—social, political, religious, and reformatory.—Social: This includes the spread of temperance literature; the discouragement of customs which lead to drinking, such as treating, footing, electioneering; the encouragement, especially among children, of total abstinence, or studied temperate habits; and uncompromising opposition to the granting of further facilities for the sale of drink. Political: Under this head we give the Government our corporate support in all measures for the restraint of drunkenness, as for example—petitions were presented in favour of a Licensing Bill, and of the Suspensory Bill, which became law; and also by meetings, we endeavour to influence public opinion in the same direction. Religious: Recognising the fact that we undertake this work as a call from Christ, and believe it to be deserving of the sympathies of the Church, we invite the clergy to preach sermons annually on the subject, and we introduce as much as possible the religious element in our meetings for the young. Last year, notwithstanding the very short notice given, at least thirty-five churches had sermons preached in them under the society's auspices. Next year we hope to have four times that number. Reformatory: This is the work of each individual branch, which draws unfortunate inebriates into its ranks, gives them new friends, and keeps a kindly watch over their future by means of its workers. Several gratifying instances of reform have come to our knowledge in the past year, and we take this opportunity of stating as a demonstrative fact, that the reform of inebriate and habitual drunkards is not only not impossible but is constantly being effected. Our future is hopeful and bright. The regular affiliated branches number 15, while about 20 parishes have partially organised societies. The total number of members is about 2600, and the balance in hand is £16. The first resolution, adopting the report, was moved by the Rev. J. D. Langley, and seconded by Hon. C. Campbell; the second was moved by Mr. C. J. Faehle, and seconded by Canon Stephen, as follows:—"That the following be the committee and officers for the ensuing year:—President: The Bishop of Sydney. Vice-presidents: The Bishop of Goulburn, the Bishop of Brisbane, the Bishop of Bathurst, the Bishop of Grafton and Armidale, the Bishop of Newcastle, the Bishop of Northern Queensland; the Hon. Sir Alfred Stephen, C.B., K.C.M.G., Lieut.-Governor; Sir William Manning, Knt.; the Very Rev. the Dean of Sydney; the Hon. W. J. Foster, M.L.C. Committee: The Revs. Canon Stephen, J. D. Langley, A. W. Pain, W. Hough, J. Barnier, and John Vaughan, Messrs. C. Woods, C. Lewis, J. S. Shearston, and John Kent. Hon. Treasurer: Dr. J. T. Hansard. Hon. Secretaries: Rev. H. Auriol Barker, Mr. E. B. Deas Thomson."

Parochial Intelligence.

ST. ANDREW'S SUNDAY SCHOOL.—This school is one of the few in the city or suburbs which does not indulge in an annual excursion or picnic. The reason given is the disclosures which were made a few years back of the serious moral evils which often accompanied such excursions down the harbour, through the indiscriminate sale of tickets, with a view to raise the requisite funds. Those evils were so strongly urged by the Inspector-General of Police upon the notice of the Dean, and corroborated from other sources, that he resolved never to run the risk of exposing the school to them again. It is the custom, however, to have an annual prize-giving day, when all who have satisfied the conditions required receive a prize-book with their names inscribed in it. The conditions required for this are the possession of a certain number of marks in the teacher's class book for attendance, good conduct, lessons learned and said, nothing having occurred to cancel such marks, or to prohibit their value. None receive a prize who are below a certain fixed number, while all above that number receive one. The value of the prizes is graduated according to the number of marks received. On Thursday last, the 27th instant, such an annual prize-giving took place in the school-room at 7 p.m., in the presence of many of the parents and friends of the scholars, presided over by the Dean. There were also present the Rev. Joseph Best, curate of St. Andrew's, the Rev. Dr. Ellis, and the Rev. Dr. Marriott. A hymn having been sung, and prayers offered by the Dean, a short address was delivered by him, previous to the distribution of the prizes. Other addresses were afterwards delivered by Dr. Marriott and Dr. Ellis. The number of children who received prizes was 135. This annual prize-giving is looked forward to by the scholars with great interest. We may take the opportunity of stating further that by way of encouragement to the scholars, and to their very great delight, the novelty of a Christmas-tree loaded with presents was introduced at the close of December. Many contributions were given, and many loving hands set to work to prepare the presents, so that there might be enough for all. And on the evening of the day appointed, the 30th of December, the school-room was beautifully decorated with flags, mottoes, and evergreens, when teachers and scholars, and as many of their friends as chose, assembled at 7 p.m. for the enjoyment of the pleasure which had been thus provided. The school-room was filled—the children in expectation of some present; the friends to witness and sympathise with them in their joy. On that evening our esteemed and beloved Bishop and Mrs. Barker favoured the school with their presence, and her ladyship gave one of those short, pithy, and loving addresses which are so highly valued. Alas! that so soon after he should have been laid aside—we trust, however, only for a time—for who does not long to see him again in our midst!

ST. ANDREW'S CATHEDRAL.—The Sunday-school teachers, and

the members of the Bible class, had a very pleasant reunion during the past month at the house of the Dean. The Superintendent, Mr. Pearson, gave an interesting and satisfactory report of the state and progress of the school.

ST. HARNABAS' SYDNEY.—The annual meeting of the auxiliary to the Church Society was held in the Parochial school-house on Tuesday evening, the 18th January. In the absence of the Incumbent, who is in Tasmania on "sick-leave," the Rev. E. D. Madgwick presided. From the report it appeared that there had been a gratifying increase in the auxiliary's receipts during the past year. The adoption of the report was moved by Mr. A. Gordon, and seconded by Rev. John Vaughan. The necessities of the society at the present crisis were particularly dwelt upon by the speakers, whose eloquent and impassioned addresses quite carried the meeting with them, and enlisted their sympathy. A resolution, appointing officers and committee and collectors for the ensuing year, was then moved by Mr. Anderson, and seconded by Mr. John Barnett. When this resolution had been put and carried, the Rev. John Vaughan rose and moved another resolution, to the effect that the meeting sympathised with the Church Society in its difficulties, and pledged itself to double its contributions to the general funds of the society during the year. This resolution was warmly and enthusiastically seconded by Mr. Gordon, and spoken to by Messrs. Barnett, Anderson, and Fellow, and being put to the meeting, was carried unanimously. A collection was then made and the meeting was closed with the doxology and benediction.

ST. PAUL'S, SYDNEY.—The annual meeting of the branch of the Church Society in this parish was held on Monday evening, the 17th of January. The Rev. Canon Stephen presided. There was a large attendance, and much lively interest was manifested in the evening's proceedings. The report referred to the present crisis in the society's history, to the means taken by the Central Committee to overcome its difficulties—chiefly by the appointment of the Rev. J. D. Langley as Organising Secretary—to the good results of that gentleman's visit to the parish in the stirring up of the collectors to greater zeal and more active service, and in the creation of an interest in the society's work amongst the children of the Sunday-school; to the fact that the parish had been able to assist the society to the extent of £70, over and above the auxiliary's contribution of £170, by not availing itself, except for one month, of the grant in aid of the Curate's stipend; to the opening of St. Saviour's Church, and the long-looked-for formation of the new parish attached; and to the loss sustained by the auxiliary in the removal from Sydney of Mr. William Shortland, for years past its able and zealous secretary. The adoption of the report was moved by Mr. A. Gordon, and seconded by the Rev. T. B. Tress. The second resolution, nominating the office-bearers and committee, was moved by Rev. J. D. Langley, and seconded by Mr. A. Richardson. The eloquent and telling appeals made by the speakers were not without effect. Several persons present agreed to increase their subscriptions; and two gentlemen (Mr. Henry Hudson and Mr. Farr) were so interested by Mr. Langley's account of the Rev. Mr. Withey's work amongst the colliers at Bulli, that they undertook, between them, to make up the deficiency (£20) in his stipend, likely to be made by the proposed general diminution to the extent of 20 per cent. in the society's grants. It appeared that the Sunday-school children had contributed £40, whilst still maintaining their engagements to the Melanesian Mission; and that the auxiliary's income for 1880, notwithstanding many migrations of subscribers to parishes "up the line," was larger than that of any previous year of its existence, save one. At the conclusion of the proceedings, the meeting was asked to elect representatives to the Committee of the Parent Society. Dr. Hansard and Mr. J. J. Farr were elected.

ST. PETER'S, SYDNEY.—Arrangements have been made by this parish, so noted for its kind consideration for its most deservedly respected and beloved Pastor, for Canon Moreton's having a year's rest and change, rendered imperatively necessary by threatened serious illness. Mr. and Mrs. Moreton's passage has been taken by the P. and O. ship *Rohilla*, to sail on the 10th February. The Rev. Robert McKeown, of Kurrageong, will be Canon Moreton's *locum tenens*.

BURWOOD.—The Rev. W. Lumsdaine has resigned the cure of this important suburb for that of Gladsville, vacated by the removal of the Rev. R. L. King to Trinity, Sydney.

ST. JOHN'S, PARRAMATTA.—The annual meeting of St. John's Young Men's Christian Association was held in the school-room on Wednesday evening, January 20. The following were the officers elected for the ensuing year:—President, Rev. Canon Gunther, M.A.; vice-presidents, Rev. A. W. Phillips and Mr. E. Champion; secretaries, Messrs. J. Byrnes and Cathernach; treasurer, Mr. E. Brown.

PENRITH AND ST. MARY'S.—The Rev. John Vaughan, who, for some years past, has laboured in these united parishes, took his departure for the newly-formed parish of Summer Hill at the commencement of December. Previous to their leaving the district, Mr. and Mrs. Vaughan received many pleasing tokens of the affection and love of their people. One of the most gratifying of these was an address from the children attending Mr. Vaughan's class for religious instruction at the Public school, St. Mary's. The address, which was enclosed in a neat maple frame, was written and illuminated in a very tasteful and artistic manner by the pupils, and reflects the highest credit upon the teacher of the school. On the afternoon of Christmas Day, a meeting of the parishioners of St. Mary's was held in the Sunday-school room, to take farewell of their friend and pastor. Mr. J. K. Lethbridge, J.P., presided; and, after a few brief words expressive of the deep regret of himself and of the congregation at losing the minister, and the loss which the parish would sustain, on behalf of the congregation presented Mr. Vaughan with a purse of sovereigns and an address. On the last Sunday of the year Mr. Vaughan preached his farewell sermons at both churches, when, notwithstanding the intense heat of the weather, crowded congregations assembled. On the following Tuesday evening the teachers of Penrith Sunday-school invited Mr. and Mrs. Vaughan and family to a farewell tea meeting in the

schoolroom. After tea many of the parishioners and friends met together, when Mr. W. Orth, the school superintendent, in the name of the teachers, scholars, and friends of St. Stephen's Sunday-school, presented Mr. and Mrs. Vaughan with an illuminated address, a handsome and costly tea and coffee service, and a purse of sovereigns, as a slight token of their affection, esteem, and gratitude. The service bears the following inscription: "Presented to the Rev. John and Mrs. Vaughan by the teachers, scholars, and friends of St. Stephen's Sunday-school, Penrith, December, 1880." The pupils of Mrs. Vaughan's Bible-class also presented her with a large and beautifully bound church service, and a purse in affectionate remembrance of the many happy hours spent together. All these gifts were acknowledged in feeling and grateful terms by Mr. Vaughan, who, in bidding them farewell, commended them all "to God and the Word of His grace, which is able to build you up, and give you an inheritance among them which are sanctified." [We have received copies of the address presented to Mr. Vaughan, but we have not space for their insertion.—Editor.] On the 13th January a public and very cordial welcome was given to the Rev. G. Brown, Mr. Vaughan's successor; in which the ministers of the Protestant denominations in the district took part.

RANDWICK.—Presentations have been made by the congregation, recently so much benefitted by an Eight Days' Mission, to the mission preacher, Rev. John Vaughan, and the incumbent, the Rev. Thomas Wilson. Whilst we see several weighty reasons against any such demonstrations of a congregation's goodwill and gratitude under the circumstances, demonstrations which hitherto have been most wisely discouraged in connection with the Parochial Mission movement, and whilst we trust that this instance will not be taken as a precedent, we nevertheless, are happy to record these presentations, as taking the least possible objectionable form—that of a pocket communion service to each of these gentlemen.

APPIN.—The Rev. Reginald Noake received from his parishioners on Christmas Day a purse of twenty-six sovereigns, as a slight token of their esteem. This seasonable gift was conveyed to Mr. Noake, through Mr. George Jenkins of Nepean Towers.

PROSPECT AND SEVEN HILLS.—On the 23rd December, the annual prizes were distributed to the Sunday-school scholars at Blacktown Church, and the occasion was taken advantage of to present the Rev. R. B. Eva with a purse of thirty-eight sovereigns, and an address expressive of the people's deep regret at his approaching departure. Mr. W. B. Campbell read the address and made the presentation, both of which were suitably acknowledged by Mr. Eva.

CAMPBELLTOWN.—On Christmas Day the church was presented with a very handsome and complete silver communion service, and an alms dish by Mr. James Bray, a faithful member of our communion, and a long and well-known resident in the district.

BULLI.—We learn from the Rev. Mr. Withey, the worthy Episcopal Minister at Bulli, that another clergyman of the Church of England generously has forwarded him £10 toward the cost of erecting the intended new church at Bulli. And the clergyman forwarding the £10 offers to give £40 more, or £50 in all, provided that 10 members of the Church of England at Bulli subscribe or collect a similar sum. It is to be hoped the parties immediately concerned in the good work of erecting the much needed church will bestir themselves and secure the full amount thus offered them.—*Illawarra Mercury*.

Inter-Diocesan News.

BATHURST.

APPOINTMENT.—The Bishop has appointed the Rev. T. R. Curwen Campbell, M.A., Incumbent of Blayney and Rural Dean of Orange, to be Vicar-General of the Diocese.

MUDGE.—Mrs. Bayley has erected two memorial windows in St. John's Church to the memory of her husband, the late Nicholas Paget Bayley, of Havilah. The windows, which portray the following subjects—"Consider the Lilies," "Jesus Blessing Little Children," "The Good Shepherd," and "Christ's Charge to St. Peter," are from the atelier of Messrs. Falconer and Ashwin.

CORRECTION.—In our last number the Rev. J. H. Pine was announced as having been ordained at Bathurst. The name should have been J. H. Price.

TASMANIA.

THE REV. ARTHUR CASS.—This gentleman, formerly of Kelso, in the Diocese of Bathurst, now Incumbent of St. Leonards, near Lannecoon, has received a New Year's gift of a purse of sovereigns as a token of the affection of his people for Mrs. Cass and himself, and of their appreciation of the faithful manner in which they have performed their duties.

THE BISHOP.—The Bishop and family, together with his son, the Dean, are expected here from England early in September.

APPOINTMENT.—The Rev. F. B. Sharland to Westbury.

MELBOURNE.

THE MELBOURNE CHURCH OF ENGLAND GRAMMAR SCHOOL.—At the distribution of prizes at the Melbourne Grammar School, on Thursday, 23rd December, Mr. E. E. Morris in his report, remarked that unless some limitation be placed upon the degree of liberty conceded to boys, there is a risk that we are training up "a race of men who will be incapable of doing anything which is disagreeable to them." It is one thing to study the bearts of our children; it is quite another to expect boys to see the advantage of studies which furnish mental training rather than a definite result in knowledge. "My boy does not like Greek," is surely an insufficient reason for throwing Greek overboard. A master is forced to protest against the over-importance attached to school sports. It is well for boys to be many-sided, but school virtues should be arrayed thus: champion first; then good work; after that, success in sport. They were proud of winning the Second Fours Race, and in not losing a match at

cricket, in having an "old boy" in the Australian Eleven, but they were prouder that W. L. Mullen, in March, won the exhibition matriculation, and that Mullen and Vance, exhibitors and former captains, in November, took all the exhibitions offered to first-year students at the University. The Bishop of Melbourne, in his address, referred to an exhibition of specimens of the boys' workmanship, which had been held a few days before, at which were shown cabinets, canterburies, chests of drawers, a reaping machine, a model of an ironclad, &c., all of which had been made by the boys in their leisure hours. He strongly urged upon the boys the suggestion made in the *Argus*, that they should study Smith's work; it combined utility and romance. He had great sympathy for science, but would not have it take the place of classics. Classical studies taught boys the true meaning and use of words; and as he thought that he who knew how to make right use of words was twice over a man, he recommended them to stick to the classical studies.

GEELONG.

The united service for the Church congregations of the town on the evening of Christmas Day, held last year for the first time in Christ Church, was held this year in St. Paul's. The Church was exceedingly crowded, and all the clergy of the town were present. The service was choral, and was most efficiently rendered by the united choirs of Christ Church and St. Paul's. Mr. Goodall (organist of St. Paul's) presided at the organ, and Mr. Begley (choirmaster of Christ Church) conducted. The prayers were said by Canon Chalmers, and (from the third collect) by the Rev. W. C. Hose. The lessons were read by the Rev. G. N. Bishop and the Rev. W. C. Hose. The sermon was preached by the Rev. Canon Goodman from Luke ii. 12. The following anthems were sung during the service:—After the third collect—"Let us now go even unto Bethlehem" (Hopkins); during the Offertory—"Behold, I bring you good tidings" (Barby); and after the Blessing, the "Hallelujah Chorus" (Handel). The offertory will be given to the Clergy Widows and Orphans' Fund of the diocese. The church was very tastefully decorated, and the brilliantly lighted sanctuary, with its banners, flowers, and appropriate altar text, told of much skillful and zealous labour in honor of the Festival of the Holy Incarnation.—*Messenger*.

ORDINATION.

The Bishop held an ordination in St. Peter's Church, Melbourne, on Sunday, the 19th December, when Messrs. T. H. Armstrong, G. N. Bishop, H. Collier, A. V. Green, G. Greville, W. G. Hindley, W. Jennings, W. D. Lilburn, and J. A. White, were ordained deacons.

APPOINTMENTS.

The Rev. T. H. Armstrong, B.A., to Christ Church, St. Kilda.
The Rev. G. N. Bishop, chaplain to the gaol hospital and Industrial Schools, Geelong.
The Rev. H. Collier, to St. Luke's, Emerald Hill.
The Rev. A. V. Green, B.A., to St. Andrew's, Brighton.
The Rev. C. Greville, to parochial district of East and South Brighton.

The Rev. W. G. Hindley, to Milawa.
The Rev. W. D. Lilburn, B.A., to Mooroolbark.
The Rev. J. A. White, to Wodonga.

NEWCASTLE.

THE LATE REV. C. D. NEWMAN.—We (*Maitland Mercury*) regret to say that the Rev. C. D. Newman, incumbent of Wollombi, died on Tuesday week at the house of Mr. T. Hughes, Oakhampton, whither he had been brought from Wollombi, that he might be the better attended to during his illness. Mr. Newman was 48 years of age at the time of his death, and has been twenty years in the district of the Hunter. He first taught in the Church school in connection with St. Paul's Church, and also assisted the minister of the parish as catechist. He also took the service frequently at Lochinvar and Branxton. Subsequently he undertook a course of study for the ministry, and was in due time ordained by the late Bishop of Newcastle. His first charge was Jerry's Plains; afterwards he was removed to Brisbane Water; and when the Rev. B. E. Shaw left Wollombi for Singleton, Mr. Newman was appointed in his place. In all his cures, the duty involved much riding, a species of exercise to which Mr. Newman had not been accustomed, and his health was to some extent, we believe, affected by this circumstance. But he was always resolute to do his duty, and he laboured most earnestly in the vocation to which he had been called, with great acceptableness, being a most lovable and estimable man. He leaves a widow and five children.

ADELAIDE.

THE BISHOP.—The Bishop has been seriously indisposed, and to the date of our last advices was unable to attend to business. The affairs of the diocese are being administered by Dean Russell as Vicar-General.

MELANESIA.

We are indebted for the following report of the consecration of St. Barnabas—the Patteson Memorial Church, at Norfolk Island—to a visitor from Adelaide, who has printed a full and very interesting account of a week's visit to the Melanesia Mission Station:—"Tuesday, December 7.—To-day was the day fixed for the consecration of St. Barnabas Church. The weather was delightful, and all were astride in the mission grounds before 6 o'clock. The islanders were in gala dress, the men in blue trousers, white shirts, and bright coloured neckties, while the women wore white jackets and fancy petticoats. They all breakfasted with the Bishop and his guests, and then at a quarter to 10 o'clock the Bishop and clergy assembled in the old schoolroom to robe. Then came the procession to the new church, the order of which was as follows:—Clergy, Revs. Arthur Baker, David Ruddle, Phillip Walsh, Frank Gould, C. C. Elcum, R. B. Comins, V. Lash, Alfred Penny, R. Y. Ashwell, B. T. Dudley, Leonard Renata (Maori priest), Edward Wogate (native deacon, Torres Islands), Dr. Kinder (St. John's College, Auckland), John Palmer, Charles Bice, Kerchona Piwaka (Maori deacon), the Venerable Archdeacon Maunsell, R. H. Codrington, J. H. Nobbs, the Right

Reverend the Bishop of Waiapu, the Right Reverend the Bishop of Melanesia. Before the procession entered the church every seat was occupied, and when the congregation stood up there was only just space for the clergy to walk in couples. On arriving at the altar the Bishop of Melanesia took his seat, and the petition for consecration from the Trustees was presented by Mr. John Henry Upton. The Bishop, signifying his assent, rose, and with the Bishop of Waiapu and clergy proceeded to the east door and back, repeating the 115th Psalm. After returning to his seat the Bishop offered up special prayers, composed for the occasion, and which had been printed by the Mission Press in English and Mota. The hymns and other parts of the service were also printed, and by this excellent arrangement all were enabled to follow the service for the day. At the conclusion of the ten special prayers the Bishop pronounced the sentence of consecration. The morning service was then held, after which the Melanesians of both sexes left the church, and the communion service pronounced in English. This sermon was preached by the Rev. B. T. Dudley, Secretary and Treasurer of the Mission, and incumbent of St. Sepulchre's Church, Auckland, the text being taken from Isaiah lili, 11—"He shall see of the travail of His soul, and shall be satisfied." The preacher pointed out that the Almighty King was still waiting unsatisfied, for the full accomplishment of the purpose for which He became incarnate; that similarly Bishop Patteson, and those taken from the Melanesian Mission to Paradise, might be conceived of as, in Him, waiting unsatisfied for the gathering in of His redeemed from the multitude of the isles; and that we also, while thankful for each smallest token of the continued living interest and direction and blessing of our King, of which His representation in the consecration of the chapel, His hand stretched in perpetual blessing of window of the chapel, His hand stretched in perpetual blessing of the successive bands of Melanesian worshippers who assembled there, was a beautiful and constant reminder:—we must patiently and persistently press on in the great work, first bringing every thought in ourselves into captivity to the obedience of Christ, and secondly regarding ourselves as His privileged instruments for the prosecution of His work, being stimulated by the signs of what God had wrought that we here were permitted to see. The offertory, which was collected by four clergymen, amounted to £96. After the offertory Bishop Selwyn said the following prayer of commemoration:—"Most merciful God, Who dost grant unto Thy chosen servants grace, by the innocency of their lives and constancy of their faith even unto death, to glorify Thee: we give Thee hearty thanks for the life and death of Thy servant John Coleridge Patteson, first Bishop of this mission, in whose memory we now dedicate this church to Thee; and for the example of those who died with him: Joseph Atkin, priest, and Stephen Taronian, catechist, of this mission; with whom through Thine almighty comfort 'it was well' at the hour of death; we bless Thee also for the children of this island, Edwin Nobbs and Fisher Young, who, wounded at Santa Cruz were content, 'doing their duty,' to die in Thy service. And we also glorify Thy Holy Name for those who having served Thee in this mission have departed in Thy faith and fear; for George Augustus, Bishop of New Zealand, Bishop of Lichfield, our founder; for William Nihill, priest, who died at Nengone; for Robert Simeon Jackson, priest; for Sarah Palmer and Clara Selwyn, whose memories are dear and precious to us; and for all those who coming from heathenism, and being made Thine by baptism, have joyfully passed through the grave and gate of death. And while we remember these, who working with us have left us the brightness of their example, we also praise Thy glorious name for the example of James Graham Goodenough, Commodore in the Royal Navy, who seeking to win the friendship of the people of Santa Cruz, was, with two of his men, wounded unto death, yet suffered not vengeance to be taken, and witnessing a good confession calmly yielded up his soul to Thee. For all these, O Lord, we render unto Thee most hearty thanks, we praise and glorify Thee. Humbly beseeching Thee to give us grace so to follow their good examples, that with them we may be received into Thy eternal and glorious Kingdom, through Jesus Christ our Lord. Amen." The whole congregation stayed to holy communion, and even then it was a full church, all the leading families among the Pitcairn people being present. The church was decorated with flowers. Those round the font were beautifully arranged. Flags were also lying on lines stretched from tree to tree, and the scene before and after service was very gay and bustling."

THE ENGLISH MAIL.

GENERAL NEWS.

Mr. Thomas Hughes has returned to England from Rugby, the new English colony in America.

This month (November, 1880), has witnessed the first issue of a London University list in which the B.A. degree is granted to lady candidates, two being placed in the first class and two in the second.

Mr. Froude is about to publish his *Personal Reminiscences of the High Church Revival*, in the form of letters to a friend. They will appear in *Good Words*, beginning in the January number.

The Earl of Shaftesbury has just issued an earnest appeal for subscriptions to enable the work of the Ragged School Union to be carried on.

A midday service, with a short address for City business men, was conducted by the Rev. W. Hay Aiken at St. Margaret's, Lothbury, from one to two o'clock each day,

from November 29th to December 10th, inclusive, except Saturday and Sunday. He had immense audiences in Canterbury Cathedral, and much good has been done.

It seems possible that a large bell will at last be added to the belfry of St. Paul's Cathedral.

The news of Mr. Dale's imprisonment has spread to Germany, where, however, one or two of the papers have managed to get their information a little mixed, so that the readers are gravely informed that Holloway, where Mr. Dale is confined, is a town near London, famous for its pills.

The Archbishop of Canterbury has conferred the Degree of Doctor in Divinity on the Rev. W. Mason, now Vicar of Long Horsley, Northumberland, on account of his services as a missionary among the Cree Indians and his translation of the Bible into their language.

AN ESTIMATE OF THE E. C. U.—The *Medical Press* styles the English Church Union "a somewhat obscure section, certainly by no means an important one, of the Church of England," and describes it as "a society formed for the purpose of aiding and abetting weak-minded members of the Church in disobeying the laws of the land and setting the judges at defiance." This is not exactly the light in which the E. C. U. is viewed in certain quarters in this diocese. Still it is worthy of notice, that this is the aspect it has assumed to a large and by no means a thoughtless section of our fellow-countrymen in England.

INSPECTION OF CONVENTS.—At a meeting of the Middlesex magistrates, Lord Alfred Churchill has, by a large majority (39 to 9), carried his resolution, "That a memorial be presented to the Secretary of State for the Home Department, calling attention to the existence of institutions in which persons are immured for life and prevented from free communication with the outer world, and intimating the opinion of the court, that institutions of this character should be subject to inspection by some public authority." This inspection will be of very little use unless it extend to the deaths and burials in these dark and mysterious institutions. Secret burials have been carried out in foreign convents. In 1878 an attempt was made to obtain a license for such private burial ground, within the precincts of the Roman Catholic convent at Upton, West Ham, England. It was, however, shown that the members of the Roman Catholic Church had a special cemetery of their own within the said parish. The application to the authorities was eventually withdrawn. This result was mainly due to the action of the Protestant Alliance in the matter. The *Daily News* Nov. 11th, 1878, reports that "the sisters of a Marseilles convent, called the Trinitaires, Déchaussées, were prosecuted for having, contrary to law, buried nuns dying within their walls without the public declaration required by the Civil Code. It appeared that they had gone on defying the law in this respect since 1840, and it never until then occurred to any Government to interfere with their proceedings *intra muros*." It seems that English jurisdiction has long left this important question improperly attended to. The Home Secretary stated in Parliament, in 1875, "that no specific report of the deaths in monastic and conventual institutions was to be found in the Registrar General's Office" (*Times*, August 3rd, 1875). On a previous occasion a former Home Secretary, in writing to Mr. Alfred Smee (April 5, 1864), in reference to the burials in the burial ground of the Brompton Oratorians, stated, "that although several licenses had at various times been given for the opening of a burial ground for the exclusive use of the members of a particular religious community, he had not the means of informing him whether a register is kept of the interments in such burial grounds, or whether the names, if any, on the tombstones are falsified." No record of burials, of course means that there is equally no record of how the deceased inmates of convents met with their deaths. A secret burial also makes it hard to trace the identity of the person so buried. In cases in which the deceased owned property, such a state of things would facilitate the appropriation of it by the convent.

AN ENGLISH CORRESPONDENT'S OPINION OF CANON FARRAR.—Several years ago, I had some free, private conversation with Mr. Farrar, and I found him, as I feared, a friend of and sympathiser with Dr. Colenso. I know indeed that this is not avowed in his books; but we should remember

that those books are usually written at the request of some publisher, and that they are "made to sell." When his *Life of Christ* came out I took it up with interest, feeling some curiosity to know how he would handle two great topics—the Incarnation and the Atonement. My impression was that he did not believe either of these great facts. I turned first to the Incarnation, and found, with some amusement but with more indignation, that it was "skipped"—that it was left unmentioned. I saw in a moment that some friend or adviser had said, "If you cannot assert that fact just leave it out; say nothing about it." I went on to the Atonement, which could hardly be "skipped." But there I found merely two or three pages of fine words, meaning nothing! This was just what I had expected.

KIDNAPING FOR CONVENTS.—The following letter extracted from an English paper for the last year, may be deemed appropriate in connection with the enquiry now being made in England with reference to convents:—"Twont be a Nun"—Sir,—I send you the following substance of an extract from a letter I received from my brother yesterday, who resides in Brighton. He says: "I went up to the railway station yesterday, January 10th, to get an evening paper. On arriving there I noticed a crowd on the platform. On inquiry I found out the cause, and was astonished to find that a sister of mercy (so-called) was trying to force a young girl off to a nunnery against her wish or consent. There was great excitement amongst the people present about the matter, and at last the girl, 17 years of age, struggled with her captor, and with difficulty got out of her clutches, and ran like mad out of the station and got clear away. A respectable woman and her daughter were present who knew the girl, and had come to the station to protect her. The mother had an excited altercation with the nun, and her young daughter, though a mere child, assisted the poor girl to escape." Are Englishmen going to allow this abominable state of things to continue? Are our children to be dragged off to those dens whether they consent or not? Can nothing be done lawfully to put a stop to this hateful traffic? If not, I believe sooner or later such a storm of indignation will arise that in its fury shall sweep away those prisons called nunneries.—I am, &c., SAMUEL B. LONG, 11, Castle-road, Southsea.

AN OPINION ON THE BIBLES, BY ONE OF ITS REVISORS, DR. VAUGHAN, BEST KNOWN AS MASTER OF THE TEMPLE, NOW DEAN OF LLANDAFF.—The annual meeting of the Cardiff branch of the Bible Society was held recently, at the Town Hall, Cardiff, under the presidency of the Right Rev. Bishop Perry. Dean Vaughan, who has accepted the presidency of the auxiliary, in advocating the claims of the society, said that upon such an occasion we ought not to put into the second place the thought of the Book for the dissemination of which this organization had been created. What a wonderful book was the Bible! How it stirred the minds and hearts, even of those who were against it, with feelings of hostility, but far more often of respect—and he would venture to hope almost as often of deep and heartfelt interest. He belonged to a body which for ten years had been occupied in trying to give greater exactness to the venerable version so dear to all their hearts. The very first rumour of a word being altered was considered a suitable subject for he knew not how many attacks upon those audacious enough to propose that any single touch should be given to that venerable work. He said this to show how deeply that Book, even in its English dress, which they must always remember was not the original dress, had entered into the hearts of the English people. But he thought he might claim, not for himself but for his coadjutors in this work, at least the opportunity of furnishing an illustration of the labour which men were willing to bestow upon this great Book—God's Holy Word. That body to which he had referred had been occupied now for ten years, for four days in every month but two, and for seven hours on each of these days, altogether amounting, if his arithmetic was correct, to something like 2,800 hours, in this work of endeavouring, if it were possible, to bring the English version into more exact conformity with the original. Was not that again a tribute to the wonderfulness of the Bible, that there should be so much jealousy of the labours of this body of men? What was the secret of all this? It was comprised in one word. It was because

Scripture—all Scripture—was given by the inspiration of God. To express the more terse and nervous original, it was because "every Scripture was God-inspired," or let him rather say, "God-breathed." It was not unknown to many present that there was in Hebrew, in Greek, and in Latin but one word for breath, wind, and spirit; and when St. Paul said this he meant there was the breath of God in it all. He asked them to reflect upon this meaning—whether it was not explanatory of the reverence and love with which it was regarded. Divine inspiration could not be traced in its work; but it could be traced in its effect. Everyone knew when the wind was blowing; they heard the sound of it. Thus they could trace inspiration, and in the pages of Holy Scripture they felt the effect thereof. There was a searching power in the breath of God, which, as the poet said, made every "little leaf to sing." They could not open their Bibles without feeling themselves in the presence of that which was their judge. And if there was a searching power in the Divine inspiration, certainly there was also a cleansing power, for it was only he who desired to be free from his sins who could tolerate the hearty reading of the Bible. Then, again, it was a refreshing power. They all knew what an effect in the sick-room the letting in of the pure breath of heaven had, how it diffused a fragrance through that room. So it was with the breath of God in the Bible.

DEATH OF THE LORD CHIEF JUSTICE OF ENGLAND.—Sir Alexander James Edmund Cockburn died suddenly on Saturday night, November 20th, 1880, in the seventy-eighth year of his age. He was called to the Bar in 1829, made Q.C. in 1841, M.P. for Southampton in 1847, Solicitor-General and Knight in 1850, Attorney-General in 1851, Chief Justice of Common Pleas in 1856, Lord Chief Justice in 1859. He will be chiefly remembered in connection with the prosecution in 1867 of some of Governor Eyre's subordinates for their share in the Jamaica massacres of 1865, the settlement of the Alabama claims in 1871, and the celebrated Tichborne perjury trial in 1873. On the day of his death he was presiding over the Court for the consideration of Crown Cases Reserved. He did not seem to fail in clearness of intellect and masterly exposition of details. The court rose early in the afternoon. He sent his brougham away, and walked home from Westminster Hall. He employed his time in writing during Saturday afternoon, and retired to bed about half-past eleven. He was then seized with a sudden pain over the region of the heart, and died in a quarter of an hour.

DEATH OF SIR JAMES COLVILLE.—Another eminent English Judge, the virtual head of the Judicial Committee of the Privy Council, has passed away. The *Spectator*, for December 11th, says of him:—"Sir James Colville knew Indian law well and English law, but he had a quality of mind which would have made any law in his hands work justice. Deeply loved by his friends, he was to the public a hard, slightly-cynical man, who never made a mistake, and in whom probably no suitor, however exasperated, ever sincerely disbelieved. That is a fine, though exceptional character, impossible precisely to replace."

BREAK-UP OF NAVAL DEMONSTRATION.—Dulcigno having been at last ceded to the Montenegrins, and taken possession of by them, the European naval demonstration has ended. The British ships have gone back to Malta. We hope that Mr. Goschen has returned to Constantinople by this time.

THE ANTI-JEWISH AGITATION.—Jew-baiting, as it is called on the European Continent, has broken out in Germany. It is called there *Judenhetze*, i.e., *Jews' Chase*, and extends through all classes of society. Every real movement has an individual at its head. In this case it is Professor Von Freitschke who is looked upon as the educated representative of this hostility to the Jews. The Emperor is said to favour the attack. The condition of the ancient people of Israel is one of the most remarkable phenomena of its history. The prophecy of Moses has been fulfilled to the letter. It was given more than three thousand years ago. We commend this to the special notice of all so-called "free-thinkers."

FRAGMENTS.

Archdeacon Denison has expressed his desire to see "the Church Association put into the Thames, and Lord

Penzance atop of it." If by the Church Association is meant every member of it, Lord Penzance would probably escape without even a wetting.

The Bournemouth parishioners, who love an ornate ritual better than their new vicar, Bishop Ryan (formerly Bishop of Mauritius, afterwards vicar of Bradford), have raised £8000 in a twinkling to build a new church unto themselves. It is to be a memorial to their former vicar, the late Rev. Alexander Morden Bennett. The first incumbency is to be given to his son, the Rev. A. S. Bennett. The future patronage is to be vested in the hands of the Keble College Advowson Trustees. When will *Evangelical* churchmen emulate this self-helpful energy?

The chief objection to the Jews in Germany seems to be that they have been too successful. Wherever they are, and whatever they may be doing, the Jews in Europe seem to think and act as one man in two important matters—hatred of Rome (their old persecutor) and love for Turkey (their new ally). This latter fact is one of the most remarkable features of their history. It seems likely to pave the way for their national restoration to Palestine, at present a part of the Sultan's dominions.

The fall in the value of arable land in England will soon become an important question for Parliament to consider. Sutherlandshire does not yield 9d. an acre. Landholders seem to be losing more of their former income every year. The second-class squires and farmers are beginning to think more about the colonies.

Rambling through an English newspaper, we came across the following lines where we least expected them:—

HEAVEN AND HELL.

[The poet has expressed his meaning somewhat obscurely, but it is as important as it is true. To serve Jesus even in heaven would be but "hell" to an unregenerate soul.]

'Twas night, and busy to and fro
On earth God's angels ran;
Life entered this low door,—and there
Death cut life's little span.
'Twas night: I dreamed with opened eyes,
I saw what spirits can.

I saw two souls set free shoot up
Into the awful blue,—
Nowhere in that strange flight they paused,
No lingering glance they threw;
But as some arrow to its goal,
To the Far Gates they drew.

Not then they paused, but entered in,
And I, too, entered there,
And straightway heard upon the wind,
Whose very breath was prayer,
A voice that called those new-born souls
Across the quiet air.

"Go thou and serve!" the sentence came,
"The name of Jesu tell,
Preserve from death some dying soul!"
—Athwart one face there fell
A lengthening shadow, and I heard
A muttered groan, of "Hell!"

"Go thou and serve!" the soft voice said,
"Make noon of life's dark even;
Guide frail ones through Earth's storms, and bring
Again the souls God-given!"
I saw a rapturous, upturned face,
Too blessed to answer.—"Heaven!"

Absenteeism seems to have been a great curse to Ireland. In a new book by Mrs. Houston, entitled "Twenty Years in the Wild West; or life in Connaught," just published by John Murray, the following passage occurs:—"In the County Mayo, one of the most extensive in Ireland, the proportion of landlords who, from selfishness and lack of patriotism, live away from, and spend their income out of, the country, is very large. 'Is it absentees you name?' an Irishman is known once to have said; 'shure, we've lashings of 'em (lots of them) between this and Dublin.' Laugh as we may at the blunder, who that has ever witnessed the results of the fact can think of it without reprobation and regret? During the long years that I, an Englishwoman and a stranger, wearily passed in a land which so many wealthy Irishmen avoid as they would one plague-stricken, I can safely enunciate my belief that in the no inconsiderable portion of it which came under my notice, very few landlords practically evinced the slightest inclination to sojourn on their estates . . . no sense of duty and no willingness of self-sacrifice prompted that expenditure in the country of the money that they derived

from it which alone could effectually benefit that country, and be a lasting credit to themselves."

The Archbishop of Canterbury has selected an advanced Ritualist for the important living of Ramsgate.

The Rev. Pelham T. Dale's congregation rarely exceeded fifteen in the morning, and thirty in the evening.

The Irish Harvest this year is reported to be the best that has been known for more than a generation.

The Revised New Testament may be expected this month. We shall have to wait a year or two longer for the Old Testament.

The Bishop of Liverpool has refused to license two new curates for St. Margaret's, Prince's Park, Liverpool, "unless the vicar promises to conduct the services in accordance with the Privy Council judgments." The case will be brought before Lord Penzance under the Public Worship Regulation Act. The vicar expresses his cheerful acquiescence in the imaginary prospect of an apartment in gaol.

The day of General Garfield's election as President of the United States is said to have been quieter than any Sunday. This was simply due to the American Law that all public-houses shall be closed on the day of a Presidential Election.

The following curious advertisement appeared a few days in the *Appenzeller Zeitung*: "The undersigned, knowing his failing and foreseeing his weakness, of his own free will entrusts all innkeepers and café-keepers to give him nothing whatever without payment of ready money, and even then to let him have no more to drink than is good for him. If, on the other hand, the proprietor of any such establishment sees that I am drunk, or even slightly affected by drink, I earnestly beseech him to give me nothing whatever, and I take the liberty also of asking in this sense the support of the honourable public.—Umsach, October 23rd. (Signed) JOH. RIGNER AN DER KRAEG."

The *Spectator*, of Dec. 4th, says:—The parishioners of St. Paul's, Lorrimer Square, Walworth, are not in a very happy frame of mind. During two incumbencies they have had very High-Church incumbents, and they have taken cordially to the ritual introduced. On the 13th of last month, the late Vicar, the Rev. W. P. C. Adam, died. On the 15th, the vacancy was notified to the Bishop of Rochester (Dr. Thorold), who is patron of the living. On the 18th, the Bishop replied, expressing his sympathy, and stating that the subject of the vacancy should have his careful consideration. On the 24th, the Bishop wrote that the appointment was finally settled, and the new Vicar is the Rev. Evelyn Ferguson Alexander, of Brasenose College, Oxford, long Dr. Thorold's curate at St. Pancras, and a zealous Evangelical. Bishop Thorold preached at St. Paul's, Walworth, last Sunday, explaining to the congregation the necessity of obeying the law, and rather lecturing them on their extra-legal ritual. Coming out of the church, he was nearly mobbed, the panes of his carriage windows broken, and his coachman's hat knocked off. Afterwards, a meeting was held, in which the congregation quite rightly expressed their disgust at the violence which the Walworth roughs had used against the Bishop, and their complete guiltlessness of any share in it, but otherwise protesting most warmly against the new appointment. It will be seen that this account is by no means partial to the brave and conscientious Bishop. It would be vain to expect anything else than lawlessness from Ritualistic congregations when Ritualistic clergy themselves set an example of it.

THE MISSION FIELD.

A SHORT SKETCH OF THE MISSION FIELD, AND OF THE MISSIONARY SOCIETIES IN CONNECTION WITH THE CHURCH OF ENGLAND.

"The Field is the World."

In each issue of the *Church of England Record* we have given some "Gleanings from the Mission Field." In this number we invite the attention of our readers to a brief view, in imagination, of the field in its varied parts, and then we will place on record a few notes as to the Missionary agency of the Church of England in the present day.

More than eighteen hundred years ago our Redeemer commanded His disciples to preach the Gospel to all the world. The ages have

rolled on, but the work of evangelisation has not kept pace with the flight of time. At this day the greater part of the human race are ignorant of the Gospel.

We now take a hasty glance at the Mission Field. In British North America there are many wandering tribes of Red Indians, and beyond these, extending to the Polar Seas, will be found the Esquimaux. To the extreme of South America, beyond the nationalities of Spanish descent, sunk into Polish darkness, ignorance, superstition, placing them farther from the reception of the Gospel than the heathen; beyond these are the Patagonians and other wild tribes, inhabiting the lands almost to Cape Horn.

We cross the Atlantic Ocean and reach the Continent of Africa. Here the people are physically and morally dark. For long ages they have groined under wrongs from each other, and wrongs from the white man. Our acquaintance with Africa, until recently, did not extend to many miles beyond the sea-board. Now we bid fair to become as well acquainted with the whole continent as with any other part of the globe. Exploration, war, and commerce have all helped to bring about this result. These revelations of African life show us that it is one of "the dark places of the earth, filled with the habitations of cruelty."

Asia! What food for profitable meditation does this quarter of the globe suggest. The birth-place of the human race—the scene of paradise—the cradle of civilisation—the home of Jesus, the prophets, and the apostles—honoured by giving the Bible to the human race—her ancient nationalities—her unchangeable institutions—her gigantic systems of heathenism and superstition. What a varied field for missionary enterprise do her kingdoms and vast empires present!

The Eastern Archipelago, and the islands of the Pacific are teeming with human life. The islands are as gems set in the ocean; the people are savages, and many of them the worst of cannibals.

The Aborigines of our own Australia have nothing to thank the Anglo-Saxon for in his occupancy of their lands. We found them simple children of nature, a few removed from their own animals; we have directly or indirectly sacrificed almost the entire race,—we have brutalised the remaining few, and we have done almost nothing to make known to them the Gospel.

For all these millions on the face of the globe, what is the Church of God doing to make known that Saviour who died for them? This question, however, the writer of this paper is happily not called upon to attempt an answer. What is the Church of England doing to teach them? To this question a very brief answer shall now be given.

(1.) The two sister societies, that "For the Propagation of the Gospel in Foreign Parts," and that "For Promoting Christian Knowledge," were founded in the early part of the last century. They have done, and are still doing, a great and good work through the preaching of the Gospel, and the circulation of Bibles, Prayer Books, books, and tracts.

(2.) The Church Missionary Society, in the first place, to convey the Gospel to the heathen of Africa and the East, was founded by a few godly clergymen in a room in Aldersgate-street, London, in the year 1799. The early years of its history contain little more than a record of faith, prayer, and discouragements. Now it can point to its missions in almost every part of the heathen world. Its income for last year was £221,728. Its missionaries, in Holy Orders, are 211; lay-missionaries 42, female teachers 15.

(3.) "The Jerusalem Bishopric Fund" was founded in the year 1852. The object, as its name will suggest, is to give to the people of the Holy Land a pure church. The first Diocesan was Bishop Alexander. He was succeeded by Bishop Gobat. Of this godly man the C.M.S. speaks in its last annual report.—"During the year under review the Palestine Mission has lost the fatherly oversight of good Bishop Gobat. Going forth as a missionary of this society in 1825, he has been gathered home at last as a ripe shock of corn, beloved and honoured by all who knew him, and especially by the native Christians, to whom he was a true father. The manifestation of respect on the day of his funeral from persons of all ranks and creeds, Mohammedans as well as Christians, was a noble testimony to the power of a Christian life. . . . The committee hail with thankfulness the appointment of Dr. Barclay to be his successor." "The Bishopric Fund" is a separate institution, but the missionaries, who form the clergy of the diocese, are chiefly in connexion with the C.M.S. The present missionary stations are Jerusalem, Jaffa, Gaza, Nabulus, Nazareth, and Salt (Hamoth Gilad).

(4.) A small missionary society, in connection with our church, was established a few years ago, to take the Gospel to the Patagonians and other heathens of the extreme part of South America. This seems to have grown out of the zealous, but fruitless attempts of Captain Allan Gardiner in the years 1852 and 1853. The present Bishop is Dr. Stirling, whose head-quarters are the Falkland Islands.

(5.) "The Oxford and Cambridge Mission" may be said to owe its origin to Dr. Livingstone. On his return to England almost 30 years ago, after having crossed Africa, in one or more of his public addresses he called upon the two ancient universities to send the Gospel to the recently discovered lands in Africa; and the formation of this mission was the response. The sufferings, trials, disappointment, and death of Bishop Mackenzie, the first Bishop, are well recorded by Rowley, one of his clergy, in an interesting volume.

(6.) The origin, history, and present condition of the Melanesian Mission, and the martyrdom of the Sainted Bishop, are too well known to our readers to require any statements in the *Church Record*.

In viewing "the field," and the fewness of "the labourers," how needful to obey the command of the Lord Jesus.—"Pray ye, therefore, the Lord of the harvest that He will send forth labourers into His harvest." We do not expect the conversion of the world before His coming; still this has nothing to do with the efforts of His servants. His last command was,—"Go ye, therefore, and teach, make disciples of nations. Lo, I am with you always till the end of the world."

TEMPERANCE.

HELPFUL MATERIAL; OR, PEEPS INTO OUR TEMPERANCE BOOK-CASE.

NO. 4. PHYSIOLOGY AND PATHOLOGY.

I NOW come to a most important aspect of the Temperance question—the effects of intoxicating drinks on the human frame. This is a point upon which all Temperance advocates ought to be well posted up; and, considering the abundance and value of the material at their disposal, it is very much their own fault if they are not thoroughly informed on the subject. Moreover, the effect which alcohol will undoubtedly produce in destroying their physical and mental vigour, is a powerful argument in restraining the alcoholic appetites of most men. As a rule men value their health—at all events when they see clearly that they are losing it. There is among the majority of mankind, generally, so much of earth to cling to—so much planning still to be carried out—and, saddest of all, so much to be dreaded in the future—that few actually desire to have their lease of life shortened or cancelled. But that it will be curtailed by the use of intoxicants, no one who has witnessed the ravages of intemperance will be faint to deny. The wrecks of humanity which daily come under our own notice—the conditions of physical disease and mental incapacity induced by alcoholic poisoning—are plain enough and numerous enough to arrest the attention of any reasoning man. But it remains for the physician and anatomist to lift the veil, and disclose the awful ravages of intemperance on every nerve and organ of the animal frame.

I look forward to the time when the physiological and pathological effects of alcohol will form the subject of a text-book in our daily schools; meanwhile, as temperance reformers and instructors, it is our duty to use all available material in informing and fortifying the minds of those who compose our audiences in the temperance meeting-rooms.

I do not profess to have on my book-shelves nearly all the works bearing on this phase of the temperance question; but I have a few which I have found exceedingly helpful, and of these I propose to say just a few words.

First, I may mention the exhaustive work—by Professor Miller—"Alcohol: its Place and Power." The writer of this volume is a very high medical authority, and acting on the poetical line of Longfellow—"Each thing in its place is best," he devotes the first portion of his work to defining the true place of alcohol, as a poison, as a medicine, as food, and as a luxury; and, setting aside popular notions, he shows, under these various headings, what it can, and what it cannot do; and, in the second division of the volume, argues whether it has the "Power" to support, in labour of the body or mind, or in enduring heat and cold, to avert or produce disease, to cherish age, or prolong life; and how it affects mind and morals. When this book first appeared, in a comparatively expensive form, 33,000 copies were sold—now, to increase its usefulness, it is issued in a cheap form, 281 pp. at a shilling—and a marvellous shillings worth of information it is. By all means get it, and use it.

There is another very useful work—not so well known—the production of Dr. Robert Maenish, in 1825, called "The Anatomy of Drunkenness." And, using the pen as a scalpel, well does the author go through the process of dissection, and lay bare every nerve and fibre of this horrible vice. Even half a century ago, when the Temperance Cause was not so popular as it is now, this contribution to its literature met with widely expressed admiration. Read as an inaugural address before the Faculty of Physicians and Surgeons, it received well-merited commendation, and at once passing into print, in an extended form, it met with immediate favour, and was praised by the first critics of the day. He treats of the Causes of Drunkenness and its Phenomena; of Drunkenness modified by Temperament—or by the peculiar enervating agent employed. He then enumerates the less common intoxicating agents, and describes the difference in the action of opium and alcohol. He next treats of the Physiology and Pathology of Drunkenness, and the method of curing a drunken fit. He discourses on the Sleep of Drunkards and Spontaneous Combustion, speaks of the method of curing the evil habit, considers the vice judicially, and gives advice to inveterate drunkards. He concludes his interesting work by showing the effects of intoxicating agents on nurses and children. And that the author cannot be regarded by the opponents of the Temperance Cause as what they delight to call "a rabid advocate," will be admitted by any one who calmly peruses the chapters severally. Although at that early period of the temperance reformation the author had not much data to go upon, and much popular prejudice to control, he sums up his own candid opinion in this sentence:—"I am anxious to think favourably of any plan which has for its object the eradication of drunkenness, and shall, therefore, simply express my belief that those societies have done good, and ought, therefore, to be regarded with a favourable eye."

The charm of the book is that its matter so pleasingly flits "from grave to gay, from lively to severe." It introduces close argument and stern fact; but this is so interspersed with pithy sayings, illustrations, instances of cases, and anecdotes, that the book could be taken up and read without weariness. But it deserves much closer study than that. Here is one of Maenish's illustrations:—"Wherever intoxicating drinks become general, morality has been found on the decline—they seem to act like the simoom of the desert and scatter destruction and misery around their path!" Here is a reflection:—"The ruin of Rome was owing to luxury—the which indulgence in wine was the principal ingredient. Hannibal's army fell less by the arms of Scipio than by the wines of Capua, and the intemperate hero of Macedon, after slaying his friend Clytus, and burning the palace of Persepolis, expired at last in a fit of intoxication in his thirty-third

year." Here is a bit of wit introduced:—"If you wish to have a shoe of durable material," exclaims the facetious Matthew Landsberg, "you should make the upper leather of the mouth of a hard drinker—for that never lets in water!" You can get a cloth edition of this work for three or four shillings at George Robertson's, book warehouse, George-street, and sometimes one in limp linen for a shilling—but I fancy the latter edition is scarce. It is published by W. Melhuish.

I have just received three small, but new, works, whose contents come under the heading of this chapter, and I want a little more time to look at these, more time than is demanded by "cutting the leaves, and smelling the paper-knives;" and as there are two or three older standard works on the subject that I wish to bring under the notice of your readers, I will, by your leave, Mr. Editor, resume this article next month.

Grenfell.

P. S. W.

CHURCH OF ENGLAND TEMPERANCE SOCIETY.—MOUNT VICTORIA.

Mr. E. R. Deas-Thomson formed a branch of the Church of England Temperance Society at Mount Victoria on Wednesday evening, 19th January. The meeting was held in the church-building under Divine Service, the Incumbent presiding. Mr. Deas-Thomson explained the objects and broad basis of the society, and said, although the Incumbent was going to have the branch worked under the total abstinence section only, at a future time, if thought proper, the temperance section could be introduced. At the close of his address he proposed that "a branch of the Church of England Temperance Society be now formed, to be called the St. Peter's Mount Victoria Branch." Mr. Samuel Watson (Darlington) seconded the proposition, which was carried. Mr. Francis Morrish (St. Paul's College) proposed the following to be the office bearers:—President, the Incumbent; Treasurer, Mr. John Duff; Secretary, Mr. G. Cooper. Ten adults joined the total abstinence section, and a number of children the juvenile section. The branch is likely to be a prosperous one, and to effect the good purpose for which it is established.

NOTICES OF BOOKS.

THE SYDNEY DIOCESAN DIRECTORY for the year of our Lord, 1881. Sydney: Joseph Cook and Co., 1881.

This much-needed publication will be valued by all our readers. It supplies an amount of information that has never yet been placed before the members of the Church of England in this diocese, and this it does in so compact a form that any desired intelligence may be obtained at once without any difficulty. While practically as complete as the London Diocese Book, it is so condensed that it will be a handy guide-book for any visitors to Sydney who may wish for information on the subjects to which it relates. These are, in order, as follows:—Review of the formation of the Dioceses of Australia and Tasmania; account of the Bishops, Deans, and Archdeacons of the Australian and Tasmanian Dioceses; clergy list for the Dioceses of Tasmania, Adelaide, Melbourne, Newcastle, Western Australia, Brisbane, Goulburn, Grafton and Armidale, Bathurst, Ballarat, North Queensland; account of the Synod of the Diocese and Synodical action; history of St. Andrew's Cathedral; prospectuses of the University of Sydney, St. Paul's College, Moore College (including list of students, library books, and subjects of study for 1881); the King's School; and St. Catherine's, Waverley; statement of the various Rural Deaneries, parochial information as to the parishes, clergy, churchwardens, nominators, Church of England population, church accommodation, Sunday scholars, Sunday-school teachers, day scholars, lay synod representatives; clergy list for Diocese of Sydney (on the basis of Crockford); list of clergy ordained in 1880; confirmation lists for 1880; list of catechists; prospectus of the Church of England Lay Reader's Association for the Diocese of Sydney, the Sydney Diocesan Educational and Book Society, the New South Wales Branch of the Church Missionary Society, the Melanesian Mission, the New South Wales Branch of the Church of England Temperance Society, the Church Society (short account of its past history), the Church Buildings Loan Fund, the Sydney Church Endowment Fund, the Clergy Superannuation Fund, and the Clergy Widows' and Orphans' Fund for the Diocese of Sydney.

It is evident that the compiler of this new publication has been at considerable pains to render it as complete

* N.B.—We are desirous to state that this is the only history extant of St. Andrew's Cathedral. It is to be hoped that Mr. Joseph Cook will place copies of the Diocesan Directory in the hands of the leading booksellers of Sydney.

as possible. We have heard some doubts expressed as to the accuracy of minute details. Being, however, the first issue of the kind, it may fairly be regarded as an indication of the progress of the Church of England in this colony.

We have received the report of the New South Wales Branch of the Church of England Temperance Society for 1880. It gives a well-condensed statement of the work of this excellent society in our diocese during the past year. We have always reserved a space in the *Record* for information as to the temperance movement. It is essentially, at least in its present form, a movement of the last few years. Under the leadership of the ex-President, and Mrs. Hayes, in the United States of America, and of the Archbishop of York, Sir Henry Thompson, and Sir Garnet Wolsley in England, the temperance cause is rapidly assuming an importance that this colony cannot any longer ignore.

W. H. U.

ANALYTICAL CONCORDANCE TO THE BIBLE, with an Appendix for Sunday School Teachers, and another for Divinity Students. By Robert Young, LL.D., author of a new Literal Translation of the Hebrew and Greek Scriptures, &c., &c., &c. Edinburgh: G. A. Young and Co. 1880.

This book stands by itself. It has neither compeer nor rival in the language. It is formed on an entirely new plan, and contains every word in alphabetical order arranged under its Hebrew or Greek original. It gives the literal meaning of each original word and its pronunciation, and has about 311,000 references, marking 30,000 various readings in the New Testament. It professes to supply also the latest information on Biblical Geography, Antiquities, &c. The whole, except the second appendix, is intended for the use of the ordinary English reader. One prominent feature of this work which distinguishes it from previous Concordances is that the names of persons and of places are inserted in their proper alphabetical order, with the literal meaning of each, as far as it can be ascertained. The modern names of known Bible sites have been given in accordance with the latest researches.

This book is entirely independent, both in its plan and in its execution. Its object, as defined by Dr. Young, is to enable him who uses it to find out—first, what is the original Hebrew or Greek of any ordinary word in the English Bible; second, what is the literal and primitive meaning of every such original word; and, third, what are thoroughly true and reliable parallel passages. This plan seems well carried out. The references are 118,000 more in number than Cruden gives. The careful reader is enabled to distinguish things that differ, and which are frequently confounded in the English Bible, and thus possesses a power which has heretofore been the exclusive property of scholars.

The Appendix for Sunday School Teachers, &c., contains an analytical survey of all the books, facts, and idioms of the Bible, together with Bible themes, questions, proofs of the canonicity of the various books, a wonderfully suggestive epitome of the teachings of the Rationalistic school, and much other matter of real value to all who are engaged in the work of imparting Scripture truth. It is further enriched with fifteen coloured maps and plans of Bible lands and places.

The Appendix for Divinity Students and others contains—(1) a Hebrew and English lexicon to the Old Testament, (2) an account of the idiomatic use of the Hebrew and Greek tenses, (3) a Greek and English lexicon to the New Testament, and is illustrated with twenty-three views of Scripture scenery and thirty-five fac-similes of ancient Biblical M.S.

We have used this Concordance for some months, and, except for a few typographical errors, we value it most highly. That which forces itself most strongly upon one who regularly consults it is the marvellous fulness which belongs to it. But chiefly do we care for it because it does enable the ordinary reader so to compare Scripture with Scripture as to ascertain what is the mind of the Spirit so far as that can be done by the intellect alone.

REASONS FOR BELIEVING IN CHRISTIANITY. A course of Lectures delivered in St. Paul's Cathedral, at the

request of the Dean and Chapter, by the Rev. C. A. Row, M.A., Prebendary of St. Paul's, and late Bampton Lecturer. London: Church of England Sunday School Institute.

This is a very useful little book, and meets one of the great wants of the day. It is not addressed to the learned, who have the leisure and the power to consult those larger works which form the classics of Christian evidence, but it is intended to afford those who are engaged in the active duties and busy occupations of daily life solid grounds for accepting Christianity as a divine revelation. Mr. Row first points out the duty of basing religious faith on rational conviction. He then states briefly the evidence on which we believe in the existence of God. He goes on to show that if there be a God who cares for man, the condition of mankind renders a further revelation highly probable. We then are asked to consider the nature of the evidence on which Christianity claims to be accepted as a divine revelation. In the chapter on the peculiar characteristics of the Christian religion the writer points out in what particulars it differs from every human institution, and thence argues in favour of its divine origin. He dwells especially on the unique action of Jesus Christ in the history of the past, and in the facts of the present. In doing this, he shows that the power which has been exerted by Him is without example in the history of man; that it not only distanciates the influence of all great men, but that of all great men united, from which he infers the presence of a power more than human. The book closes with an exhibition of the combined force of the arguments adduced.

This is pre-eminently a book for busy people, for those whose duties render it impossible that they should devote themselves to a number of special subjects, in order that they may be able to combat the infidelity of the age; that is, for those who constitute an overwhelming majority in the Christian church on earth. To such persons we confidently recommend these lectures, as containing a body of reasons in favour of the divine origin of the Christian religion, which will commend themselves to their common sense. Our readers will see that these Reasons for Believing may be profitably circulated at the present time.

IN PROSPECT OF SUNDAY. By the Rev. G. S. Bowes, B.A., author of "Illustrative Gatherings;" "Scripture Itself the Illustrator." Pp. 430. Nisbet and Co., London. 1880.

We gladly welcome this work from the pen of one who has done good service to the Church of Christ, by his former writings. Mr. Bowes tells us that this book is the result of much earnest toil and labour, of much reading, and the gathered thoughts of many friends. It is a collection of arguments, inferences, cases of conscience and analyses, intended to prove a ready and suggestive help for Christian teaching, whether in the pulpit or the class, and is likely to prove a very real aid to the over-worked or inexperienced guide of others. There is an immense mass of matter packed into a very small compass, and the closely printed index of ten pages proves that it cannot fail to help any one who is not himself a complete cyclopædia of knowledge. But a short illustration will enable our readers to understand what manner of book this is—better far than its title, which is somewhat vague—or many laboured utterances about it:—

DIFFICULTIES.—(1.) The *casus* of the slothful—Prov. xv. 19, xxii. 13; Eccles. xi. 4. (2.) The *stumbling-block* of the weak and fearful, who look upon difficulties as impossibilities, like the unbelieving spies—Num. xiii. 27—33; and Israel, Judg. i. 19, 21. (3.) The *stimulus* of the strong; so all testify who have done anything great and noble, and made their name to be remembered—Abraham, Joshua, Caleb, David, Nehemiah, the apostles, martyrs, and heroes of the church. It is the universal principle of God's government that no man should become really great but through difficulties. (4.) Do not exonerate from effort, nor free from responsibility. Efforts are always in a measure successes. They show at least a brave spirit. (5.) Call for strong faith, since faith is the great conquering grace, and faith links the overcoming Christian with the great Overcomer.

THE SCIENCE OF VOICE PRODUCTION AND VOICE PRESERVATION. By Gordon Holmes, L.R.C.P.E., Physician to the Municipal Throat and Ear Infirmary, &c., &c. London: Chatto and Windus. 1880.

The author has written a larger treatise on Vocal Physiology and Hygiene. That book was most favourably reviewed in the *Lancet* and *Nature* last year. The present

little volume is an abridgment of the larger work, and is intended for the use of teachers and singers. Its object is to give a concise account, in a popular form, of the relations of the voice to physical and medical science. This is commonly overlooked, or only alluded to in the most cursory manner in treatises on elocution and singing. It is obviously of great advantage to those who wish to be guided by principles rather than by rules to have the science of voice production and voice preservation by one who has made the vocal organs a specialty, and who is regarded by medical men as an authority upon the subject. This work is divided into five chapters—1, On Sound and Voice; 2, Anatomy of the Vocal Organs; 3, Physiology of the Vocal Organs; 4, Physiological Principles of Vocal Culture; and 5, The Hygiene of the Voice—and will well repay the careful perusal of any one who is called upon to speak much or to sing in public.

CORRESPONDENCE.

(We do not hold ourselves responsible for our correspondents' opinions.)

PAROCHIAL FINANCES.

TO THE EDITOR OF THE CHURCH OF ENGLAND RECORD.

DEAR SIR,—I have heard one or two things lately which somewhat startled me; and I believe them to be too true. Not many weeks ago I heard of a parish which had allowed its clergyman's stipend to get into arrears, and held a bazaar to obtain the required amount! I am afraid that, if I had been the clergyman of that parish, I should have asked the Bishop to remove me to another.

Since that, I have been told of a parish in the colony, where the novel experiment has been resorted to of writing letters in various directions, asking for contributions in Postage Stamps towards the stipend of the clergyman—not, be it observed, within the boundaries of the Parochial District, but far and wide outside it.

Then I find within the last few days, that the Church Society of the Sydney Diocese has been obliged, by reason of the increased extent of its operations, to reduce all grants, for this year, 20 per cent. upon the last year's grants.

Surely such things are evidences of the want of a deeper interest on the part of the laity in the support of Christ's cause. I speak of the laity generally. It seems to me that they do not sufficiently realize their responsibility. Doubtless there are some noble exceptions. But, speaking generally, those who profess to be members of the Church of England do not pay—it is of no use to shut our eyes to the truth—they do not pay what they ought for the support of religion and religious ordinances in their parishes. They have said by their representatives that they will not contribute from State funds; but they also decline to do so from private.

It is wonderful how the Gospel has advanced amongst us, while such a spirit has prevailed. But, I would ask, sir, whether the Church of England population mean to fall into the rear, and let others go before them and take up the ground which they are called to occupy. Large numbers of our fellow churchmen are every year absorbed into other denominations, because we do not follow them with Gospel ordinances and Gospel preaching, and surround them in their localities with the privileges to which they have been accustomed.

I am afraid that very few give a tenth, or even a twentieth, of their income to the support of religion. If such a rule were generally adopted, there would be no want of funds for all good objects. And we should never hear of such things as bazars and concerts, and the like expedients, for church buildings and church extension.

DONOR.

THE THEATRE: OUGHT CHRISTIANS TO FREQUENT IT?

TO THE EDITOR OF THE CHURCH OF ENGLAND RECORD.

SIR,—I hear that there have been one or two sermons preached in Sydney lately, in which the old argument has been brought up about the theatre, that it is a fit and proper thing for Christians to patronise it; only that it needs to be purified, in order that we may frequent it safely.

It is admitted that it needs purifying, and Christians, it is argued, should try to purify it by their presence. A friend of mine—not one of the narrow sort either, but broad in his ideas of men and things—heard a sermon of this character, and, discussing it with another friend the next day, said that it reminded him of a fact which occurred when he was a boy. A lady in England, well known to his family, having become deeply impressed with the truths of our Protestant faith, and ardently desirous of doing the greatest good in her power, conceived the action of trying to convert the Pope, and she resolved to go to Rome for that purpose. And though her friends strongly dissuaded her from going she went. What occurred there between the Pope and the lady in question he did not know. Her proceedings were never related to him. But what he did know was this—that in about two years and a-half she came back to England, not having converted the Pope, but herself converted by him, and a zealous devotee of the Church of Rome; the head of a conventual establishment for the propagation of the Romish faith and discipline in her own country. And he said that when he heard the preacher advocating Christians going to the theatre to purify it, he could not help thinking that their success would probably be the same. Instead of purifying the theatre they would be made like it, would adopt its principles, its tone, its spirit—and lose their Christian character!

I fully believe this, and I send you this note in the hope that it may be of some use to those who are in danger of being misled by

arguments which are plausible enough, but will not bear the scrutiny of sound reason. Yours faithfully,

A DISCIPLE OF CHRIST.

A BISHOP'S PRECAUTIONS AGAINST LIQUOR TRAFFIC.

TO THE EDITOR OF THE CHURCH OF ENGLAND RECORD.

SIR,—May I ask you to give a place in your paper to the accompanying letter, written by Bishop Wilson, of Sodor and Man, in his 82nd year, and addressed to the clergy of his Diocese. Yours faithfully,

THOMAS O'REILLY,

Bishop's Court, July 27th, 1744.

GOOD BROTHER,—I understand that there are of late great quantities of brandy and other spirituous distilled liquors landed and to be landed amongst us; this in all probability will bring those most pernicious liquors, and the drinks made of them to their former low price amongst us.

Our duty therefore will oblige us to forewarn our younger people of the sad mischiefs which may attend their being tempted to taste them in any shape, mixed or unmixed, lest they fall in love with them unawares, and at last bring themselves to untimely ends, scores of instances of which we have had amongst us within these few years. I have therefore sent you a few little pieces proper to be put into the hands of such thoughtful young people as you may hope will profit by them. This with a little of your good and serious advice may, through the blessing of God, save many a soul from ruin. And I hope every clergyman in the diocese will take this occasion in his Sunday evening's catechetical lectures to exhort both young and old of the danger of coming within the borders of this destructive poison, as they value the health of their bodies or the salvation of their souls.

As for such as are already in the snare there is little hopes of extricating them by this way. It must be a miracle of mercy and providence if they shall be reclaimed by any the severest methods, and brought to repentance and amendment of life. I am your affect, friend and brother,

THO. SODOR AND MAN.

POETRY.

THE WILL.

Blame not the times in which we live,
Nor Fortune frail and fugitive;
Blame not thy parents nor the race;
Of vice or wrong once learned at school;
But blame thyself, O man!

Although both heaven and earth combined
To mould thy flesh and form thy mind,
Though every thought, word, action, will,
Was framed by powers beyond thee, still
Thou art thyself, O man!

And self to take or leave is free,
Feeling its own sufficiency:
In spite of science, spite of fate,
The judge within thee, soon or late,
Will blame but thee, O man!

Say not, "I would, but could not—He
Should bear the blame who fashioned me,—
Call you mere change of motive choice?"
Scorning such pleas, the inner voice
Cries, "Thine the deed, O man!"

JOHN ADDINGTON SYMONDS.

THE FAMILY.

MOTHS AND APPLES.

In the insect world we are constantly seeing instances of creatures insignificant as units, becoming, when massed together, extremely powerful. As familiar illustrations of this may be cited, the locust of Africa, and the potato-beetle, of Colorado; and amongst such as are less known, the codlin, or apple, moth of California, and unfortunately, recently of Tasmania also. It appears that the grub of this last-named moth (*Carpocapsa pomonella*) has for some years past been committing great ravages in the Tasmanian orchards; the losses falling most heavily upon the apple growers, but pears and plums are not exempt from attack. Upon one tree during the season of 1878, the owner found that ten bushels of fruit were destroyed, leaving only one bushel of good apples as the yield.

Turning to America we find that in 1877 and 1878 many of the orchards of Central California were almost destroyed by this apple moth. In that country active steps were taken against the foe; the general method of extermination being to wash the trunks of the different trees with a solution composed chiefly of whale-oil, soap, and sulphur, and to apply bandages, in order to entrap the grubs as they creep up the stems. In this cloth or straw they settle preparatory to making their nest.

The little grubs which are troubling our brother colonists certainly exemplify the adage "Little strokes fell great oaks." We may hope that their opponents by brisk action will effectually put

to the rout this army of fliers and crawlers. The poet Cowper would certainly have placed the codlin moth upon the list of taboo'd objects, as speaking in the "Task" of noxious insects, he tells us, that "If man's convenience, health, or safety interfere, his rights and claims are paramount, and must extinguish theirs."

Dr. Crowther, in bringing the object before the Tasmanian Parliament, has done good service. If remedial measures be not taken, the rosy apples and tasty preserves of Tasmania will appear less frequently upon the tables of Sydney.

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 135.)

Meanwhile Gertrude was in the schoolroom, writing her essay in a desultory fashion, and wondering why Charlie did not come in. The schoolroom windows looked out upon the road, and Gertrude could see as far as the Schoolhouse gate.

She often took up her position there to watch the boys coming home; and to-night she made many journeys backwards and forwards to the window, her essay "On the domestic and political character of Charles I." suffering considerably in consequence. At last, at nearly half-past nine, by the light of the gas lamp she saw Charlie running up the road. She flew downstairs, pen in hand, to let him in at the hall door. She had done this before, and thus saved the ringing of the bell which proclaimed to the household the precise time of his return.

"It is more than half-past nine," she said as Charlie passed her.

"Well, what of that? Weston and two other fellows won't be home for another half hour at least."

"But papa does so dislike you to go anywhere after prep."

"He should not send us to prep, then; it's all nonsense, I did my work much better at home."

"Oh, Charlie!" Gertrude exclaimed.

"Well, I did it as well. I say, Truda, have you got any money about you?"

"I have got about six shillings, no more."

"Oh! that will do. Just put it in my room under the tin box on the washing table when you go to bed. I'll pay you back. I am sure to get a tip on my birthday."

"What do you want it for, Charlie? You shall have it of course, but I hope it is not for Weston."

Charlie whistled and evaded an answer; and though Gertrude felt uneasy, she said no more, but put the six shillings duly under the tin box before she went to sleep that night.

These were the children, and this the home, to which Joanna Conningshame was coming. A new life indeed for her, and a new element for them. Little did any of them dream what Joanna was to bring to them. The mysterious veil which divides the present from the future is mercifully ordained by God. We are to learn to take each day as a part of the great whole; we are not to reason or question, but believe. No incident of our lives cometh by chance; as we use it, as we receive it, so does it lend a colour to the unseen future. God would have it blend in beautiful harmony with the whole. The child at school, the boy in the office, or the youth at Oxford, cannot if he would, separate one day, nay one hour, from the life appointed him by God.

Let us see to it then that we take all—joy, trouble, labour, rest, crosses, and smooth places—from Him; for truly He appointeth our lot, and by His grace that lot is the one of all others suited to our individual need, and destined, if we will have it so, to work cut for us that which our mortal eye seeth not, nor heart of man can conceive.

CHAPTER II. PAST AND PRESENT.

Minsterholme was a quiet town, lying in a valley of one of our southern counties. The great church of St. Augustine, with its stately belfry tower and long vaulted nave, was as large as some of our cathedrals.

The King's School was attached to it, and had existed in its present form since Henry the Eighth was king. The school had taken a good place in the county when locomotion was difficult, and the parents of the neighbouring gentry often sent their sons to the head master's house in preference to one of the large public schools, thereby saving long journeys and really getting a very good classical education for their boys at a low rate. But railways, which had brought Minsterholme in contact with the world, had not proved an unmixed advantage.

Many families now resorted to Rugby and Winchester for their children's education, and though there was still a fair sprinkling of the sons of small squires, clergymen, and professional men, Mr. Birchall had not come in for the rainy days of the school.

But he was a young, vigorous man, full of energy and zeal; and in three years he had infused life into the school, and had brought about many reforms, which were of course looked suspiciously on at first, but gradually won their way to favour.

Dr. Prendergast had been educated at the King's School, and a brother who died in early manhood had taken the very scholarship at University college upon which poor Oswald had set his heart. As the

doctor drove through the streets of his native town on his way to Ashton, his thoughts were busy with the past. A leading review lay uncut upon his knee, and he sat back in his carriage unconscious of the smiles and bows of a bevy of ladies who were standing at the corner of the High Street, hoping in vain for a look of recognition, which as he drove past Dr. Prendergast often vouchsafed, to their extreme satisfaction. Dr. Prendergast felt that his family was, so to speak, dislocated. There was no union nor harmony in its movements, and how would it be with the poor shy little stranger who was now to take her place amongst his children? The doctor almost doubted the wisdom of his compliance with the request, even though so strongly urged on him as it was by Joanna's grandmother.

Long years of seclusion at Ashton Court had narrowed Lady Beaulere's sympathies; while old age had strengthened her faults; and the natural suspiciousness of her disposition had grown to be a misery to herself and those about her.

Poor Joanna's father had died when she was an infant, and there were circumstances connected with his death which were sad and distressing.

His mother had been deceived in him; he had married without her knowledge a poor friendless girl, who was left a broken-hearted widow with a helpless baby in the second year of her marriage. Lord Beaulere's title and estates went to a distant relation, and old Lady Beaulere took to her home, which she inherited from her father, the daughter-in-law whom she had never seen till she was summoned to her son's death-bed. Ashton Court was a stately but gloomy home, and before Joanna had passed her second birthday, her fair gentle mother had been laid to rest in the quiet churchyard. Her loving nature had pined and drooped in the gloom and seclusion in which she had existed. Love, which is the essence of life, was not known at Ashton Court. Strictly just, but never tender, Lady Beaulere had done what she believed to be her duty by her daughter-in-law and her grandchild, but she never indulged in a caress, nor did a gentle word of praise ever fall from her lips. She saw few people outside Ashton Court; Dr. Prendergast was the only person she admitted to her confidence. She told him more of the past than any man had ever heard, and she committed Joanna to him on her death-bed, making him and the old family lawyer trustees of the property and guardians of the heiress till she came of age.

Dr. Prendergast had tried in vain to represent that Joanna might be better fitted for her future position by the routine of a really good school. He suggested that a home where there were fewer children and more of the luxuries of life might be desirable. He would do his best, he said, but necessarily he was but little with his family. They were all brought up with great plainness and simplicity; his income was a professional one, and he was obliged to think of the future of his sons and daughters. But on this point he was constrained to touch but lightly; the idea of any profit arising from the proposed arrangement was far from the doctor's thoughts.

When Lady Beaulere's will was opened on the day of the funeral, her wishes were set forth with great clearness. The old lawyer knew the contents of the short, concise document, although Dr. Prendergast did not. Two hundred a year was the sum set apart for Joanna's maintenance, education, and other requirements, till she reached the age of twenty-one years; then she was to exercise her own discretion as to whether she would remove to Ashton Court or remain with Dr. Prendergast. She was not to marry till she was of age, and any proposals beforehand were to be rejected by her guardians. She was to be entirely submissive to Dr. Prendergast, and he was to exercise all due authority over her. No communication whatever was to be held with the present Lord Beaulere or his family,—the guardians were to be decided on this point,—and as for relations on her mother's side, there were none. There was also a private memorandum thanking Dr. Prendergast for all his kindness and attention, but to his great relief no bequest was made him.

"Nothing but the girl for you," Mr. Field had said, "and a hundred pounds for me. I should be sorry to exchange places with you, doctor; the child is not an attractive piece of humanity; I can't get a word out of her; perhaps when she gets amongst your young people she may do better."

Then Mr. Field dismissed the subject of the poor little heiress, and went on to discuss at length the explicit directions left about Ashton Court. It was not to be let, after the profane fashion of these degenerate days; there was to be no change in the house; the housekeeper and butler, with one other servant, were to remain, and keep everything precisely as Lady Beaulere left it; the gardener was to preside over the grounds and gardens, and the farm bailiff was to give him his orders. No expenses were to be incurred during Joanna's minority, beyond the which were absolutely necessary; thus a considerable income had every chance of accumulating in five years, and Joanna's inheritance would be a goodly one. What was it all to her?

On this last day of her old life she had risen early, and had roamed listlessly about the house and grounds. She shed no tears. There was nothing in her past to weep for. The solemnity of death had impressed her, as it always does impress the young; but she had stood by her grandmother's open grave with very little outward sign of feeling, and the first tears she shed were when Dr. Prendergast, on their return to the silent, spacious house from which the head had been taken, kissed her, and, retaining her hand, had held it caressingly in his own.

Joanna had not been a child to attach herself to the servants, and they thought her cold and unnatural. "She has no more feeling than a door nail," Mrs. Pemberton remarked; "no matter how she is hit, —and I don't say but that her ladyship did give it to her sometime, you can't make no impression no ways. I like children to be like children."

"Why, Mrs. Pemberton," said one of the servants, "who could be like a child here? It's like the grave itself; and we have all got to move like cats about the place. I should say the poor child had forgotten how to laugh."

"It's not for you to go and talk in that way of your betters, Jane; it is very impertinent, I can tell you."

Jane was silenced, but she watched Joanna all that last day with curious eyes.

(To be continued.)

STRAY NOTES.

THE PRICE OF THE EX-PREMIER'S NEW NOVEL.—It is said that the amount received by Lord Beaconsfield for the copyright of his *Endymion* is £10,000. Someone with a taste for details has worked this out, and finds that it comes to about eighteen-pence a word.

"THE DO-NOTHING CURSE."—"Curse ye Meroz, saith the angel of the Lord" (Judges v., 23). Why? What had Meroz done? Nothing. Why, then, was Meroz to be cursed? Because Meroz had done nothing. What ought Meroz to have done? Come to the help of the Lord. Could not the Lord do without Meroz? Yes, the Lord did do without Meroz. Did the Lord, then, sustain any loss? No, but Meroz did. Was Meroz, then, to be cursed? Yes, and that bitterly. Is it right that a man should be cursed for doing nothing? Yes, when he ought to be doing something.—*Church Record.*

TRAMWAYS.—A parliamentary paper has been recently issued containing a return to the House of Commons of street and road tramways authorized by Parliament, showing the amount of capital authorized, paid-up, and expended, the length of tramways authorized, and the length open for the public conveyance of passengers down to the 30th day of June, 1880; the number of passengers conveyed, the number of miles run by cars, the receipts, expenditure, and net receipts during the year ended on the 30th June, 1880, together with the number of horses, engines, and cars at that date. From these returns it appears that for the year ended the 30th of June, 1880, there was a total of capital authorized of £9,210,758; paid-up, £5,691,669; expended, £5,665,465; and a length of 368 miles open for public traffic. The total number of passengers carried was 173,067,103; the gross receipts were £1,342,933; the working expenses, £1,113,094, leaving a balance of £229,839 as net receipts.

ISLAM IN ENGLAND.—Such is the heading of the following letter addressed to a London contemporary. It runs thus:—Sir,—Monday morning, the 6th of September, was the great festival of 'Id-ul-Fitr among the Mahomedans. The morning of that day saw nearly the whole of the Mahomedan world bending themselves down in worship of the same God. This is the first day after our Lent, if I may be allowed to call our days of fast by that name. On this occasion particularly there are gatherings in different parts of the world to offer up prayers for the welfare of the "Commander of the Faithful," in other words, the "Ameer-ul-Mummeen." On that day, for the first time, there was a tolerably good gathering of the Indian Mahomedans residing in this country for the purpose of celebrating the festival. There being no mosque in this country, but we hope we shall soon have one—an Indian Mahomedan gentleman had lent his private residence at Notting-hill for the occasion.—*STUD SHARPUDDIN.* 4, Foulis-terrace, Onslow-gardens.

THE WINE USED BY OUR SAVIOUR AT THE INSTITUTION OF THE LORD'S SUPPER.—The following interesting letter appears in the *Rock*.—Sir,—In last week's *Rock* there is a quotation from a Ritualistic paper respecting the use of "the mixed chalice." One reason given for it is that our "Lord disapproved of strong potations." There is a remarkable statement in the Church Missionary paper for last July which throws some light on the nature of the wine of Palestine. At Salt, beyond Jordan, the Ramoth Gilead of

the Old Testament, a mission has been carried on for some years. The native pastor, the Rev. Chaili Jamal, writes a most interesting letter from this place, in which he says: "Salt is a large village inhabited by Mohammedans and Christians. The Christians are about two-fifths, and the Mohammedans three-fifths. The whole population consists of about 8,000 souls. Generally speaking, the people live together and peaceably. Salt is famous for grapes. There are upwards of 1,800 vineyards; but it is a blessing that wine [that is intoxicating wine] and arika [a kind of strong intoxicating drink] are not known to the Salt people. The grapes that are not consumed fresh are either made into raisins or pressed, and the juice is made into dibs [honey] and millan [a kind of sweetmeat], and they are stored against the winter." The wine used by our Lord is called in the three Gospels "The fruit of the vine." The communicants in the Christian Church at Salt must use only unfermented wine, such as our Lord Himself used.—I am, &c., WILLIAM CAINE, M.A., Christ Church, Denton, September 29th.

IMPORTANT NOTE FOR "FREETHINKERS."—A correspondent of the *Times* describes as "the greatest achievement of modern science" the recent application of astronomical measurements for the accurate determination of the particular year in which any historical event of all past time occurred. The writer says:—"So perfect is the rule of measurement, that both the eclipses in their regular date-repeating cycles, and dates in their regular repeating solar cycles, lead back to one point, or day, as their common origin, viz., the first day of the week, year 0, A.M., the Moslem Creation. Here, then, we have reached a point of time which all chronologists, astronomers, historians, and Biblical students have been searching for during the last thousand years or more—a point of time we are not able to refute or ignore, and which is the date of a grand epoch of the highest scientific character, or indeed the starting-post of time. No words can describe the splendour of this discovery, or its great utility in relation to science and history. It works to a minute of time in any direction, and throws all history into a diary. It gives to the astronomer the date of every eclipse, and to the Biblical student the date of every seventh or Sabbath day, for all past time. Therefore all argument is at an end as to the history of the past, because Biblical events have dates agreeing with the eclipses, of which the Scriptures contain none. They are, therefore, verifiable history."

SEA WATER SUPPLY TO LONDON.—In the ensuing Session of Parliament leave will be asked to bring in a bill for the incorporation of a company, with power to construct conduits, reservoirs, a pumping station and other works, between Lancing, in Sussex, and London. Powers are asked to enable the company to take and supply sea water for public and private purposes, to connect by branch pipes the property they may acquire for selling and distributing the water along or adjacent to the lines of conduits mentioned, to erect stand pipes or other apparatus in the roads or streets along which the conduits are situated, and to construct all necessary conveniences and works for collecting, filtering, storing, and distributing sea water. Further powers are asked to enable the company to purchase the property required, by compulsion or otherwise, to supply sea water by meter, to demand and recover rates, &c., to make special provision for protecting the works, preventing frauds, and imposing penalties; to incorporate certain provisions of the general Acts, and to make agreements with sanitary and other authorities. The places referred to in the notice as being affected by the projected works are—Lancing, Combes, Sompington, Brompton, Bamber, Steyning, Ashurst, West Crinestead, Shipley, Horsham, Warrnam, and Rasper, in Sussex; Capel, Dorking, Mickleham, Leatherhead, Malden, Chessington, Kingston-upon-Thames, Norbiton, Putney, Wimbledon, Wandsworth, and St. Mary, Battersea, and the shore and bed of the Thames, in Surrey; and Fulham, Saint Peter and Saint Paul, Hammersmith, Chelsea, St. Mary, Abbott, Kensington, and St. Margaret and St. John the Evangelist, Westminster, and St. George, Hanover-square, and the shore and bed of the Thames, in Middlesex.—*Times*, Dec. 3.

HURLEY V. M'GIBBON AND ANR; BROWNE V. SAME.—It having been determined to aid Dr. M'GIBBON in the payment of damages and costs in the above cases, persons willing to assist in this object will please forward subscriptions to W. J. Foster, Esq., M.L.A. and John Hooley, Esq., M.L.A., Hon. Treasurers; to D. M'Beath, Esq., J.P., or Mr. P. R. Holdsworth, Hon. Secretary, Temperance-hall, Sydney.

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All Classes of Albany and Hunter Wines. 63rd Prize
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Light Dinner Wines in Kegs and Jars from 5d per
per gallon; 10s per doz. Sample doz., 8 varieties, for
20s. Fruity Wines, 14s per doz.

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WINE GROWER & MERCHANT,
COOLALTA WINE CELLAR,
A. S. N. Co.'s Wharf, Circular Quay,
Sydney.
Vineyard: Coolalta, Braxton, New South Wales.

PRICE LIST OF
Coolalta Wines.

RED WINES.	Quarts	Pints	Bulk
Burgundy.....	3s. 6d.	17s. 6d.	12s. 6d.
No. 1 Coolalta Red.....	21s. 0d.	12s. 6d.	8s. 0d.
No. 2.....	16s. 0d.	9s. 6d.	5s. 0d.
Vin Ordinaire.....	12s. 0d.	7s. 6d.	4s. 0d.
Port.....	21s. 0d.	12s. 6d.	8s. 0d.
WHITE WINES.			
Muscat.....	30s. 0d.	17s. 6d.	12s. 6d.
No. 1 Coolalta.....	21s. 0d.	12s. 6d.	8s. 0d.
No. 2.....	16s. 0d.	9s. 6d.	5s. 0d.
Vin Ordinaire.....	12s. 0d.	7s. 6d.	4s. 0d.
Sherry.....	21s. 0d.	12s. 6d.	8s. 0d.

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PURE INDIAN TEAS can be had Retail
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Kangra Valley Orange Pekoe.....	4s. 6d. per lb.
Darjeeling Orange Pekoe.....	4s. 6d. "
Assam Pekoe.....	3s. 6d. "
Pekoe Souchong.....	3s. 6d. "
Souchong.....	2s. 6d. "
Cachar B Souchong.....	2s. 6d. "

Special quotations given for boxes, quarter-chests,
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In order to meet the requirements of all classes of
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FREE from ADULTERATION,
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Lowest Prices. Bran, Pollard, Cow Bran, Pig Feed,
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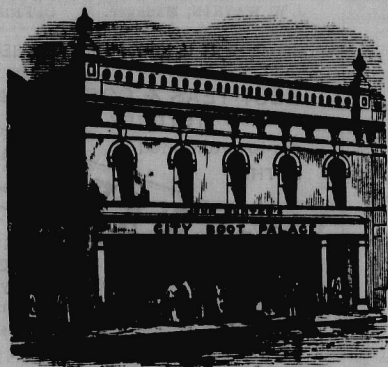
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One Door South of
Market Street,

SYDNEY.



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One Door South of
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I would especially desire to draw your attention to the LADIES' SHOW ROOM, upstairs, which contains the largest and best selected stock of LADIES' and CHILDREN'S BOOTS and SHOES in Australia, all of the VERY LATEST FASHION and UNRIVALLED WORKMANSHIP, which are marked in PLAIN FIGURES at such prices as must necessarily ensure a SPEEDY CLEARANCE.

I would also beg to remind you that I am a DIRECT IMPORTER of all kinds of FIRST-CLASS BOOTS and SHOES, and am constantly in receipt of large Shipments from the best English and Continental Houses, and thus I am enabled to sell the VERY BEST ARTICLE AT THE LOWEST POSSIBLE PRICE.

The favour of your recommendation is respectfully solicited. Again thanking you for past favours, and trusting to a continuance of the same.

I beg to remain,

Ladies and Gentlemen,

Yours very obediently,

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OFFICE: Phillip-street, Sydney.

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SUBSCRIPTIONS. £ s. d.
Mr. and Mrs. Mackay ... 1 0 0
James Milson ... 10 0 0
Through Very Rev. the Dean ... 10 0 0
SEAMEN'S MISSION FUND.
Mr. W. Hudson ... 1 0 0

COLLECTORS.
Jumberoo ... 1 13 1
St. David's, Advent Sunday ... 13 18 3
Newtown ... 21 5 0
Windsor ... 12 4 11
Broughton Creek and district ... 9 18 1
Penrith ... 8 18 10
Mulgoon and district ... 5 2 4
Watson's Bay ... 0 11 6
Vaucluse ... 1 7 9

St David's, Trinity Sunday ... 1 18 3
AUXILIARY FOR GENERAL FUND.
All Saints', Parramatta ... 34 8 7
Dapto ... 16 0 0
Jumberoo ... 2 2 0
St. Paul's, Burwood (Dr. A. B. Morgan) ... 10 0 0
Campbelltown ... 16 9 6
St. David's ... 46 1 9
Randwick ... 30 17 0
St. John's, Darlinghurst ...
Miss M. D. Martin, Rosebank ... 5 5 0
Miss A. Martin, Rosebank ... 5 5 0
Mr. Edward Hordern ... 2 2 0
Mr. M. H. Stephen ... 10 0 0
Mr. J. P. Holle ... 5 5 0
Miss Elsworth (second subscription) ... 1 0 0

H. EDWARD A. ALLAN,
Hon. Sec. and Treasurer.

Waverley.—
St. John's, Parramatta ... 18 14 8
St. Mark's ...
Collected by the Misses Gosling ... 8 1 0
Windsor ... 12 4 11
Penrith ... 10 13 0
Milton ... 9 1 6
Newtown ... 40 10 0
Kiama ... 9 9 9
Wollongong ... 4 0 0
St. Michael's, Surry Hills ... 42 11 0
Paddington ... 9 10 6

AUXILIARY FOR STIPEND.
Belmore ... 7 4 0
Hartley—Cathedral ... 4 10 6
Lithgow do. ... 2 10 0
St. John's, Darlinghurst Infirmary ... 10 0 0
Castle Hill ... 20 0 0
Rouse Hill ... 20 0 0
Durat ... 8 15 0

Enfield ... 48 15 0
Manly ... 12 10 0
St. Simon and St. Jude's ... 150 0 0
St. John's, Darlinghurst ... 8 6 8
St. Barnabas ... 33 6 8
Newtown ... 39 12 6
Cathedral ... 33 6 8
St. Paul's, Burwood ... 12 10 0
St. John's, Parramatta ... 100 0 0
District Curates ... 42 0 0
St. Luke's ... 11 12 0
Randwick ... 75 0 0
Waterloo ... 20 0 0
Lithgow ... 10 0 0
Milton ... 37 10 0
Penrith, St. Mary's ... 87 10 0
Appin ... 9 10 0
St. Michael's, Surry Hills ... 12 10 0
Ashfield ... 29 3 4
Hunter's Hill ... 25 0 0
Christ Church, St. Leonards ... 33 6 8
Waverley ... 29 3 4
Richmond ... 50 0 0
Mulgoon, Hon. G. H. Cox ... 25 0 0
St. John's, Parramatta ... 51 16 5
Willoughby ... 20 3 4
Sackville Beach ... 8 0 0

Pitt Town ... 49 12 6
St. David's ... 20 16 8
Campbelltown ... 19 11 8
Balmain West ... 58 0 0
Windsor ... 62 18 6
Greenfield ... 8 4 0
Trinity—Infirmary ... 12 10 0
Nowra ... 25 0 0
Terrara ... 25 0 0
Cobbitty and Narellan ... 50 0 0
Willon ... 56 5 0
Arncliffe ... 10 0 0
The Forest ... 15 0 0
Kogarah ... 17 10 0
Gordon ... 42 10 0
Hornsby ... 12 10 0
Windsor District Catechist ... 3 15 0
Berrima ... 16 5 0
Kurrabung ... 7 7 6
North Richmond ... 37 10 0
Mittagong ... 22 2 0
Ludlowham ... 15 0 0
Mittagong ... 37 10 0
Ludlowham ... 30 0 0
Ludlowham ... 8 10 0

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Office: 131, Elizabeth-street, south of Market-street, Sydney.
Treats successfully all
Diseases of the Skin and Scalp
Loss of Hair and
Pneumatic Blanching

Synopsis of Mr. ADGER'S Theory and Treatment of Cutaneous Disorders which affect the Hair.

Particular attention is called to my theory of treating diseased scalp, or restoring hair; it, no doubt, will commend itself to every intelligent and reflective mind as being the only method based on physiological principles which has ever been presented to the public for the restoration of the hair.

Because persons have tried various preparations for the hair and have been deceived by them, and in some cases their difficulties made worse by their use, they should not be discouraged. The one-preparation system for all classes of diseases must necessarily prove a failure; no one compound can be available for all diseases; it may remove some, when in other cases it is useless, and in many positively injurious. My method is in accordance with the law of cause and effect. I make a personal examination, ascertain what particular disease of the scalp has produced, or is producing, a loss of hair or premature whitening, and prescribe remedies according to its nature and requirements that will remove it. Hence my great success in treating capillary diseases.

My experience has been gained by study with the most eminent Dermatologists in the United States and in England, and by the devotion of the greater portion of my life (more than 20 years) to the investigation, theoretically and practically, of this specialty—the treatment of all diseases of the scalp, loss of hair, premature blanching, and general cultivation and growth of the hair; and as the result of this experience I may point to my flattering success during several years' practice in this city, without reference to the many special cures I have effected, as the best proof of the general efficiency of my system of treatment.

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It will be obvious that no person could have obtained such names as an endorsement of his professional ability, without constant proof of merit.

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Low rate of interest charged only on amount actually owing at end of each year.
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NEW DAVIS VERTICAL FEED MACHINE
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"THE NEW DAVIS Sewing Machine, being a complete departure from the ordinary style of Sewing Machines, POSSESSING ALL THE ADVANTAGES OF SUCH ORDINARY SEWING MACHINES and in addition an INCREASED RANGE OF WORK, with the GREATEST SIMPLICITY OF CONSTRUCTION, and REDUCTION IN NUMBER OF WORKING PARTS, we consider it entitled to the FIRST PLACE IN AWARDS."

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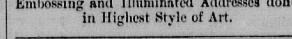
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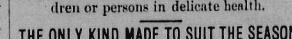
THE ONLY KIND MADE TO SUIT THE SEASON.
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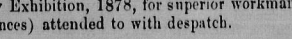
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Double screened Newcastle, 23s. Single ditto, 22s. The best wood, coke, and charcoal at current rates.
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PURE INDIAN TEAS.

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 Gamalieu 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.

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executed on the Shortest Notice.*Special attention given to Clerical
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Reasonable Charges, to secure a further increase in
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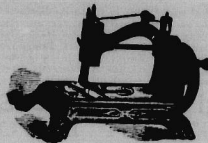
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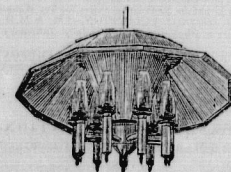
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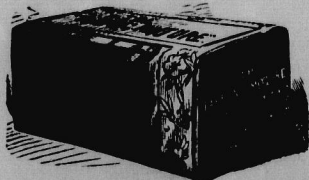
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NOTICES TO CORRESPONDENTS, &c.

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.

We have received the following inquiries from "S." but are not
able to answer them. The admission of persons to Holy Orders is a
matter within the province of a Bishop to decide:—

What standard of education is required by persons desirous of
taking Holy Orders?

Is proficiency in Latin and Greek absolutely necessary?

Also, is it required in all cases that a candidate must pass through
college, or may he commence as a catechist with a clergyman, and
from that, his conduct being consistent, in due time receive ordina-
tion?

APATHY REGARDING SOCIAL REFORMS.

Few persons, we believe, will be found prepared to deny
that great social evils exist among us, for which imme-
diate remedies are required. The effects of these evils
encircle us everywhere, and often come in such distressful
modos that we cry out instinctively, and complain by
asking why are they permitted? Why is not something
done to restrain and, if possible, put them down? One
of the foremost of these evils, which creates the greatest
havoc in the peace of society, and gives birth to untold
miseries, is intemperance. For forty years open warfare
has been maintained against it by societies formed for
that purpose; but it still retains its sway over thousands
and tens of thousands of both sexes in all parts of the
land. If we look into the causes of this, we find among
them—for it is not the only cause, but one out of many—the
legalised traffic in alcoholic liquors, bringing in a large
revenue to the State, and built up with vested interests,

and their claims for consideration. And such is the state
of the law that it has, for years past, afforded every facility
for increasing and multiplying the liquor shops, which
serve no useful purpose, but only tend to degrade alike
the sellers and the buyers. It cannot be pretended, with
any show of justice or truth, that they are legitimate inns
for the accommodation of travellers and their beasts of
burden. And the work they do is to breed pauperism,
crime, immorality, irreligion, and vice of all sorts in the
community. The Police records, the Government
asylums, the gaols, the institution for the reception of
lunatics, all testify to this. And scarcely a family can be
found which has not some member, or immediate connec-
tion, who has fallen a victim to the snares thus laid in
their way. The evil creeps into churches, lays hold some-
times of ministers and church officers, of communicants
and regular attendants at public worship. And they fall,
and become the dupes and slaves of the Destroying
Monster.

It would be impossible for us to portray, in colours
sufficiently striking, the enormous desolations which are
caused by this gigantic sin. But in whatever way we
look at it, its ravages are terrific and appalling. And yet,
is there not apathy and indifference, spread through all
classes of society regarding them? It seems impossible
to waken up the Government, or the Legislature, to
grapple with the matter, and take such steps as the
urgency of the case demands. Session after session comes
and goes, and nothing is done. We were led to hope, a
few months ago, that a new Licensing Bill would be
introduced into Parliament this session; but even if it
should be, there are so many other things before it, that
we see no hope of its being dealt with.

We have no doubt that, if a plague was to break out,
and the Government found that to deal with it effectually,
some Parliamentary action was needed, they would very
soon invoke the aid of the Legislature. But here is a
plague, and a legalised plague too, doing more deadly
work, physically, socially, and in a sanitary point of view
than would be done by small-pox or cholera; and it is
untouched! The country is taxed heavily to support
hospitals, asylums, gaols, police, and courts for the trial
of offences; the necessity for which arises very largely
from the drunken and dissolute habits of the community.
And it thus pays out with one hand what it received with
the other. Yet nothing is done to lessen or abate the
evils!

Why is it so? How long is this state of things to
exist? How long are these festering sores to remain
unhealed? Rather, how long are we to go on creating
crime, and producing disease, and plunging our popula-
tion into the depths of poverty and wretchedness, and rearing
up a progeny of lawless and law-defying lawbreakers, by
sanctioning a system which works out such direful results?

We implore the Government and the Parliament to
lose no more time in dealing with this momentous matter,
and providing what remedies they can to abate and
circumscribe as much as possible the plague from which
we are perishing.

But our complaint is not against the Government only.
The apathy we complain of infects the community at
large. It is only by very slow degrees that the cause of
temperance gains any active promoters. Temperance
societies are worked by a few energetic spirits in any
locality where they exist. And we are sorry to be obliged
to admit that the Church of England Temperance Society