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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.

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

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

SPECIAL NOTICE.

Any contributions for Miss Foster's Church of England Mission School, at Foo-Chow, China, may be sent to Mrs. A. L. Williams, Moore College, Liverpool. They will be acknowledged in the next issue. We may remind our readers that **Ten Shillings** will provide for the Christian education of a little Chinese girl for one whole year in the Mission School under Miss Foster's charge. Those who had an opportunity of seeing this gifted lady while she was in Sydney, will need no word of ours as to the wonderful manner in which our God and Saviour Christ has recognised her work.—En.

YE OLDE ENGLYSHE FAYRE.

In the summary of news for transmission to Europe published by a contemporary on the 23rd ultimo, under the heading of Music and Drama, our eye caught the following:—

"It is evident that the Easter season will be a merry one this year; for in addition to the efforts the different theatrical managers will make to attract patronage, there will be in full survey a couple of

those 'fayres' which have monopolised the place formerly held by 'Bazaars,' and 'sales of gifts.' The Garden Palace will be the scene of 'Ye olde Englyshe Fayre,' held under the patronage of the Anglican Churchmen of Sydney, for the benefit of two Churches at North Shore; and St. Mary's Cathedral, which is as yet unopened, will contain 'Ye Faire of ye Olden time,' for the success of which members of the Roman Catholic Church are labouring."

This is the first time in this colony so far as our recollection serves, of an effort for raising funds for building a Church, being classed under the head of dramatic amusements. And yet we believe our cotemporary is right. But it is a mistake to imagine that such a method of obtaining money for the sacred purpose of erecting a House for the worship and service of our Creator and Redeemer has the approval of "the Anglican Churchmen of Sydney" generally. We do not blame the writer for falling into this error, as he might easily have been misled by observing the names, which are advertised as giving it their patronage. But we feel it due to a large number of our most thoughtful and earnest Churchmen to say that they are deeply pained by it. They look upon it as descending to very low ground for obtaining money wherewith to build a sanctuary for God. They regard it as unworthy of the high position which the Church of Christ should ever maintain in carrying out such objects. And they object to mixing up so much frivolity and worldliness, and, we might add, vulgarity and coarseness, with a purpose so noble and holy.

It pains us exceedingly to have to write thus; but we should not be doing what we conceive to be our duty, we should not be true to our conscientious convictions of what is right, if we were to be altogether silent. We have heard the opinions of men of different schools of thought, and we are giving utterance to what we have gathered from them, as well as to our own ideas, when we lament, upon the grounds which we have just stated, the introduction of this "Fayre" as a means of getting money for Church building.

We should almost wish to say no more. But as we shall doubtless, be thought by those who differ from us to be "sentimental," or "puritanical," or "too straitlaced,"—epithets which are often used to repel the force of sober truth—we would ask our friends to enquire how the "Fayre" was carried on in Melbourne. We have been assured by those on whom we can rely for accuracy, that Raffling was the order of the day, openly and avowedly practised, that the "Punch and Judy Show" was attended with profanity of speech and the coarsest mockery of religion, and that many other things were said and done which were at variance with Christian sobriety and rectitude.

* We allude to the "Champion Punch and Judy," "Climbing a greasy pole," "Sack Racing," "Other Olde Ye Tyme Revels," &c.

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Of course it may be said that this is a true dramatic representation of the "Old English Fayre"—a just reproduction of the manners and customs of the times. But that surely is no justification of the use of such an expedient for raising money for building Churches.

It is of the utmost importance to the healthy action of the Church, that its members should be taught to give from right motives and upon sound principles. And these are—the motives and principles which are laid down in the Word of God. It is the duty of the Church to keep these ever before the minds of her people. The work which she has to do in the world is Divine in its origin and Divine in its end: appointed by God, and to be done for his honor and glory. With these the manner and method should be in harmony. But in the present age—is it from the spirit of covetousness which has so widely overspread the Church, or from the spirit of lukewarmness which like a canker has eaten into it, or from the love of pleasure which, for its gratification, swallows up the means of giving? in the present age, resort is had to endless sensational efforts, to provoke Christian people to contribute to works of piety and charity, instead of their being moved by the love of Christ to them and constrained by love to Him. The Church will never rise to her true position in the world, nor in any land, unless she is actuated by these higher and holier motives, and as in the first days, casts herself and her offerings at the Redeemer's feet, saying—"All things come of Thee and of Thine own have we given Thee."

EASTER VESTRIES.

When the murmuring arose about the Grecian widows being neglected in the administration of Church moneys, churchwardens, seven in number, were first appointed. It is true they were called diaconoi, or *deacons*; but their office was essentially limited to the management of the temporalities of the little band of men and women who formed the first stem of the Church of the glorified Nazarene. The persons appointed were just men of good report. The reason for their appointment was that the apostles themselves might not be bothered with pecuniary matters, but might give themselves undistractedly to prayer and bible-reading. Their *locus standi* was that of treasurers and paymasters of the common fund contributed to by the believers in Jesus. That branch of the Church founded by the crucified and living Christ, which has borne for past centuries the title of the Church of England, carries out this same idea in the election of trustworthy members of her fold as Churchwardens. And that there may be due supervision of the manner in which these officers of the Church discharge the sacred trust committed to them, our Church has instituted the custom of holding an annual meeting on Easter Tuesday, to receive the accounts of the Churchwardens for the past year, and, if necessary, to appoint fresh ones for the ensuing year. And that this may only be done in a manner befitting the dignity of a Church founded upon the apostles and prophets, the Clergyman or presbyter of our Church in charge of any given district is appointed to preside at this annual audit.

The meeting itself may be held either in the vestry, or "in any other convenient place," to quote Mr. Gordon's able letter addressed to the Churchwardens of Churches in the Diocese of Sydney. The notice may be given as late as Easter Sunday, if given by the Clergyman in Church, or by a notice on the doors of the Church. The clergyman,

trustees, pew-holders, renters of sittings, or subscribers of £1 per annum to the Church, are the only people who can take any share in the proceedings at the Easter Tuesday Vestry Meeting. A "pew-holder" is defined by Mr. Gordon to be "one who holds a sitting space more than is required for the sitting of a single person"; but a renter of a single sitting may also vote. And a subscriber of £1 per annum to the maintenance of the Church in question, whether a pew-holder or renter of a sitting, or simply a sitter in free seats, may also vote. No one, however, who is neither a pew-holder, nor a renter of a sitting, nor an annual subscriber of £1 has any right or title to vote. It must, moreover, be clear to the Chairman of the meeting, (whether it be the Clergyman, or, in his absence, one of the Trustees (not a Churchwarden) or any other qualified pew-holder or renter of sittings,) that any person claiming to vote on the ground of being an annual subscriber of £1 has actually subscribed that amount. Should there be no proper evidence given by a claimant to a vote, that this amount (£1) has been subscribed, it is quite within the power of the Chairman to rule that no vote can be allowed on the part of such a person. No Clergyman's Warden can be elected, unless the Clergyman be himself present. The Bishop appoints, if the Clergyman's Warden be not appointed at the meeting. The Bishop also appoints the Trustees' Warden, if he be not appointed at the meeting. And he cannot be appointed at the meeting unless a majority of the Trustees be present. Churchwardens have no power separately, at least none recognised by the Church Act; so that it is of great importance that all three should be duly nominated and elected at the Easter Tuesday Meeting.

The meeting having been opened by intercession for the presence of the great God and Head of the Church at a meeting called in the interests of His own work, the outgoing Churchwardens present their accounts for the past year, and declare what balance, if any, is left. The meeting has then the power to discuss the accounts and either accept them as presented, or alter them. They must then be passed by the meeting. The Trustees, Pew-holders, and Clergyman then proceed with the following business. In the first instance the Trustees elect a Trustee as Trustees' Warden; in the second instance the Pew-holders or Renters of Sittings elect a Pew-holder as People's Warden; and in the third instance the Clergyman nominates a Pew-holder as his Warden.

The outgoing Churchwardens (or one of them) must then hand over to the new Churchwardens (or to one of them) the Church Accounts, as passed, and the balance, if any.

Should the Bishop be sole Trustee of the Church, the Pew-holders and Renters of Sittings may elect two Wardens, one of them in the place of the Trustees' Warden. Should they not do so, the Bishop has the power to appoint one or more.

If any accident or anything else, prevent the proper election at the meeting of any person who was to have been elected, the facts of the case and the name of the person should be at once communicated to the Bishop. No election or nomination can be made at any other time than at the Easter Tuesday Meeting, except by the Bishop.

The question as to how the Offertory shall be disposed of, is left by the Rubric to the Clergyman and Churchwardens jointly to decide. The Easter Tuesday Meeting may, if the Chairman allow it, express their opinion as to "the pious and charitable

uses" to which the Offertory may be dedicated, but no decision on this point is final against the will of the Clergyman and Churchwardens.

THE LICENSING ACT.

The amount of sympathy evoked by the new Licensing Act is quite touching. It makes one think better of humanity. The sufferers must be greatly comforted by it. We have first the tender compassion felt by the publicans for the poor man robbed of his beer. Not robbed altogether but curtailed in his privileges, his drinking hours being closed when the clock strikes eleven. It is cruel to think he may not guzzle in the hour before midnight or on Sunday, unless he takes his liquor at home. These arbitrary proceedings are all owing to these hateful teetotalers. There are two lots of them—bad lots both of them. There are those who were always abstainers, and what do they know about it. They have never tasted the dear delights of deep potations. Nice people they are to interfere with the poor man's right to get drunk when he pleases.

The other lot is worse. They are base deserters from the ranks of Bacchus' jolly crew—reformed drunkards. They forget themselves. Their duty was to have gone on in the well-travelled path, or rather to have continued lying prone in the gutters of self-abasements. Now that they have good clothes and comfortable homes, with a string of mystical letters to their names signifying offices in some rubbishy Temperance lodge, they must forsooth turn on their old companions and strive to rob the poor fellows who love good liquor of the midnight carousal or the Sunday lounge in the pleasant bar of "The Jolly Dogs." It is too bad, and the publicans feel it to the depths of their hearts or their pockets. Such wanton interference with the liberty of Britons is intolerable, and righteous indignation mingles with deepest sympathy for the victims in the breasts of the genial souls who were willing to sell at any hour the cheering draughts. We note too, with admiration, that the larger dealers in liquor are not deficient in humanity. The brewers who have embarked their capital in that business wherein lies "the potentiality of growing rich beyond the dreams of avarice," and we may say of excelling the ambition of Attila in scourging their fellow men, these sympathise profoundly with the poor publicans.

The loss to them by shortening their hours for trade has been estimated to reach millions per annum. What a shame thus to rob them. See how much they contribute to the revenue. Their mode of life too, so delightfully lazy, has unfitted them for more manly and active business. Hundreds of them, indeed, are simply the easy pliant agents of the big capitalists, and this cruel Act will send them adrift to shift for themselves. Truly it is a tale of woe sufficient to make the heart bleed. And then to think of these fanatical temperance orators setting over against all this loss and distress, the ruin and heartbreak and crime and misery caused by the poor publican's trade, as if that had anything to do with it, truly the stupidity and want of logic of those rabid abstainers caused the brewers and spirit merchants as much vexation, as the wrongs inflicted on their dear friends and clients provoked their pity. We wonder the Hon. W. J. Foster did not weep at the recital of the sad story unfolded by these sympathising friends of the poor publican. But, in sober seriousness, we believe that many of the hotelkeepers are, at heart, glad of the passing of this measure. It will not hurt them. It will only purge the trade. It will make it easier for the

honest man engaged in it to free it from the odium now attaching to it. Competition will be less keen owing to the diminution of the number of public-houses. With undue competition will vanish much of the temptation to drive business by modes repugnant to men of good principles. These will not be driven to cope with the impecunious dummies of the capitalist.

We are satisfied that the respectable publican himself will receive as much benefit from the working of this Act as any person in the community. Therefore it is we make merry with the mock sympathy so feelingly expressed by the deputation which waited upon the Minister the other day. A few individuals may suffer. What if the dummies of the brewers and spirit merchants be driven to seek useful callings. That will not hurt them much. Honest men do not ask for pity because they have to work for their living. The men of more independent means having more time to themselves for the enjoyment of domestic life, and having their Sunday rest will gain immensely every way, chiefly in being able to secure for their business a better reputation, and for themselves a higher social standing in the community.

THE BISHOP OF SYDNEY.

We are permitted to give the following extract from a letter to the Dean:—

"The tidings in your letter of December 19th, of dear Canon O'Reilly's death were sad. I had a sincere affection for him, and deep respect for his consistent conduct and piety; and I regard his death as a great calamity to the Church of Christ, and an inexpressible loss to his dear wife and family. * * * * I am thankful to be able to give you a continued good account of myself. My walking and writing powers improve. I get out twice a day on horseback or driving."

→*THE MONTH*←

WE shall hear no more of the "Sydney Infirmary." That venerable institution is henceforth to be known as the "Sydney Hospital." It is to have a new habitation in the new and imposing building which is in the course of erection on the old site in Macquarie-street. It is constituted under an Act of Incorporation which has recently passed through the Legislature. Under these circumstances the Directors expect to effect great improvements in the management of this most useful institution. The annual meeting was held on the 28th of February when an encouraging report was presented. Some important changes were foreshadowed, which, however, did not meet with the full approval of the meeting. The election of the medical staff by the Directors instead of the Subscribers, was a change to which the meeting did not agree. It is also proposed to place the management of the institution in the hands of a medical superintendent.

A COMMISSION has been appointed in Victoria for the purpose of enquiring into the condition and circumstances of employees in shops. Such a commission might with great advantage undertake a similar duty in this and other colonies. It is a fact that the long hours which a large number of our fellow-citizens have to serve in shops, is producing physical deterioration, which cannot but work injuriously, not only upon the persons so engaged, but upon the community generally. It is out of all reason that men and women should be compelled to work for 10 to 12 hours in ill-ventilated work-rooms, especially in hot weather. The working men had sufficient influence to insist upon an abridgment of their hours of labour. Should we not insist upon some relief for those whose circumstances and surroundings are more unfavourable than those of the ordinary "working-man."

WE notice that mining matters are coming to the front again. The mining mania, which about 10 years ago took possession of the Colony, will be remembered by most people. That excitement was one which was disastrous to many private individuals, and of very questionable benefit to the Colony generally. It was marked by much rash speculation and adventure. There is little doubt that it gave birth to many transactions which would not bear the light. We hope that the development of mining industry, which seems to be taking place, will be kept within legitimate bounds, and pursued rationally. In hurrying to be rich men often plunge into liabilities from which extrication is not an easy matter.

MENDICANCY seems to be greatly on the increase. Scarcely a day passes without the clergy of the city, and those persons who are known to be charitably-disposed, being beset by a number of professional beggars. Extreme perplexity is sometimes caused from the desire, on the one hand, to avoid withholding aid from those who are in need of assistance, and on the other to discountenance the profligate and idle. We think that the "Charity Organization Society" is worthy of public support. So far as we can judge, its management is in the hands of men who are in every respect capable of fulfilling their trust. It has been in existence for three years, and has done a large amount of useful work. It certainly affords a possible solution of the pauper difficulty, and should, we think, be tried.

"GREAT MEN ARE NOT ALWAYS WISE." So we felt when we read the Bishop of Melbourne's deliverance upon the subject of the drought, and his answer to those who desired to have special prayer for rain. The Bishop could not sanction a special appeal to God, because he judged that the want was caused by the improvidence of man. In this judgment some things were forgotten which have an important bearing upon the question. The Bishop must have forgotten that the majority of the population are poor people who live in rented houses, and who could not go to the expense of conserving water to any great extent. He must have forgotten the fact that there are large areas, occupied by thousands of stock, and that the conservation of every drop of rain which falls would not avail to provide grass upon the miles of pastoral land held by the squatter. He surely must have known that the prolonged drought has induced disease and sickness, which could only be removed by the rain from Heaven. The Bishop, moreover, must have failed to reckon upon the mercy and loving kindness of our God, who "causes his sun to shine upon the evil and the good, and sends his rain upon the just and upon the unjust." We think that a man whose influence is deservedly so great, as is that of the Bishop of Melbourne, and whose utterances are so eagerly received, should hesitate before he makes statements which are likely to mislead and confuse.

THE success attending Missionary efforts in the islands of the South Sea must be cheering to all who are watching the spread of the everlasting Gospel, the preaching of which amongst all nations of the earth is one of the signs of the Advent of our Blessed Lord. From almost every missionary station we have most satisfactory tidings, while now and again we have opportunities of witnessing the power of God's truth upon the hearts and lives of the heathen in the persons of converted savages. At the meeting of the British and Foreign Bible Society on the 7th of March, a number of native teachers were present, and took part in the meeting. They sang some well-known hymns in harmony. One teacher gave an address, which was interpreted by the Rev. J. P. Sunderland, of the London Missionary Society. Another read the twenty-third psalm in his own dialect. These natives were admirable specimens of humanity—intelligent, well-behaved, handsome men and women. They are on the way to New Guinea to aid in the evangelization of that island. The work in that island will receive an impetus by this addition to the mission staff, and also by the fact that the Gospel of St. Mark in the Port Moresby dialect has lately been printed in Sydney for the use of the natives speaking that language. The Bible Society has just undertaken the printing of the same Gospel for the inhabitants of New Britain. We may well rejoice in these signs of God's favour and blessing, and be encouraged to adopt the prayer of the Apostle, "that the word of the Lord may have free course and be glorified."

WE are glad to see that the Booksellers of Sydney repudiate the charge of importing impure literature. That a large quantity of this vile stuff does reach our shores is a painful fact—that it is calculated to work immense harm upon young and old is also indisputable. It behoves the Government to watch this thing, and to use all possible means of preventing the introduction of that which will do more harm to the community than all the contagious diseases put together. We cordially endorse the advice of the chairman at the luncheon at the annual picnic of the Booksellers and Stationers—"Quarantine the purveyors."

ASPECIAL music and dancing license has been refused to publicans at Chowder, Athol Gardens, and Manly. Scenes recently enacted at two of those places will be fresh in the memory of the public. We are sure that the decisions of the Licensing Court, on the cases above cited, will meet with almost universal approval. So gross has the conduct of some persons who attend public picnics become, that the decided measures which have been adopted become necessary in the interest of morality. Our beautiful picnic grounds were fast becoming haunts of vice and immorality. Not a moment too soon have steps been taken to rescue them from the vile use to which they have been so often put.

THE Young Men's Christian Association has entered upon its evangelistic work in the Opera House. The object of the Association is to draw persons who are wandering the streets on Sunday evenings, liable to all kinds of temptation, to a place where they may hear something which may be a blessing to their souls. The result has so far been encouraging. Some hundreds of men have assembled upon the four past Sundays, and have listened to the preaching of God's Word. The work is a quiet, unostentatious one. A band of young men is engaged, for about an hour previous to the time of service, in inviting those who are about the streets to come in. The invitation has been readily accepted by many, and we hope and trust that much spiritual good will be the result.

WE are very glad to notice that the police have interfered to put down raffling at Church bazaars. The illegality of it has been well-known, but on the ground that the objects for which raffles have been employed have been charitable, they have been allowed. We

are sure that the work of God can be sustained without such aids, and are convinced that such methods of getting money are demoralising and injurious. We should have been better pleased if Christian propriety had been the influence which had put a stop to the evil. As, however, this did not operate we cannot but rejoice that the law has been invoked to stop a practice which has been a cause of reproach.

CHURCH NEWS.

Diocesan Intelligence.

THE CHURCH SOCIETY.—The Annual Meeting was held on Monday evening, the 13th of March, in the Church Society's House, Philip-street, the Vicar General in the chair. Amongst those present we observed the Archdeacon of Cumberland, Canons Stephen King, Ginder and Moreton; the Revs. Stany Mitchell, Garsney, Hough, Child, Yarnold, Dr. Marriott, Ullman, Kelly, Holme, H. Langley (of Melbourne), B. Noake, R. S. Willis, E. G. Hodgson, and Raymond King; Lady Stephen, Messrs. A. Stuart, A. Gordon, R. Chadwick, Vincent Giblin, and other leading laymen. Prayers were said by the Secretary, Canon Hulton-King. The Report was of an encouraging character, stating that at the end of 1881 the Society was free from debt. Reference was made in it to the very substantial aid afforded by the proceeds of the sale of needlework held at the suggestion of Mrs. Barker, which realized £1,010. The General Fund amounted to £6,700 as against £4,900 in 1880. Forty clergymen had been assisted. The Warangoda Mission to the Aborigines had received a small contribution. Reference was made to the valuable agency of the church building loan fund, by making grants towards the erection of church buildings repayable by instalments without interest, which has enabled this branch of the work of the Church to progress with vigour, although the aid afforded by the society towards the building of churches and parsonages was reduced to an amount below that of any previous year. It was stated that the reduction of 20 per cent. referred to in the last annual report in the grants towards clerical stipends has, in very many cases, been made good by the exertions of the churchwardens and others interested in the various parishes affected by it. On a review of the reduced grants instituted by the committee in the month of July, in order to discover and relieve any special cases of hardship, it was found necessary to abate the reduction only in the case of seven parishes.

The adoption of the Report was moved by Archdeacon King, seconded by Mr. Vincent Giblin, supported by Mr. Alexander Richardson, and carried. The Rev. Stephen Child moved "That while the work already accomplished by this society calls for devout thankfulness, the continuance and extension of that work demands still more vigorous and united efforts on the part of the members of the Church throughout the diocese."

Mr. John Kent seconded the Resolution which, after some irrelevant remarks from Mr. Clarendon Stuart, followed by others in explanation from Mr. Shepherd Smith, and in defence of the Society's work by Rev. E. G. Hodgson, was carried. We regret that the space at our disposal does not allow of our giving the whole of the Report, nor the speeches in extenso. We have found room, however, for the admirable, introductory address of the Chairman, for which we are indebted to the *Herald*.

The Chairman said he thought that the first note they ought to strike that night was one of thankfulness. The past year had been one of considerable difficulties, and yet those difficulties had been overcome. When the society commenced the year it was deeply in debt, and in consequence of that debt the committee were obliged to consider measures of retrenchment, and not only to consider, but to adopt them. And he could assure them it was exceedingly painful to the committee to have to go through the operation of lessening the grants which they made the previous year to the stipends of clergymen and catechists; but, indebted as the society was, there seemed to be no other course to be adopted to bring the income and the expenditure as near as possible together. That was one mode by which the committee hoped to be able to overcome the difficulties which they had to surmount at that time—retrenchment. However, the ladies came to the help of the committee, and by their united and vigorous efforts they assisted the committee very greatly by the sale of work which took place at the Garden Palace, and which was conducted in such a way that nobody could take any exception to, and without the aid of raffles, resulted in no less a sum than £1,010 being obtained for the society. By the retrenchment which the committee adopted, and by that accession to its funds, the society was almost relieved from its difficulties, and in fact had been able to close the year with a credit balance—a thing which had not occurred, he thought he was correct in saying, for the two previous years. There had been some other increases in the funds which he would like to bring before the meeting. There had been an increase of a very gratifying nature, from the branch associations to the extent of £581. There was an increase in donations of £5, and in special donations of £191. Then there was an increase in the repayment of advances of stipends made to the clergy, to the extent of £183, and the committee also received a legacy of £100. Those amounts added to the proceeds of the sale of work brought the society £2,070, and thus relieved it altogether from its difficulties. For those reasons he thought they had great cause to be thankful to Almighty God for His favour to the society, and for the means He had placed at their disposal. At the same time he must admit that looking forward to the future of the present year, and, if one was right in doing so, to the year that would follow, he could see that unless there was a very great increase in the contributions from branch associations and other sources, they would get into similar difficulties to those which invested the society in the year 1881. Let him say that

it was not really from a want of interest in the work of Church extension, but it was a want of consideration of the work; and it became necessary, therefore, that they should endeavor to make their people acquainted with the work that was done, with the means necessary to carry it out, and the obligation which rested upon them as members of the Church that each one should fulfil his or her part. He was afraid that sometimes people gave to the society from a spirit of charity. He held that this was a false principle. It was incumbent upon every man to give according to his ability for the support of religion; it was a duty which he owed to God, and which he could not free himself from. He contended that the maintenance of religion was one of the duties, one of the laws of religious life, and every man who professed to believe in the religion of Christ was bound to do what he could to promote, to uphold, and to extend that religion. They should never forget that maxim of Bishop Butler to the effect that "Christianity is a trust which is left for the benefit of mankind, and that man has no right to the name of Christian who does not something for the carrying out of the trust." He did trust that they would make up their minds that night to go to their respective homes resolved to exert themselves to increase the income of that society. He expressed a hope that a number of auxiliaries would be established, and urged that it was a mistake for clergymen to suppose that any auxiliary would hinder the work of their parishes.

BALMAIN.—The foundation stone of the Parsonage for the parish of St. Thomas, Balmain, was laid on the 4th of March by Mr. William Alston Hutchison, Mayor of Balmain, in the presence of the Vicar-general, the Rev. C. D. Madgwick (the Incumbent), W. P. P. Uzzell, and B. Noake. The ceremony was presided by a service appropriate to the occasion. After addresses by the Dean and the Mayor, a collection was made which amounted to £65. The Parsonage will be a commodious one, and will cost about £1,500.

NORTH SHORE.—The Rev. Alfred Yarnold was welcomed to Christ Church, North Shore, at a large and enthusiastic meeting of his new parishioners, held on the evening of the 2nd March, at Archdeacon King in the chair, in the unavoidable absence of the Vicar-General. After the Chairman had introduced the business of the meeting in words kindly towards Mr. Yarnold, and encouraging to the people, addresses were delivered by the Rev. Stephen Child, Incumbent of the adjoining parish of St. Thomas, the Rev. A. Yarnold, Messrs. F. A. Wilson, T. Dibbs, and Robinson. We give from the *St. Leonard's Recorder* the following extract from Mr. Yarnold's admirable speech:—"In coming into your midst let me ask you to regard my connection with you in the most Christian way, because, as time rolls on, we may differ in opinions. I am not so unreasonable as to suppose that you and I shall in all cases think alike. I am not so unreasonable as to think that no differences will arise; but let us look to each other with mutual sympathy and forbearance. I have said this to others, because I have found that without it misunderstandings arise as to this and that, whereas by a proper understanding at the onset, year after year a minister and his parishioners get on better, presenting a bolder front against the common foe. Therefore let us bear and forbear with one another in that Charity which 'doth not believe itself unseemly, seeketh not her own, is not easily provoked, thinketh all evil, rejoiceth not in iniquity, but rejoiceth in the truth; it beareth all things, believeth all things, hopeth all things, endureth all things.'"

The idea of coming to this parish never emanated from me in any way, and when I came to officiate some little time since temporarily, it was on the understanding that the vacancy had been practically filled. I come as an old English Church minister, knowing nothing of party strife, following strictly the prayer-book which you and I profess to love, regardless of High, Low, Broad, or No Church—I content myself with what the Church of England teaches, and I glory in the toleration of the good old English Church. I would not narrow or even seem to narrow down. I glory in its liberality, whilst holding firm to what the Church of England teaches unchanged and unchanging in eternal truths, and that there are various shades of opinion, and I say this feeling that the people will agree with what I say and sympathise with it. I hate, with intense hatred, all party spirit, nor would I be known as High Church, Low Church, Episcopalian, or by any other name. If any think I am speaking very plain words, yet I trust you will not esteem me the less for speaking definitely on such points as these."

WINDSOR.—The annual meeting of the Auxiliary to the Church Society was held in St. Matthew's Schoolroom on Monday the 6th of March.—The Rev. F. W. Stretton in the chair. Canon Stephen attended as a deputation for the Parent Society, whose claims he advocated in the presence of a very attentive and interested audience. After the adoption of the Report, which was moved by the Rev. Canon, and seconded by Mr. S. Gow, the office-bearers and committee for the ensuing year were elected on the motion of Mr. W. H. H. Becke, seconded by Mr. Martin, the Catechist. A vote of thanks to the lady collectors was moved by Mr. Mortley, seconded by Mr. T. Wall, and the meeting separated after the Benediction had been pronounced by the Chairman. The churchmen of Windsor are to be congratulated on the handsome and commodious schoolhouse which they have recently erected, in which the meeting was held. Whether it be regarded as a Sunday Schoolroom, or as a hall for meetings for Church purposes, it is admirably adapted for either purpose, and for this reason, as well as on account of its being so centrally situated, it supplies a want long felt by Church-workers in Windsor.

CHURCH SOCIETY.—At the monthly meeting of the Committee held on 8th March, the receipts reported were £1283 8s. 6d. The warrant recommended for payment £355 8s. 8d., and a supplementary one of £217 8s. 4d. Mr. Knox gave notice of motion, for the next meeting—"That in the opinion of this committee it is desirable that so much of rule 4 of the objects and rules of Parochial

and District Associations, as requires that the society shall return to any district two-thirds of the money collected in any one year to be expended upon any object contemplated, be rescinded." On the applications referred, £25 was granted to the Rev. R. S. Willis, in aid of stipend for services at Newport, Pitt Water, and Middle Harbour. A sum at the rate of \$100 per annum from 1st April, was granted to the Parish of St. Peter's, Woolloomooloo, in aid of the stipend of a curate. A letter was read from the Secretary of St. Peter's Auxiliary, Woolloomooloo, asking for a return of two-thirds of the money paid in by the Auxiliary. It appearing that £27 11s. Trinity and Advent Sundays were included, it was resolved that £62 17s. be returned on the amount collected by the Association. The following fresh applications were referred to the Finance Committee for their report, viz.: For £100 in aid of the erection of the Church at Enmore. £100 towards stipend of a curate for the united parishes of Waterloo and Botany. For £50 in aid of the erection of St. Saviour's Parsonage, Redfern. At the request of the Standing Committee of the Synod, a sub-committee, consisting of Archdeacon King, Canon Gunther, and H. E. Allan, G. F. Wise, and F. W. Uther. Esquires, were appointed to consider and report in what way more regular and systematic aid may be given to the funds of the Church Society, and also to consider what means can be adopted by which the incomes of the clergy may be increased, the sub-committee to confer with a sub-committee of the Standing Committee.

SYDNEY DIOCESAN, EDUCATIONAL AND BOOK SOCIETY.—The Annual Meeting of this, the oldest society in connection with the Church in Australia, and which is so intimately associated with reminiscences of some of her wisest and truest sons now gone to their rest, was held on Monday afternoon, the 20th March; the Vicar-General in the chair. There was but a small attendance, we regret to say. The Rev. J. Hargrave, who has been acting as secretary during the Rev. J. D. Langley's absence in England, read the annual report, which showed that the total income was £251 3s. 5d. The Church of England Denominational schools had, with a few exceptions, been visited by the Diocesan Inspector, who reported that in the larger number of instances the teachers in spite of many difficulties and obstacles, were giving diligent and conscientious attention to the imparting of religious instruction, and in a large number of the schools the teaching was of a highly efficient character. The sub-committee on Denominational schools had reported that six clergymen had expressed their intention to carry on schools at present in their parishes after the cessation of State aid. The committee had made grants of Bibles and Prayer-books towards carrying on religious instruction in Public Schools. There was an increase on the year's sales of £281 16s. 3d. The committee, having in view the spread of sceptical opinions, recommended the establishment of an agency of the Christian Evidence Society in connection with the Book Depot. Mr. Rolleston then read statements of the accounts. The adoption of the report and statements was moved by the Rev. Dr. Corlette, seconded by the Rev. W. Hough, and agreed to. On the motion of the Rev. Canon Stephen, the following officers and committees were appointed:—President, the Right Reverend the Lord Bishop of Sydney; committee, the clergy within the diocese who are subscribers, and the Hon. John Campbell, Hon. Charles Campbell, and Messrs. H. E. A. Allan, Edmund Burton, R. Hills, James Vickery, Alexander Gordon, Frederick Uther, and E. S. Ebsworth; joint treasurers and secretaries, the Rev. J. D. Langley, and Mr. Christopher Rolleston; book trade committee, Rev. Canon H. S. King, Rev. Canon Stephen, Rev. E. G. Hodgson, Rev. Dr. Corlette, Messrs. James Vickery, and F. Uther. The Chairman congratulated the Rev. J. D. Langley on his return from London in renewed health, and spoke of the indebtedness of the society to Mr. Langley for his exertions on behalf of the society while in England. A vote of thanks having been passed to the Rev. Mr. Hargrave for his services as secretary, the meeting closed.

THE CATHEDRAL.—During Lent Special Sermons have been preached every Friday evening, preceded by a service appropriate to the character of the season, the attendance at which has been good. On Friday the 24th February, the preacher was Rev. Stephen Child, and the subject *Temptation*. On the 3rd of March the preacher was the Rev. J. W. Debenham, and the subject *Self-denial*. On the 10th of March the preacher was the Rev. T. B. Tress, and the subject *Self-sacrifice*. On the 17th of March the preacher was the Rev. R. McKewen, and the subject *Benevolence*. On the 24th of March the preacher was the Rev. Alfred Arnold, and the subject *Covetousness*. On the 31st of March the preacher was the Rev. E. G. Hodgson, and the subject *The Mind of Christ*.

The following will be the preachers and their subjects during Passion Week:—
Monday, the 3rd of April, *The Man of Sorrows*, the Rev. Stanley Mitchell.
Tuesday, April 4th, *The Sin-bearer*, Rev. R. Taylor.
Wednesday, April 5th, *The Peace-maker*, Rev. A. L. Williams.
Thursday, April 6th, *Numbered with the Transgressors*, Rev. W. Hey Sharp.

Good Friday: Morning, *The Great Day of Atonement*.
Evening, *Making His Soul an offering for Sin*.

THE CATHEDRAL DEBT.—We announced in our last that it was in contemplation to make an effort to liquidate the debt on the Cathedral and the Deanery, amounting to about £6000. Three meetings of the Chapter, and of the Tower Debt Committee, conjointly, have been held during the last month, to devise means for the extinction of this heavy liability. Several gentlemen undertook to canvass for subscriptions; and at the last of the meetings it was announced that £1150, including £500 from Mr. Knox, had been promised or paid. We regret that so few responses, comparatively speaking, have as yet been given to the appeals made to the wealthier members of our Church, and we can only hope that at the next meeting of the joint Committees, to be held on the 6th of April, more

satisfactory progress will be reported, and also some scheme initiated for a more general canvass for subscriptions.

MOORE COLLEGE.—The following is the Report of the Principal the Rev. A. Lukyn Williams, M.A., for the year 1881, to the Trustees of the Estate of the Late Mr. Thomas Moore, Liverpool, January 1, 1882. My Lord and Gentlemen,—In presenting the following Report for the year 1881, I cannot but express my regret at the serious illness of your Lordship, and my pleasure at hearing of your progress towards complete recovery.

Before reviewing the past year it may not perhaps be out of place if I lay before you some of the methods of our work. The traditions of this College have ever been that the two elements of a successful ministry, Intellectual and directly Practical work, should in some proportion be combined. But while I feel very strongly that this should be the rule for Theological Colleges I have laid it down as a principle in my own work here that for the majority of the men who come the former is far the most important part. Many of them have had much practical work before they come here, and not only understand how to do it but have been successful in it. Their fitness for this part of their Ministry has been tested already. It is therefore more important for them to be taught the intellectual portion of their future work, and it is to improving this that, I feel strongly, our own energies and the energies of all in these Colonies who have the care of Candidates for Holy Orders must be directed.

With this object the College Entrance Examination was instituted some two years ago. Before that time Students had been admitted on the recommendation of the Bishops' Examining Chaplains, but it was found that the standard varied so much in the different Dioceses that the Examination was of little use. Since our College Examination has been formed there has been a decided improvement in the attainments of the Candidates on entering the College.

After passing the Entrance Examination they must stay two years. That is, if they are to obtain the full College Certificate, but it is evident to all that the College has no more power over its Students than this. For, naturally, a Student can leave at any time he likes and can be obtained without passing through the full course if he has the opportunity of being so ordained.

As to the principles in choosing the subjects for study, more care is taken of central positions than of outworks. The three principal subjects therefore are the Old Testament, the New Testament, and Church History of the first six centuries; the two former because their contents are true for all time, the latter because the study of it involves the acquaintance with at least the germs of all modern controversies and modern difficulties, acquaintance which is afterwards deepened by reading Butler's Analogy. Of course the New Testament is always studied in Greek, but the Old Testament has, I regret to say, been so far studied only in English, as the Hebrew class has never been more than elementary. In both the Old and the New Testaments a few representative books have been read carefully in preference to many being hastily gone through. It is indeed only in the second year that more special subjects are taught. These are particularly the XXXIX Articles and the Prayer Book. In studying these again the principle of their historical growth is much insisted upon as the one clue to their true meaning.

A few other subjects have been added, with the aim of enlarging the sphere of the Students' interest and saving them as much as possible from the ecclesiasticism that always tends to spring up in those trained in any merely Theological Institution. Thus besides Latin there is included some study of Logic, Political Economy, European History, and Shakspeare. These serve as a recreation amid severer work.

There are two other Examinations after the Entrance Examination; one at the end of the Student's first year, the other at the end of his second. Each of these must be passed.

There is however hardly that interest taken in the College by Churchmen in the Colony which it deserves by what it has already done and by the extent to which it is capable of supplying present needs. One sometimes hears it spoken of as though Theological Colleges were not required. But this seems to imply that the intellectual standard of the Colonial Clergy should be at any rate much higher than that of the English. In England almost every Diocese has its own Theological College, and new Colleges are formed every year. It is granted by all Churchmen at home that Theological Colleges are absolutely necessary, partly for the training of those who are from one cause or another unable to go to an University, partly for the purely Theological training of those who have already taken their degrees.

Nor do I wish this interest to be purely sentimental. We need our Chapel more finished; our Library much more full of recent books—though we are very thankful for late additions to it—we need more Magazines, both secular and religious, sent regularly to us; we need our walls brightened with pictures, and many little things which would materially induce the comfort and well-being of the Students. We need all this, to say nothing of Exhibitions for poor and promising men.

Number of Students.—During the past year four new Students have been admitted. In both the Lent and the Michaelmas Terms there were eight Students in residence.

Students Ordained.—Only one Student has been ordained. I have appended his name below.

Subjects Studied.—The following Subjects have been studied:—*Old Testament*—Old Testament History, Psalms I.—XII. *Greek Testament*—Romans I.—VIII. St. John's Gospel. Textual Criticism (Hammond). The Bible in the Church (Westcott). Paley's *Horse Pauline*. *Church History, Doctrine, &c.*—Centuries I.—VI. XXXIX Articles, Prayer Book (History and Rubrics). Butler's Analogy, Oxenden's Pastoral Office. *Latin*.—Bede's *Sentimental* (Paris). XXXIX Articles, *Secular Subjects*.—Political Economy. Shakspeare's Julius Caesar. Classes for Hebrew and Greek Grammar have also been held. Much attention has been given to the Composition of Sermons and to Public Reading.

Lectures on Practical Work.—The following Lectures on Practical Work have been kindly given:—Rev. A. Yarnold.—"The Claims of Missionary Work." Rev. Canon Gunther, M.A.—"Sunday Schools." Rev. Canon Stephen, M.A.—"Visiting." The Ven. the Archdeacon of Cumberland—"How to begin in a Parish."

Tutor.—The Rev. E. G. Hodgson, M.A., S.C.L., Vice-Warden of St. Paul's College, has acted as Tutor during the past year, with the exception of the first few weeks, which were taken by Rev. G. H. Muzy.

Library.—The Library has been increased during the year by about 250 volumes, including some very valuable Donations by Dr. Bray's Associates, the Religious Tract Society, and the Society for Promoting Christian Knowledge. The names are printed more in detail in the College Calendar for 1882. I am also glad to say that there has been a considerable increase in the number of Papers and Periodicals regularly sent. But we much need some of the standard Secular Magazines. James Barnett, Esq., Colonial Architect, has very kindly presented to the College a Bust of the late Bishop Broughton.

Visiting, &c.—The Students have continued to visit weekly the Parish of Holsworth and the Liverpool Asylum. Religious Instruction has also been given by them in the Public School at Holsworth, and, by the request of the Incumbent, in the Liverpool Public School.

Sunday Services.—The Sunday Services at Holsworth, Cabramatta, Smithfield, and the Liverpool Asylum have been continued. I am, my Lord and Gentlemen, your obedient servant,

A. LUKYN WILLIAMS, M.A., Principal.
Name of Student admitted to Deacon's Orders in the year 1881.—T. J. Heffernan, Coonabarabran, Bathurst.

MOORE COLLEGE.—We have received a copy of the College Calendar for this year, which contains in a small compass a large amount of valuable information with reference to the College, with past history, and its present work. We are glad to find that the standard of training is so high. The Examination for Honours takes in a wide range of subjects, in all of which it is necessary to pass, in order to obtain first-class.

CLERICAL MEETINGS.—The Monthly Clerical Meeting at the Deanery was held on Monday the 13th of March, at which there was a larger than usual attendance. The portion of scripture read and discussed was 1 Timothy vi. 13 to end. A paper on Fasting was read by Canon Stephen, in which it was shown that both under the Law and under the Gospel, in the earliest days of the Church of Christ, and in later ones, fasting was practised by God's servants. The conclusion arrived at was, that it is the duty of Christian men in some way or other to fast from time to time,—that is an edifying practice, conducive to holiness of life and to devoutness of spirit; but, inasmuch as no exact and binding rules touching fasting are laid down either in the New Testament, or by the Church of England, the particular kind of abstinence which, in view of a man's temperament or state of health, is most advisable, is a matter for his own conscience to determine, as seems to be taught by the words of the Collect, "Give us peace to use such abstinence that our flesh being subdued to the Spirit," &c. "The measure and degree of fasting, or other acts of self-denial is ours to decide upon, only let us take heed that the act be a spiritual one—that we rend the heart and not the garment,—that it be joined with prayer, and that its object be the securing of such self-mortification as shall enable the spirit to master, and not to obey the flesh."

The Country and Suburban Clerical Society held its meeting on the 26th of March, at All Saints Parsonage, Petersham, the Rev. J. W. Debenham presiding. The scripture read and discussed was Acts xviii. from the 18th verse. A paper was read by Rev. Canon King on "The Determination of the General Synod on the Primary Question."

Parochial Intelligence.

CHRIST CHURCH, ENMORE.—For some time past the building used by the parishioners of Enmore to worship in has been found too small to meet the growing necessities of the district, and it was determined to take steps to secure the erection of a larger and more suitable edifice. The matter was taken up so warmly that ways and means were soon found for the purchase of a piece of land facing the Stanmore-road, and but a short distance from the present church, in Fotheringham-street, and for the acceptance of a contract for the erection of a new church. Saturday, March 4th, was the day chosen for the laying of the foundation-stone,—rather unfortunately as it turned out, as the rain fell heavily during the greater part of the afternoon, including the time the service was being held in the church, and while the ceremony connected with the laying of the stone was proceeding. There was a very fair attendance, both at the service in the church, and also at the ceremony. Rev. W. H. Ullmann, B.A., incumbent, conducted the service in the church, and gave a short address from 1st Corinthians, 3rd chap, 11th verse, "For other foundation can no man lay than that is laid, which is Jesus Christ." After a collection had been made the congregation adjourned to the stone. Amongst those assembled around it were—his Honor Judge Josephson, Revs. W. H. Ullmann, Debenham, Taylor, and Colvin; Messrs. F. Senior, J. F. C. M. Maitland, W. H. Bullock, F. Fielder, J. P., and N. Melville, M.L.A. After some preliminaries had been arranged Judge Josephson, at the request of the committee, proceeded to lay the foundation stone. After doing so in the usual way, he addressed the assemblage in a speech in the course of which he remarked: It was about two years ago that it was first proposed to build a church in Enmore, and owing to the enthusiasm of their present minister, who was utterly reckless of their going into debt, they succeeded in getting the building erected in Fotheringham-street. They were still pursuing the same course. They had bought the land for that new building for £1,503, and had entered into a contract for

£1,600, and they had not a farthing to pay either with. Mr. Ullmann's faith had brought him through many difficulties. He said "Trust in the Lord," and it seemed to him (Judge Josephson) that there was a great deal of truth in what he said. He understood that there were 1,000 people in the parish belonging to the Church of England. Now, if every man were to put away 10s. a year for himself, and 10s. for his wife and children, and he could easily do this, in the course of three or four years the whole of the debt could be cleared off. He confessed that at first he had opposed the proposition to buy this land, and to go into debt to erect a church, but his scruples had been entirely overcome by their minister, to whom was due the great progress which had been made. He estimated the value of the land in Fotheringham-street at £800, which, with other amounts, would reduce the indebtedness for the new building, when completed, to £1,545. That was the amount which the minister and committee asked them to contribute towards reducing the debt as speedily as they could; and if his suggestion were adopted he believed the debt could soon be wiped out. Rev. W. H. Ullmann said that the number of people he saw around him showed what a good gathering they would have had if the weather had been fine. He moved that a vote of thanks be accorded to Judge Josephson for laying the stone. Before putting it, he might say that he and his wife landed in Sydney a few years ago without a single friend or acquaintance, and not a single stick or stone to call their own. Now they had a church and a Sunday school both well attended, and he hoped yet to see a better church with a much larger attendance at it, and also at the Sunday school. He announced that several sums of from £200 downwards had been promised for the new building, and urged that, while the rich of the parish had thus been doing their share of the work, the working men should not neglect their duty. The vote of thanks was then put and carried, and the proceedings terminated by the Rev. Mr. Ullmann pronouncing the benediction. The church is to be a plain unpretending structure of brick on stone foundation. It will seat from 600 to 800 persons, double the number that the present edifice will accommodate, and be in every way more worthy of the parish and the district. Blackett and Son are the architects, and Mr. W. Coleman is the contractor.

The Rev. J. B. Gribble preached to a crowded congregation, among which there was an unusual number of men, on the evening of Sunday, March 19th. The text was the Macedonian cry, "Come over and help us." The offering amounted to £10 5s., and a cheque for that amount was handed to Mr. Gribble at the incumbent's residence after the service, by Mr. D. M. Maitland, one of the churchwardens. Photographs of the Warangesala mission and its inmates, and specimens of their work were shown, and this short after-service meeting was concluded with prayer. A special outpouring of the spirit of Jesus was realised by many on that night. The fruits of this are evident in contributions of money and clothes that are coming in. One case of a brickmaker who is going to collect amongst working men for the mission may be mentioned as an instance. We have since heard from Mr. Gribble of the death of a member of his Mission Home; and he desires the prayers of all Christians. (Communicated.)

LEIGHARDT.—On Thursday evening, the 16th March, the Vicar-General met some of the members of the Church of England, resident in this newly-formed district, for the purpose of ascertaining what amount the parishioners would be able to contribute towards the stipend of a clergyman. Some thirty persons were present, who engaged to provide £200 per annum, in addition to the £100 granted by the Church Society. It was resolved, also, that an Auxiliary to that Society be formed as soon as practicable, a main object of which shall be the raising of an additional sum towards the payment of the rent of the minister's residence. The Rev. T. Holmes has been offered the incumbency by the Dean, and has accepted it.

NORTH SHORE.—On the 18th of March, a public meeting of members of the Church of England was held at Central Township, a locality where the population is rapidly increasing, for the purpose of taking measures for the erection of a Church. Much interest was evinced in the proposed undertaking, and it was resolved that the Church should be built, with a view to which all the requisite preliminaries were duly and satisfactorily arranged.

REDFERN.—ST. SAVIOUR'S.—On Saturday, the 11th March, Miss James laid the foundation-stone of a parsonage in Young-street, Redfern. The Dean of Sydney delivered an address, and a service was conducted by the Dean and the Rev. R. Noake, incumbent of the church. Several ministers and influential residents of the district were present, and the choir gave some suitable music. The usual presentation of a trowel and mallet was made to Miss James, and the papers of the day placed in the stone, in accordance with the practice on such occasions. Votes of thanks, a collection, and the benediction closed the proceedings. The parsonage will be constructed of brick, on stone foundations, and will have a comfortable appearance. It will be two stories high, and contain eight rooms exclusive of kitchen, bathroom, and exterior structures, and it is estimated to cost £1000. —*Redfern Times.*

Inter-Diocesan News.

BATHURST.

GREENFELL.—A meeting of the congregation of Holy Trinity Church was held on Wednesday evening, the 8th inst., for the purpose of expressing sympathy with his Lordship the Bishop of Bathurst, under the very trying circumstances in which he has lately been placed with reference to the unhappy state of church affairs in connection with All Saints', Bathurst. The chairman of the meeting, the Rev. R. J. Read, read the report of the speeches given in the Bathurst *Daily Times*, of the 9th ult.; after which, Mr. Howarth,

J.P., who addressed the meeting, read the following copy of the address of sympathy to the Bishop, and moved its adoption, and that it be signed by the chairman, the mover and seconder, and the churchwardens. Mr. Pyne, J.P., next spoke, and seconded the adoption of the address, which was carried as follows:—

Address

To the Right Rev. S. E. Marsden, D.D., Lord Bishop of Bathurst.
My Lord,—The members and friends of the Church of England, residing in the district of Grenfell, having read, with much regret, of the unhappy differences which have arisen in the parish of All Saints', Bathurst, and the unjust reflections cast by professed friends of the Church upon the clergy generally of the Diocese, have assembled in public meeting on this the 8th of March, for the purpose of expressing their continued confidence in, and sincere attachment to, your Lordship.

They deeply sympathize, and deplore the painful position in which you have been so long placed, in consequence of the stand your Lordship has taken to maintain the purity and spirituality of that portion of the Church of which you have the oversight.

Considering the pecuniary sacrifice your Lordship made in accepting the Bishopric of Bathurst, they cannot forbear expressing their indignation, and deep sorrow, at the ungenerous and contemptible utterances respecting the miserably inadequate stipend paid to your Lordship.

They congratulate your Lordship upon the removal from the Diocese of the cause of the unhappy dissensions, and earnestly hope that party spirit will now cease, so that harmony and goodwill may again prevail.

They fervently pray, that those upon whom rests the responsibility of electing an Incumbent of All Saints' may be imbued with "a spirit of love and of a sound mind," so that your Lordship may have a willing and wise helper in the building up in their most holy faith the people committed to your spiritual care.

Signed on behalf of the meeting,

R. J. READ, Chairman.
W. HOWARTH, J.P., Mover.
D. PYNE, J.P., Secunder.
J. B. WOOD, J.P.,
R. HINCHCLIFFE, } Churchwardens.
J. D. CAMPBELL, }

Holy Trinity Church, Grenfell,
March 8th, 1882.

Mr. D. Campbell, peoples' warden, next addressed the meeting, and moved—"That the address be forwarded to his Lordship the Bishop of Bathurst, and a copy of the same be sent to the local paper, the Bathurst Daily Times; also that a telegram be sent to the Sydney Morning Herald, reporting the meeting." Mr. J. B. Wood, J.P., seconded the resolution, which was carried.

The following is a copy of the reply sent by the Bishop of Bathurst to the above-mentioned address. The Rev. R. J. Read read the same to the congregation at the close of last Wednesday evening's service:—

Copy.

To the members and friends of the Church of England in the district of Grenfell.

My dear Friends,—I have just received the address you have been good enough to present to me.

I feel very grateful for your kind expressions of sympathy with me. I believe the course I have adopted has been the right one for the interests of the Diocese, and am glad to be assured of your confidence in me. I am pleased to find that your estimate of our clergy differs widely from that of a few persons in Bathurst, who would not have spoken of them as they did if they had been as well acquainted as I am with their self-denying and zealous labours.

I am indebted to the people of Grenfell for much assistance and kind support in the past, for which I return my best thanks.

I am, your faithful friend,

S. E. MARSDEN, Bishop of Bathurst.

Bishop's Court, Bathurst,
March 11th, 1882.

THE BLAYNEY EIGHT DAYS MISSION, AND MISSION TO THE SURROUNDING DISTRICTS.—The God of all grace has recently given to His little flock at Blayney and the surrounding outlying districts, a time of spiritual refreshing, and there is reason to believe, has also added to its number. This work of grace has been accomplished in connection with the special services, which some months ago it was arranged should be held in the district. In pursuance of that arrangement, the incumbent the Rev. T. R. C. Campbell had invited that devoted servant of God, the Rev. H. B. Macartney, of Caulfield, Victoria, to be mission preacher, and well knowing that apart from the gracious operations of the blessed Spirit, who alone quickeneth, no real spiritual work could be effected, he called for special prayer from all interested, and instituted preliminary weekly prayer meetings in the church. The untiring mission preacher arrived from an unbroken journey by rail, all the way from Melbourne, on Saturday evening, the 18th February, and about an hour afterwards addressed an inaugural meeting in the church. On Sunday the 19th, a marked and solemn interest was manifested by full congregations, as the preacher pictured forth in simple, but beautiful and telling words the sinners' need and the Saviour's sufficiency. After the morning service, the sacrament of the Lord's Supper was dispensed. In the afternoon the children filled the church, and listened with quickened interest, as the story of the nobleman's son at Capernaum was sketched in living colours, and its lessons of faith strikingly applied. In the evening the congregation crowded the church, and the impression was solemn. During the remaining days of the week evangelistic services were held every evening at 8; a morning prayer meeting, with meditation at 7; and on two days—Tuesday and Friday, addresses on the second coming of our Lord in the afternoon at 3. The morning meetings were very sweet and refreshing; and every evening, except perhaps

Thursday, when there was rain, full congregations assembled to listen to the lucid and telling words of the preacher as he by means of incidents of every day life threw light upon eternal verities, bringing the soul into close proximity with the things unseen, and urging at the same time immediate acceptance of the unspeakable gift of God. During two evenings Canon Blacket was present, and took part in the after meetings, and on Thursday evening the Bishop of the diocese, the Rev. A. Hirst, the Rev. C. Dunstan, the Rev. E. Crisford, and the Rev. J. Young were also present, and took part in the service. On Sunday the 26th the incumbent preached to a very full congregation in Blayney; while the mission preacher, accompanied by Mr. Raymond, the catechist, proceeded to the localities known as "number one," 15 miles distant, "Hobby's yards," nine miles further, and "Newbridge," nine miles. At these places services were held at 11 a.m., 2.30 p.m., and 7.30 p.m. On Monday evening, at 9.30 a service was held in the little church erected within the last year, six miles off, at "Victoria." There was a full church, and a solemn impression was evident. On Tuesday evening a still more manifest impression was made at "Grahamstown," and it is believed fruit gathered into life eternal. On Wednesday afternoon and evening, March 1st, services were held at a place called "the village," 4 miles off, and at "Moorilda," some 5 or 6 miles further on; and on Thursday and Friday, at "Brown's Creek" (gold mine). At this last place on Friday evening the attendance was more numerous, the Spirit seemed to be present in power, and such was the impression that many remained for conversation. On Saturday evening in Blayney, the subject was the necessity of the Spirit's work. The addresses at the after meeting were also on the work of the Spirit. These addresses were followed by fervent prayer. During all the week a meeting for prayer was held in the church at half past four p.m. On Sunday morning service was held at "Victoria" by the incumbent, and in Blayney by the mission preacher. In the afternoon the mission preacher was at "Moorilda"; and in the evening in Blayney an overflowing congregation assembled, some to worship, and all to listen to the earnest, thrilling and tender words of the preacher as he shewed forth Christ as "the Door" (John x. 9), illustrating his subject by the Tabernacle in the wilderness, its one beautiful entrance door of blue and purple and scarlet and fine twined linen, leading to the court within, with its altar, its laver, and its sanctuary. As the crowd slowly dispersed, it could be seen that very solemn impressions had been made, impressions some of which it is trusted, will have never ending results. After this many joined in the Holy Communion. A thanksgiving service at which the mission preacher gave a farewell address, full of earnest and wise counsel to believers, and of solemn exhortation and appeal to others, was held on Monday evening. After this service, a few friends met in the Parsonage to present him on behalf of the congregation with a written address, and on Tuesday morning he left Blayney by train on his return journey, having been accompanied to the station by his friends. The hallowed remembrances of this precious season will never pass away. The faith of God's believing children has been greatly strengthened, and an impulse given to spiritual life throughout the district.

MELBOURNE.

CHURCH CONGRESS.—It is proposed to hold a Church Congress at Melbourne in November next. Assistance and co-operation are looked for from the other Australian dioceses. The following are the subjects proposed for discussion:—

- I. The relation of the Church of England to all Protestant Churches.
- II. The duty of the Church of England in reference to Unbelief.
- III. The responsibility of the Church of England as regards:—
 - (a) The Aborigines of Australasia.
 - (b) The Chinese.
 - (c) The Polynesians.
- IV. The relation of the Church of England to the Social movements of the age; especially to the friendly Co-operative Societies, and the movement for shortening the hours of labour.
- V. The Temperance work of the Church of England, especially in reference to its parochial organisation.
- VI. The proper attitude of the Church of England toward the question of Sunday Observance.
- VII. The duty of the Church of England in the circumstances created by the Education Act of Victoria.
- VIII. The helps and hindrances to the Spiritual Life which arise from the religious and secular activities of the day, including amusements.

Readers of papers will be allowed twenty minutes, and speakers not to exceed ten minutes.

ADELAIDE.

ELECTION OF THE BISHOP.—A special meeting of the Synod was held on the 6th March, to take steps for filling up the vacancy in the See. There was a very large attendance of both clergy and laity. The Vicar-General, Dean Russell, presided. After considerable discussion, the majority of the clergy being in favour of the Synod exercising the right of election, and a large minority, with all the laity, being in favour of delegating the duty to the Archbishop of Canterbury and other Prelates in England, it was finally resolved that the Bishops of Truro, Durham, Winchester, and Bedford, be requested to assist the Archbishop "to recommend or appoint" a fit and proper person to be Bishop of the See.

TASMANIA.

The Bishop of Tasmania, Dr. Bromby, has accepted the office of Coadjutor to the Bishop of Lichfield, and the Living of Shrawardine-cum-Montford, near Shrewsbury. His lordship will vacate the see of Hobart within the next few months, as his services will be required in his new sphere of duty in September.

Ecclesiastical Intelligence.

PREFERMENTS AND APPOINTMENTS.

The Rev. Dr. Marriott has accepted the Incumbency of All Saints' Cathedral Parish, Bathurst. Steps will forthwith be taken to complete the Cathedral Constitution, and to combine the Deanery with the Incumbency.

The Rev. Stanley Mitchell has returned from England, and has resumed charge of Waverley, where he has been very cordially welcomed by his parishioners.

The Rev. J. D. Langley has entered into residence at St. Philip's, having been appointed by the Vicar-General, on the nomination of the Board of Patronage.

The Rev. John Spear, from New Zealand, has been appointed to McDonald Town, vice Rev. Joseph Dark, who, we are sorry to say, has been obliged, though we trust but temporarily, to retire from active duty, through ill-health.

The Rev. Edwin Sturdee has arrived from England, for work in this Diocese.

The Rev. Alfred Yarnold has been licensed to Christ Church, North Shore, on the nomination of the Board of Nomination. No successor has yet been selected to succeed Mr. Yarnold at Pymont.

Notices of Services this Month.

NOTICE TO THE CLERGY.

Any Services to be held during any coming month will be notified in the Record under a special column. Notices to be sent in to the Editor, 172, Pitt street.

CHRIST CHURCH, ENMORE.

PASSION WEEK, 1882.—Special Preachers:—
Monday before Easter, April 3, 7.30 p.m., Rev. T. B. Tress.
Tuesday before Easter, April 4, 7.30 p.m., Rev. J. Barnier.
Wednesday before Easter, April 5, 7.30 p.m., Rev. E. A. Colvin.
Thursday before Easter, April 6, 7.30 p.m., Rev. T. Holme.
Good Friday, April 7, 11 a.m., & 7.30 p.m., Rev. W. H. Ullmann.
Saturday Easter Even, April 8, 7.30 p.m., Rev. E. D. Madgwick.

CAMBRIDGE UNIVERSITY PRAYER UNION.

"We propose to invite the members of our Union to come to Cambridge next April, for a gathering similar to those held in the years 1872 and 1875. The time most convenient seems to be the commencement of the week after Easter week, and it is therefore hoped that we may be able to arrange for such a gathering to commence on Monday evening, April 17th, and to conclude on Wednesday morning, April 19th. The Secretary will be thankful to receive any opinions or suggestions from members with reference to this proposal."

The above notice has been issued from headquarters. There are a few members of this Union in Australia. We understand that there is some intention of holding a meeting simultaneous with the one at Cambridge, at the house of the Ven. Archdeacon of Cumberland, Princes street, Sydney. The Rev. A. L. Williams, M.A., Principal of Moore College, Liverpool is acting as Secretary for Australia, and will be glad to receive communications on the subject from any who wish to take part in the gathering.

NOTICES OF BOOKS.

THREE SERMONS PREACHED IN THE CHURCH OF ALL SAINTS', BRISBANE. By the Right Reverend Mathew B. Hale, D.D., Bishop of Brisbane. Gordon & Gotch, 1882, price 6d.

These Sermons have been written to point out:—
1. "The tendency on the part of man to fix his gaze so intently on the writers of Holy Scripture that, to a certain extent, he loses sight of Him who inspired the writers."
2. That "the Jews did not limit their view to the writers of their Old Testament Scriptures; nor to the actors in the scenes described therein," and
3. That "the Church is the keeper of Holy Wit."

They are therefore directed against that criticism which would excise those portions of Holy Scripture which do not commend themselves to the spirit of the age. The special reference is to a present demand for the exclusion of what are called the vindictive psalms from the public services of the Church. The author shews that such action would involve great loss to ourselves and would bring the Church of England into direct antagonism to the

remainder of "Christ's Church militant here upon earth." The Sermons will well repay perusal.

Received, **CELESTIA: A RELIGIOUS AND PHILOSOPHICAL POEM.** By the Rev. Henry Yarrington, M.A. Sydney: Gibbs, Shallard and Co., 1882.

Want of space compels us to omit the notice of the work this month.

SCIENTIFIC SOPHISMS: A REVIEW OF CURRENT THEORIES CONCERNING ATOMS, APES, AND MEN. By Samuel Wainwright, D.D., Author of "Christian Certainty," "The Modern Arsinus," &c., &c., pp. 310. London: Hodder and Stoughton, 1881.

This forms a valuable contribution to the current controversy on the Origin of Man. Dr. Wainwright meets science with science, and in doing so quotes very largely from the writings of the best specialists of the age. The book literally bristles with authorities, and, for this reason, is rather difficult to quote from—so as to show the author's mode of dealing with his subject. We question whether anyone can give it a quiet, patient perusal without realizing much gain. The assumptions of such men as Clifford, Darwin, Huxley, and Tyndall are pitilessly exposed, and as this is done these writers themselves are made to look somewhat small. An analytical outline of contents enables the reader to refer readily to any part of the book and to any subject on which it treats. The matter is arranged in chapters having the following titles—The Right of Search, Evolution, "A Puerile Hypothesis," "Scientific Levity," A House of Cards, Sophisms, Protoplasm, The Three Beginnings, The Three Barriers, Atoms, Apes, Men, Anima Mundi. Perhaps our readers will get the best idea of Dr. Wainwright's aim from the subjoined analysis of the chapter entitled "Scientific Levity," together with an extract from another chapter of the book:—

"AGNOSTIC EVOLUTION."

An Unverified Hypothesis.

Based on two subordinate Hypotheses.

Equally unverified.

(1) Spontaneous Generation.

(2) The Transmutation of Space.

SPONTANEOUS GENERATION.

"Does life grow out of dead matter." (Prof. Whewell.)

"It is a result absolutely inconceivable." (Mr. Darwin.)

"Not supported by any evidence." (Dr. Carpenter.)

"Scientific Levity." (Humboldt.)

From Matter to Life:

The attempts to bridge the chasm

Have all failed.

The "Uncreated Vesicle,"

Is on the wrong side of the gulf.

The "chemico-electric operation"

Is a mere "supposition."

The "Protogenes of Haeckel," and

Dr. Elam's Reputation of Mr. Spencer.

The "line of demarcation

between the organic and the inorganic

Is as wide as ever."

Chemistry: Its century of triumphs,

Its one conspicuous failure, Hence

SPONTANEOUS GENERATION is

"An astounding hypothesis." (Dr. Carpenter.)

"Vitiated by error." (Prof. Tyndall); and

"Utterly discredited." (Virchow.)

13. A prospect glass or a foreopis is an instrument; they have

each a final cause; that is, they were each made and adjusted for a

certain use. The use of a prospect glass is to assist the eye; the use

of the foreopis is to assist the hand. The prospect glass was made the

better to see, the foreopis the better to grasp. The use did not make

these instruments; they were each made for the use—which use was

foreseen and premeditated in the mind of the maker of them. We

say of each of them without a shadow of hesitation: If this had not

first been a thought, it could never have been a thing. Now, is the

Eye or the Hand an instrument adjusted to a certain use, and thus

revealing an antecedent purpose in the Creative Mind, or is it not?

Can we account for either except by saying that it was thought out

before it was wrought out; that it was a concept in mind ere it

could possibly appear as a confirmation in matter; that before it became a *fact in nature*, it must needs have been a *thought in God?*

14. Can we say that, although the prospect glass is the product of mind, yet no mind presided over the structure of the eye? According to Mr. Darwin, we can, and ought. And yet Mr. Darwin begins by admitting it to be apparently "in the highest degree absurd to suppose that the eye, with all its inimitable contrivances for adjusting the focus to different distances, for admitting different amounts of light, and for the correction of spherical and chromatic aberration, could have been formed by natural selection." He then proceeds to indicate some "probable" stages in the process by which, as he believes, the eye was formed—a process of natural selection, and of that alone. His first postulate is, a nerve specially endowed with sensibility to light. The optic thus—not formed, but—fancied merely, and surrounded by pigment cells and covered by translucent skin, will, in millions of ages, select itself into an eye. Let it be granted—"in the highest degree absurd" though it be. But the primary postulate—how does Mr. Darwin get that? "How a nerve comes to be sensitive to light," he says, "hardly concerns us more than how life itself originated." Perhaps not; but both questions are studiously evaded when we are left to infer that the nerve made itself, and that life caused itself to live; or, in other words, that both are examples of what Mr. Darwin calls "variation causing alterations."

Take now the second steps of the process as pursued by natural selection according to Mr. Darwin, and let the power competent to do the things which he assumes are done, be credited with sense enough to be aware of its competence, and it may then be regarded as unlikely to have done some of them on purpose. Whereupon the genesis of the eye ceases to be a mystery. "All the appearances of contrivance that have resulted from the opinion find their obvious and complete explanation in the assumption of a contriver, and all such hazy fims as that of variability producing variation cease to be capable of serving as excuses for willful blindness. And why should not the power in question be so credited? Here is Mr. Darwin's solitary reason why. He doubts whether the inference implied may not be "presumptuous." He apprehends that we have no right to assume that the Creator works by intellectual power like those of a man! Truly of all suggested modes of making respect for creative power, that of assuming it to have worked unintelligently is the most original.

"From what I know through my own speciality, both geometry and experiment, of the structure of lenses and the human eye, I do not believe that any amount of evolution, extending through any amount of time consistent with the requirements of our astronomical knowledge, could have issued in the production of that most beautiful and complicated instrument, the human eye. There are too many curved surfaces, too many distances, too many densities of the media, each essential to the other—too great a facility of ruin by slight disarrangement—to admit of anything short of the intervention of an intelligent Will at some stage of the evolutionary process. The most perfect, and at the same time the most difficult optical contrivance known is the powerful achromatic object-glass of a microscope; its structure is the long-unhoped-for result of the ingenuity of many powerful minds; yet in complexity and in perfection it falls infinitely below the structure of the eye. Disarrange any one of the curvatures of the many surfaces, or distances, or densities of the latter; or worse, disarrange its incomprehensible self-adaptive power, the like of which is possessed by the handiwork of nothing human, and all the opticians in the world could not tell you what is the correlative alteration necessary to repair it, and still less to improve it, as natural selection is presumed to imply." (3)

15. The case is too strong to be explained away. Nature is full of plan, and yet she plans not; she is only plastic to a plan. That plan carries with it its own unanswerable attestation to all healthy understandings. It has its warp indeed as well as its woof. The exquisite variety of creative adjustments reposes on a basis of fundamental order: exhaustless specialities of adaptation are engrafted on a pervasive unity of type. Morphology, rightly viewed, is not the negation, but one grand phase of the revelation of plan. Theology is the other. "It has been by following the lamp of Final Cause, and obeying her beckoning hand, that the masters of anatomical and physiological science, from Eaton to Curvier, and from Harvey to Owen, have been guided to their splendid discoveries." But the irrepressible question, *For what? is naturally followed by the further question, From whom? The measure of the confidence with which Science assumes a use is the measure of the confidence with which Religion affirms an Author.*

- (1) "The Three Barriers," pp. 61, 62, seq.
 (2) Thornton "Old Fashioned Ethics," pp. 238-239.
 (3) Professor Pritchard's Address at the Brighton Congress. (1874.)

A VINDICATION.

(Taken from the Wagga Wagga Advertiser.)

Archdeacon Pownall preached on Sunday night the 19th of March, in St. John's Church, the sermon which will be found below. It will not be necessary for us to refer to the causes which led to this able denunciation of an atheistic writer; but we publish *in extenso* his sermon, as we believe that had he not taken up a stand he would have been proclaimed by all Christians as one who was "ashamed of the testimony of our Lord." Archdeacon Pownall may be pardoned for the heat displayed by him in his argument, for he felt—and no doubt keenly—that he had been wantonly and irreverently accused of teaching not "Christ crucified," but God a "chimble-rigger." Those who know

the Archdeacon best—and they are among the poor of the community, to whose wants he has ministered from his own miserable stipend fund—will at once, and without hesitation, give to him that praise which is not sought in the house tops, but which is rendered to one who lets not his "left hand know what his right hand doeth." The Archdeacon took for his text:—

II. Timothy, i. 8. "Be not ashamed therefore of the testimony of our Lord, nor of me, his prisoner; but suffer hardship with the gospel according to the power of God."—Revised Version.

It is not easy to discover in what manner Timothy was likely to be ashamed of Christianity. The devil shifts his battle ground as occasions change, ever fitting his tactics to suit the emergency of the case. At one time he tempts men to be ashamed of Christianity by confronting them with persecution; at another time he resorts to misrepresentation, sneers, and ridicule, whispering "If you profess to be a Christian, men will call you a canting hypocrite, or, all men of brains will look upon you as a shallow, credulous being, afraid to think and act for yourself." From certain intimations that we find in the first letter of St. Paul, I am inclined to think that it was a temptation of this kind that assailed Timothy. Hence, in the first letter, the apostle gave him the injunction, "O, Timothy guard the deposit that is committed unto thee, turning away from the profane babblings and oppositions of the knowledge which is falsely so-called; which some professing, have missed the mark concerning the faith." And in concluding his second letter he sounds the warning, "Be not thou ashamed of the testimony of our Lord, nor of me, his prisoner, but suffer hardship with the gospel according to the power of God." The temptations that beset Timothy are still rife, and the dread of being laughed at and accounted a fool for Christ's sake, the fear of the banter of ridicule, or the charge of being behind the times in an age of progressing thought, makes many a cheek blush, the head to cower, and men ashamed of their faith. Hence, there is still a need for the caution, "Be not thou ashamed of the testimony of our Lord."

In dwelling upon this command, as it bears upon the circumstances of our present surroundings, I shall at once proceed to deal with that nasty, sneering spirit of scepticism that cannot touch upon a sacred subject without giving vent to its spleen venom, and the possessors of which are a curse to a community. At the same time do not misunderstand me. There are doubters and doubters. I do not for one moment deny that a man may be an honest doubter, and I am quite prepared to admit that, in many cases, Tennyson was not far wrong when he wrote—

There lives more faith in honest doubt
 Believe me than in half your creeds.

Many doubters are men of a deeply religious spirit, and their lives bear evidence to the fact that they serve God according to the light which they possess, and the dictates of their conscience. Infinitely better are those men in the sight of heaven than churchgoers who stickle for a creed and deny their profession in daily life. In fact, "under the peculiar conditions of the age in which we live, doubt has become a kind of epidemic, which, like a physical epidemic, floats unseen in the atmosphere, and here and there seizes upon some mental constitution that has become in some way debilitated." Many a man has felt a darkness creeping over his early faith, until at last

He faltered where he firmly stood,
 And fell with all his weight of care—
 Upon the world's great altar-stairs,
 Which slope through darkness up to God.

But this was honest, reverential doubt, the doubt of which Pope speaks, and the honesty of which is further set forth in the words—

He fought his doubts and gathered strength,
 He would not make his judgment blind.
 He faced the spectres of the mind,
 And laid them; thus he came at length

To find a stronger faith his own;
 And Power was with him in the night,
 Which makes the darkness and the light,
 And dwells not in the night alone.

But widely different to this is the vulgar newspaper scepticism, that affects doubt, because the mighty "we" that is entrenched behind a font of type, deems it to be a

mark of superior sagacity, whereby they would have their readers know that they, at least, soar above all vulgar prejudices, and are possessed of such transcendent mental powers that they can pierce through the clouds that blind the eyes of other men. I need not tell you that such types are common, and in passing through life, whether we like it or not, we rub against them. They are impudent in the extreme—cavil at what they cannot understand—sneer at that which is sacred, and using freely the stockwhip of intolerance make many cower before them as a press-ridden people. Against such we should be on our guard, and when we find attacks made upon our Master's teaching, the manliness of our nature should at once respond to the call of the Apostle, "Be not thou ashamed of the testimony of our Lord." This brings me to the point with which I want more particularly to deal, a vindication of my position, against the aspersions of a recent pamphlet styled "The Pulpit and the Press." The writer is the Diogenes of this district, and as such he is the true representative of a school that has ever outraged common decency and snarled and growled at things that are beyond their ken. In the spirit of this dog school of philosophy, our local Diogenes snarls away, distorting facts, perverting statements, but taking good care not to touch with his little finger the real points at issue, because he knows fully well that he cannot rebut the same. The facts are simple, and to these facts I call your attention. On the 2nd of March there appeared in the *Express* the following article. I give it in full:—

It is a fact, and probably an unfortunate one, that Christianity and common sense do not usually go hand in hand. The rule is that the average Christian expects Providence to do everything for him, so sits down quietly while the work is supposed to be going on, and only commences to pray in earnest when he fancies he is in a fix. This may be putting the recent remarks of the Bishop of Melbourne upon the subject of prayer for rain in a somewhat homely fashion, but truths such as these require to be driven home in plain English. People kick out exuberantly when they have all they want, but only condescend to bend their knees in prayer when they are *in extremis*. Yet these are the average folks to which superior religion points as a fair example. They are the best of boys when they are allowed to have their own way, but the most contemptible of cowards when they are whipped for wrong doing. Let God be as any of the diverse creeds paint Him, to suit their own convenience, and it can hardly be expected that He will listen to the abject whines of those who tumble down before Him, awe stricken, not, as they should be, at their own stupendous stupidity, but at the dire nature of their deed. The God that they profess to place their trust in would be far better pleased to dig a dam. Half an hour's honest work may be more embarrassing, but it would be far more effectual, than three hours' loafing on one's knees, and would look better on the balance-sheet when the recording angel goes into the debit and credit account. The very worst injunction ever given was that "the prayers of the righteous avail much." It has simply led to this: Every hump imagines that he is righteous, and thinks that his righteousness will be the more fully proved by the amount of wind which he puffs into his prayers. There can never be blasphemy in honest labour, but there is a very great deal of it when hulkings hypocrites try to tickle Providence into the belief that "they were not to blame." People who have lived for years in the colonies must know very well that a bucket of water should not be wasted, yet when millions of gallons could be stored there at once upon their knees expecting probably that ravens with 400 gallon tanks strapped to their wings will fly down to their assistance as they did with food to Elijah at Cherith. If people would use their arms more and their knees less, they would probably ascertain what some worship as Nature and others as God, are too closely interwoven to be separated. Interested bigotry, which usually calls itself by the pleasant name of religion will, of course, do all that it can to sever the two, just as silly spiritists have built a superstructure of the supernatural upon the solid foundation of the natural. The principle of praying for rain or fine weather is so utterly opposed to reason that it should be discouraged by everyone who holds moral training as superior to ecclesiastical *dicta*. If that one principle became generally recognised we should have men praying for a dinner instead of working for it; the whole race of mankind would degenerate into beggars, who would live, not upon past labour or present exertion, but upon the fanatic hope that what they wanted would be given to them without any exertions of their own. Surely it is the duty of the enlightened clergy to dissipate so fatal an illusion as this; and it will be willingly granted by all reasoning men that Dr. Moorhouse has done admirable service in lifting merely a corner of the veil which superstitious ignorance has cast over the imaginary to the exclusion of the actual.

For a moment, in passing, let me ask you, at your leisure, to contrast this article with one that appeared in the *Evening News* of last Wednesday. There you will find a just, true and honourable criticism of the Bishop of Melbourne's views. The article I have read is lacking in all these qualities.

On reading that article I felt strongly the injustice of its remarks, and it may be the more strongly, because on a

recent occasion, at the late General Synod, I heard the Bishop of Melbourne complain of being subjected to much misrepresentation, and feeling how grossly insulting such remarks were to those who believe in prayer, and that there is a God who both hears and answers prayer, I at once wrote the following note:—

Wagga Wagga, March 2nd, 1882.

Dear Sir,—I have just perused the leader in the *Express* of this day, and as I regard the tone of the article as objectionable in the extreme, full of perversions, and most unjust inferences as to the Bishop of Melbourne's opinions, besides being bitterly hostile to the teachings of Christ, I must decline to take in the paper after this date.—Yours faithfully,
 W. H. POWNALL.
 S. Hawkins, Esq.

You will notice that I wrote to the proprietor, not the editor of the journal. Why? Not because I was ashamed of my views or opinions, or because I desired publicity, or courted a discussion, but on the contrary, because I wished to avoid it, whilst at the same time I indulged in the hope that the proprietor of the paper would see, for the sake of his own interests, the advisability of curbing the sneering propensities of his editor when dealing with sacred things. In this I was mistaken; the honour which should mark a private, and by no means unfriendly communication, was disregarded, and in a spirit of malevolence my note was handed to the editor, with doubtless the instructions that the fire was to be heated seven times more than it was wont to be heated. Of the fire that came out in the issue that contained my letter I shall say nothing, my only feeling was this may please some people and it does not hurt me. Of the proprietor and editor of a journal that could deal in such a manner with a private communication I leave others to judge, and yet because I have ventured to defend that letter, after the *Express* had not only made it public, but the subject of hostile criticism, a further attack is made in "Pulpit and Press," with the introductory salve "If there be any bitterness displayed we must be pardoned, under the plea of gross provocation." I ask, what provocation? The honest reply would be, "the provocation of a private letter, which we, to gratify our spleen spite have made public, and the consequences of which have recoiled on our own heads." Feeling that here the joint was out of harness, the lame sentence is introduced in the pamphlet: "We certainly should not have referred to the withdrawal of the reverend gentleman from our subscription list had he not desired some public acknowledgement;" whereas, in truth, the letter was published in the *Express* of March 4, with the prefix that it was published for "obvious reasons," those "obvious reasons" being that they gave ground for the attack in the leading article of that day. Lamely again in the pamphlet does he try to fortify this dishonourable position by a foot-note, referring to my own publication of the letter in the *Advertiser* of the 9th, but at the same time he conveniently ignores the causes of that publication, and that it was in response to his own challenge, couched in these words: "We believe that if our comments upon Dr. Moorhouse's admirable remarks were placed side by side with Archdeacon Pownall's criticism some one would be laughed at." I need not tell you that I had the same belief. I say, then, fearlessly, let such conduct be judged at the bar of public opinion, and let the verdict be a true and just one.

Turning now to the protest I made, let me say that by that protest I stand or fall. "Pulpit and Press" affects a reply, but Diogenes cannot get beyond a sneer.

I stated that the article was objectionable in its tone. By this I meant, what these words indicate, that the article was objectionable in its expressions. Take the following choice sentences in support of that:—

"Christianity and common sense do not usually go hand in hand. The average Christian expects Providence to do everything for him. * * * He commences to pray when he fancies he is in a fix. * * * People kick out exuberantly when they have all they want, but only condescend to bend the knee in prayer when they are *in extremis*. Yet these are the average folks to whom superior religion points as a fair example. * * * Half an hour's honest work may be more embarrassing, but it would be far more effectual than three hours' loafing on one's knees, and would look better on the balance-sheet when the recording angel goes into the debit and credit account." I ask, is this language, coming from what I presumed was a Christian paper, objectionable or not? Speaking, as I do,

to a Christian congregation, would any of you like, after family prayer (I believe in such a practice) to read this article to the members of your family at the breakfast table? What mother, who has taught her children to pray, would like to place such sentiments in their way? Is the language objectionable or not? Am I then to be blamed, scoffed, and sneered at, because I claim the privilege of saying: "This paper is so objectionable in its tone, and it so outrages my feelings, that it shall not, for family reading, darken my door again?" "I speak as to wise men, judge ye what I say."

In the next place, I condemned the article as full of perversions and unjust in its inferences as to the opinions of the Bishop of Melbourne. Now, what is a perversion? Is it not the art of diverting from the true intent or object aimed at? What was the object of the article in the *Express*? Was it not to sneer at churchgoers—at professing Christians—at the teaching of the Bible as represented by St. James—at the practice of prayer—yes, at the teaching of our Divine Master, who has said, "Men ought always to pray and not to faint," "Your father in heaven maketh His sun to rise on the evil and the good, and He sendeth the rain on the just and the unjust"? That was the object aimed at. We know that the editor of the *Express* never rises above a sneer, and that nothing can be touched by him except as a true cynic, and all this was done under the shelter of the name of a Bishop of the Church of England. Upon a careful review—and I would say a prayerful one—of the past, I feel that I should be unworthy of my position, wanting in my duty to the Church I love, guilty of turpitude, and a violation of my ordination vows, had I not raised a protest—though, in the first place, it was only intended to be a private one—against such slanderous utterances. To your common sense I appeal: Is it for one moment to be supposed that the Bishop who is endeavouring to build a cathedral in Melbourne whose doors shall be open continually for prayer that the same may rise before the Almighty as incense, and the lifting up of holy hands in that building may prove an acceptable sacrifice—a building, placed designedly in the centre of a large city, to which men may resort amid the heat of secular employment, and where they may cool their burning brows by opening the windows that look into eternity, and let in the breezes that come from the land where angels dwell—is it to be supposed that he—a bishop of the Church of God—would be guilty of insulting the sacred feelings of men by telling them what the *Express* declares is not a perversion of his teachings, nor unjust in its inferences as to his opinions, when it writes:—"The very worst injunction ever given was that 'the prayers of the righteous avail much.' It has simply led to this: Every humbug imagines he is righteous, and thinks that his righteousness will be the more fully proved by the amount of wind he puffs into his prayers?" Brethren, I leave this point with you; "I speak as to wise men, judge ye what I say." But, further, I base my judgment in this matter on the spirit evinced by this writer in other articles, and on other occasions. By comparing a man's writings we can easily find out the spirit of a writer and the motive power that prompts his pen. Well, it is not long since we were treated in the pages of the *Express* to a blasphemous comparison between the Bible and the novels of Thackeray, much to the disadvantage of the former. This was the treatment; I quote from the *Express* of August 12, 1880:—"The Bible taught Christianity, yet there are doubters in Christianity, so for this the Bible must be responsible. Thackeray taught humanity; there are no doubters of humanity on the face of the globe, and Thackeray is admired probably by every reader of his works. A man who took up Thackeray for the first time and said he was incomprehensible must be a fool; another who took up the Bible and said that it was comprehensible must be a fool. Let us assume that Judas Iscariot and Barnes Newcome are the greatest humbogs of the inspired and fictional writers, respectively. Who being equally acquainted with both stories, does not rise from the perusal with the opinion that Thackeray's delineation is superior to that of the Apostles. We do not deprecate the work of the latter, we merely wish to point out that they were supposed to have Divine assistance, whilst poor Thackeray had no such advantage. The motive power was terribly disproportionate, the effect we leave anyone to judge. Still,

accepting Thackeray as our ideal, may we not go a step further? Compared with the avowed readers of the Bible, his readers must be few indeed, unless the London Society and the Missionaries have been over estimated. If as much trouble were taken to advertise him, would he not be read on all hands with appreciation, and without the wrong consequences with which people frequently apply themselves to the study of Holy Scripture? Most intelligent readers can take up Thackeray with a smile and leave him with a sigh, and most intelligent readers precisely reverse the operation in dealing with the Bible. Ought this to be the effect of an inspired work? It may be alleged that the Bible was never intended to be enthralling, but why should it be, or what has made it nauseous? It is supposed to carry in it the elements of omnipotence and omniscience, so it would have been comparatively easy to have made it irresistible; equally easy to make it at least interesting. * * * It is unfortunate that all the efforts that have been made to make the Bible popular should result in such ignominious failure. Probably it is because it is getting stale—that people do not seize upon it with avidity."

Here, then, we have teaching that is bitterly hostile to the Holy Scripture. If the spirit of Thackeray, to-night could speak, would it not rebuke the insolence and ignorance of the man who could write:—"Most intelligent readers can take up Thackeray with a smile and leave him with a sigh, and most intelligent readers precisely reverse the operation in dealing with the Bible?" Let me ask this censorious critic, was not Dickens a man of intelligence? What was his estimate of the Scriptures? In Forster's *Life of Dickens*, we are told that when young Dickens was leaving his father's home for this country, the father wrote to him

In going away I want you to have a few parting words from me to think of now and then at quiet times. * * * I have put a New Testament among your books, with the same hopes that made me write an account of it when you were a little child. Because it was the best book that ever was, or will be known in the world; and because it teaches you the best lessons by which any human creature who tries to be truthful and faithful to duty can be guided. As your brothers have gone away, one by one, I have written to each such words as I am now writing to you, and entreated them all to guide themselves by this book.

After such testimony comment on such an article is needless. It stamps the man who wrote it as bearing no love for the Scriptures, as possessing a jaundiced, cynical eye, and is a clear index to the feelings and views of the writer of that article, which I have denounced as objectionable in tone, unjust in its inferences, and bitterly hostile to the teaching of Christ. In the name then of Him, whose name we bear and whom we call our Master and Saviour, we should protest against such teaching, for you may rest assured that if such views ever become dominant, the only morality and philosophy worth having will be gone. You may then write "Ichabod" on all below, and kindle the funeral fires of God's creation.

Turning again to the pamphlet "Pulpit and Press," let me notice a few of its slanders. Personal slanders I pass over, with the exception that the writer persistently goes on trying to make it appear that the one question at issue lies between my opinions and those of the Bishop of Melbourne, and yet with a wonderful shortsightedness he appends to the same my utterances from this place, wherein I am reported to have stated, what I did state, that I was in perfect accord with that teaching, and simply but strongly objected to "such a brazen attempt to defile what the Bishop loves so well." Shall I call this a perversion. If so, it is a very glaring one, done in the face of testimony which he prints against himself, and is one of a class that clearly comes within the category of his own words, "If we pervert wilfully we lie." The construction is his, not mine. But another slander of a more gross nature is contained in these words, "The God that Archdeacon Pownall dares to expound is a mere thimble-rigger." I will not insult you, nor profane this place by giving the quotation more fully, and yet at the end of the pamphlet I am reported to have said, "Christ has revealed God as a Person—as a Divine Father—and has portrayed Him as the Shepherd rejoicing over the lost sheep—as a Master moved with compassion by the prayer of a slave—as a Father whose heart almost bursts when the prodigal comes home—as a Being who can feel, can be moved, who can be and is touched by our cries and prayers, and who is ever prepared to give more than

we can either desire or deserve." This is the God I have preached to you. I know no other. But must the blasphemous question be asked: Is He a thimble-rigger? What, then, is this? Feelings shall not carry away my words; therefore I mildly say, in the face of the pamphlet itself, that it is a most slanderous perversion. But, further, I would say: Are you such dolts, such idiots as to attend here Sunday after Sunday and listen to such teaching, if there be the slightest truth in the slanderous accusation! Surely such language is an insult to your intelligence, manliness, and every sacred feeling that swells your bosoms!

I shall pass by the lack of decency and taste, concerning the Great Prophet of Israel, and shall simply content myself by remarking that in early days I have listened to the powerful speeches and lectures of Cooper* and Barker*, who after Owen led the Socialistic van, and I am not unfamiliar with the writings of the two Holyoakes, and the pages of the "Reasoner." I have also read and shuddered at the coarse blasphemies of a Bradlaugh; but though these men were infidels of the deepest dye, they would have spurned the sneering tactics of this Diogenes, in evading a charge which he had made against James the Apostle, by covering the same with words of the deepest irreverence, concerning the grandest character we have in the pages of Old Testament History, the Prophet of Horeb. Atheists may laugh as they read the paragraph I allude to; but the old Book may yet prove true, "Your laughter shall be turned into mourning."

Further, the climax is reached when the slanderer "dabbles"—if I may use his own illustration—"his dirty fingers in something far beyond the colours of a Coreggio, and trifles with something far more sacred than the tints of a Titian," in obtruding into the presence of a dying Christ, plucking the crown of divinity from His bleeding brow, and treating as the mere cry of nature the piteous appeal of "Eloi Eloi lama sabachthani," the full significance of which mysterious cry will never be fully fathomed by any created being. And now let me say that I have spoken to you with painful feelings. I love not the region of controversy, but there are times when silence would be a sin. In this case it would have been all that, for this is not a personal quarrel, but one that concerns the high duty of prayer—a duty that should be precious to every Christian soul. After all, good will be deduced from this present controversy. We shall be able to distinguish betwixt friend and foe. Already there has been an unmasking. In "Pulpit and Press" Diogenes has proclaimed himself an atheist—an agnostic, with no creed beyond that of negation. As such he has the free use of his opinions. In future I shall pronounce no judgment on his writings. I shall no longer expect to gather grapes of thorns or figs of thistles.

But before concluding I will state that if editor or proprietor of the *Express* will appoint two more gentlemen I will ask my churchwardens to do the same, that to them may be submitted the questions I have raised. If such gentlemen give their opinion that I am in the wrong I will offer an apology, but should the result be otherwise I shall expect the *Express* to tender the same. The questions to be—

1. Was the *Express* justified in publishing a private letter, and on the ground of that letter attacking me in its columns?
2. Is the article I complain of objectionable in its tone or not?
3. Are there in that article any perversions of the Scriptures or other opinions?
4. Is the same unjust in its inferential teaching as to the opinions of the Bishop of Melbourne?
5. Is the article hostile to the teaching of Jesus Christ?
6. Is there a contradiction between my teaching on the point at issue and that of the Bishop of Melbourne?
7. Is there any truth in the assertion that the God that Archdeacon Pownall dares to teach is a mere thimble-rigger, or is that a vile slander?
8. Is the conduct and language used by the editor of the *Express*, in trying to hide a charge which he made against the Apostle James, concerning the prophet Elijah censurable or not?

* Afterwards devoted Christian labourers. Barker is dead, but Cooper is still living and using his powerful pen in defence of that faith he once sought to destroy.

These are the points I have raised to-night. They can easily be determined. Evidence for or against is at hand. Such being the case let the public mind be satisfied in this fair and straightforward way.

Having finished my unpleasant duty, let me remind you that if I have not to be ashamed of the testimony which I have to bear, you have equally a duty to perform. One is your Master, Christ. Be not ashamed of Him. Men may sneer at your belief; they may say that your minds are ill-formed, that your creed is exploded. Heed them not. Be not ashamed of the testimony of Christ. Such a testimony if supported by a consistent life will neither enfeeble mind or action, but on the contrary it will make you manly in your bearing, honest in your dealings, tender in your sympathies, and brave in your lives.

A FEW THOUGHTS ON THE PRESENT STATE OF THE CHURCH OF ENGLAND—IN ENGLAND.

"What opinion did you form of the state of the Church while you were in England?" "You have asked me a question which is more easy to ask than it is to answer." Such is the beginning of more than one dialogue into which I have been drawn since my return from England. The present paper professes to be nothing more than a few thoughts gathered up during my late visit to England.

NEWSPAPER OPINIONS.

Whoever wishes to know the real state of the Church of England, of the present day, must be careful how far he gathers it from Church papers. These—especially some—are too much pledged to an extreme party view, and can see nothing but evil, open or covert, in those who differ from them. I should be as unwilling to form an opinion of the evangelical body from the *Church Times*, the organ of the Ritualists, or the *Church Review*, that of the E.C.U., as I should of the High Church party from the *Rock*. During my stay in England I read all these papers, and the more I read them so much the more did I disapprove of their spirit. The principal mission of the *Rock* appears to be that of publishing the doings of the Ritualists, forgetting that the Evangelical body is doing a great work, and that some constant record of it would be more likely to do good than supplying information of an opposite kind with bitter comment. The *Church Times* and the *Church Review* deal still more severely with the Evangelical party. Well would it be for our Church, in these trying times, if all who write in her journals would learn to "speak the truth in love."

HOW TO FORM CORRECT OPINIONS OF THE STATE OF THE CHURCH AT HOME.

You are a Churchman—you love your Church—you believe she is Catholic as holding the doctrine and discipline of the New Testament and the early Church—you value her because she is Protestant, as protesting against the Roman errors of the middle ages—you have seen her in the colonies—you want to know what she is at the fountain head—you find yourself in England. How can you obtain such information as will enable you to form a correct opinion? The answer is simple: Travel over the kingdom, attending all the Church meetings and Churches you are able; mark how the services are conducted, the manner and matter of the preachers, the nature and conduct of the congregations. At the meetings learn what is being done by the Church for missions at home and to the heathen. Notice how the meetings are attended, and whether there are many influential laymen taking part in them. Hear what people say in private on the present condition of the Church. Read the general press—the *Times* and other daily papers—in their comments on the life of the Church, and then you will be in a position to read the religious or Church papers. The *Record* and the *Guardian* will help you. They, as a rule, give facts, with truthful comments. By adopting this course you will have gained such reliable information as will keep you from being imposed upon by any heated partisans you may have the misfortune to meet. I grant that such a method as I have suggested, in studying the Church history of the present day, will cost both time and trouble, but it will well repay you for the outlay.

ROMEWARDS.

Has extreme Ritualism had the tendency of leading many clergy and laity of our Church to join the Church of Rome? This question need not be asked in any bitter spirit, nor answered by some angry retort,—any more than if the inquiry were as to whether Low Church has tended to add to the ranks of Dissent. The question should be viewed calmly and honestly, with the desire to know the truth. It must be understood that I am not speaking of what is known as High Church views; no, nor of much that ignorance and prejudice have stamped as Ritualism. My inquiry relates to that modern development in our Church, the ultimate designs and tendency of which cannot well be mistaken. From Rome it must have sprung, and thither it leads. The two English Cardinals, with their long train of fellow seceders, appear to stand forth in solemn relief to warn all Churchmen, upon to extreme high ritual, of the rocks upon which they may make shipwreck. The services of our Church, conducted as they are in such churches as that of the Rev. Arthur Wagner, of Brighton, can scarcely have any other effect than that of leading the mind gradually but surely to the Church of Rome.

RITUAL WITHOUT RITUALISM.

Those who search for the Evangelical Body in the Church of the present day, as it was seen in the *Christian leaders of the last*

century, or even forty years ago, will search almost in vain. From this, however, it must not be concluded that the Evangelical Body in the Church has become a matter of history, with the exception of a few antiquated people who have been allowed to outlive their time. "The times change, and we change with them." In England, not more than three years ago, it was heralded, with a note of triumph, that Evangelicalism had seen its day; and that Exeter Hall, its local habitation, would soon depart with it. The statement was about as true, rather as untrue, as the prediction has proved to be. Exeter Hall has been purchased by the *Christian Young Men's Association* of London, and is now dedicated to the extension of those truths which are held by the Evangelical Body in the Church. This section of our Church, in her churches and church order, has returned to the ideal of the Reformation, with an adaptation of the refined taste of the present day. The churches are well-built, of good materials; art has been consecrated to the service of God; Churchmen have felt that, while they depend solely, by faith, on the one offering of the ever-living Saviour, they may well give of their best to His service. The clergy, on their part, have more frequent services, rendered in a more devout manner; and the hymns and music teach of the beauty of holiness. Perhaps no better illustration could be given than what may be seen by a contrast of the *"Hymnal Companion to the Book of Common Prayer"* with some of the hymnals which were used fifty years ago. In them there is no recognition of the Christian year, and no suitable tunes. The teaching of the Church is the same—the outward form has changed. I cast no reflection on the Evangelical Body of other days. It held and taught the truths of the Holy Scriptures as they are reflected in the Thirteen Articles, at the same time the Church suffered, with the nation, under the withering influence of the past two centuries. In the present day it can be seen that an orderly ritual is helpful rather than opposed to evangelical teaching.

PREACHING.

Has this kept pace with the age? This question may be regarded as unreasonable; others will, perhaps, take a graver view of it, and write it down as containing the germs of heresy. Preaching—what has it to do with one age more than another? Is not the Bible the preacher's text book? Can this shift with the age? Is it not like the sun—suitable to all ages? Do we want new articles to our faith? Such questions could be multiplied. The writer of these notes views the Bible as the only text book of the clergy of the Church of England (see Art. vi.); he considers that no more can articles of faith be added to it than that any one can be taken away from it—that it gives to every age, and borrows from none. While holding this view, he considers that the preacher should acquaint himself, in some degree, with the flood of light which this age, in its discoveries of science, art, travel, Palestine and other Eastern exploration, have thrown upon the interpretation of the Bible. The ever-varying form of unbelief, and the bold assumption of Rome, are not without their demand on the preacher of the present day. The question may be repeated—Has the preaching of the present day kept pace with the age? When I sat in St. Paul's Cathedral, listening to such preachers as Bishops Byle and Walsham Howe, Canon Liddon, and Mr. Aitken; or to the Bishops of Winchester and Manchester, and others elsewhere, I felt that the Christian preacher of the present day is in no degree behind his age. Science, history, travel, daily life, were all pressed into its service, God, making many an old truth of the Bible appear as though it were a special revelation to this age. I am sorry, however, to add that some notes views of the present day in England fell far short of this. The sermons suggested the need, on the part of their authors, of a closer study of the Bible, some of the best divines of their own and past ages, and a deeper acquaintance with the discoveries, the temptations, and wants of this busy age. The sermons of one class of preachers may suffer from their attaching too much importance to an ornate ritual, while those of another class may equally suffer from their allowing out-door engagements to infringe upon the time needed for reading, meditation, and prayer in the study.

CHURCH ATTENDANCE.

Upon this subject I am undecided. From observation, in different parts of England, I had arrived at the conclusion that the churches were well attended; the "Religious Census," however, was calculated to lead to an opposite conclusion. Figures, like facts, are supposed to be stubborn things. If these figures were correct, it leads to the painful conclusion that many of the churches in the kingdom are only half filled on Sundays; and it would seem that the chapels are no better attended. From the correspondence to which these figures gave rise, it occurred to me that, while there is much room for improvement in our Church attendance, it is better than the census represented it to be.

CONCLUSION.

I am inclined to think that the Church was never so active, that she never had so many holy, self-denying men among her clergy, and so many holy and self-denying men and women among her laity, as she has in the present day. Nor do I think she ever did so much before among all classes at home, or in the mission field, as she is doing now for the glory of her Lord and Saviour.

G. H. M.

St. Peter's, Woolloomooloo, March 16th, 1882.

Notice to Churchwardens.

We shall be able to publish any short statistics that may be passed at the Easter Vestries relative to the work of the churches.

SOME REMINISCENCES OF ST. JAMES'S CHURCH, SYDNEY.

This Church was re-opened for Divine Service on the 19th ultimo, having been closed for several weeks, to allow of the removal of the old plaster ceiling and the substitution for it of a wooden one, which has greatly improved the appearance of the building. It is painted, and the painting is chaste and appropriate; the colours neat and well blended.

In preaching at the opening service, the Dean dwelt a little upon the past history of the Church, and mentioned the fact of his having been present at the first service which was celebrated in the building, which was conducted by the late Archdeacon, his revered father, then the senior Colonial Chaplain in Sydney. It will be interesting to our readers to have a few other particulars of historic value connected with this Church.

The foundation stone of this Church was we believe, laid by Governor Macquarie, October 7th, 1810. It was formally opened for Divine Service by the Rev. Samuel Marsden, July 6th, 1822, and was publicly consecrated by him, February 11th, 1824. The first Archidiaconal visitation was held in it by Archdeacon Scott, June 1825. The second on September 6th, 1827. The third, which was the first by Archdeacon Broughton December 3rd, 1829. The first clergyman of the Church was the Rev. Richard Hill, who came to the colony as Chaplain, having been ordained by the Bishop of London in 1818. He died suddenly in the vestry, after the evening service, 30th May, 1836. The Rev. Robert Cartwright acted as Minister of the Parish for some time subsequently to this. In March, 1838, the Rev. G. N. Woodd was licensed to the parish, but resigned it at the close of the following year, when the Rev. Robert (now Canon) Allwood succeeded him, January 1st, 1840 and has continued to the present time. In this Church Bishop Broughton the first Bishop of Australia was installed. Having arrived in the colony on the 3rd June, 1838, the ceremony of his installation took place on the 6th, and the organization of our Church in Australia in its threefold ministry of Bishop, Presbyters, and Deacons was thus rendered complete. For several years St. James's was used by Dr. Broughton as his Cathedral Church, his ordinations being held in it, and other public Episcopal acts performed. When not engaged in other churches he preached there every Sunday morning. We find that twelve ordinations were held there by him: the first on December 17th, 1836—the last in 1843. The following are the names of the clergy who received ordination: Thomas Sharpe (P.), Joseph K. Walpole (P.), Thomas Steele (P.), Octavius Hadfield (D.) (now Bishop of Wellington, N.Z.), Edward Rogers (P.), Edward Smith (P.), H. D. D. Sparling (P.), J. Troughton (D.), W. H. Walsh (P.), John Mason (D.), George Vidal (D.), William West Simpson (P.), John Elder (D.), Charles Campbell Kemp (D. and P.), Robert R. Scoone (D. and P.), Thomas W. Bodenham (D. and P.), Benjamin Lucas Watson (P.), William Lisle (D. and P.), John Gregor (D. and P.), James Edmonston (P.), John Troughton (P.), Francis Cameron (D. and P.), John McConnell (D.), James Allan (D.), William F. Gore (D.).

In May, 1842, Bishop Selwyn arrived in this colony, on his way to New Zealand, and preached in St. James's, his first sermon in Australia, on the text—"So he bringeth them unto their desired haven." (Psa. cvii. 30).

Another historical fact in connection with the Church in Australia was Bishop Broughton's public protest, on the 25th March, 1843, against the establishment of any Archbishopric or Episcopal See in Australia by the Bishop of Rome. This Protest was made in St. James's Church, in the presence of witnesses specially chosen for the purpose. They were the Revs. R. Allwood, H. H. Bobart, W. B. Clarke, Thomas Steele, H. T. Stiles, and W. H. Walsh, who subsequently set their hands and seals to the document.

Many will remember the eloquent sermon delivered by Bishop Selwyn in 1850, when he pleaded the cause of the aborigines of Australia, taking for his text the words—"Lift up thy prayer for the remnant that is left." And dear Bishop Patteson's Missionary Sermons, especially to the children of Sydney, in which he told with thrilling interest the story of his work in Melanesia. These facts tend to show how much there is of special interest in connection with this Church, now the oldest of our Churches in Sydney.

LONDON, February 10th, 1882.

The event of the week is the opening of parliament. The House resumed work on Tuesday last, the 7th instant. Mr. Bradlaugh was again to the fore. He advanced to the table for the purpose of taking the oath, and might have had it administered, except for Sir Stafford Northcote's promptly rising, and in a speech of plain truth and indignant remonstrance, moving that "Mr. Bradlaugh be not permitted to

go through the form of repeating the words of the oath presented by the statute." Mr. Gladstone was not present to take the initiative on behalf of the government; on Sir William Harcourt, therefore, devolved the unenviable task of moving "the previous question." Towards the close of the Home Secretary's remarks, Mr. Gladstone entered the House, and was received with acclamation. Mr. Bradlaugh was allowed to make a speech, from which it was clear, as on a similar occasion a year ago, that he was willing to be all things to all men, and would take any oath that might be administered to him. Sir Stafford's motion was carried by a majority of 58,—286 voting for, and 228 against it. Mr. Bradlaugh at first refused to withdraw, when requested by the Speaker to leave the chamber; but, after the request was repeated for a third time, the chosen of Northampton retired. He says he will again present himself for admission to the House. He may, for such men are not over-scrupulous. To the Conservatives must be awarded the credit of having, in the face of a Liberal government, worsted this infidel Sancho Panza. While the constitution remains unchanged, no teltng at wind mills will get this Knight-errant an entrance into the chamber where laws are made for a Christian land. There are good men who, with a singular obliquity of perception, vote for this atheist on principle, declaring that, while they have no sympathy with this man's views, they will uphold free speech and the right of a constituency to send to the House of Commons, as their representative, whomsoever they will. England is a Christian country (even the business of every day's work in parliament is begun with prayers) and, this being so, it is seemly, is it logical, that a shameless infidel should be permitted to take part in framing laws for the governance of a Christian people? An indignant negation follows such an enquiry.

The new rules for parliamentary procedure—notably the Clôture—will encounter opposition. There can be no doubt that the obstructives of the last session or two merit drastic measures, but whether the Clôture, affecting alike the innocent and the guilty, is desirable, is open to question. The opinion of the country seems to be opposed to it, but Mr. Gladstone has a very powerful majority, and may be able to carry almost any proposal that is not absolutely repugnant to his adherents. It is certain, however, that if the tactics of Irish members and those who are in sympathy with them, be permitted to work in the groove cut out last session, legislation will again soon reach a dead lock.

The debate on the address in both Houses, has not yet allowed the government to score much. In the Lords, on Tuesday, the Marquis of Salisbury, in severe terms, upbraided the government with having delayed action in Ireland until matters had assumed a portentous aspect, and, for the first time in the history of the country, the suspension of the Habeas Corpus Act failed to exert a repressive influence.

Affairs in Ireland are unchanged, although we are told, in the Queen's speech, that there are indications of improvement. Probably one of the signs of this better state of things is that exactly a week ago a letter containing a deadly explosive was sent to Dublin Castle addressed to Mr. Forster. The Chief Secretary had left Dublin for London a short time previously, to attend a Cabinet Council in anticipation of the opening of parliament on 7th inst. The envelope of this murderous missile excited suspicion, in consequence of being discoloured by the contents, which, when submitted to an analyst, proved to be iodide of nitrogen. It appears the chemical was too wet to explode with the precision of clock work—the favourite Fenian agent—but, when dry, is a most dangerous compound. Except for this circumstance, the postman who carried the letter—which, by the way contained no writing,—or other persons through whose hands it passed, might have been seriously injured. Fenians and Land Leaguers seem to have a special faculty for inflicting injury in a brutal, cowardly, dastardly manner. All the refined genius of meanness is brought into operation for the furtherance of their designs to kill and maim in the dark; but when a policeman's "bull's eye" is turned on them, or a redcoat is ordered to begin work in *real earnest*, it is well-known they emigrate (!) to America, or hide in their cabbage gardens, after the manœuvre so ably executed by William Smith O'Brien in '48.

Some of the members of parliament for London boroughs have lately experienced a little difficulty in addressing their constituents. Sir Thomas Chambers and Mr. Grant in

Marlybone; Professor Bryce in Tower Hamlets; Sir Chas. Dilke and Mr. Firth in Chelsea, have, alike, been favoured with ebullitions of Irish humour, with the shillelagh accompaniment, to an extent which rendered the services of the men in blue of value. These useful functionaries, on the occasion of the Tower Hamlets disturbance, took several of the gentlemen representing the Emerald Isle, to the police station; and when, on the following day, they were sentenced to six months imprisonment, they discovered to their dismay, that two could make the tender inquiry. "Och, who'll thrid on the thail uv me coat?"

The Sub-marine Continental Tunnel, to connect England with France, has been commenced on each side of the Straits of Dover, and is fairly underweigh. Parliament is about to be asked to give the necessary powers for the prosecution of the work. Those who are furthering the scheme, financially and otherwise, express confidence in the successful completion of the undertaking within five years. As a specimen of engineering skill and industry, it will be a remarkable achievement; as an evidence of political acumen, it will be equally remarkable, but in an inverse ratio, for its gigantic stupidity is almost inconceivable. Providence has given us an insular location which, in times past, at any rate, has kept mischievously disposed neighbours from molesting us. The 'silver streak' has been the pride and boast and safeguard of Englishmen for the 'thousand years' of our national song, but what of the future? It will certainly open our doors to 'our friend the enemy' in a manner which causes one to think the scheme owes its inception to a genius of Bedlam. Sir Garnet Wolsley has just been 'interviewed' for his opinion concerning the military aspect of the question, and I am glad to see he is dead-set against it. If a very small percentage of the anticipated outlay—and it is sure to be greatly exceeded—were invested in improving the Calais harbour, and in building larger and faster steamers, such an enterprise would commend itself to the common sense of those who are in the enjoyment of healthy brain power. Steamers of sufficient capacity to take an entire train on board could easily be built, so that passengers need not move from their seats, between London and Paris, unless they wished to do so. It is contended by some—chiefly the promoters of the tunnel scheme—that the 'horrors' of the sea-passage (it occupies ninety minutes!) prevent large numbers of persons venturing across the treacherous Straits, and cause grievous distress to many of those who have the hardihood to make the attempt. Well, I once knew a lady—rather elderly, I admit,—who was always ill when crossing a small river in the Midland Counties. As soon as she planted her foot on the boat, to be ferried across a hundred feet of fresh water, the 'horrors of the passage' began. There are some persons who cannot ride in a railway train unless they face the engine; must we go back to coaches, and eschew travelling by water because of the abnormal organization of a slender minority? Some of the leading men in railway affairs think highly of the tunnel enterprise, and treat with placid scorn the fears of those who differ from them. Said one, the other day, when addressing a public meeting, the idea of 'the tunnel endangering the safety of England, is a monstrous absurdity.' High military authorities think otherwise; but, of course, these knights of the iron horse ought to know. Only thirty-six hours since the Duke of Cambridge, when addressing a meeting at Richmond, expressed the opinion that the tunnel was "an unwise and dangerous experiment, and he would be sorry to see it carried out."

Another month of winter has passed, and still we have neither frost nor snow. On one occasion, and one only, the tops of the houses were faintly marked with a wintry rime. The pleasant weather remarked upon in my last letter, has given place to almost constant fog. The twenty fifth of January and Saturday last were days of well-nigh Egyptian darkness. On the first named a serious railway accident occurred at Hornsey, one of the suburbs in the north of London. All vehicular traffic was seriously impeded, and, in fact, to a considerable extent, suspended. In some localities, boys with flaring flambeaux accompanied the tram-cars in the vain endeavour to ascertain the names of the streets, and announce them to the passengers. Of course, gas and the electric light were in constant use throughout the day, but the fog was so impenetrable that

even the latter piercing light could not be seen at a greater distance than about three yards.

A very large and influential meeting was held at the Mansion House on the 1st instant, to express sympathy with the persecuted Jews in Russia, and to consider what steps could be adopted for the amelioration of their condition. Placards with the word 'Full' in large letters, were speedily placed outside the building, for the capacity of the Egyptian Hall (the room in which the meeting was being held) was exhausted notwithstanding that a large crowd remained outside in the hope of gaining admission. Nearly every shade and degree of religious belief was represented either in person or by letter, such representatives being amongst the highest order of each. I say 'nearly' every shade, for it was remarked that no *ritualist* was present to express sympathy with the much abused and outraged Israelites. This is significant. Of course it would hardly be consistent for those who indulge in the practices of the Greek Church, to raise either hand or voice against Russian barbarity. That grand old christian, the Earl of Shaftesbury, moved the first resolution in language befitting the occasion, and in strict accord with his well-known philanthropic sentiments. A fund for alleviating the distress of the suffering Israelites was started on the occasion. In two days its total reached nearly £80,000, the largest contributors being Hebrew families; two of the Rothschilds figure for £5,000 each. Russia, however, is not alone in her persecution of the Jews: Germany is quiet for the moment, but will have something to answer for in relation to the outrages of last year. *Is all this the beginning of the end?*

Another valuable library is about to be offered to the public. The Duke of Hamilton is said to have instructed a well-known firm of auctioneers in London, to sell the Beckford collection during the coming summer. Lovers of books who have a sound bank account, will certainly have a feast of fat things before the end of the year.

Mr. E. B. W. Nicholson, M.A., of Trinity College was, on Saturday last, 4th instant, elected to the vacant Bodleian librarianship in place of the Rev. H. O. Coxe, deceased. The salary is £1000. There were twenty-seven candidates, and the election is made subject to the approval of Convocation.

The last Senior Wrangler has headed the list. There will be Wranglers as of yore, the Senior excepted. In future, the best 'all round' scholar will wear the laurel. Wooden-spoon men, ahoy! The time of your release has come. Extremes meet; for the Senior Wrangler and you are, alike, consigned to history. You will have no more the happy privilege of jauntily marching off with the emblem of your achievements. You are now numbered with the braves of the past, and will be catalogued amongst the pachycephalous *estincta*.

The 'wheel' world, always active, will probably have a little impetus given to one of its branches, now that the Prince of Wales has ordered a tricycle to be made for his own use by a Coventry firm; and when ladies hear that the Duchess of Teck is to have one also, they may urge the propriety of indulging in the vehicle without much compunction.

The 'Union Générale,' a financial institution in France, failed during the recent panic in Paris with liabilities amounting to £8,000,000 sterling. The Manager and Secretary have been arrested. The Paris correspondent of the *Daily Telegraph* says the prospectus of this company announced, in large type, that its founders had obtained the autograph and special benediction of the Pope! This beats the Mississippi scheme and the South Sea Bubble 'all to death' for advertising. Of course, the result of the enterprise adds just one more to the list of papal infallibilities.

The Mackonochie case can boast of a protean fertility. It has been heard, on appeal, by the Privy Council, and, in favour of Mr. Martin, the appellant, has been remitted to the Court below for a re-hearing. This case has now been before divers courts, in its varying phases, for fifteen years. This is pretty well for a man who can, for so long a time, successfully defy the laws both of Church and State.

Pentalpha.

P. S. A.

✻ TEMPERANCE. ✻

CHURCH OF ENGLAND TEMPERANCE SOCIETY.

The monthly meeting of the Committee was held on March 10th, A. Docker, Esq. in the chair. Revs. W. Hough, S. S. Tovey, J. Barnier, Dr. Hansard, and Mr. J. S. Shearston, present. The Treasurer's statement showed balance to credit of society £20 8s. 5d.; accounts paid £2 15s. A letter was read by the Secretary from Rev. A. C. Thomas, of Soane, asking advice about a proposed branch in his parish.

The Secretary reported that the anniversary commemoration at Cobbeys was very satisfactory. At the service in the church Rev. W. Hough was the preacher, and Mr. Shearston addressed the larger public meeting as a deputation from the parent society.

Favourable reports were given by the chairman and Rev. S. S. Tovey of the meeting of adult and juvenile sections of the Darlington branch, and also that their society was prepared to give £50 towards the salary of a C.E.T.S. agent to do work similar to that done by the society's agents in England. In the course of the conversation which followed Mr. Shearston mentioned that he had lately met nine sailors in the merchant service who had been enrolled by one of those active and useful men who came on board their ship at Deal. They had kept their pledges and were proud of their badges. For the seamen's branch of the C.E.T.S. the badge is a medal instead of the Maltese cross in general use.

It was moved by Rev. J. Barnier and seconded by Dr. Hansard and carried "That a Temperance Agent be employed by the society at a salary of £180 per annum." The Secretary received instructions as to advertising for a suitable person, &c. The meeting as usual was opened with prayer and closed with the benediction.

A special meeting of the Committee was held on March 24th to consider the applications for the position of Agent for the society. There were present the Very Rev. Dean of Sydney in the chair, the Secretary, Rev. J. Barnier, Dr. Hansard, M. H. Stephen, Esq., and Mr. J. S. Shearston.

There were 13 applications which by degrees were brought down to three who seemed eligible. Of these the final selection fell upon Mr. C. Roberts.

ST. JOHN'S DARLINGTON.—The monthly meeting of the C. E. T. S. was held in the schoolroom on Monday 6th instant, when a capital programme of music was provided by Miss Rachel Gray. There was a very efficient chorus of ladies, and amongst the soloists were the Rev. Dr. Ellis, Dr. Bestie, and Mr. Bilyard. The Rev. S. S. Tovey presided, and remarked, in opening the proceedings, that this would be the last meeting of the branch before the annual meeting in April next. It would then be decided whether or not meetings of the kind they were holding should be continued. It had been said such meetings did no good, because they failed to attract the right sort of people. It might be that held, as they were, at the top of the hill, they were not very well placed for attracting people who were supposed to be peculiarly addicted to intemperance; but he (the speaker) declined to accept as a principle that you could judge an intemperate man by the coat he wore. It was a false test. He claimed for St. John's branch of the C. E. T. S., as a factor in the temperance associations of Sydney, a share in the credit of having influenced recent temperance legislation; and whilst he allowed that it was true you could never make men sober by Act of Parliament, he contended that you could do much by healthy legislation to remove temptation. To make no effort in that direction reminded him of the story of a tipsy man who bumped up against a lamp-post, begged his pardon; went on a little distance, bumped up against another lamp-post, begged his pardon; and when he had done the same thing again, he sat down in the gutter, remarking, "Oh! I'll wait till this procession has passed." We could not afford to wait until the tide of intemperance had passed. It never would cease to flow, and our duty was to try and stem it by every means in our power. St. John's branch was enabled by these meetings to find some of the sinews of war against intemperance, and should the proposal of the general committee to engage a missionary to work amongst habitual drunkards be adopted, the branch had promised £50 towards the first year's expenses. The collection at the close of the meeting reached nearly £7.

GOULBURN.—The anniversary of the Church of England Temperance Society, St. Saviour's and St. Nicholas' branches, was celebrated by a tea-meeting and entertainment in the hall of the mechanics' institute on Tuesday evening last. The hall was tastefully decorated with flags of all kinds; but owing to the scarcity of flowers at this time the tables did not look so bright as is usual; which defect however was fully made up for by the excellent display of dishes. There were not being sufficient room to seat at one time all those seeking admission there were two relays, and altogether about four hundred partook of the tea.

Tea being over, the hall was cleared, and was immediately filled by the awaiting audience. The hall and gallery were completely packed, there being fully six hundred persons present. The chair was occupied by his Lordship the Bishop of Goulburn, there being also on the platform, the Rev. Joseph Barnier, of Sydney, the Rev. W. M. Martyn of Taralga, the Ven. Archdeacon Puddicombe, the Rev. G. M. D'Arcy-Irvine, the Rev. Canon Soares, and others.

A hymn having been sung, and the Rev. Canon Soares having read a portion of scripture, the Rev. G. M. D'Arcy-Irvine offered up prayer.

The Chairman said:—Before we proceed to the very interesting programme prepared for this evening I have been requested to make a short statement as to the progress of the society. We have in Goulburn two branches of the Church of England Temperance So-

ciety, one connected with St. Saviour's Pro-Cathedral, and one with St. Nicholas' Church. These were inaugurated on the same evening in St. Nicholas' school-room on Thursday, the 13th of January 1881. I have before me a report from Mr. Edgar Laws, hon. secretary of the St. Nicholas' branch, from which I gather that satisfactory progress has, through God's goodness, been made. The Bishop of the diocese was then appointed president and the Rev. G. M. D'Arcy-Irvine vice-president, and other gentlemen as secretary, treasurer, and members of a working committee. It is gratifying, the report tells us, to learn that the society is steadily increasing, and that the numbers on the roll were on the 31st December, 1881, in the general section, 19; in that of total abstainers, 95; total, 114. Thirteen monthly meetings have been held in St. Nicholas' schoolroom on the Thursday preceding the full moon in each month; and have been attended by an aggregate number of 2120 members and visitors. One meeting was devoted to a lecture on Drunkenness, by the Rev. G. M. D'Arcy-Irvine; another to a magic-lantern, exhibited by Messrs. Pinn and Laws; the remainder to the ordinary readings and recitations, chiefly by juvenile members who have in every case acquitted themselves with credit. Prizes have also been awarded for essays on the following subjects:—The Best Ten Reasons for being a Total Abstainer; to Annie Lewis; On the Benefits from a Knowledge of Good Cooking; to Amy Parrott; on the Evils Arising from the Use of Tobacco, to Malcolm D'Arcy-Irvine; the Best Ten Reasons in Favour of Temperance Societies, Horace Laws. Prizes have likewise been awarded for the best recitations to Emma Jordan and G. M. D'Arcy-Irvine. The receipts of the St. Nicholas' branch have been £4 18s. 5d.; disbursements £3 10s.; leaving a balance of £1 7s. 8d. The St. Saviour's branch was, as you have heard, also inaugurated on the 13th of January 1881, the Bishop of the diocese being patron and Archdeacon Puddicombe president, and a committee and officers were appointed. The members number—in the general section, 15; in that of total abstainers, 161; total 176. Monthly meetings have been held on a day just preceding the full moon of an interesting and instructive character. The receipts have been £16 14s. 11d.; the disbursements £14 6s. 7d.; leaving a balance of £2 8s. 4d.; also a stock of books, &c. A library has been formed in connection with this branch. If we combine the reports of the two branches we find that in Goulburn we have 34 members in the temperance division of the society, and 256 on the total abstinence side; and the entire receipts have been £21 13s. 4d. While the two committees feel invigorated to fresh exertions by the success of the past twelve months, they trust that by God's blessing they may be able to report a large accession of adult members as well as juveniles in the course of the present year. We are exceedingly thankful for the large numbers of juveniles who have allied themselves to the society. But we are most anxious to enrol the men and women of our community as members and firm adherents of this noble society, and we affectionately invite the adults of this meeting to enrol themselves as our fellow-workers. If we are to promote temperance in our country we must begin by showing that we ourselves belong to a temperance society. We must begin by being temperate ourselves. There was a time when a teetotaler was regarded as a sort of curiosity. Only a few years ago when a clergyman (who is now an archdeacon) went to take possession of an incumbency, he received a few days afterwards a visit from the churchwarden, who came to him in great trouble. The clergyman inquired what was the matter. The churchwarden replied, "a rumour has got about that you, sir, are a teetotaler, and I thought it right to go about and contradict that rumour." "Why did you do that?" said the clergyman. "Why, sir, you came here as a young man, and a stranger; and I did not want anything bad to be said of you!" (Laughter). Well, all this is changed. And now when we say that Canon Soares is a teetotaler, or that the Rev. Mr. Barnier is a teetotaler, or the Rev. Mr. Martyn or the Rev. Mr. Taylor, none of you think we say anything bad of them. Referring to the spread of temperance, the speaker said thirty years ago there was scarcely a Church of England clergyman who was a teetotaler, while now there were in England 2000 of their own clergy professed abstainers. (Cheers).

Before resuming his seat his Lordship apologized for the absence of the Rev. Stanley Howard who had been unable to attend.

BLAYNEY.—On the occasion of the anniversary meeting of the Blayney branch of the Church of England Temperance Society a testimonial was presented to Mr. A. B. Raymond consisting of a watch, with engraved inscription, and a purse of sovereigns. Mr. Raymond replied to his many friends in very grateful terms. He leaves the district amid general regret. The address which was illuminated and framed is as follows:—

Christ Church, Blayney, March 13th, 1882.

Dear Mr. Raymond.—We the undersigned on behalf of the members of the Church of England in the township of Blayney and the various districts in connection with it, desire to express to you our very sincere regret on the occasion of your departure from among us. During your residence as catechist for more than a year you have endeared yourself to both young and old, and your diligence and zeal in visiting the people and ministering the word has left definite traces for good and produced fruit which will remain unto eternal life. As a token of our affectionate regard for you we beg your acceptance of the watch, which we now offer and of a purse of sovereigns. We shall always bear of you in the future with great interest and welcome you among us with real pleasure, and we trust that you may bear us in prayerful remembrance at the Throne of Grace in our dear Redeemer's name.

Wishing for you good success in your studies at Moore college and the best prosperity in that holy calling to which you have devoted your life

We beg to subscribe ourselves yours most sincerely,
T. R. CURWEN CAMPBELL, Incumbent,
RICHARD GLASSON, junr., G. H. WOOLLEY,
JOHN REID, J. MOSES.

Singing by the choir and recitations by members of the juvenile section followed, and then the meeting was addressed by the Rev. W. H. Martyn of Taralga, and at some length by Rev. J. Barnier of Sydney.

The Ven. Archdeacon Puddicombe moved a vote of thanks to his Lordship the Bishop for his services during the evening, to the Revs. J. Barnier and W. M. Martyn, the lady and gentlemen singers, the ladies who had so ably waited upon the tables, and to those gentlemen who had helped during the day to decorate the hall, &c., especially mentioning the names of Messrs. Kelly, Laws, Parrott and Haddon, and also to any others who had done anything towards the success of the society's anniversary. The votes of thanks were carried by acclamation.

The Bishop then pronounced the benediction, and brought to a close a very enjoyable evening.

✻ CORRESPONDENCE. ✻

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

TO THE EDITOR OF THE CHURCH OF ENGLAND RECORD.

Sir,—My friend, the Archdeacon of Newcastle, will probably expect some notice from me of his letter in your last month's number. That notice shall be very brief. I most sincerely thank the Archdeacon for his kind appreciation of my personal position and feelings towards the late Bishop. He is not, however, quite correct in supposing that I am taking exception to the accuracy of statements made by the late Bishop. What I really take exception to, is the using as relations of facts, statements made by one of the parties to a dispute with regard to those facts—statements which it is unfair to assume that he who made them would have repeated if writing as the historian of the transactions of which they formed part. The Archdeacon is also in error in asserting that the statements in question were not challenged at the time. The truth is, they were challenged in every shape and form in which they could be challenged consistently with due respect to the position of the person who made them. I am indeed glad that these discussions have so completely passed from my friend's recollection, but his error in this respect, and the use he makes of it, shew how necessary it was for me not to allow the inaccuracies contained in the Memoir to pass entirely unnoticed. I reserve, however, to myself, the right to use my own discretion as to going into the details of the inaccuracies of which I complain. And thus, while I deem it better not to revive the particulars of past disputes, I consider it absolutely essential, for the sake of the "Students of our Synodical History," imaginary beings I fear, to let it be known that such disputes existed. To the Archdeacon's testimony that Mr. Boodle's statements "appear in the main accurate," I need not demur. Statements which appear in the main accurate are obviously open to the actual existence of many inaccuracies, and such is the present case. The objection which in my friend's mind apparently takes to a history of Synodical organization written by me surely applies with two-fold force to a history composed from such materials as those used by Mr. Boodle. The former might be free from the consequences of partiality, the latter can hardly be so. I may call to my friend's recollection, in favour of my work should I ever accomplish it, as I would bear it in mind in favour of a similar effort if made by him, a passage from Lord Granville's Preface to Chatham's Letters—"The partiality of one who means to tell the truth will always be distinguishable from his who means to deceive."

I am, Sir, yours, &c.,
ALEXANDER GORDON.

Sydney, 24th March.

TO THE EDITOR OF THE CHURCH OF ENGLAND RECORD.

Dear Sir,—Will you kindly oblige me by replying to the following "Query," in the April number of your paper?
Yours faithfully,

SAMUEL B. DIGHT, JUN.

"Clifford," Singleton, 27th Feb., 1882.

"S." would feel grateful for a little help from you in the following matter. What are the grounds, principally, upon which the "Anglo-Israel" theory is refuted by Christians? I am not a believer in it myself, but am likely, before long, to be visiting amongst friends where these views are held rather strongly. I have noticed in your paper, and in others of a religious nature, articles condemnatory of "Anglo-Israelism," and as the subject is almost sure to be brought up, I would wish to have some stated reasons for not approving of it. Of course I should take my stand upon the Word of God, considering anything contrary to that to be unworthy of a Christian's approval; but I understand that most of their views accord with Scripture, and are, in many cases, based upon texts. I have never met with a person holding these views, so as to have an argument on the matter, but have always considered that, to "Believers," the theory, whether true or not, can make no difference: their portion is Christ, in whom neither circumcision nor uncircumcision avail anything, but a "new creature." Is it not so?

[No space to reply in this issue.—Ed.]

A FACT NOT GENERALLY KNOWN.

TO THE EDITOR OF THE CHURCH OF ENGLAND RECORD.

Sir,—Permit me to bring under the notice of your readers the fact that visits can be made from Sydney to the Holy Land with an absence from the colony not necessarily greater than three months. The voyage to Port Said, at the entrance of the Suez Canal, takes

about thirty days by a P. and O. or Orient steamer. If, therefore, thirty days are allowed for the return voyage, it leaves a clear month for Palestine, as Port Said is only fourteen hours steam from Jaffa.

With reference to cost, a missionary at Port Said told me that he had lately been to Jerusalem, and was only absent from home seven days, four of which he had spent in and near the Holy City, and that his total expenses did not exceed a pound a day. Cook's Tourists' Tickets, however, are issued by an agent at Port Said, and the charge for a week at Jerusalem and its surroundings, and visits to Bethel, the ruins of Jericho, and the Jordan, is £16. The amount covers hotel bills and cost of conveyances, guides, &c. Including a saloon return ticket by steamer, the total expense from Sydney and back should be little exceed £100.

The nearness of Jerusalem to Port Said should not be forgotten by persons visiting the mother country, as the voyage can be broken with comparative ease. There are, however, many Christian people who for rest and change go off for three months to Victoria, Tasmania, or New Zealand. As far as time is concerned, there is no reason why they should not as easily visit those spots in Palestine so dear to us all. The voyages would be made in magnificent steamers, with every comfort, whilst life-long impressions would remain from the contemplation of those scenes in which our blessed Lord and Master moved when on earth.

I am, your obedient Servant,
F. B. B.

[The following letter is written by a warm friend of our paper. The opinions expressed as to attendance at the public worship of Jesus in our churches are just what are so unpalatable to a Devil-raged age, but will be recognised as true by every Christian who reads the letter.—ED.]

ON PUBLIC WORSHIP.

TO THE EDITOR OF THE CHURCH OF ENGLAND RECORD.

Sir,—“And let us consider one another to provoke unto love and to good works. Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching.”—Hebrews x. 24, 25.

All who read the Bible must know that man is wholly by nature alienated from God: he does not love Him, serve or desire Him; his natural will is to say, “Depart from us, for we do not desire the knowledge of Thee.” Therefore man requires a radical change to give him a disposition of serving his Maker, and a good hope of getting to heaven after his time of probation ends on earth. God gives a long life, with the view that we may consider our ways; but man is worse than the ox, for the ox knoweth his owner, and the ass his master's crib; but Israel doth not know, My people doth not consider. Man, in his natural state, does not know God, no matter how respectable he may be, learned and gifted, moral, and have a high standing in society of this poor world; he may live in splendour, has all the pleasures of his life at his command, but lives a life of utter estrangement from his Maker and giver of all he possesses; but when death comes, he will open his eyes in utter darkness. For this statement of man I appeal to the Bible. In our lost and ruined condition, God loves His creatures that He made. He sent His Son to die for our sins, to seek and to save them that were lost. He died for our sins, that man should be regenerated, restored in heart to his original purity, sanctified by the Holy Ghost—thus fitted and prepared for the enjoyment of God's presence in heaven, and for the companionship and society of holy saints and angels, who are now serving God day and night.—Revelations vii. 13-17. Now that we should be partakers of these holy joys, God in love has prescribed certain rules and duties, in His school, for our training for heaven. First, He gives us the Bible; and I ask, for what is the Bible given us? Is it to read a pleasant story, or for pastime, or as a common newspaper? In reading the Bible, our most earnest prayer should be, “Lord, what would Thou have me to do?” “Open Thou my eyes, that I may behold wondrous things out of Thy Laws.” The Bible, then, is the transcript of God's Mind, therefore, whatever He tells us to do, it is our wisdom to do it. As our blessed Lord's mother said to the servants, “Whatever He tells you to do, do it.” These duties, appointed by God, are means of grace to us, to build us up in His most holy faith. If these are practised with sincerity and love, we must attain the end of our faith—even the salvation of our souls; but if with a cold, dead faith, it will end in disappointment. The Bible teaches us “not to forsake the assembling of ourselves together, as the manner of some is but exhort one another and so much the more as ye see the day approaching.” The day of our death is nearing us every moment. God, when He rested from His work of creation, sanctified the Sabbath, or set it apart for His glory and services. It is a day that should be peculiarly given to God, and we find that our Saviour, as God-man, always enjoined its consecration by His example. He always attended the synagogue or temple on the Sabbath; the Apostles followed in His footsteps, and we should do the same. Our Lord says, “Where two or three are gathered together in My name, there am I in the midst.” When the disciples were assembled, “Jesus came and stood in the midst.” At that time He said, “Receive ye the Holy Ghost.”—St. John xx. 19-22. I appeal to every Christian man and woman, don't they find a blessing in attending public worship, a holy joy unspeakable, which raises the heart and soul from this world to heaven, as Isaiah (read 6th chapter 1-7)? St. Stephen saw Jesus in heaven when his heart was filled with God's presence. I will say, that if man would attend public worship regularly, and all the other duties God enjoins on man will follow, and by it we will grow in grace; but if we neglect this duty, we will find ourselves as we live. As we live without love to Christ, so we will die without Him—and in eternal misery, never see God. Mr. Editor, I write this letter in the hopes that it may induce some one

that may read it to see that it is the sacred duty of intelligent and immortal creatures to attend to God's direction—to attend to the beautiful service of our Church (Church of England). If used lawfully, they will feel that they belong to the Church Militant, which will give them a foretaste of happiness will be. “Blessed is the people that know the joyful sound; they shall walk, O Lord, in the light of Thy countenance; in Thy name shall they rejoice all day, and in Thy righteousness shall they be exalted. For the Lord is our defence; and the Holy One of Israel is our King.”—Psalm LXXXI. 15-17.

Yours, &c.,
THOMAS O'DELL.

Morpeth, March 21st, 1882.

CHURCH AND CHAPEL ATTENDANCE.

HOWEVER, Mr. Miall's regrets are of less consequence than his figures. These figures are now new to those who take an interest in the subject; nor does Mr. Miall pretend that they are. The results for the different towns given (twenty-five in number in the longest list, and varying in population, from Liverpool with more than half a million inhabitants, to Scarborough with but a few more than thirty thousand) were obtained through persons employed by local newspapers. They were procured on a uniform system—that of reckoning only one morning and, in most cases, one evening service. The result of this is to give usually, though not universally, a large majority to the various Nonconformist bodies, including Roman Catholics, though of course not one of such bodies pretends to vie with the Church. There is no need to insist on the intrinsically faulty character of an enumeration where the enumerators are irresponsible, and where they choose their own time and their own methods. But any one who is at all acquainted with the subject can see at once that, even putting aside the hypothesis of a ‘whip’—which most assuredly no clergyman of the Established Church would condescend to employ, even if he knew of the projected Census, while some at least of the Nonconformist sects would not scruple to do so—the plan adopted is disadvantageous to the Church. Scant notice is taken of afternoon evensong, which in some places is more numerous attended than the later service. No notice is taken of early celebrations of the Eucharist, or of mid-day celebrations, separate from the ordinary morning service. Nor is there any account of mission services and other miscellaneous functions, which are now so common. The second omission is of especial importance in these days, as any one must be well aware who frequents or even passes, not merely London churches, where early Communion is in use, but such country churches as St. Albans, Manchester, or All Saints, Bristol. As it happens, however, there is no need to reason on conjecture.

There is, however, no need to pitch the pipe so low as this. Mr. Miall has unconsciously given the right note in saying that ‘he himself is a Churchman in the eye of the law’—he might have added in the eye of the Church, too, politically speaking—and the Bishop of Winchester has enforced it, if not so strongly as he might have done, in a letter to the *Times*. The Church of England does not rest her claim on an accidental and constantly varying numeration of 1,500,000. There is little doubt—the incontestable fact of the detestation in which the political Dissenters hold the idea of a religious Census proves it—that this numeration has not yet infected her. As Mr. Miall says very excellently, he himself and everybody else is a Churchman in the eye of the law, whether it pleases him or not to disregard a law which has no penal sanction. All the advantages of the Church are open to him and to any one when he chooses to avail himself of them; and it is in the fact that they are so open that the nationality of the Church consists. The Anglican communion knows nothing, in the strict sense, of the sectarian conditions of what is called ‘Church membership.’ Even the Rubrics content themselves with enjoining—again without penal means of enforcement—attendance thrice a year at a particular service. The fierce competition for ticketed and numbered ‘Church members’ has been noted by a tolerably dispassionate observer, Mr. Renan, as especially characteristic of the Dissenting sects of England and America. It is not shared by the Church. It is open, of course, to any one to contend that, from the strictly religious, and still more from the strictly ecclesiastical, point of view, the Church of England has published this lofty conception of universality and catholicity too far; but that is not now a matter of concern. The fact is that, legally, politically, and historically, the conception is there. The spiritual consolations of the Church are open to all, the material aid which her ministers dispense is open to all likewise; and, as everybody acquainted with parochial work knows, this latter, at least, is most impartially accepted by all. In political theory the Church knows nothing of sects; and the very ministers of the recalcitrant denominations are in her eyes Churchmen—whether good or bad Churchmen is another matter. No process of numbering and ticketing could, therefore, be entered upon by her without forfeiting the claim which, politically speaking, is her strongest and most unassailable. It is scarcely a paradox to say that, if a compact body of Churchmen—not, as at present, merging indefinitely into another body which is composed of individuals sometimes conforming and sometimes nonconforming, but ruled off and circumscribed—could be proved to be a numerical majority, the political position of the Church would be weaker than it is now. A step would have been made in the process of degradation from an institution co-extensive with the State—though containing, like the State, bad subjects, more or less in number—to a voluntary association, powerful or feeble as the case might be, but separate and possibly hostile. To put the matter briefly—it is the business of the Church to make as many Englishmen as possible Churchmen in fact as well as in theory, but it is no business of hers to encourage the notion that she rests her claims on the number of her ostensible adherents.—*Saturday Review*.

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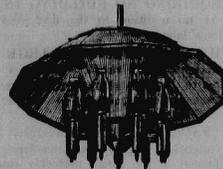
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N.B.—The Secretaries will be in attendance at the Grand Lodge Office every Tuesday and Friday evenings from 7.30 to 9.30. All communications to be addressed to the Grand Secretary, Box 150, G.P.O. H. HICKS, R.W.G.M.; A. J. S. GILCHRIST, G. Sec.

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SUPPLEMENT TO

The Church of England Record.

APRIL, 1882.

THE BOARD OF MISSIONS CHRONICLE.

An Occasional Paper issued by Authority of the Executive Council.

APRIL, 1882.

MEMBERS:

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The Rev. Canon Stephen, M.A.	Hon. P. G. King
The Ven. Archdeacon Pownall, B.D.	Hon. W. J. Foster.
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Parsonage, Newcastle.

TASMANIA: The Ven. Archdeacon Hales, Holy Trinity,
Launceston.

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THE SCOPE AND OBJECT OF THE BOARD OF
MISSIONS.

When the General Synod of the Dioceses of Australia and Tasmania was constituted in 1872, it was decided that among the matters and things concerning which it should have power to make Determinations should be, "the promoting of the cause of Home and Foreign Missions in the Church." It was held that so important a work should not be left to the zeal of individuals, either acting singly, or when associated together in organized societies, but that the Church should recognize it among the duties of her corporate body, and should so far as practicable direct and sanction it through the recognized authorities. It was felt that for want of some central bond of union through which the strong might help the weak, the smaller and newer Dioceses had laid upon them a heavier burden than they could bear, and that what the Church as a body had not recognized as a solemn obligation which in its corporate capacity it was bound to discharge, was liable to be overlooked by private individuals, and that in these days of division a work which had the impress of Church authority upon it would appeal more powerfully to its members. It was seen that while here and there something was being done within the shores of Australia to discharge the Church's duty to heathen, yet a vast field lay untouched from which the cry for labourers came more and more strongly, as the enterprise of our people pressed on in the occupation of this great continent.

Under such convictions the General Synod passed the following Determination, which is here reprinted entire, that it may be the better known generally throughout the Church.

"Resolutions for the Constitution of a Board of Missions of the Church in the Dioceses of Australia and Tasmania.

"1. The Bishops forming the House of Bishops in the General Synod shall be and are hereby constituted "The Board of Missions of the Church in the Dioceses of Australia and Tasmania."

THE BOARD OF MISSIONS.

MEMBERS OF THE BOARD.

All the Bishops of the Dioceses of Australia and Tasmania.

EXECUTIVE COUNCIL OF BOARD OF MISSIONS.

PRESIDENT:

The Right Rev. the Lord Bishop of Goulburn,

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

"2. The functions of the Board shall be, to promote the Mission work of the Church among the Aborigines in Australia and in the Islands adjacent, to assist in carrying out the Missions established by the Church of England through her Missionary Societies, to co-operate in supporting the Melanesian Mission and other Missions to the Heathen, especially in Australia, to seek out train and support Missionaries to labour in such Missions as the Board may direct or may originate, and generally to further unity of effort in the Missions of the Church. Provided that the Board shall not interfere with existing Missionary Institutions except so far as they may place themselves under its direction.

"3. There shall be an Executive Council under the Board of Missions consisting of one of the Bishops as President, to be elected by the house of Bishops, and five Clerical and five Lay Members to be elected at the General Synod at each ordinary meeting. And the duties of such Council shall be to carry out the Determination of the Board, to be the medium of communication between the Board and existing Missionary Societies to organize Missionary operations, and provide means for their support under the direction of the Board.

"4. Each Diocese shall be invited to form a Diocesan Corresponding Committee of the Board of Missions under the presidency of the Bishop of the Diocese. And such Diocesan Committee shall assist the Executive Council in carrying out the work of the Board within the Diocese, by communicating local wants and local efforts, by raising funds for the support of Missions, and by promoting generally the cause of Missions in the Diocese.

"5. The Board of Missions shall make a report of its operations and of the state of Mission work generally in the Dioceses to the General Synod at each ordinary meeting. And an annual report with statement of accounts shall be made by the Executive Council to the Board and on approval by the Board shall be communicated to the Diocesan Committees for the purpose of its publication in the respective Dioceses."

The plan thus adopted was not at first received with general acceptance, as some of the most influential members of the Synod considered it impracticable, and others feared that there might be a clashing of interests between the Board of Missions and existing organizations. Other causes also contributed to prevent any great results being achieved, and at the Second Session of the General Synod in 1876, and again at the Third Session in 1881, the question was raised whether the Determination should not be amended. On the latter occasion, a special Committee was appointed to consider the matter, which brought up a report, which the General Synod without dissent adopted. To this report, which we subjoin, our readers are referred, and it leaves little more that need here be said to explain the position of the Board, the Council, and the Corresponding Committees. That there is room,—more than room, a pressing need—for taking means to stimulate the languid interest in Missions taken by the Members of the Church generally, the information in this paper published abundantly proves. While Wesleyans and Presbyterians are making Mission work a prominent part of what occupies their Conferences and Assemblies, and swell the contributions to their funds, the Church of England leaves still its work to private enterprise, and ignores too much the obligation that lies upon its united brotherhood. The work of the Executive Council now is to seek to supply in some measure the stimulus required, and at least so far as possible to leave no member of the Church ignorant of the claims which Mission work has upon them, or of the means by which these claims may be met, and assistance given.

The Council looks to all those into whose hands this paper may come to assist in discharging the responsibility with which it has been entrusted, by supporting more liberally those Missions which they have hitherto supported, by aiding further in the establishment of new Missions, and by enlisting the co-operation of other members of the Church who hitherto have been but idlers in the market place.

REPORT of the Committee of the General Synod, appointed to consider the subject of the Amendment of Determination No. III.—Session, 1872.

(Adopted October 20th, 1881.)

The Committee has to consider the working of the Constitution of the Board of Missions in its three elements—the Board of Missions, the Executive Council, and the Diocesan Corresponding Committees.

I.—The Board, as a Board, has not met since it was constituted. There does not appear to be a necessity for such meeting. The position of the Board appears to be this:—That the Bishops may be consulted and their approval obtained before the Executive Council undertake any Mission in the name of the Church, and that they may have authority to direct the Council when it seems good. It is not intended that the Board should be the working agent in carrying out the objects of the Determination, but that it should supply the authority, and that through it the Missions of the Church in every Diocese should receive something like the corporate sanction of the Church, and be thus recommended to general, instead of only to Diocesan or local support. All this can be carried out by correspondence, when the relations between the Board and the Executive Council are more clearly understood and defined. To abandon the Constitution of the Board, or to substitute for it an organization more localized, would be to defeat the object in view, of giving to the Mission work of the Church a general sanction and a general support.

II.—Upon the Executive Council rests the chief responsibility in carrying out the objects of the Determination. It was never called together by its first President, the late Lord Bishop of Newcastle; his successor, the Lord Bishop of Brisbane has convened it twice since the last session of the General Synod. The difficulties in the way of meeting have arisen from the composition of the Council, the members being resident too far from one another to meet often, while a want of definiteness in the conception of the nature of its work has in most cases led to its being overlooked. Still it has accomplished good work, in giving the first impetus to, and supplying the funds for the establishment of Mission work among the Chinese in Sydney and Brisbane. What appears to be needed is, that the Committee should be composed

of members resident sufficiently near to one another to be able to attend regularly quarterly, or other periodical meetings—that its President should also be in the vicinity of the central place of meeting,—and that a clearer understanding of the nature of the duties of the Council should be formed and expressed in Bye-laws or Rules. On this point there needs to be information clearly given throughout the Church, that the Executive Council exists not only and not mainly for establishing new Missions in fields unoccupied, but for assisting all existing Church Missions, by spreading information, and collecting funds, and by forming a centre through which the interest of all parts of the Church may be stimulated in behalf of Missions locally undertaken. With Secretaries who have the leisure and opportunity as well as the will to devote time and labour under the direction of the Council in carrying out the work, the Executive Council offers an agency well calculated to promote the cause of Missions, by circulating information and reports, by presenting the claims and needs of the several Missions, and by making appeals to all portions of the Church in these Dioceses in connection with Missions independent of it, as well as with its own Missions.

III.—Diocesan Corresponding Committees have been formed in only four of the Dioceses, and the Executive Council has not been in a position to discharge more effectively the objects of its Constitution, from lack of intercourse with the Corresponding Committees, while they on their part have been left without guidance and assistance, from the infrequency of the meetings of the Executive Council. The active co-operation between the Diocesan Committee and the Council is necessary to carry out the work; and that the existing organization is not adequate to effect its objects is seen in what has been done in Sydney among the Chinese through the Diocesan Committee, aided by the funds procured through the Executive Council. But until in each Diocese there is a Corresponding Committee actively doing its part, there must be difficulty in securing the success of the general work.

After carefully considering all points, the Committee is of opinion that no change of Constitution is required, but a more active and effective working of the organization provided. It therefore recommends:—

- (1.) That the Determination be not amended.
- (2.) That in forming the Executive Council, attention be paid to the facilities of its working.
- (3.) That frequent periodical meetings of the Executive Council be held.
- (4.) That Rules or Bye-laws be agreed to by the Council for defining its mode of working, with relation to the Board, to the Diocesan Committees, and to its co-operation with the directors of independent Missions, as well as for regulating its own business.
- (5.) That Corresponding Committees be formed in every Diocese, and requested to furnish the fullest information from time to time of the Mission work going on in, or supported by, the several Dioceses.
- (6.) That a paper, periodical or occasional, as the Council may find expedient, be published, in which reports of all Missions in all the Dioceses may be given, information as to the needs and claims of Mission work in these Colonies be supplied, and which should be a general medium for making appeals for arousing interest in Mission work.
- (7.) That reports be sent to the Executive Council of all Missions in the Dioceses in Australia and Tasmania, abstracts of which may appear in the Council's publications.

(Signed) H. H. PERTH,
Chairman.

BYE-LAWS OF THE EXECUTIVE COUNCIL OF THE BOARD OF MISSIONS.

In the 4th recommendation of the report on the working of the Board of Missions, adopted by the General Synod, October 20th, 1881, the Executive Council was charged to agree to Rules or Bye-laws, "for defining its mode of working, with relation to the Board, to the Diocesan Committees, and to its co-operation with the directors of independent Missions, as well as for regulating its own business." At the meeting of the Council held on the 25th and 27th January, 1882, the following rules were agreed to *ad interim*, to be brought up for adoption at the next meeting:—

- 1.—The Executive Council shall meet ordinarily on the last Wednesday in the months of January, April, July, and October, unless otherwise determined, and at all meetings of the Council four members shall form a quorum and proceed to business.
- 2.—Special meetings may be called at any time, on the requirement of the President, or of the two Secretaries, or of any three members.
- 3.—A fortnight's notice at least shall be given of every meeting, such notice to contain statement of the business to be transacted, but other business may be brought forward at any ordinary meeting, with the consent of a majority of the members present.
- 4.—The Secretaries shall keep minutes of all meetings, and copies of all correspondence on behalf of the Council.
- 5.—The Executive Council may receive any funds contributed to Missionary purposes, and shall have full control over the General Funds of the Board of Missions, reserving those contributed to special objects strictly to the object for which they were given, and employing funds not specifically dedicated either in supporting Missions undertaken by the direction or with the sanction of the Board, or in assisting other Missions connected with the Church.

6.—No payments shall be made from the funds of the Board, except by a vote of the Council.

7.—The management of any Mission undertaken by the Council may be committed to the Corresponding Committee of the Diocese in which it is carried on, or to any other Committee or Board of Management approved by the Bishop of such Diocese.

8.—All property acquired by any Mission under the control of the Council shall be vested in the general Body of Trustees of the Diocese in which such Mission is carried on.

9.—The Corresponding Committee of the Board of Missions in any Diocese shall ordinarily be the body with which the Executive Council shall communicate, and through which contributions from any Diocese should be received.

It was agreed that the following proposed Bye-laws should be submitted to the members of the Board of Missions for the opinion of their Lordships:—

- a.—The Board of Missions shall communicate with the Executive Council through its President.
- b.—The Board may direct the Executive Council as to any Mission work which the Board may desire to undertake on behalf of the Church in Australia and Tasmania.
- c.—No Missions shall be undertaken by the Executive Council without the sanction of the Board of Missions, expressed by the concurrence of two-thirds of its members.
- d.—The Executive Council shall notify to the members of the Board of Missions any assistance given by it to any Mission, and no Mission shall be assisted except on the recommendation of the Bishop of the Diocese in which it is carried on.

A PLEA FOR MISSIONS.

It seems to be thought by some that an apology is needed for pressing the claims of Mission work in a country which is only in progress of settlement, and where the memory of living men can point to the establishment of almost every parish. The necessity for forming new Parishes or Districts, as population increases and spreads itself, and the fact that in many places religious teaching has to begin from its very simplest primary truths, make the Church to bear so much the aspect of a Missionary Church even among our own countrymen, that the ready answer to those who urge the support of Missions is, we have enough to do to reach our people, our work lies among them. But there is no place in the world where this may not be said. There are heathens enough in the slums of European cities, and in the blackened dreary cottages of the coal or iron country at home, in the broad prairies of the west and among the artisan population of factory towns, to tax the power of all the Evangelizing agents we can find, if they were ten times as numerous. Yet the command to preach the Gospel to every creature and in all nations has not seemed the less imperative to good men, nor has the work hindered, but rather has it assisted the labours of those whose lives were dedicated to the extension of the power of religion among the heathen at home. Missionary agents have gone forth to found new Churches, and to win new kingdoms, but the stream of Christian munificence has still gone on increasing, and leaving beautiful Churches, and works of mercy, and multitudes of new born souls, to mark its track down the years. Whatever pleas might be urged in English parishes in behalf of mission work, may be urged with tenfold force in these Australian Dioceses; whatever evidences of the reacting benefit of Missionary zeal can be pointed to there, either may, or if the experiment of such zeal were made, speedily might be found here. For although individual cases of distress and want may be met with in these Colonies, there is no large pauper population making a constant drain upon the liberality of the charitable, so that a larger share of that proportion of their income, which every true Christian gives to Christ in the person of "the least of these His brethren," is set free. Here we have not to cross the sea to seek out those who are aliens and strangers to the knowledge of Christ's Gospel. They are among us here, we are brought face to face with them. They walk in our streets, and trade with our people; they work on our gold fields, and by their patient labour win from our parched soil the green things and fruits of the earth, which refuse to grow at our bidding. As the pioneers of our settlement press farther and farther across the great Continent, they are brought into contact with tribe after tribe of heathen, with whom none others but we have anything to do, whose land we call our own, whose homes, though they be the wide undefined tracts of the bush, are to them all that to us is gathered in the world home, till we break them up. They pilot our travellers over the waterless plains of the interior, they share the labour of our own people in tending our flocks and herds. We have not to go abroad to find them. By face and form, by habit and language, they press upon our observation that they are of other races who know not our God, and that by that wonderful Providence, which makes the incidents of the world's progress bring together those who are to influence one another in the great interests of eternity, they are brought among us, or we among them, that we may impart to them the great world's treasure which has

first been committed to our trust. What then has the influence of our Christian people been upon these heathen? It has been said that the native languages have not in them the expression of an oath, but the earliest words picked up from the vocabulary of the Christian people (save the mark!) who come among them, are oaths and curses. Though marked by the vindictiveness and cruel jealousies in which heathendom knows no wrong, these natives have a rude morality of their own, which keenly watches over their wives and maidens, but where white blood has found its way, the troops of half-caste children tell the tale of licentiousness and lust; and many a so-called attack of the blacks, which is made the excuse for wholesale shooting them down, is but retaliation for outraged virtue. In their savage state they are ignorant of the maddening attractions of intoxicating drinks, but such missionaries of a Christian people as under present circumstances go among them, seldom leave them long in the bliss of that ignorance, and, as of old, the wisdom begotten of temptation soon has its end in death. Is this the end which in God's Providence was designed when this great land was given over to European colonization? We are told again that the dark native race, according to that inscrutable fatality by which the dark native races disappear before the white skins. If it be so, humanity itself would urge that to the dying should be afforded what consolation it is in our power to give; but why are they dying out? The notable circumstance, to which attention is called elsewhere, that while the Victorian Aborigines have decreased in ten years nearly 70 per cent. throughout the Colony, at the Mission Stations they have not decreased, at least suggests that there is one means of arresting their extinction. We may be told that it is not our religious teaching, but regularity and wholesomeness of food, and sufficiency of clothing, and greater settledness of life, that has had the beneficial effect. Be it so; it is Christianity finding its motive in Mission work, and that alone, which has done what all the rest of the Colony has failed to do; and as against any doom of extinction, we remember somewhat known words which tell us that the Lord our God showeth mercy unto thousands in them that love Him. We are told again that our Aborigines are incapable of comprehending the riches of the Saviour's love which we would impart to them. Facts do not bear out this objection. It is unreasonable to expect, that a race, which has for ages unknown been in profoundest ignorance, can even in its most enlightened individuals reach the breadth and length and depth and height, in which after all these centuries of training, and with all the influences of an abundant Christian literature, our own capacities are still but small. But after all, that is not a question for us,—we have to give,—we dare not call any "common or unclean,"—they are God's as well as we, and He filleth all things living with plenteousness. What then has the Church of England done in these colonies to preserve, civilize, convert to the knowledge of God, the Aborigines of Australia? We confine our attention to them, not forgetting the claims of the Chinese upon us, far less of the Melanesian Islanders, but the Australian Aborigines are our special trust. The great Missionary Societies at home do not send their Missionaries to them, although not backward in assisting what we may do, for they have set us forth on our way, and now that we have attained to the enjoyment of our full working strength, they rightly leave to us to do the work which lies in our own borders. What then is the Church doing? It has four Aboriginal Mission Stations in Australia. With the two in Victoria 220 blacks are connected, with the one in the Goulburn Diocese, 80 more, with the Poonindie Mission we do not know precisely the number. To the last mentioned the Church is asked to contribute nothing new. To the Victorian Missions £812, and to the Mission on the Murrumbidgee perhaps £500 or £600 more is the sum of its support. The very mention of this shamefully little effort ought to move the Church to its depths. Four little spots alone in all this huge continent and they but meagrely supported, represent the Missionary zeal of the wealthiest, the most numerous, and if social position be considered the most influential Church in Australia. Four or five hundred souls alone are being refreshed with the water of life, which we have freely received, in order that we might as freely give. Scarcely anything is being done by parochial clergymen in converting individual blackfellows, who may be working on stations in their Parish. Very little can be done in this way, for such is the exceedingly low standard of Christian life which they see generally around them, so great and so manifold are the temptations to evil living to which they are exposed, that it would be scarcely too much to say that a blackfellow who is a Christian has far more chance of falling away, than a heathen has of becoming a Christian. The only successful work hitherto done has been by collecting the blacks on Mission stations. Meanwhile the call for work is most extensive and most pressing. The Aborigines in Victoria are probably now less numerous than in any other Colony, and it is among them, and on the adjoining borders of New South Wales, that the largest portion of Mission work is now carried on. The whole tract of country on the north-west of rivers which drain the interior, all Queensland, the Northern Territory of South Australia, and all West Australia, lie before the Church as land to be possessed by its Mission work, in which there are tribes upon tribes of Aborigines, some now miserable remnants, others as yet scarcely weakened by the deteriorating influences of our mis-called civilization. The hardy pioneers of settlement have penetrated into a great proportion of this, but where are the pioneers of Christian faith and Christian living? Thousands of square miles of country have been taken up for purposes of money-making under sanctions of the several colonial Governments, but not one acre has in most cases been reserved to be a place of refuge for the dispossessed Aborigines; and if by philanthropists or Christian men desirous of imparting the Christian faith, an application be made for a grant of land for a Mission Station, innumerable difficulties are placed in the way, and at best but a miserable few acres are granted. We put it solemnly to all those into whose hands this paper may come, what answer have we as Christian men to make for this state of things before the tribunal of God? How can the candlestick of the Church of England long be allowed to remain in the midst of so great apathy, so great neglect?

Statistics of Mission Work in the Dioceses of Australia and Tasmania. Collected by the Executive Council of the Board of Missions, January, 1882.

Subjects of Information sought.	Sydney.	Melbourne.	Adelaide.	Newcastle.	Tasmania.	Brisbane.	Perth.	Goulburn.	Grafton and Armidale.	Bathurst.	Ballarat.	North Queensland.
1. Has Determination No. III., General Synod, Session 1872, been accepted? Is there a corresponding Committee?	Accepted.	Accepted.	Accepted.	Accepted.	Accepted.	Accepted.	Accepted.	No.	Accepted.	Accepted.	Accepted.	No.
2. What Societies or Organizations for promoting Mission work?	Branch of the Church Missionary Society, Victoria.	Church of England Mission of the Victoria Aborigines.	The Synod of Diocese.	Corresponding Committee of the Board of Missions.	Corresponding Committee of the Board of Missions.	[No information.]	Corresponding Committee of the Board of Missions.	The Church Society.	None.	[No information.]	Diocesan Board of Missions.	None.
3. What Missions are in operation in the Diocese?	Chinese Mission in Sydney.	Chinese Mission, Stations at St. Arnaud, Sandhurst, Maryborough, Blackwood and Daylesford.	Aboriginal Mission at Poonindie.	Mission to Seamen at Newcastle.	Furneaux Mission.	Chinese Mission in Brisbane.	Home for Native Children at Perth.	Aboriginal Mission at Warangesda.	None.	[No information.]		None as yet.
4. What Missions in other Dioceses of Australia are assisted?	Assistance given through Board of Missions.		Assistance given through Board of Missions.		[No information.]				[No information.]			
5. What is done for Melanesian Mission?	Amount contributed per latest report, 1881, £289 15s. 9d.	Amount contributed per latest report, 1880, £169 11s. 11d.	Amount contributed per latest report, 1880, £342 9s. 2d.	Amount contributed per latest report, 1881, £46 2s. 6d.	Amount contributed per latest report, 1880, £144 6s. 10d.	[No information.]	Amount reported per latest report, 1881, £12 18s. 1d.	Amount contributed per latest report, 1881, £13 10s. 6d.	Amount contributed per latest report, 1881, £29 18s. 6d.	Amount contributed per latest report, 1881, £17 7s. 6d.	Included under Melbourne.	None reported.
6. What support is given to Missionary Societies in England?	C. M. S. 1881, £70.	C. M. S. in connection with Indian Mission about £940 per annum.	None reported.	S. P. G., C. M. S., total since 1868, £857 4s. 6d.	[No information.]	None.	Total since 1865, S. P. G., £490, C. O. C. S. S.	None reported.	[No information.]	Included under Melbourne.	None reported.	

The Diocese of Ballarat continues to be associated with the Diocese of Melbourne in the Societies and Missions enumerated under the name of that Diocese.

NOTES ON STATISTICS OF MISSION WORK.

SYDNEY.—The Corresponding Committee of this Diocese has been doing good work. But for its co-operation with the Secretaries, the work of the Executive Council would have altogether failed. The Chinese Mission under its management employs a Chinese Missionary, and an English Teacher, at a cost to the Board funds since June, 1880, of £172 5s. The amount contributed to the funds of the Board from the Diocese during the same period has been £86 12s. 6d., including £14 19s. 2d. collected at the public Missionary Meeting at the close of the Session of the General Synod.

The amount contributed to the Victorian Aboriginal Mission, under its last report, is £34 2s. 3d. The Melanesian Mission received assistance to the extent of £389 15s. 9d.

The whole subsidy to Mission work from this Diocese (exclusive of private contributions to the India Mission, of which no return can be obtained) is for the last year reported about £631.

MELBOURNE.—Through the published reports of the several Missionary Societies in Victoria, much may be learned of their Missions. It is sufficient, for the purpose of comparison with other Diocesan results, to mention that the Chinese Mission employs five regular Missionaries, with some voluntary helpers, each Missionary being under a Clergyman of the Diocese, and that considering the difficulties placed in way of Mission work among the Chinese by the anti-Chinese movement, the evidences of success are encouraging. The amount raised for this Mission by the latest report was £481 14s. 4d.

The Aborigines Mission has its two stations, with which 220 Aborigines are connected, and which cost per last published report £824 9s. 3d. The sum raised in support of the Mission during the same period was £312 5s. 3d. of which the Diocese of Ballarat contributed £85 12s. 8d., £8 13s. 6d. came from the Diocese of Bathurst, £9 14s. 0d. from the Board of Missions, £51 10s. 6d. from Sydney, £50 from the Diocese of Goulburn, £2 1s. from Newcastle, £84 2s. 3d. from England, and the balance £520 11s. 4d. from Melbourne. One significant fact in connection with these Missions is, that while in ten years the Aborigines of the Colony generally have diminished at a ratio of 43 per cent, at the Mission Stations the number remains about the same. In other words, the decadence of the race is arrested by Mission work, and consequently the sin of their decay lies at the door of those who neglect to do anything to Christianize or civilize them. The Victorian Government largely encourages this work.

The Lighthouse Mission does not strictly come within the scope of the Board of Missions operations, but it does a real Evangelizing work in ministering to the solitary occupants of some 114 lighthouses on the Australian, Tasmanian, and New Zealand Coasts, by supplying them with religious literature, for which £40 18s. 8d. had been collected in the last reported year.

The Indian Mission, under the Rev. H. B. Macartney's zealous management, is well known from the pages of "The Missionary." It supports 2 Native Pastors, 3 Evangelists, 1 Catechist, 6 Teachers, 20 Biblewomen and school Teachers, 1 Zenana Missionary (a lady), 2 Mohammedan Students, at the Lahore Divinity school, and 172 boys and girls in Christian Boarding Schools under the C. M. S. at an annual cost of some £940. This amount is raised by the exertions of Mr. Macartney and his zealous fellow-workers by subscriptions, Church and Ballarat, although individual subscriptions come from many other Dioceses. The Melanesian Mission received support from Melbourne and Ballarat of £162 15s. 11d.

The amount raised in the Victorian Dioceses for Missionary purposes, for the last recorded year, is in all about £2,230.

ADELAIDE.—The Aboriginal Mission at Poonindie has been for long carried on successfully. It is partially endowed by purchased land and a block leased from Government, and the produce of this worked by the natives makes the Mission self-supporting. The management of this Mission by the present Bishop of Brisbane (who before his elevation to the Episcopate had it in charge) and Mr. Hawker, is an encouraging example of how Native Missions may be worked. The Northern Territory of South Australia is not considered in the Diocese of Adelaide. In no part of the Continent is there greater opening for work among the Natives.

The Melanesian Mission appears to be the only Mission publicly supported by the Diocese, and for it £342 9s. 2d. appears in latest report.

NEWCASTLE.—In this Diocese the Aboriginal races are all but extinct, and the Chinese resident within it are so scattered that no regular Mission work can be carried on among them. The Mission to Seamen at Newcastle, like the Lighthouse Mission in Victoria, is not strictly coming under review, as in connection with the Board; but as representing an important field of evangelising work among those who whose vacation takes them out of any Parochial charge, it needs support. The contributions to the Board of Missions for the last year amount to £25 16s. 3d., and if to these be added £46 2s. 6d. sent to the Melanesian Mission, £81 9s. 10d., the last published annual contribution to the S. P. G., and £2 1s. to the Victorian Aboriginal Mission, the Missionary contributions for a year amount to £155 9s. 7d.

TASMANIA.—There is not a single representative of the Aborigines in Tasmania, and the few Chinese are scattered about in the Northern part of the Island. The Furneaux Mission is only in a certain sense a Mission to the heathen. It is carried on in the group of Islands N.E. of Tasmania, where a population of some 250 reside, some half

castes and aborigines from Tasmania, some aborigines from Victoria, and the rest white people. All profess to be members of the Church. The Mission is carried on by a Catechist supported by £100 out of Diocesan funds. Nothing has been done for the Board of Missions. With the amount for the last full year reported for the Melanesian Mission, the annual assistance to Missions may be stated at £244 6s. 10d.

BRISBANE.—No information was furnished from this Diocese in reply to the circular of the Executive Council. The Bishop of Brisbane reported to the general Synod that among the Islanders at Maryborough and Bundaberg Mission work was being actively carried on, and that the Chinese Mission in Brisbane towards which the Board of Missions contributes £50 a year was then in existence, but it was doubtful whether it could be continued beyond the end of the year, on account of the withdrawal of the S. P. G. grant to the Diocese out of which the other half of the Chinese Catechist's salary was paid. In the accounts published with the report of Synod, there is no entry of receipts for Missionary purposes.

PERTH.—At present the only institution in this Diocese, which is connected with work among the heathen, is the Home for Native Children at Perth, and a similar home has recently been established in the Southern part of the Colony. There is also at Geraldton a Parochial Missionary Association, and a system of regular monthly or quarterly contributions towards Mission work has been commenced in Perth. The Synod has recently turned its attention to the urgent need for Missions to the Aborigines being started, and £500 (in addition to grants from the English Societies) are in hand for the purpose. A special appeal in behalf of this Diocese will be found in another column, in which more particulars will be found. The only contribution to Missionary purposes elsewhere reported is £12 to the Melanesian Mission.

GOULBURN.—The Warangesda Mission which owes its establishment to the devotedness of its present head, the Rev. J. B. Gribble, is the great Missionary work of the Church in this Diocese. About 80 Aborigines are at present on its roll, and a large number more would be gathered if means could be found for their support. An appeal for it also in another column will supply information. The amount contributed to this Mission for the year appears to have been about £550 exclusive of a grant of £93 from the Aborigines Protection Society, but it must be remembered that a considerable proportion of this comes from beyond the Diocese of Goulburn, some from outside the Church of England. £9 14s. was sent from the Diocese to the Victorian Aboriginal Mission. If a yearly average of the sum (£980) contributed since 1865 to the Society for the propagation of the Gospel, and the Colonial and Continental Church and School society be taken £61 will be the amount, and these sums with £13 10s. sent to the Melanesian Mission represent a year's Missionary effort of the Diocese at £634 5s.

There is an urgent call for a Mission to the Chinese in the Diocese, a letter containing very valuable suggestions on the subject was addressed to the Bishop, but owing chiefly to the difficulty in procuring a suitable Missionary nothing has been done.

GRAFTON AND ARMIDALE has accepted the Determination of the General Synod, and has contributed last year to the Melanesian Mission the sum of £29 18s. 6d., but nothing farther in a Missionary direction has been done. As a lately established Diocese in a widely scattered population, it has had its difficulties to contend with, but it may be taken as a fact well established by experience, that efforts made for direct Mission work not only do not divert support from needed local and Diocesan objects, but result in a largely increased interest in everything which promotes the advance of the Gospel.

BATHURST has supplied no information, and the only sums which have been ascertained to have been given for Missionary purposes have been—£8 13s. 6d. to the Victoria Aboriginal Mission, and £17 7s. to the Melanesian Mission, or a total of £26 0s. 6d. as the yearly amount.

BALLARAT continues to be connected with Melbourne in the Victorian Missionary Societies, so that it has not been possible to give a separate statement of amounts raised in that Diocese. A Diocesan Board of Missions was established in 1878, but nothing was done in working it. It is very desirable that a record should be kept of what each Diocese is doing, and the appointment of a corresponding Committee offers a means of doing this in connection with the Executive Council, and in such a way as to be a stimulus and assistance to all engaged in the work.

NORTH QUEENSLAND, the youngest of Australian Dioceses, may be almost described as itself one large Mission. It has, therefore, been able to make no report of work in operation, but with so large a field of labour among Aborigines, Chinese, and Islanders, it will doubtless soon turn its attention to Missions among the heathen, when it is hoped the Board of Missions will be in a position to give large assistance.

It will be seen that from the twelve Dioceses of Australia and Tasmania, the whole sum for all Missionary purposes is £4277 9s. 7d., or if from the other ten. The proportion of support in round numbers given to the three Missions in which Australia is specially interested, is to the Chinese £800, to the Aboriginal £1260, and to the Melanesian Missions £1160.

These statistics must only be taken as approximately correct, and are only intended to lead to a fair estimate of what is being done. The reports are not all for the same year, and there has been great difficulty in getting information, through the absence of any central body in each Diocese, and in the Church generally, through which contributions, or the report of contributions, might pass. If the plan of the Board of Missions, with its Executive Council and Corresponding Committees, be thoroughly worked out, this difficulty will be removed.

STATEMENT OF ACCOUNTS OF THE BOARD OF MISSIONS.

The whole receipts of the Board from its formation until June 1881, appear to have been £696 0s. 2d. Its expenditure during the same period £466 9s. 4d, leaving a balance in the Treasurers' hands of £129 10s. 10d.

June 1881—March 1882.

The Board of Missions in account with the Honorary Treasurers.

Cr.		£	s.	d.	
1881.	To Balance	129	10	10	
July 8—	To Subscription, Mr. M. Metcalfe for Chinese Mission	4	0	0	
	Received from Muswellbrook	4	7	4	
Aug. 13—	Subscription, H. E. A. Allan	2	10	0	
18—	Collection at Public Meeting at Masonic Hall	1	1	0	
Oct.	Donation, Mr. Charles M. Glode, C. B.	5	5	0	
11—	St. Matthews' Sunday School, Manly, per Rev. R. S. Willis	1	2	0	
	St. John's Parramatta Sunday School Collection for Chinese Catechist	1	3	6	
	St. John's Parramatta Juvenile Missionary Association	5	0	0	
1882.—	Jan. 16—	St. Bartholomew's, Prymont	4	6	0
	25—	Merrima collection per Rev. W. S. Wilson for the Warangasda Mission	5	0	0
	27—	Subscription, C. & L. S. (per Canon Stephen)	1	0	0
	do.	Rev. S. Fox	1	1	0
	do.	Per Rev. Henry Dicker, Appin	1	1	0
	do.	Collected at Appin	1	8	3
	do.	Milton	2	0	9
	do.	Nepean Towers	4	10	0
	30—	St. James', per Rev. Wm. Hough	18	4	6
Feb. 7—	Prospect Sunday Schools for ½ year ending 31st December, 1882.	2	3	8	
	Seven Hills Sunday Schools for ½ year ending 31st December, 1882.	2	0	0	
17—	Broughton Chapel, Liverpool, towards Mission to the Heathen, per Rev. A. L. Williams	1	4	0	
Mar. 8—	Donation, H. E. A. Allen for the Warangasda Mission	5	0	0	
		£213	7	11	
Dr.					
1881.	By Catechists' Stipend from 1st June, 1881, to 1st March, 1882, 9 months at £7 10s.	67	10	0	
July 3—	English Teacher	9	0	0	
Oct. 31—	Victoria Mission	25	0	0	
	Bishop of Brisbane for Chinese Catechist	25	0	0	
1882.	Jan. 30—	Voted for Warangasda Mission	12	10	0
	Special do. per Merrima	5	0	0	
Feb. 21—	Jos. Cook & Co., Printing circulars and delivering	0	14	2	
Jan. 31—	Cheque Book	0	2	1	
Mar. 8—	Special for Warangasda Mission per H. E. A. Allan	5	0	149	
		£203	11	8	
	Balance at Cr.				

SKETCH OF WHAT HAS BEEN DONE BY THE BOARD OF MISSIONS SINCE ITS CONSTITUTION IN 1872.

The first four years of the history of the Board present a complete blank. The Executive Council was never called together, no efforts were made to establish any Mission. Collections were made in some places, but there was no special inducement to give as no assistance was given to any Mission. With the appointment in October 1876 of a new Executive Council, under a new President, the Lord Bishop of Brisbane, began an endeavour to carry out the objects of the Board. Among the Chinese and Aborigines it was determined chiefly to labour, and Queensland was selected as a field chiefly because there promised to be a favourable opening for work among the Aborigines at Port Mackay, and because the tide of immigration of Chinese to the goldfields offered an opportunity of collecting many together, so that greater results in proportion to the outlay appeared likely to be obtained there than elsewhere. The action of the Queensland government defeated the plan for the Port Mackay Mission, while various causes, and chiefly the need of waiting until arrangements were completed for the establishment of the Bishopric of North Queensland, led to the work on the goldfields among the Chinese being deferred. The difficulties attendant on the first year of a Diocese, especially under such circumstances as exist in North Queensland, have prevented the

carrying out even yet of this work, and meanwhile the rapid changes in population at the goldfields have placed new obstacles in the way. The Executive Council, owing to the distance which separated its members, could not meet again until 1879, but that the Church looked for an opportunity of discharging its obligations in the Mission field, and that its members were ready to assist the Board of Missions in providing such an opportunity, were evidenced at a meeting held in Sydney in 1879, and by the fact that without any special call or inducement, over £350 had been subscribed to its funds. The Bishop of Brisbane then determined to employ the Catechist, who had been secured for the work in Northern Queensland, among the Chinese in the neighbourhood of Brisbane, and the Executive Council undertook to make a grant which would cover half the cost of the Mission. In the report presented to the General Synod in October last, an interesting account is given of his labours, although the Bishop of Brisbane expressed a fear that through the inability of the Diocese to provide the balance of salary, owing to the withdrawal of the S.P.G. grant, the work would have to be given up. The appointment of a corresponding Committee in Sydney, formed of zealous men, who were anxious to embrace every opportunity of doing Christ's work, led to the establishment of a Chinese Mission in Sydney, which has been wholly supported through the Board; and by this Committee the work of the Executive Council was practically carried on during the years 1879, 1880, and 1881. The Diocese of Sydney responded to the call of their Committee, and by offerings made in several Churches a considerable sum was raised. The Dean of Sydney, Canon Moreton, and afterwards Archdeacon King took a lively interest in the Chinese Mission, and although Evangelical work among that people is notably slow and difficult, and the attitude assumed towards the Chinese race by these colonies has exercised a very prejudicial effect upon the advances of the Missionary, there is ground for believing that real progress is being made. The Executive Council will continue its support to this good work, and it is earnestly hoped that the Diocese will continue, and in proportion to the new calls made upon the funds of the Board, will extend the liberality which was shown when the work was begun. It is not surprising that with a Comatos Council the funds of the Board have latterly suffered, while the uncertainty whether the Determination under which the Board with its accompanying machinery would continue in force, led those who would have worked under it to bide their time. There was a very remarkable change of feeling towards it however in the General Synod of 1881. The statements made by the Bishop of Perth of the needs of his Diocese in respect of Mission work, and the removal of the suspicion that the action of the Council would tend to weaken the support hitherto given to existing Missions, and divert to the Board's funds offerings hitherto given to them, made a deep impression, and the general feeling was real that there was a need for some such central organization, and for some greater stimulus to the members of the Church in supporting Missions than had hitherto been given. As is the custom among us Britishers, a meeting and speeches must inaugurate any fresh effort made, and so again a public meeting was held at the close of the General Synod, and the Bishops present were able to testify to the importance and urgency of the work which the Board was called to do. The Council has met twice, and has made arrangements for earnestly prosecuting its work. The great need is of funds, without which it is impossible to establish, or give encouragement to any Missions. It is earnestly hoped that the publication of this paper may lead the members of the Church to give a liberal, continuous, and reliable support to the work, and will strengthen the hands of the Council in every way.

SUGGESTIONS FOR CARRYING OUT THE WORK OF THE BOARD OF MISSIONS IN THE VARIOUS DIOCESES AND PARISHES.

- 1.—In every Diocese a Corresponding Committee should be formed in accordance with the Determination of the General Synod.
- 2.—The Corresponding Committee should meet as frequently as circumstances permit, of possible monthly, and ought to consist of men who take a warm practical interest in Missionary work, and who therefore will be willing to devote a portion of their spare time to aiding the cause.
- 3.—Where practicable arrangements might be made for holding annually a Diocesan Missionary Festival, similar to those held at Salisbury and Lincoln. In these arrangements, a service and Sermon in the Cathedral Church, and a Missionary Conference would probably occupy a prominent position together with a public meeting, and it would be a decided advantage if such a Festival could be held during the Session of the Diocesan Synod.
- 4.—It will be a good plan to obtain in each Rural Deanery the services of a Clergyman (not necessarily the Rural Dean) or a layman, to act as District Secretary, to be a means of communication between the District and the Corresponding Committee, to make arrangements for meetings, sermons, &c., and generally to keep up and increase an interest in the work.
- 5.—Parochial Missionary Meetings at stated intervals have been found by experience a great instrument for good. In rural Parishes it is often found difficult to induce people to leave their homes to attend meetings during the week. In such cases it is suggested that the Clergy should avail themselves of the ordinary Sunday services, giving their congregations a Missionary address instead of the ordinary sermon.

6.—Parochial Missionary Associations should also be formed where possible, with the twofold object of making regular weekly, monthly, or quarterly collections, especially in small towns, from working people, and of holding devotional meetings to make intercession for Missions. A prayer for constant use might be recommended to the members, and the Association might be made a great means of impressing the necessity for constant prayer to the Lord of the Harvest.

7.—Wherever a Parish Magazine is in circulation, let one corner of it be devoted to recent Missionary intelligence, so that readers may look upon Mission work as having a distinct place in the Church's system. It might be found a good plan also to print in such a magazine a list of local contributions to Mission funds.

8.—Whatever is done to interest children in the cause of Missions is sure to bear good fruit. It is suggested that Missionary lessons and addresses should form a regular part of Sunday School work, that each class should have its Missiary box, and each teacher be encouraged to show warm sympathy with the work of the Church among the heathen.

9.—It is also suggested, as being a matter of primary importance, that the Parish Clergyman should himself be the chief instrument for arousing interest in and giving information to his people. His position will enable him to do far more good in this way than the occasional visit of the ablest deputation.

MISSIONS TO THE ABORIGINES, DIOCESE OF PERTH.—AN APPEAL.

The Missionary spirit of the first Bishop of Perth, so long displayed in connection with the Poonindie Mission in South Australia, did not fail to leave some impression on his Diocese, although the time had not come for any extensive effort in establishing Mission work. Now when his zealous successor has perceived that, through the progress of settlement, the time has come when a beginning can and ought to be made, the members of the Church appear to be responding to his endeavours. At three successive Sessions of Synod the subject has been considered carefully, and for two years past a collection for Missionary work has been made in all the Churches in the Diocese. An amount of some £500, besides extraneous aid, has thus been accumulated; but the Diocese is not a rich one, and the work in its initiatory stages requires considerable outlay, although from the example of Poonindie there is a very good hope that in course of years, and these perhaps not many, all such Missions may become self-supporting. The immediate urgency of the claim of such Missions appears to be this. By the irresistible laws of progress, settlement is pressed farther and farther into territory hitherto only tenanted by tribes of blacks. These are brought into contact with our people, and everything depends on the first impressions which that contact may bring. If all that presents itself to the mind of the Aboriginal is the self-interest—the often unscrupulous self-interest—of those who dispossess them, and this is accompanied by the introduction of vices hitherto unknown, of intemperance and immorality, not all the labour of many years afterwards of patient work will save the race from degradation, decay, and hopeless death. The darkness in which in their Aboriginal condition they are, the darkness of ignorance, is dark indeed, but far darker is their state when to the darkness of ignorance has been added the degradation of the acquired vices of civilization, the consciousness of being treated and held as the serfs of a race above them, while all illumination of soul or of conscience has been denied. But when side by side with the occupation of settlers there comes a hitherto unknown care for them, when their children are taken by the hand and trained and taught, when their sick and aged are not left to perish miserably of disease and destitution, when the blind intuitions of conscience, which tell them these new vices are vices, though unable to show them why, or how they may be resisted, are instructed by the teaching of Christian truth, the new comers will be hailed as the Saviours, not the Destroyers of the race: a new hope will be begotten, a new life imparted, and that most blessed of all God's gifts, the power of love, will be transformed from the fierceness of a savage passion, into the full and ripe tenderness of a new and Godlike nature. In the subjoined letter of the Bishop of Perth note is made of the fact that in parts the blacks are "troublesome" to the settlers. Ah, what a bitterness of heart may often lie under that convenient word "troublesome." Even when the particular tribe has not been exasperated by being driven from old hunting grounds, being treated with suspicion or oppressiveness by the settlers, or being outraged by interference with the women of the tribe, such things are done elsewhere, and there are thrills of community of feeling awakened throughout the black race as well as the white, which may account for the unwillingness to live at peace. At all events the best hope of subduing this troublesome element is not to shoot them down and exterminate them, as if they were wild beasts and vermin, but to show the forbearance and the generosity of Christian love. The Bishop of Perth's letter to the President of the Executive Council, setting forth in plain terms the needs and hopes of the work in his Diocese, appeals most forcibly to the Church Everywhere. For what was the answer the Executive Council could make to his application? Simply that it could do nothing at present. Its receipts for last year were far below the amounts already granted, and although longing to help, it had not the power. Now it is just in such cases that the organization of the Board of Missions promises to be helpful, for through it the larger, wealthier and longer established colonies and Dioceses can prevent the smaller and power ones breaking down, under the burden which difference of circumstances lay upon them. To the members of the Church therefore throughout these colonies a very earnest appeal is made for help, either by contributions liberally made to the General Fund of the Board of Missions, so that a grant may be made to Perth from it, or by direct

subscriptions to these Missions, which the Executive Council will gladly forward to Perth.

"Bishop's House,
Perth, W. A.,
Dec. 29th, 1881.

"My Dear Bishop of Goulburn,
"I am desirous of placing as soon as possible before the Council of the Board of Missions of the General Synod, my earnest application for their assistance towards the commencement of some regular Missionary efforts for the evangelization of the Aboriginal Natives in the Northern parts of this Colony and Diocese. In the Roebourne District, which has now for some years been occupied with cattle and sheep stations for some 300 miles along the coast, there is a population of at least two thousand Aborigines, the majority of whom are in the employ of the settlers, either on their stations, or in the pearl fishery, of which the port of Copack is the centre; whilst in the Gascoyne District, between this and Roebourne, which is now being rapidly occupied on pastoral leases, and in the newly-discovered Kimberley District to the extreme North, the Natives are very numerous, though as yet mostly in their natural wild state. They are throughout these Northern Districts a fine, able-bodied, intelligent race; and when, as in the Roebourne District, they have been brought into the employ of the settlers, have proved invaluable to them as shepherds, shearers, teamsters, and divers. As yet, however, except in one instance, when a lady residing in the District has gathered a few native children about her for instruction, nothing, so far as I can learn, has been done towards giving any Christian or moral teaching, either to the adult Natives or to their children. A large field of Missionary work lies open, therefore, to the Church of this Diocese, which we are most desirous of entering upon without further delay. The plan on which we propose to work is, in the main, that which has already been tried with good result in other parts of Australia, and by the Roman Catholic Church in this Colony, namely, the establishment of Mission Stations in well selected centres, at which to gather the children for Christian industrial training, to provide for the sick and aged, and gradually to collect an adult Native population, occupied both on the Mission Station itself, and on other stations in the neighbouring district, in pastoral and agricultural employments. As a first step in this direction, we are desirous (I speak in the name of the Corresponding Committee of the Board of Missions, appointed by our Diocesan Synod) of obtaining at once the services of a good Missionary Clergyman, to be stationed in the Gascoyne or Murchison District, who, after some time spent in visiting and making himself acquainted with the different parts of these Districts, shall establish his head quarters at such locality in either of them, as our Committee on his report shall consider most suitable, forming a small Native settlement with a school for children, and at once ministering thence to the settlers by whom the District is being now taken up, and gradually extending his work amongst the Natives. I am anxious, too, at once to commence, under a good resident manager and his wife, a somewhat similar work at Roebourne, with a view at once to the education of the children of the Natives employed there and at Copack, and to the protection of the Native women; so as, under God's blessing, gradually to convert the Native camps at those places into a well ordered Christian village. And yet, further, I feel it to be most important that a small Mission Station should be established, as soon as possible, in the Kimberley District to the extreme North, under a Clergyman who, as at the Gascoyne, shall combine Missionary work amongst the Aborigines with the pastoral oversight of the first settlers.

"In preparation for this work we have now some £600 in hand, besides £500 promised conditionally towards the buildings by the S. P. C. K., and are organizing a system of quarterly collections for Mission Schools and stations throughout the Diocese. I have £100 per annum (in addition to the amount that we hope to receive from the quarterly collections) available for a grant of the S. P. C. towards the Stipend of a Missionary Clergyman at the Gascoyne; and from the Government of the Colony we have the promise of every assistance in their power in shape of reserves of land, and of pecuniary aid towards the maintenance of children, and the care of sick and aged natives. The aid which I would now earnestly solicit of the Council of the Board of Missions is threefold—1. Some substantial pecuniary aid towards the first expenses of buildings, purchase of stock and implements, travelling, &c.—2. A yearly grant in aid of Stipends, and maintenance of the Missionaries and their assistants; and 3rd. Their assistance in procuring either in these Colonies or elsewhere, a really good Missionary Clergyman to commence the work in the Gascoyne and Murchison Districts, and eventually to take the general direction of the Mission work of the Diocese in the Northern parts. He must be at once a man of true Missionary Spirit and prepared to lead a rough bush life, much like that of any pioneer Settler in a new district. His stipend we propose to make sufficient to meet all strictly personal expenses, his other expenses e.g., maintenance, travelling, as well as those of his assistants in the work, being defrayed out of the General Mission fund. The climate of Gascoyne and Murchison is dry and healthy, and the warmer than Perth is said to be during the greater part of the year cool and pleasant. I should add on the other hand, that the natives are still in many parts of the District, reported of as troublesome to the settlers, and that there would be need of caution in visiting such parts. I should prefer to obtain if possible a Clergyman who would at once give himself entirely to this important work, but failing this should be thankful to have even the temporary services of one prepared to come and start the work thoroughly for us. The subordinate helpers, I think we have a good prospect of obtaining here, when required. Commending this important matter to your earnest attention, and that of the Council,

"I remain, faithfully and sincerely yours,

"H. H. PERTH.

"To the Right Rev.

"The Lord Bishop of Goulburn,

"President of the Council of the Board of Missions."

MISSION TO THE ABORIGINES, WARANGSDA, DIOCESE OF GOULBURN.—AN APPEAL.

This Mission owes its origin, in March, 1850, to the Rev. J. B. Gribble, whose compassion for the natives in the Murrumbidgee District had for long led him to do what he could to ameliorate their condition. For six years before, the Mission at Maloga under the management of Mr. D. Matthews had received those whom Mr. Gribble sent, but it became evident that no permanent or extensive impress could be made, except by a well appointed Mission in their midst. With determined energy and entire self-devotion, Mr. Gribble, with black assistance only, soon erected school-house, dwelling, store, huts, fenced in ground for cultivation, and gathered round him as many as could possibly be maintained. To quote from the report of the Aborigines Protection Association: "Immediately the news was spread that he was forming a home for the neglected girls, they gathered in from all parts, and a heavier strain was at once thrown on his very slender resources than they were equal to. He was at once thrown on his still retard his progress. The question was how to feed and clothe the eager applicants, and that question not being entertained by those whose liberality was necessary, the only course open to the superintendent was to inform the poor creatures that he could no longer support them, and only a few of the young girls were retained. The histories of some of the young women are full of interest, and it is truly surprising how soon the wild untutored wanderers of the bush accommodated themselves to the discipline of school routine, and settled down to a quiet domesticated mode of life." The school was accepted by the State as a Provisional school, and it has steadily kept up both numbers and progress, so that these aboriginal children, so lately as wild as the animals of the bush, have proved themselves capable of receiving education exactly similar to that given to our own. But it is characteristic of such work that it grows just in proportion to the reality with which it is carried on, and with its growth comes a greater claim upon its resources, until its work has arrived at such maturity as to be self-supporting. In June, 1881, the Bishop brought its needs under the notice of the Executive Council of the Board of Missions but it was not until January, 1882, that a grant could be made. In the interval, the necessity of having a building for a Church, since decent and orderly services were almost impossible when 70 or 80 persons had to be squeezed into a room twenty feet by eleven, put another strain upon its funds already overburdened, so that pecuniary aid is more than ever needed. From a rough analysis made by Archdeacon Pownall, the following amounts appear to have been contributed to it in the year past. £350 from Collections and subscriptions, £142 10s. from Church Society grants, £93 from the Aborigines Protection Association, £29 5s. 2d. proceeds of Aboriginal labour, and £56 12s. contributed by the Rev. J. B. Gribble, a total of £671 7s. 2d. The following appeal in its behalf was made by the Bishop of Goulburn at the late meeting of the Church Society, and it is earnestly hoped that to the General Fund of the Board of Missions as well enable it to greatly augment its grant, the appeal through these columns will meet with a hearty response.

Warangda Mission.—The mission to the blacks at Warangda, on the Murrumbidgee, about one hundred miles west of Wagga Wagga, deserves the support of every Christian and of every philanthropist in the land. We have taken possession of the territory of this people; we have driven them to the interior; have taught them the white man's vices; and then have left them to perish in their misery and their shame. It is time for us to arise, and to do what we may to ameliorate their temporal condition; to point them to the Lamb of God as the Saviour of the world; to give them the Holy Scriptures; to teach them those high and heavenly principles which have lifted Britain to its high pinnacle among the nations; and to impart to them a knowledge of that better hope by which they may die in peace when they leave this world of sin. The Rev. J. B. Gribble, who started the mission, and who has devoted to it all his energies and all his resources, deserves our earnest sympathy and our steady support. He has been overtasked by his efforts, and by his anxiety to procure the means of sustaining the mission. More than eighty black people of various ages were found on the books of the mission when recently visited by Alexander Gordon, Esq., the distinguished Sydney barrister. He was greatly interested by all that he saw and heard and became the more anxious to devote himself to the task of procuring substantial support from the government for this, the only mission connected with the Church of England in the whole colony. He had earnestly hoped that, as in the case of similar missions in Victoria, the government of this colony would likewise render pecuniary aid for the temporal support of the blacks. But hitherto we have not succeeded in obtaining the direct help which had been anticipated. We are therefore the more driven to plead with the friends of humanity in general, nay, with the friends of Christ in particular, to come over and help us at this time of our need, in this work of faith and labour of love.

The sum of £200 is required to relieve the mission from its present embarrassments—embarrassments which, in some measure, existed when it came under the sheltering wing of the Church of England; and also a constant monthly supply of funds to enable those who conduct the mission to carry on their self-denying labours. The clerical superintendent with wife and family, the overseer and the matron have all likewise to be supported. Assistance at the rate of £50 a year has been voted by our Church Society, and a similar annual sum from the English special fund; as well as £60 a year by the Executive Council of the Church of England board of missions of Australia and Tasmania. Like Mr. A. Gordon, I also visited the station in September last, and was deeply impressed with the importance of the work, and was intensely interested in all that I saw. The baptism of several of the adults and their children was one of the most affecting missionary services in which I ever took part, and it left an impression never to be effaced. Last week, for the third or fourth time, Archdeacon Pownall visited the

station. He reports that it is absolutely necessary for Mr. Gribble to take a lengthened rest, to enable him to recover from the great strain to mind and body which he has endured for nearly two years. Meanwhile we must endeavour to find help for Mr. George Bridle and his sister, that the work may be continued, if God will, in unimpaired vigour. Last week it was my privilege to send them a plough and harrow and all the accompaniments to enable them to till the ground for the support of the mission, for we are anxious to lead them to turn a profitable account of the six hundred acres already obtained from the Government as well as the four hundred acres which have been promised.

MORE LABOURERS FOR THE MISSION FIELD.

In the appeal made by the Bishop of Perth for aid in establishing Missions among the Aborigines in his Diocese, an urgent application is made for a Clergyman to undertake the Mission. From the Diocese of Goulburn also comes a complaint that the work among the Chinese, for which there is a strong call in that Diocese, cannot be undertaken, because no fitting agent for it can be found. Doubtless in many other instances openings would present themselves, and Missions would be established were there men to be found with the zeal, self-devotedness, and qualifications to fit them to carry them on. Attention is thus pointedly called to the need of arousing such a Missionary spirit among both Clergy and laity, as will cause them to devote personally themselves or their Children to the work. For the Chinese Missions a Missionary of their own race must almost of necessity be employed, so few Europeans have mastered the Chinese language, or customs, or habits of their own. As they have a language and literature of their own, it would be manifestly unwise, even if it were possible, to identify their knowledge of the English language, with the power of acquiring the Chinese language. As a migratory people among us they give little hope of children and youths from among them being educated from their childhood upwards for the Ministry, so that the prospect of a Chinese Ministry raised up here is remote. Still it must not be lost sight of, and those who conduct Missions among them will do well to use every effort to get converts to become themselves Missionaries. In China itself the greatest difficulty is found in getting native agents for the work there, so that no supply for the Australian Missions can be looked for from thence. Something may be done perhaps by cultivating more kindly and friendly relations with Chinese Converts, so that the social barrier between us and them may be broken down. If especially from among the more wealthy Chinese fellow labourers are to be found, the Christian principle that knows neither Jew nor Greek, bond nor free, must be fully carried out. With regard to the Aborigines, the work at present, and for a long time to come, must be dependent on our own Countrymen. In days gone by the C.M.S. could find such men as the late Archdeacon Gunther who were willing to be pioneers of the Church of England's work in New South Wales, and others in other colonies, and from other Denominations the Revs. L. Threlkeld, and W. Ridley have laboured earnestly especially in trying to form the blacks tongue into a written language,—a department of Missionary work all important to its future success,—but until there are men who in the Spirit of Bishop Patteson, and his noble band of fellows and followers, will devote themselves entirely to the Aborigines, Evangelization will go on with but at the best halting footsteps. In the work carried on by the Rev. J. B. Gribble at Warangda, there is evidence that this Missionary spirit is not yet extinct, but what can one man by himself do? It is hopeless to expect that the children, some of those who have risen to affluence by the lands once held by the native races, should have compassion on those who remain, and repay them with the imperishable riches of Christ's gospel? There must too be many who have explored or travelled in the interior, and seen for themselves both the condition of the blacks, and the pressing, crying need for missionaries among them, who might devote themselves to the work. There is a striking contrast between the spirit which has been evoked by the exploring travels of Livingstone, and that which has followed in the tracks of Leichard and Burke, and other Australian explorers. Towards the great dark continent the hearts of many and many a one has turned and many a life has been dedicated there to the conversion of souls; but in this land of ours the sole effect of fresh discovery has been to whet the appetite for gain, and every new tract of country occupied has been a step farther in the extermination of its former occupants. All moral considerations of what is due to them have been lost sight of. Yet what a splendid opportunity presents itself of making a fresh start in the plan of Missions. Why should not some of those who are now going out to take up country for their own benefit, who are denying themselves so much of the comforts of civilized life for the sake of the fortune they hope in a short time to amass thereby, devote their enterprise to a higher and nobler purpose? Why should not the station formed be a Mission Station, and the blacks around be gathered in for Christian teaching, and trained in Christian living, rather than be treated as is too often the case now as of less account than a bullock or a sheep, and either "quieted" with powder and shot, or made the victim of the white man's greed? Are there no men who are both able and willing to work out the problem of Christianizing the Aborigines in such a way as to make them sharers in the benefit of the profitable uses to which the country is turned? What is wanted is individual self-dedication, and the work which begins with the offering of self and substance to the enlargement of Christ's kingdom cannot fail to reap a rich harvest. We earnestly hope that without loss of time a Missionary Clergyman of zeal and devotion, ready to rough it, and to accommodate himself to the circumstances of a bush life, will be found to undertake the work in the Diocese of Perth, which only waits for such a one to come forward.

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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.

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

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

SPECIAL NOTICES.

Any contributions for Miss Foster's Church of England Mission School, at Foo-Chow, China, may be sent to Mrs. A. L. Williams, Moore College, Liverpool. They will be acknowledged in the next issue. We may remind our readers that **Ten Shillings** will provide for the Christian education of a little Chinese girl for one whole year in the Mission School under Miss Foster's charge. Those who had an opportunity of seeing this gifted lady while she was in Sydney, will need no word of ours as to the wonderful manner in which our God and Saviour Christ has recognised her work.—ED.

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

TO CORRESPONDENTS.

"THOMAS O'DELL."—We agree with your letter, but have not space for its insertion.

OUR GREAT DIOCESAN LOSS.

Since our last issue, heavy tidings have been flashed across the ocean—we should rather perhaps say, beneath it—to these shores. On the morning of the 8th April, the announcement appeared in the daily papers that the Bishop of Sydney had entered into his rest at San Remo on the 6th instant. And this was on the same day confirmed by a cablegram received by the Dean of Sydney. Accounts received from himself and others but a few days before, of the improving state of his health, and of his hope to be permitted to return to his Diocese in July, rendered this announcement so much the more sad; although a little reflection sufficed to show that the event ought not to take anyone by surprise, considering the nature of his previous illness.

But the loss to the Diocese of Sydney and to the whole Church of England in Australia is very serious and severe. It is deeply and widely felt, and many are those who mourn. It is no false adulation of the departed Bishop when we say that he was not only universally respected, but also most extensively regarded with affectionate esteem. An Episcopate which had extended over 27 years had brought him into contact with large numbers of the people of all ranks and conditions, and had proved to them that he was a true philanthropist, as well as a true Christian; a man who laboured for the real good of the country in which he lived, and whose charity was not narrowed within the limits of his own Church, nor to those who thought with him, but was wide, expansive, and Catholic. And if he contended, as he did, for what he regarded as the rights of his own Church, in any matter of public concern, it was not for her aggrandizement or acquisition of power, but because he believed that in securing those rights the public good would be most surely advanced. Men knew that he was honest in the views he maintained; and a consistent course of life for upwards of 27 years gained for him a very large share of their esteem.

But writing, as we do, more especially for the members of our own Church, we desire to express our deep sympathy with them in the afflictive loss which they have sustained. It has pleased God to remove from this earthly scene a Bishop of no common order, and no ordinary powers of usefulness. The work accomplished by him during his Episcopate proves this. It was large, difficult, extensive, and continuous. In a rapidly growing colony, the wants of the members of the Church of England grow in equal ratio; and when he entered upon his charge, speaking without any disparagement of the labours of his predecessor, whose zeal and ability he fully recognized and honoured, he found that there was a great work to be done in providing the members of our Church with the means of grace and the spiritual help they needed.

How that work was carried out, and what its results have been, is shown in the Report on the