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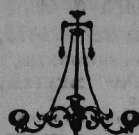
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THE

Church of England Record.

PUBLISHED MONTHLY.

VOL. III.—No. 26.

SYDNEY, TUESDAY, AUGUST 1st, 1882.

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

CONTENTS.

1. LEADING ARTICLES—	PAGE.
Loose Morality of our Community	25
Talk in Synod	26
Gospel Temperance Work	26
The Church Society Free from an Old Burden	26
Chinese Mission	26
Long Leases for Church Property	26
2. Notes of the Month	26
3. Church News	27
4. Correspondence	30
5. Temperance	30
6. Sermon	32
7. Notices of Books	33
8. Mission Field	34
9. Synod	35
10. Our London Correspondent's Letter	38

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.

TO THE READER.

The Proprietors of the "Church of England Record" wish to increase the circulation of their paper and shall esteem it a favor IF YOU will kindly forward to the Manager, 172 Pitt-street, Sydney, the names of any persons you think likely to subscribe, and on receipt of your memo specimen copies will be forwarded.

NOTICE TO CORRESPONDENTS.

"D. P. M. HULBERT."—Too long for insertion.
"NEPEAN WATERWORKS MISSION."—Too late.

LOOSE MORALITY OF OUR COMMUNITY.

Civilisation is not always accompanied by moral improvement. This seems clear from our own colonial life at the present moment. A bank official entrusted by virtue of his office with large sums of money conspires with others to feign that he has been robbed while he himself is the robber. Nor does there seem to have been any reluctance on the part of his colleagues to participate in this rascally scheme. The only scruples apparently possessed

by any one of the three knaves seems to have been regarding the escape of one after another was taken. The only consolation that seems to sweeten life for such men is that of being hand-in-glove with one another whether in or out of gaol.

Turning from the shadow of prisons to what may be comparatively esteemed "high life," we do not see a higher moral tone. Our shrewd business men seem to be unaware or oblivious of the existence of any such "moral law" as that which a Boston lecturer has just brought more plainly before our notice. Land is bought and sold again without sufficient delay for even money to change hands for a profit so much in excess of ordinary gains that no word but gambling can be applied to it. A few of the people that have been plucked by these carriage-keeping gamblers are now beginning to feel the want of their money. Their purses are perhaps not so full as their houses would lead a stranger to imagine. An application for relief in cases of poverty is proverbially more successful at the more modest of our suburban villas. Living beyond the means is not confined to domestic servant girls or betting shop-boys. It seems to taint the domestic life blood of doctors, lawyers, and even some of our clergy. This all leads to a desperate desire to grow richer, *vogue la galère*. Dishonest tricks are adopted so universally that honesty causes positive surprise. Unselfishness is misunderstood because it is so rare. An impure heart can never appreciate purity any more than a corrupted palate can discriminate between differences in taste. A Municipal Council is unable to abstain from blackening the fame of one its own body when he is absent, and hushing down into discreet silence as soon as his face is seen. Our legislative body has itself been convulsed by a scandal, whether true or false, that no other body of a similar nature, as far as we are aware, has been stained by in modern times. A prominent citizen has, moreover, made a claim for land compensation amounting to nearly sixteen times the value that an apparently properly constituted jury have seen fit to allow him. Drunkenness is so habitual amongst otherwise respectable members of society that it is a common remark concerning a former member of our legislative body that he learnt to be a drunkard at the refreshment bar of the Legislative Assembly. We have no desire to stir up the Camarina of investigation into the private life of Sydney. We honour the self-denying efforts of Inspector Seymour to clear the approaches to theatres and dram shops from the now almost ubiquitous harlot. We pray that our holy God and Saviour Jesus may bless the brave endeavours of Mr. Eli Johnson to expose the mean tricks and shams of the boastful wine trade. We hope that there will be fewer "Drinks from Drugs" in Sydney, and that there will be less sly importation of these spirituous liquors by those who do not call themselves spirit merchants but do not shrink from sharing in the large profits of that sort of

NOBLE & WELLS, Practical Tailors, Regent Street.

commerce. We trust that fewer brewers will be found starting and supporting impecunious unprincipled loafers in grog-shops for the mere and sole object of making money by selling as many gallons of beer, ale, or brandy to any man, woman or child as they can pay for. In the light of modern medical science it is an ascertained fact that every drink of anything alcoholic creates a thirst for more; and these large brewers in the light of that fact continue making a mere monetary speculation out of the artificially created thirst for their drugged liquors. We defy them publicly to prove that nine-tenths of their liquors are not drugged, in a poisonous manner, to make them more suitable to the overheated palates of their customers. We long for a day when Temperance Associations will be free from the grave defects that still injure their usefulness. Band of Hope and similar meetings must not be used merely for assignations between foolish young people, but as centres of operation for a great, untiring crusade against sin of every shape and kind. Let our churches above all cease internecine squabbles about trifles, and work and fight harmoniously to accomplish that eternal purpose for which the Captain of our Salvation died and rose again.

TALK IN SYNOD.

It is becoming evident that some members of Synod are garrulous. If all their "exuberant verbosity" could be boiled down we doubt whether it would in some cases yield more than a few grains of sense. The serious aspect of this matter is that clergy and laity who, in fidelity to their Church, undergo expense and inconvenience to be present at her Synods are fairly driven away. Many country clergymen are this time conspicuously absent, for this very reason. They are doers rather than talkers themselves. They have sat patiently waiting for the business that they expected to come on, oceans of twaddle have come between them and the fruition of their hope, and they have reluctantly been compelled to go home sadder though by no means wiser men. One gentleman who seems disposed to lecture the Synod at every turn in its debates announced his intention to oppose a motion to explain the duties of Commissary "at every reading, every clause, every line, and every syllable." Will some one take the trouble to bring influence to bear upon this gentleman to reduce his "feast of language," if not his "flow of soul" at future meetings of Synod? It will perhaps become necessary to introduce a kind of cloture in our house of ecclesiastical business. The avoiding vain repetitions such as the heathen use is surely the only way whereby the Church of Jesus Christ can deliberate as well as pray. If two or three of these dispensers of verbal volleys for the delectation of their private circles will not refrain from their tyrannous course, they will inevitably become the legitimate targets for the correction of the other members whose longsufferance is becoming exhausted.

GOSPEL TEMPERANCE WORK.

We are surprised that none of the Church of England Temperance Associations have been wide awake enough to secure the services of Mr. Eli Johnson, who has come from America with very high Christian credentials. He delivers two or three different lectures, one of which, "Midnight Scenes by Gaslight in New York and America" would probably do more to cure the sleepy localism

that is deadening the spiritual life of so many of our churches. Some prejudicial rumours have reached us which are likely to injure Mr. Johnson's prospects of success. He is not guilty of the extravagant assertions that some attribute to him. We commend him in the Spirit of God to the churches.

THE CHURCH SOCIETY FREE FROM AN OLD BURDEN.

Mr. Edward Knox is a happier man. The auxiliaries of the Church Society must for the future be content without what Mr. Durham calls a "two-thirds bonus" on their collections. Whatever money is paid into the General Fund of the Church Society will for the future be free from all claim upon it; and will only be given out in accordance with the will and pleasure of the Committee acting under the invariably invoked guidance of our Lord and Head Jesus Christ. May we ask our readers to unite with us in thanking Him for this step heavenward for such we regard every blow to localism, and in praying that the time may speedily come when even the Stipend Funds of parishes will be paid freely into one central fund administered at the Church Society's House.

CHINESE MISSION.

Though Mr. So Ho Ten is doing such a truly marvellous work amongst the Chinese he seems likely to be left to want the necessities of life by the Christians of the Colony. The Board has only four months' salary left in hand for him. Nine of his catechumens were baptised the other day. For further particulars we refer our readers to the Report issued by the Ven. Archdeacon King, in connection with the Australian Board of Missions. In another portion of this paper there is a notice of it.

LONG LEASES FOR CHURCH PROPERTIES.

The very warm condemnation uttered by Mr. Shepherd Smith on the trustees who have let St. Mark's Glebe land on a 99 years' lease must have caused those gentlemen more mortification than perhaps they would care to express. They were told, as far as we remember, that "no convict who was ever sent to any convict establishment had intentionally done a greater wrong than those persons who, intending no wrong, had really done by their well-intentioned actions in thus tying up the church's property for a century." These words did not lose their force from a startling exclamation on the part of Mr. S. Smith that he himself was "willing to give a premium on these leases," though they have been let, 40 acres of them, for £1090 per annum.

THE MONTH.

"THE realm of knowledge and the realm of faith" was the subject of the second of a winter course of lectures arranged by the Board of the Young Men's Christian Association. It was delivered by the Hon. Dr. Renwick, on the 10th of July, in the Masonic Hall, in the presence of a very large and intelligent audience, composed principally of men. The subject was one of vast importance, and was treated in a manner which we are sure was acceptable to every one who listened to its exposition. Many abstruse and difficult points were dwelt upon by the lecturer, but these were treated so skillfully that with ordinary attention and intelligence the subject could be grasped by those unacquainted with scientific and theological technicalities. We are glad to know the lecture will be printed, and thus an opportunity will be afforded those who heard it to study it more carefully, and those who heard it not, to read it.

It is encouraging to those who are prominent in the work of God to find that Christian laymen are willing to come forward and testify to the power of the Gospel. Dr. Renwick's lecture was a bold and unflinching testimony to the simple yet weighty truths of God's Word. It is vulgarly supposed that the intelligence of the community is on the side of what is erroneously called "free thought," and that only a few antiquated or prejudiced people maintain the "old paths." Dr. Renwick, the Rev. Joseph Cook, and others, have shown the fallacy of such an idea. It is one phase of the blindness which overtakes those who will not believe. We are sure that the plain truths of the Gospel never had a greater hold upon the minds of men than they have now.

THE Rev. Joseph Cook has been welcomed to Sydney by all classes and denominations of the Christian Church. To very many he has for years been known by his printed works on subjects scientific and theological. Many have read with profit and interest his masterly lectures. He has made it his life-work to meet the needs of the age. His studies for years have been directed to this great object, and his success is undoubted. His chief work has been in Boston, the most literary city in America. There he delivered his famous Monday lectures, in the presence of crowds, composed of ministers of the Gospel, teachers, scientists, and others. He has, with great power and success, lectured in England, Scotland, and America, and has recently been pursuing his useful labours in India, China, and Japan.

THE Rev. Joseph Cook is a true man of God, and takes his stand firmly upon revealed truth. A master in the fields of human science and philosophy, he nevertheless maintains the transcendent importance of that knowledge which is superhuman. He stands as a Goliath upon the citadel of Divine truth, defending not merely the citadel itself, but all the outposts. We have heard of defenders of the faith who have made so many concessions that "free thinkers" have claimed them as allies. Not so with Mr. Cook. He holds the plenary inspiration of the Scriptures, and glories in it. He maintains the divinity of the Lord Jesus, and makes it the centre of his own life and teaching. He believes in the new birth and the atonement, and hesitates not to say so. This, we think, is the secret of his power and success. "Them that honour me, I will honour."

IN these days of arrogance on the part of those who oppose Christianity, the Christian needs to be bold. The want of boldness is often interpreted both by enemies and friends to mean uncertainty. It is injurious both to those who oppose, and also to those who are allied to God's cause. It injures opponents inasmuch as they imagine that the Christian position is one which cannot be defended; it does harm to friends by leading them to suppose that after all there is something in the clamour that Christianity is obsolete. In the matter of Christian boldness, we think that Mr. Cook will be of service to us. He is a bold man. He is not afraid to discuss the most abstract, scientific, or philosophic themes before popular audiences. He speaks as a man who is sure of his position, and is not afraid to assert it. We demur to the statement which is often made, even by the friends of Christ, that "Christianity is on its trial." We do not believe it. We regard the religion of Christ as triumphant. It began its career of triumph at the tomb of Joseph on the Resurrection morn, and it has its victories "all along the line." We may say with the great apostle, "Thanks be unto God which always causeth us to triumph in Christ."

WE are under great obligation to America. Side by side with the great Boston lecturer is one who, though not so well known in the literary world, is yet engaged in so useful a work, and is so well accredited that we are sure he will command the sympathy and support of the Christian people of Sydney. Mr. Eli Johnson comes to us in the interests of temperance. He has been for years engaged in this work in America, and brings with him credentials of the most undoubted character. The names of Henry Ward Beecher, Dr. Witt Talmage, Peter Stryker, J. P. Newman, and others, by whom he is commended to us, will give weight to his mission and secure him audience and respect on the part of this community.

We always understood that adulteration of liquors was extensively practised; but we were not prepared for the terrible disclosures of Mr. Eli Johnson. The lecture delivered on the 17th inst. is enough to fill us with dismay. It reveals, if the facts be true, a plague in the world which is enough to appal us. Mr. Johnson speaks out. It is not mere rumour. These are not the secrets of a lodge-room, but facts publicly announced and circulated through the press. If they be not true, steps should be taken to disprove the assertions; if they be true, we sincerely hope that the authorities will be bold and energetic enough to suppress so great an evil. It seems to us, however, that Mr. Johnson has proved his case. He is in possession of facts which establish his position. He has drugs which are acknowledged to be used for the purposes of adulteration. In London he purchased a book containing recipes for the manufacture of various kinds of spirits. He has also what is called a Magic Box. This box is full of drugs, from which samples of any kind of liquors might be produced. These were carried about by the agents of liquor dealers to aid them in the disposal of liquors to publicans and others. The most glaring exposures have been made by this gentleman. We cannot be too thankful that practices so nefarious and injurious have been brought to light; and we trust that the warnings which Mr. Johnson has uttered will have all the influence to which we think they are entitled.

MR. JOHNSON tells us that Sydney is not free from the sin of liquor adulteration. He has procured in our city bottles of essences for making brandy, whisky, gin, and wine. The names of

those who sell these preparations are given. Books of instruction in the "art" of adulteration are also procurable in our city. It appears, also, that one firm with whom the lecturer had been in communication stated that they were willing to supply essences for the manufacture of wines and spirits, and that they were in the habit of supplying wine and spirit merchants with such drugs. We have sometimes thought that temperance reformers were too strong in their denunciations of publicans and spirit vendors; but if these things are true, and we know not how the statements and facts of Mr. Johnson are to be disproved, no language can be too strong in condemnation of iniquity so fraught with moral, physical, and spiritual evil. We feel very uncomfortable under these exposures. We tremble as we think of the effect which the consumption of such drink must have upon our race. And yet we thank Mr. Johnson for his boldness and earnestness in bringing to light the dark deeds of a dark and dishonourable traffic. God grant that it may be speedily and effectually suppressed.

THE Rev. Joseph Cook, while speaking of Christian work in England, and eulogizing the learning of the Established Church, said that he wished that the average curate in England were better equipped for his work, and understood more of the science of theology. This statement might be laid to heart by those who are clamouring against theological colleges, and asking that an University degree should be considered the qualification for the ministry. As well might the Supreme Court decree that a degree of an University should be the qualification, *per se*, for admission to the practice of the law. In other branches of knowledge technical education is indispensable; why it is considered unnecessary in theology, we know not.

IT would seem that on questions of faith, Christians of all denominations can meet together as on common ground. We have noticed men of varied schools and names attending Mr. Cook's lectures. Why cannot Christians of every name meet upon the higher ground of Christian love? "Faith, hope, charity—these three: but the greatest of these is charity."

IN this age of doubt and enquiry it is well to be able to point out some plain work, which ordinary individuals may consult upon questions of faith. Appeals for help in this way are often made to the clergy. We have pleasure in recommending a small book which we are sure will be found useful to any whose faith may be assailed. It is written by the Rev. Prebendary Bow, and is entitled "Reasons for believing in Christianity," addressed to busy people. It is to be obtained at the Church of England Book Depot, Pitt Street.

CHURCH NEWS.

Diocesan Intelligence.

ELECTION OF THE BISHOP.—It is probable that the special meeting of Synod for the electing a Bishop to the vacant See will be summoned for not later some day in the first week of September.

THE LATE BISHOP.—Mrs. Barker has advised the Dean that she has sent by the *Chimborazo* five thousand copies of a pamphlet containing two memorial sermons preached by Bishop Ryan at Baslow the Sunday after the funeral of our late Diocesan, a sketch from the *Record* (London) of his life and labours, and reminiscences of his last days on earth. The pamphlet will be on sale at the Book Depot, Pitt-street, and the proceeds will be given to the Loan Fund of the Diocese.

THE Archbishop of Canterbury, speaking, at the 131st anniversary of the Society for Propagating the Gospel in Foreign Parts, of retired Colonial Bishops, and deprecating the unworthy remarks as to the number now in England, said:—"There are others who have not retired to rest, but to die. We have lost the Bishop of Sydney; a grievous loss, indeed—a man of the noblest character, who was prepared to return, if he had been spared, to his laborious work (cheers.) There is a very important time in the history of our Colonial Churches. There are at this moment vacant the Bishoprics of Adelaide and Sydney. There is to be a new Bishopric founded in Australia, called Riverina, for the foundation of which we are indebted to a noble-hearted colonist. There is also the Bishopric of Tasmania vacant. Let us pray that the men who go there in the time to come, may be like-minded and like-spirited, and with similar courage, to those who had gone before. We have every reason to hope that men will be found to step into the places of those who have gone before; for our Heavenly Father will certainly not fail to watch over His Church in Australia at this crisis of its existence."

THE CHINESE MISSION.—The following very interesting account, by Archdeacon King, of the Mission to the Chinese resident in Sydney, is appended to the Annual Report of the Diocesan Corresponding Committee of the Board of Missions, which was presented to the Synod at the Session just concluded:—

The year that has passed since the last Report was presented has been one of steady work on the part of the Catechist, Soo Ho Ten, and has not been altogether without encouragement. Services have been regularly held at the St. Andrew's school room in Pitt-street, and, until the last few Sundays, at St. Silas' school room, Waterloo. The attendance at the latter place has been large, and a service at St. Philip's school room for the Chinese residing at the Northern end

of the city has been lately instituted with more hopeful results. The attendance at St. Andrew's school room gradually rose during the year, until in the first Sunday in July there were nearly 100 persons present. Owing, however, to the establishment in the same neighbourhood of another Chinese service, under the management of the Presbyterian Church, this congregation is likely to be divided, and, as an immediate result, only 40 persons were present on the Sunday following—July 9. A service for the Chinese has also been attempted in Paramatta, but cannot be regularly maintained by our Catechist. The Government have kindly given a pass by the railway, once a week, to enable him to visit the Chinese in that neighbourhood.

In August of last year we were favoured with a visit from Miss Foster, a lady missionary belonging to the Church Missionary Society's Station at Foo-chau. She had much intercourse with our Catechist, attended some of his services, and expressed herself as much gratified by her inspection of his work.

In February a Chinese hymn book was lithographed at the expense of our kind friends at Newtown, per Rev. R. Taylor. The book contains 12 well-chosen hymns, and has been of much use to the Catechist when conducting Divine service.

On the last day of June six Chinese converts were admitted to baptism in St. Andrew's Cathedral by the Dean of Sydney. They had all received careful instruction for many months, and their conduct and manner of life had been under Mr. Te's constant observation, and were known by him to be entirely consistent with their profession of faith in Jesus. Before their baptism they were carefully examined, so far as it was possible, by the Archdeacon. A seventh is shortly to be baptised at Paramatta; and another was preparing for the same ordinance. But it was otherwise ordered, and he died leaving with kind friends who attended him a very affectionate message for Mr. Ten, thanking him for being the instrument of leading him to trust in Jesus, and so giving him a good scriptural hope and expectation of a happy eternity.

It is much to be regretted that means are not forthcoming for extending the work among the Chinese so as to reach those congregated on the different goldfields. The matter is much on Mr. Ten's mind, and could be heaped from his present work he would gladly make the attempt to reach some of them. But in the present state of the finances this seems impossible.

Even in Sydney, notwithstanding that God's blessing is evidently resting upon the work, the Mission is crippled for want of funds. The Catechist is at present obliged to board with some of his unconverted fellow countrymen; and they hinder his work in various ways, especially by discouraging enquirers from coming to him. If the Committee were enabled to increase his small salary so that he could take a cottage for himself, his mind would be freed from numberless nameless annoyances, his health, never very strong, might be materially improved; he could invite the converts to meet of an evening for prayer and religious instruction, and other important advantages would be gained for the Mission.—ROBT. L. KING.

RELIGIOUS INSTRUCTION IN PUBLIC SCHOOLS.—From the third Annual Report of the Committee appointed by the Synod to attend to this important matter we regret to learn that the Committee's efforts to maintain a staff of Catechists to assist the Clergy in imparting religious instruction in public schools, have been crippled by want of funds. The whole amount received or promised during the last year was £290 12s., of which £200 had been obtained by personal canvass by the Honorary Treasurer, accompanied by one of the Secretaries. Except in this particular, the Report is satisfactory, inasmuch as it tells of religious instruction being given regularly in 141 schools. Did the funds at the Committee's disposal allow of the appointment of a few more Catechists, still more satisfactory results would be reported. We draw special attention to the following paragraph, which concludes the Committee's Report:

"The work of the Committee has hitherto been recognised by the Synod at its meetings with no little interest. But it has become apparent in practice that this occasional and rather short-lived enthusiasm, will not suffice to carry forward this work upon an extended scale. It appears, too, that the Hon. Treasurer, Mr. F. W. Uther, will not be able to continue his valuable efforts to secure additional subscriptions, by personal application. In short, the Committee are reluctantly compelled to avow their conviction, that unless a more lively and persistent interest in this work shall be shown by members of the Synod in recess as well as in Session, and by members of the Church at large, the work itself must languish, perhaps even be finally abandoned."

OUR DENOMINATIONAL SCHOOLS.—We learn that the following Schools will be maintained after the cessation of State aid on the 31st December, and that arrangements are already being made to that end by the Clergy and others interested. Sydney—St. Philip's; Christ Church; St. John's, Darlinghurst; St. Paul's; St. Thomas, North Shore; St. Mark's, Darling Point; All Saints', Petersham. Efforts will probably be made in some other parishes to retain their schools.

THE CHURCH SOCIETY.—The monthly meeting was held on 3rd July. Prayers were read by the Clerical Secretary, and the minutes of last meeting read and confirmed. The finance report showed £1779 5s. 3d. having been received; the warrant recommended for payment was for £1979 2s. 7d.; there was a supplementary one for £257 18s. 4d. Pursuant to notice at last meeting a list of the parishes over two years old having no auxiliary for the General Fund was read. The Archdeacon of Cumberland read the report of the joint sub-committee of the Standing Committee and Church Society Committee in what way more general 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. Received, and laid on the table. On the Rev. George Brown's appli-

cation £50 was granted towards repairing and restoring St. Mary's Church, South Creek.

The following are the recommendations of the Standing Committee to the Synod, as to the best way of securing a more general and systematic support of the Society:—

(1.) That to secure more general and systematic support for the Church Society greater attention should be paid (a) to the organization and working of Auxiliaries at present in existence, (b) to the formation of Auxiliaries in Parishes where they do not at present exist, (c) to the enlisting on behalf of the Society the sympathies of the Clergy and of the members of the Church generally. The object kept in view should be the enrolment in every Parish of every member of the Church, young and old, by the payment monthly, of a subscription, however small, towards the funds of the Society, and the providing of machinery for the regular collection of such subscriptions.

(2.) That in order to carry out the better and more complete organization of the Society the services of deputations to the Auxiliaries and more especially of an Organizing Secretary are essential, and that as soon as possible such an officer should be permanently appointed.

(3.) That in view of the increasing necessities of the Church in this Diocese any aid given by the Church Society in supplementing the stipends of the Clergy should be effective in amount and yet temporary in its nature; and that as a general rule such grants should be year by year be decreased by a small fixed percentage.

(4.) That applications for assistance towards the erection of buildings (e.g. Churches and Parsonages) should be as far as possible referred to the Trustees of the Loan Fund.

CATHEDRAL.—The following report upon the Cathedral Canonry Endowments was presented to the Synod on the 25th of July by the Hon. E. Knox:—

It appears that, when in 1852 the first Bishop of Sydney, the Right Rev. William Grant Broughton was making arrangements for his departure from Sydney, he determined to create three Canonries in St. Andrew's Cathedral, and that, with this view, he set aside by way of Endowment, an allotment of land at Woolloomooloo.

He appointed to these Canonries the Rev. Robert Allwood, the Rev. J. C. Grylls and the Rev. W. H. Walsh, who, up to his Lordship's death, received between them the sum of £110 per annum, being a portion of a personal allowance made to the Bishop by the Society for the Propagation of the Gospel.

On the Bishop's decease it was found that the memorandum relating to the allotment at Woolloomooloo was informal and that the legal title to the land vested in his Executors, by whom it was sold for the sum of £1,100. The Bishop's family, on the matter being represented to them, expressed themselves desirous of carrying out his Lordship's wishes, and the Reverend J. C. Grylls having meantime died, the proceeds of the allotment of land amounting to £1,086 were disposed of as follows:—

£550 to the Rev. Canon Allwood, who has since enjoyed the income derived from its investment, and has now paid over to the Chapter the principal sum. £536 to the Rev. Canon Walsh, who held the endowment up to the 2nd May last, when it was surrendered to the Chapter. A further sum of £310 17s. 4d. had been paid to the Chapter in April, 1873, by Mr. Michael Metcalf, for the endowment of the Canonry held in the Cathedral by the Rev. Canon Vidal, to be called the Christ Church Canonry. The income derived from this endowment was paid to the Rev. Canon Vidal during his lifetime, and was subsequently enjoyed by the late Rev. Canon O'Reilly as the second senior Canon. The total endowments attached to the Cathedral Canonries amount, therefore, to £1396 17s. 4d. This sum has been applied to the redemption of the debt remaining on three shops in Lower George-street belonging to the Cathedral, and bears interest at the rate of six per cent. per annum; and the interest, amounting to £83 16s. 3d. per annum, will in future be appropriated as follows:—£33 per annum, being interest on £550, to the senior Canon; £30 per annum, being interest on £500, to the second senior Canon; and £20 16s. 3d. per annum, being interest on £346 17s. 4d., to the third senior Canon.

An effort is being made to increase these endowments to £1500, with the intention of providing three endowments of £500 each, to be held respectively by the first, second, and third senior Canons.—WILLIAM M. COWPER, President of the Cathedral Chapter.

CLERICAL MEETINGS.—The usual Monthly Clerical Meeting was held in the Deanery on the 10th of July, the Vicar-General presiding. The passage of Scripture read and discussed was 2 Timothy i. 6—12 vs. The Rev. Mr. Spicer's Paper on the Revised Version, read at the previous meeting, was the appointed subject for discussion; but, in that gentleman's absence, it was only very generally spoken of. It was resolved, however, with a view to its more careful consideration, to discuss it in portions; and the Rev. E. G. Hodgson kindly undertook to read a paper at the next meeting, on one of the divisions of Mr. Spicer's Paper, viz. the light thrown on the Doctrines of Conversion and Regeneration by the Revised Version of the New Testament.

The Country and Suburban Clerical Society held its July Meeting on the 24th of that month, at St. Jude's Parsonage, Randwick. The attendance—partly owing to the fact that the Synod was to meet on the 25th, and that therefore members were not able to spare two consecutive days from their parochial work—was so small that the few who were present agreed that it was best to postpone the business of the meeting till next month, when the Society will meet at the Parsonage, Ashfield, and the Rev. A. Yarnold will read a Paper—"How is the Church to meet the masses."

ANGLO-ISRAELITISM.—There are some disciples of this "new doctrine" in Sydney, who are very zealous in propagating its tenets, but who disavow any intention of starting a new sect. The Rev. F.

Gough has, however, gone beyond his instructors and Spiritual Fathers in Sydney. He has renounced his connection with the Church of England, and has been licensed by the Registrar-General to perform marriages, as the Minister of the Anglo-Israelite Persuasion. We read that at Spring Ridge, in the Diocese of Armidale, he explained to his congregation that he had returned his license to the Bishop, as his conscience would not allow him to hold it any longer. He had become a convert to the "Anglo-Israelite" theory, as he found that he must either adopt that belief or discredit the testimony of the Scriptures. In his discourse he advanced some ingenious arguments in support of his opinions, though they must have been difficult of comprehension to the majority of his audience. He denied the utility of clergy at all and omitted the usual prayer for "Bishops, priests, and deacons," contained in the Church of England Liturgy; contending that we are all priests, and that we should not delegate to others the duties we ourselves are bound to perform. He further stated that a great revolution in church matters was at hand, and that a large number of the leading men in the district had joined him and the "Anglo-Israelite" Association. He also spoke in support for prayers for rain, and quoted portions of Solomon's Prayer as an authority, as well as advocated turning to the north-west, the direction of the temple, in preference to the east, as is generally done.

CONFIRMATIONS.

- August 1.—At St. Paul's, Sydney at 11 a.m., for St. Paul's, Waterloo, Botany, and St. Saviour's, Redfern.
 " 2.—Balmmain, St. Thomas's at 11 a.m.
 " 3.—North Shore, Christ Church at 11 a.m.
 " 7.—Darlinghurst at 11 a.m.
 " 8.—At St. Stephen's, Newtown at 11 a.m., for Newtown, Kogarah, Enmore.
 " 9.—At the Cathedral at 11 a.m., for the Glebe, Christ Church, Sydney, Pyrmont, St. Barnabas', Sydney.
 " 10.—At All Saints', Petersham at 11 a.m., for Petersham, Canterbury, Leichardt, Summer Hill.
 " 11.—At the Cathedral at 11 a.m., for St. Andrew's, Trinity, Sydney, St. Luke's, Sydney, St. James', Sydney, Waverley, Randwick, St. Luke's, Burwood.

Parochial Intelligence.

ST. BARTHOLOMEW'S, PYRMONT.—A largely attended meeting of the parishioners was held in the school-room on 20th July, to take into consideration sundry matters connected with church work. Among other arrangements made was one for a district visiting committee, and another for the appointment of lady collectors. The question of the debt on the church was referred to. It was stated that the recent enlargement carried out by the former clergyman had cost £550 to which about £300 had been collected, leaving a balance due of £250. It was resolved that an effort should be made next month to obtain some subscriptions to help to liquidate the debt. The meeting was addressed by Messrs. Baly, King, Clark, Cuke, Ogg, Captain Knight and the Incumbent. It was announced that Mrs. Day had generously undertaken to erect a stained glass window in the church, in memory of the late Canon O'Reilly.

ST. THOMAS'S, BALMAIN.—LECTURE.—On Monday the 17th June, the Rev. W. H. Ullman delivered his popular lecture on "A visit to London" in St. Thomas's school-room to a large and appreciative audience. The Incumbent occupied the chair and introduced the lecturer, who described some of the scenes which would be chief objects of interest to a visitor to London. The underground Railway, St. Paul's Cathedral and Canon Liddon the preacher, the Metropolitan Tabernacle and the Rev. C. H. Spurgeon. The struggles of a poor artist and his family were touchingly described, and the expeditious movements of the London Fire Brigade elicited applause. Altogether the lecture was much enjoyed and a hearty vote of thanks was carried on the motion of Mr. F. R. Robinson, seconded by Mr. George Parkin. Among the visitors at the lecture it gave us pleasure to see the Rev. J. B. Gribble who accompanied Mr. Ullman.

CHURCH OF ENGLAND TEMPERANCE SOCIETY.—On the 29th of June a public meeting was held in St. Thomas's school-room for the purpose of forming a parochial branch of this great and useful society. The meeting was well attended and much interest was manifested in the proceedings. The chair was occupied by Mr. F. R. Robinson, J.P., who delivered an earnest address in introducing the business of the meeting. The Rev. William Hough, secretary of the New South Wales branch attended as the deputation, and delivered an address setting forth the routine and objects of the society and urging the formation of a parochial branch at St. Thomas's, Balmain, were he once lived. Mr. J. S. Shearston followed in one of those earnest and forcible speeches which are characteristic of him when on a subject touching the misery caused by strong drink. Mr. C. W. Roberts the missionary of the Temperance next spoke and then the Incumbent urged the immediate formation of a branch connected with this parish. The meeting was brought to a close by singing and prayer as it was begun and before the audience dispersed about 50 adults and the same number of juveniles had signed the declarations but the great majority of those adults who signed, signed for the abstaining branch. The branch has started under most encouraging circumstances.

BALMAIN.—TESTIMONIAL TO THE REV. T. B. TRESS.—A public valedictory meeting to the Rev. T. B. Tress was held in the School of Arts, Balmain, on Tuesday evening, July 11th. The rev. gentleman, who has been Incumbent of St. Mary's several years, being about to

leave Balmain for the charge of St. Peter's, Woolloomooloo, it was determined to recognise the important services he had rendered to the district and to evince in a substantial manner, the esteem and respect in which he is held. A tea meeting took place in the afternoon, to which more than five hundred sat down; and subsequently the public meeting was held. The large room was completely crowded, the gathering being not only the largest, but the most cosmopolitan and representative ever held in Balmain. The Mayor of Balmain, Mr. W. H. Hutchison, occupied the chair, and the meeting opened with prayer by the Rev. E. D. Madgwick. Speeches were delivered by the Mayor, the Rev. James Cosh (Presbyterian), Mr. J. H. Palmer, Rev. A. G. Fry (Congregationalist), in which Mr. Tress's personal and ministerial character was highly eulogized, and his approaching departure from Balmain was deeply regretted. Mr. Fry read an address from the Ministers' Fraternal Association, and the Mayor, one from the inhabitants of Balmain. Mr. Garrard, M.L.A., presented Mr. Tress, on behalf of the subscribers with a handsome and valuable gold watch and a purse of sovereigns. The watch bore the following inscription:—"Presented to the Rev. T. B. Tress by his many friends, on his departure from Balmain to his new sphere of labour, as Incumbent of St. Peter's, Woolloomooloo. July, 1882." (Loud applause.)

The Rev. T. B. Tress, in rising to acknowledge the presentation, was most warmly received. Although he could not say he was quite accustomed to public speaking, he could say he was not accustomed to appear before an audience like this in the position he now occupied. He had that morning endeavoured to collect his thoughts and put them on paper, but he was compelled to abandon the attempt, and must now trust to the inspiration of the moment for what he had to say. He was perfectly unable to describe his feelings at that moment; but he should ever remember with pleasant recollections the proceedings that night, the kind words that had been uttered, and the handsome testimonial which had been presented to him. He had always felt the trust reward of the Christian minister, or of anybody engaged in the service of God, was the work itself; it was the best reward man or woman could have. He himself had always found, and ever hoped to find, the very highest reward here on earth was in the service of Him who gave Himself for us. At the same time he could not help feeling gratified at the demonstration that evening; it went to the depths of his heart. He was there that night, and he wished it to be understood, as a devoted minister of the Church of England. He would yield to no man in his attachment to, and love for, the Church to which he belonged, and he was sure his friends who showed honour to him that night, would not have honoured him so if he was less attached or disloyal to the Church to which he belonged, and which he endeavoured to serve. It would be baseless indecisive, ingratitude of the worst description, were he for a moment to be disloyal to the Church in which he had received all the instruction in the things of God which he possessed. But he was there also as a member of the wider Church of Christ—the Church of the living God, and as such he had always been in the fullest sympathy with those who loved the Lord Jesus Christ. He had endeavoured to labor with all who loved the Lord Jesus Christ, and some of his best years had been spent in working with members and ministers of other denominations. He trusted the spectacle of a divided Church would never be witnessed in Balmain. He never sought to leave Balmain; he never desired it; he would have been happy to work to the last in the position he lately occupied. But he believed in the Master, the Lord Jesus Christ, and that He orders His servants just as earthly masters direct and guide their servants; and he was persuaded that it was by the ordering of God that he vacated his position in Balmain to become a minister of another parish. He never could have firmer friends than those he had here. He thanked them for all the kind words that had been uttered, and for the valuable gifts, and he could only trust if the day came when he should again be called upon to remove, he should leave his present parish with the same feelings which had been expressed towards him in Balmain.

The Rev. E. D. Madgwick and the Rev. H. Mack also delivered addresses, and a very cordial vote of thanks was passed to the Mayor for presiding, and for the warm interest he takes in all matters for the welfare of Balmain.

The evening's proceedings were closed with the benediction.

BURWOOD.—St. Paul's Church, Burwood Heights, has recently been considerably enlarged, and in other ways improved, so that it is now a really fine Church, not only affording the requisite additional accommodation, but also affording greater facilities for the devout and seemly worship of Almighty God. The service, in connection with the enlargement, was held on Saturday afternoon, July 1st, when the Vicar-General preached on Judges vi. 4. There was a large congregation, amongst whom were Revs. Dr. Corlette, J. Vaughan, A. O'Reilly, T. Symonds, and B. W. Young, the Incumbent. The choral parts of the service were effectively rendered under the leadership of Mr. Wilkinson, choir master. The ladies of the congregation have presented a handsome communion cloth, and the font will be gift of the children of St. Paul's. On Sunday, July 2nd, special sermons were preached by the Incumbent in the morning, and by Rev. Dr. Ellis in the evening; and on the following Sunday by Canon Stephen and the Rev. Dr. Corlette.

Ecclesiastical Intelligence.

APPOINTMENTS AND PREFERMENTS.

Rev. Joseph Best appointed to Shoalhaven.
 Rev. Luke Parr appointed to Broughton Creek.
 Rev. E. A. Colvin appointed to Jameroo with Terry's Meadows and Shellharbour.

Inter-Diocesan News.

BATHURST.

ORDINATION.—On St. Peter's Day, the Right Rev. Dr. Marsden held an Ordination in All Saints' Cathedral, when Messrs. F. G. Fielding, W. J. Campbell, and J. P. Ollis were admitted to the Diaconate, the candidates being presented by the Rev. J. Young. Dr. Marriott preached an appropriate and admirable sermon, from the text, "The servant of the Lord . . . must be . . . apt to teach."—II. Tim. 21—and showed very clearly and forcibly the qualifications indispensable to the efficiency required in a minister of the Gospel of Christ. The sermon, if printed, would be a good guide to young clergymen.

NEWCASTLE.

The Rev. C. F. Withy, Curate of Morpeth, has been licensed to the charge of the new Parish of Hamilton and Lambton, in the district of Newcastle. On leaving Morpeth where his services have been much valued, Mr. Withy received a present from the children of the Sunday School, and other marks of the affection and respect of the people generally.

A new Church is about to be erected at Soone. Mr. Cook, a lay resident in the parish, has promised to contribute £1000. Two very neat brick Churches were opened by the Bishop in the same district early in July, one at Thornwaite, and the other at Bunanan. There appears to be very good Church work going on in this very large district, which speaks volumes for the zeal and energy of the indefatigable Incumbent, the Rev. A. C. Thomas.

NEW ZEALAND.

A recent visitor to New Zealand gives to the Hobart *Church News* the following interesting information about the Church in New Zealand:—

The stateliness of the English Church is notably seen in Christchurch, where, in despite of dark, unprepossessing wooden buildings, the public services of religion are performed with praiseworthy care.

So far as I could judge, the Church in New Zealand is decidedly evangelic in character, but marked with an attention to beauty in the arrangements of the furniture, and in the mode of celebrating the services, which is not in accordance with the principles of the extreme Low Church party. The chancel is most carefully adorned, and affords a strong contrast to the sordid appearance which may be seen in even beautiful structures elsewhere. The people do not seem afraid of a brass cross as an ornament on the re-table; surpliced choirs are occasionally seen in unexpected places; and the reading desk and pulpit are rarely, if at all, permitted to block the front of the chancel. St. Matthew's Church at Dunedin, a fine stone building of Gothic design, has a large cross standing conspicuously under the east window, the clergyman being said to be a pronounced Low Churchman. People seem to regard it as simply an appropriate piece of ornamental furniture, that can do no harm if it does no good; and so those who like can have their thankfulness to Him who died for them on the cross stimulated without having their peace broken, or their rights invaded.

Whatever be the reasons, Auckland and Christchurch have almost all their churches of wood. With one or two exceptions the walls are low, the windows small, and they are, the more, rather dark. The architects, with much knowledge and taste, have constructed them, as far as possible, upon Gothic models, and they are picturesque in their way. A few of them are very quaint, and verge on beauty.

St. Sepulchre's, Auckland, newly erected, is the latest and stateliest, lined inside with varnished kauri pine, with much merit of construction. It cost upwards of £4,000. On the whole, wooden churches for large and wealthy congregations do not please me; and it is devoutly to be wished that no more may be built, except where a liability to severe earthquakes render buildings of a more solid construction dangerous. The congregation of one in Auckland has accumulated £10,000 to build a new one of stone, but such is their ambition that they say they will not begin till they have £20,000.

The Cathedral of Auckland is a wretched brick, barn-like building, and not a decent barn either; but there is a well-performed choral service, and a crowded congregation. It is hoped some day to build a better one elsewhere.

The Cathedral at Christ Church is a most satisfactory building of stone in the style of Early English. Its nave and north-west tower with lofty spire is alone completed, with the foundations, and about ten feet of the walls of the transepts and chancel. The work is solid, the proportions admirable, and the effect all that could be wished. A temporary wooden chancel is so beautiful in all its parts and furniture that one is sorry to think it will be all pulled down, when the design is completed. The Holy Table is of stone, standing upon stone supports. On the re-table stands a tall, handsome brass cross, flanked by tall brass candlesticks with candles, in accordance with the laws of the English Church. On the right side of the handsome Episcopal throne always rest the crozier of an archbishop, and on the left the staff of a bishop, as Bishop Harper is also Primate of New Zealand. A beautiful marble font, with inscription, was the gift of the late Dean Stanley, in memory of his brother Captain Stanley, who, in the early days of the colony, commanded a vessel of war in its waters. A costly eagle lectern of oak was the gift of the Bishop's wife, as were also the numerous and handsome service books for the chancel. The tower and spire were built at an expense of £8000 by a Mr. Rhodes, and other beautiful and noble gifts testify to the love and generosity of those whom God prospered in the colony. The working staff of the Cathedral consists of Dean Jacobs, Canon Cotterill, the precentor, the Rev. Mr. Elton, and a surpliced choir of men and boys who are constantly and carefully trained every day, and who are present at every service every day. The choir costs £1,000 a year; and, though but newly formed, promises to be second to none in the colonies. The

evening congregation is upwards of 800, and fills every seat. A fine peal of bells hangs in the tower. The Bishop and the Cathedral staff are very far indeed from the extreme High Church party, but the management of the Cathedral is the most satisfactory I have witnessed in the colonies.

As a rule the churches I visited were well filled, well supported, and well managed; the Sunday schools quite equal to the best in other Colonies; and the Church seemed to me, in my cursory view, to be prosperous, peaceful, influential, and useful. Bishops Harper and Cowie, whom I met, are respected and popular; and with the heartiest feelings of sympathy I wish them, in the name of Christ, and for the furtherance of His saving work, God speed.

F. H.

CORRESPONDENCE.

BLACKS' CHURCH, WARANGSDA MISSION.

TO THE EDITOR OF THE "CHURCH OF ENGLAND RECORD."

Dear Sir,—I am exceedingly sorry to inform the many real friends of our Mission to the blacks, that in consequence of threatened prostration of body and mind through overwork I am reluctantly compelled to leave the scene of my much loved employment on the Murrumbidgee for a season of perfect rest and medical treatment in Sydney. But though I am thus denied the pleasure of active work, at the Mission, my thoughts are still concentrated in the work, and by my pen I may be able still to help it on.

The great work at present in progress at Warangesda is the erection of a substantial and roomy church. This building has been so far built of bush material, and the work has been done so well that we thought it a pity to spoil the appearance and convenience of the structure, by constructing the walls of rough split slabs, consequently we decided, with the permission of the Bishop, to secure good sawn timber in Sydney for the purpose. The timber has been duly purchased on terms, and has been conveyed to Darling Point by rail free of charge. To finish the Church comfortably we require about £70, and the thought has occurred to me that if the Clergy, and Superintendents of the Sunday Schools, throughout the Colony would just take the matter up promptly, and promise to raise say 10s. or £1 according to the circumstances of their respective congregations and schools, the result would be that *Murrumbidgee St. Paul* (the Church of St. Paul), at Warangesda would be opened free of debt. We are in need of a bell, Bible, Prayer Book, and pulpit cushion. A pulpit has been promised.

I think Sir, the reasonableness of this appeal will appear from the fact, that the church at Warangesda is the first and only one built for the aborigines in the Colony, and will be the only place of worship between Narandera and Hay a distance of 120 miles.

The building will seat 300 worshippers. Contributions may be sent to St. Barnabas Parsonage, Glebe, Sydney, or to the Bishop of Goulburn.—I remain, yours truly,

JOHN B. GRIBBLE,
Missionary.

St. Barnabas Parsonage, Glebe.

TEMPERANCE.

MEETINGS OF THE CHURCH OF ENGLAND TEMPERANCE SOCIETY.

ST. JOHN'S, DARLINGHURST.—The following is an abridged report of the above society presented at the recent annual meeting:—After a retrospective glance at the legislation of the last session on the drink question and felicitating the community on the beneficial effects of the Sunday closing clause of the Licensing Act, as evidenced by the quiet of the streets and the decrease in the number of Monday's convictions, the committee remark in reference to local option:—"It rested with the ratepayers to accept or reject the principle of local option in their various districts, and with one exception, it was decided in Sydney by large majorities that for the next three years no fresh licences nor transfers of licences should be granted. In the district where this striking verdict was reversed, the result was due to the energetic action of one publican, who was interested in getting his licence transferred. His success shows what may be done by individual effort from interested motives, and points the lesson of how much greater success should wait on the efforts of disinterested friends of temperance. It is to be regretted that a large number of ratepayers throughout the colony did not trouble to record their votes either way on a matter of such vast importance; as though the result was the desired one, it cannot in face of the apathy shown, and the fact that the publicans voted with the friends of temperance be considered wholly significant or satisfactory. Regarding the work of the branch, more particularly the committee, have to report that the monthly meetings during the year have been largely attended, and the collections made at the door have amounted to £20 17s. 11d. Your committee desire to tender their warmest thanks to those ladies who have undertaken these entertainments, and to others who have assisted in preparing the room, and in other ways have helped to make the evenings successful. Whilst it may be justly said that the intemperate poor are not attracted to these meetings in the numbers that could be desired—though local circumstances must not be overlooked—your committee advise their continuance, as besides furnishing the means to meet the obligations presently to be mentioned, which the branch has undertaken, they tend to make the parishioners know more of one another

and help to keep the temperance cause prominently before the public. The committee had under their consideration in what way they could best apply the funds in hand. It was felt that there was but little chance of a coffee-stall or coffee-house succeeding in the parish of Darlinghurst, that to be successful, it was needful that such an enterprise should be started in the haunts of the working classes. It was decided to consult the General Committee of the parent society, and this course resulted in the determination of all the branches to make a common effort. This took the form of the appointment of a missionary, to work especially among the victims of intemperance who figure in our Police Courts. Mr. C. W. Roberts was selected from several candidates, and towards his salary your committee have guaranteed the sum of £50 during the first year. Your committee regret the departure for England of Mr. Wilfrid Dooker, whose active interest as member of the committee and delegate to the Parent Society they will much miss. The duties of secretary, kindly and ably performed temporarily by Messrs. Charles Jennings and Henry Ross, have now been undertaken by Mr. Arthur Dooker, in whose hands they are not likely to suffer. The number of members of the roll of the branch is now 75, and the balance in the hands of the treasurer amounts to £46 18s. 10d. The juvenile branch continues to flourish, as will be gleaned from the annual report appended. The report was adopted, and officers elected for the ensuing year.

ST. JAMES'.—The second annual festival of St. James's branch was held July 13th in St. James's schoolroom, Castlereagh-street. There was a large attendance of members and friends of the branch, and the proceedings throughout were of a very pleasant character. At the entertainment the Rev. W. Hough presided. The report stated that there were now 25 adult members in the temperance section, 45 adult members in the total abstinence section, and 93 juveniles, who necessarily belong to the total abstinence section, making a total of 163. The average attendance of the monthly meetings during the year was 67. There was a balance to the credit of the branch.

BALMAIN.—On the 29th ultimo a meeting of the parishioners of St. Thomas's, Balmain West, was held in the church schoolroom, for the purpose of forming a branch of the C.E.T.S. There was a very large attendance, and great interest was manifested in the proceedings. The chair was occupied by Mr. F. R. Robinson, J.P., who together with the Rev. W. Hough, secretary of the New South Wales branch of the Church of England Temperance Society, Mr. J. S. Shearston, Church of England seamen's missionary, and Mr. W. C. Roberts, missionary of the C.E.T.S., delivered addresses on the subject of temperance, and the objects of the Society. On the motion of the incumbent (the Rev. E. D. Madgwick), a branch was then formed. About 50 adults and the same number of juveniles enrolled their names at the close of the meeting, and many others have done the same since. The proceedings were enlivened by singing temperance hymns and songs, and were brought to a close with a vote of thanks to the deputation and the chairman.

COONABARABRAN.—The Rev. T. J. Hefferman took this parish in October last, and in December started a branch of the C.E.T.S. There was a small beginning, the incumbent himself being the only adult total abstainer for some months. But the Society has grown and the meeting last month was most successful the report showing a roll of 37 adult total abstainers and six pledged to temperance, and in the juvenile section 88 members. In May Dr. Souter gave the Society an able lecture on "The effects of alcohol on the human frame."

For this small place with about 300 inhabitants there are four public houses so in it and the surrounding district there is plenty of room for the work of the C.E.T.S. and Mr. Hefferman and his helpers mean to carry it on vigorously.

QUEENSLAND.

A meeting was held in Trinity Church Sunday school room, Fortitude Valley, Brisbane, on Tuesday evening, 11th July, for the purpose of forming a branch of the C.E.T.S. in connection with that parish. There were present some 200 persons, and the following clergymen and gentlemen attended the meeting:—The Rev. H. Guinness (incumbent), who occupied the chair; the Rev. R. B. Eva, St. Paul's, Maryborough; the Rev. J. Sutton, St. John's, Brisbane; the Rev. E. Meeres, St. Thomas', South Brisbane; Mr. H. Bramston, and Mr. A. J. Hockings.

The meeting was opened by singing a hymn: and prayers (published by the society) being said, the rev. Chairman called on Mr. C. M. Allen, who had kindly consented to act as Secretary pro tem, to read letters from the Ven. Archdeacon Glennie and Rev. C. G. Robinson, regretting their inability to be present, but wishing the movement every success. After which, the Chairman briefly explained the object of the meeting.

Mr. H. Bramston then moved the first resolution, namely—"That it is desirable to establish a Temperance and Anti-Shouting Society in this parish," and which he warmly supported.

The Rev. J. Sutton seconded the motion, and said he considered that the habit of "shouting" drinks was one of the most fruitful causes of drunkenness in the colonies. He strongly urged the ladies to discourage the "social glass" at home, and believed that they could greatly help in stopping all those bad habits. The resolution was carried unanimously.

The Rev. E. Meeres (South Brisbane) moved the second resolution,—"That it is desirable to establish such a society on the basis of the Church of England Temperance Society." He supported the motion in an able speech, and urged the respectable portion of the laity to aid the movement by becoming members of the society, and thus set an example to their weaker brethren.

Mr. A. J. Hockings seconded the motion, and said that although he was not a total abstainer, he was perfectly satisfied there was no safety from the vice of intemperance to be found except by total abstinence. In connection with legislation on the liquor traffic, he urged everyone present to oppose the passing of any bill that would allow grocers to sell single bottles of wine or spirits, as it would prove a great evil and most disastrous to the community.

The Rev. Mr. Eva, St. Paul's, Maryborough, delivered an earnest address in support of the resolution. He described how the society had originated in England, that the Queen was the patroness of it, and that the archbishops, bishops, and clergy, and many of the nobility and gentry were active presidents and vice-presidents of the society. He explained that the society had two pledges, the first being one of total abstinence, and the second, a declaration of temperance and pledge to uphold the principles of temperance as a Christian. With respect to the latter pledge he said that every member of the Church of England could sign such a pledge. The object of the society was the suppression of intemperance, and the passing of amended laws respecting the liquor traffic. He was a total abstainer, and had been all his life, and could not believe in moderation. Medical evidence proved constant cases of death from intemperance, but there was never a life lost by total abstinence from intoxicating drinks. He was satisfied that men who abstained could do more work both physically and mentally, than those who indulged in drink. The voice of science proclaimed that alcoholic liquors were in no way necessary to human life, and it had also been declared by 2000 physicians in London that "the total and universal abstinence from intoxicating drink would greatly contribute to the health, happiness, and prosperity of the human race." He urged upon the young ladies in particular, that they should adopt the motto, "The lips that touch wine shall never touch mine." Late statistics in England showed that the vice of intemperance was steadily increasing amongst women, and he strongly urged the ladies to support the present movement. The duty of the clergy was to further the interests of the society by every means in their power. It was their duty to set a good example and follow the teaching of the Apostle Paul, and not to do anything that would lead their brethren to offend. The motion was carried unanimously. At the close of the meeting another hymn was sung, and on the Chairman's invitation some 80 names were enrolled, mostly on the side of total abstinence. Many others were ready and willing to sign, but the lateness of the hour prevented their doing so. The wish was expressed that another meeting might be held shortly, and after a vote of thanks being cordially carried to the Chairman and the speakers the meeting closed at a late hour.

The Licensed Victuallers are very angry at the appointment of Mr. John Davies to a seat in the Licensing Bench. They have no shew of reason for their complaint and none for the offensive terms of the condemnatory resolutions passed at their meetings.

THE SECRET OF HANLAN'S SUCCESS.—A. W. E. A. Eccles lately wrote to Hanlan to ask him the secret of his wonderful physical performances. His reply was published in the *Manchester Examiner*, and is as follows:—"In my opinion the best physical performances can only be secured through the absolute abstinence from the use of alcohol and tobacco. This is my rule and I find after three years constant work at the oar during which time I rowed many notable match races, that I am better able to contend in a great race than when I first commenced. In fact I believe that the use of liquor and tobacco has a most injurious effect upon the system of an athlete by irritating the vitals and consequently weakening the system."

The London *Times* says two thirds of the crime of the country may be traced to the abuse of drink, and yet, monstrous as is the evil of the public-house system, it is a less evil by far than would follow from a consistent attempt to put it down.

Two hundred special sermons were preached on Sunday, April 23rd, in the churches in and around London, on behalf of the C. E. T. Society.

PROTESTANT SISTERHOODS

seems to be another sign of the activity of the Church of England at Home. A new community of the Name of Jesus has been established at Maplestead, on the model of the Béguines, or Ursulines, on the continent of Europe. The first four Sisters have been admitted by the Bishop of St. Alban's. They do not, like the Roman Catholic Sisters, make any vows for life; but simply temporary vows of poverty, chastity, and obedience. They visit the penitentiaries, and places generally where most nineteenth-century ladies are too squeamish to venture, even for Christ's sake.

Another Sisterhood, called the Clewer Sisters, is carrying on the work of teaching children the doctrine of our blessed Saviour God in some new buildings at Hawley, built and endowed by the late Charles Randall, and opened as a Children's Home by the Bishop of Winchester. The Wantage Sisters at St. James's Diocesan Home for Penitents at Fulham have just been cheered by a visit from the Duchess of Edingburgh. After inspecting the laundry, dormitories, chapel and home for incurables, and looking at specimens of needlework, the late Czar's daughter expressed her hearty approval of the institution.

In the Correspondence column, our readers will find a letter from the Rev. J. B. Gribble, Missionary to the Aborigines, who is at present laid aside from work for a short time in consequence of the severe mental and bodily strain that he has undergone in connection with his arduous work at Warangesda.

SERMON.

PREACHED, IN A LESS COMPLETE FORM, BY REV. W. H. ULLMANN, B.A., IN CHRIST CHURCH, ENMORE, FEBRUARY 23, 1882.

"Mohammedanism and Judaism meeting at Constantinople, predicted by Daniel, in our Bible, 2435 years ago." Such was my advertisement of to-night's sermon. Before mentioning any particular passage of Scripture, I would like to make one or two statements, not immediately connected with this subject itself perhaps, but still very closely connected with the question. Are the general public beginning to see any fulfilment of Scripture in the present Egyptian crisis? The sermon that opened this course of my lectures on Prophecy, namely—my Sermon on the Mystic Symbol of the River Euphrates, which I preached on Sunday evening, June 25, was taken by me to the *Morning Herald* office, with the request that it might be printed in that journal, as I wished the general public to know of it. The name of my church and my own name I was quite willing to have omitted, as my object was not to exalt myself or my church, but simply to bring a matter before the public which I considered was important for them to know. I was at once told by one of the editors, "No; we don't print sermons—and I hope we never shall." On my saying that this was a matter connected with prophecy, and not an ordinary sermon, I was told that if interpretations of prophecy were once admitted, the whole paper would be flooded with the writings of people who fancied they could interpret prophecy. Well, I continued advertising my sermons in the paper, putting in each advertisement the exact date B.C., when the prophecy connected with this Mohammedan crisis in Egypt was uttered. Taking up the *Morning Herald* yesterday morning, I was rather surprised to find a column and a-half given up to an article entitled "The Land of the Pharaohs," and commencing with two quotations, as follows—(1.) "The Pyramids, dotting with age, have forgotten their founders." Thomas Fuller, A.D. 1653. (2.) "And the Egyptians will I give over into the hands of a cruel lord, and a fierce king shall rule over them, saith the Lord, the Lord of Hosts. And the waters shall fail from the sea, and the river shall be wasted and dried up. And they shall turn the rivers far away, and the brooks of defence shall be emptied and dried up."—Isaiah, B.C. 714. Well, I am very delighted, for the sake of that God Jesus, who has washed me from my sins, and created a new Spirit within me, that this important daily paper should at last have been brave enough to show that our Bible 714 years before Christ was born, foretold the present condition of Egypt. The writer, whoever he may be, has quoted the very chapter of Isaiah, Isaiah xix., which I mentioned in my advertisement, and has put after it the date, B.C. 714, as I did on Saturday, July 8th. You will remember my reading to you passages from the 19th of Isaiah, the following day, in this pulpit, my whole sermon being a comparison of Daniel's prediction of the breakage of the little horn in Daniel viii., with Isaiah's prediction contained in Isaiah xix., 23–35. "In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land, whom the Lord of Hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance." You will remember also that I gave you an account of the Great Pyramid of Gizeh, told you that I was quite of opinion that the words in Isaiah xix. 19, 20 alluded to this Pyramid, and that I agreed with Piazzi Smith in that matter. I also told you how all the agricultural industry, the flax and fishing industries, are languishing, and that the fellahen, or labourers of Egypt, are in a state of absolute destitution. I showed you how this was prophesied, B.C. 714, by Isaiah in this chapter, where he says, verses 8 and 9. "The fishers also shall mourn, and all they that cast angle into the brooks shall lament, and they that spread nets upon the waters shall languish. Moreover, they that work in fine flax, and they that weave networks, shall be confounded." And again in the 15th and 16th verses, "Neither shall there be any work for Egypt, which the head or tail, branch or rush, may do. In that day shall Egypt be like unto women; and it shall be afraid, and fear because of the shaking of the hand of the Lord of hosts, which he shaketh over it." I told you also how Egypt was under the Mohammedan rule of the Sultan of Turkey, that the Khedive was only his viceroy, that the Government was bankrupt, the soldiers ill-paid, and that any misery that might be existing would only be inflamed into fanatical resistance if any but Mohammedan soldiers intervened. I quoted a telegram sent by the Sultan to the military chiefs of the "national party" (under Arabi Bey) in Egypt, "deprecating the discord among the different races professing the Moslem faith, and insisting upon the necessity of maintaining the *status quo*." I find the writer of this article in yesterday's paper saying, "In the hands of a thrifty, industrious, intelligent people, capable of re-opening the ancient canals and emulating the genius of antiquity, the land of the Pharaohs could still support an immense population and become the regenerator of Central Africa. In the hands of a lazy, ignorant, dishonest, slavish race of Mohammedans who have no sympathy with personal purity, and no ambition for national probity and greatness of character, it must remain in barbarous stagnation, pillaged by corrupt rulers, and at the mercy of European nations. England has for once acted with vigour, but Alexandria might have been saved from conflagration if the landing of the 6000 British troops had been contemporaneous with the bombardment by the fleet, instead of tardily following." This reminds me that it was on last Sunday, July 16th, that the following events happened in connection with the decay of Mohammedanism, or the drying up of the Euphrates.

I take the telegrams from the *Town and Country Journal* of yesterday, of which I purchased a copy because it contains a part of my last Sunday night's sermon. The telegrams are as follows:—"Alexandria July 16. Most of the other nations are acting with the British in Egypt. The British hold the gates of the fort, the Germans, Americans, and Russians acting as police at Alexandria. The French and Italians refuse to disembark." The nations that acknowledge the Cross of Christ are being combined against the one European Power that openly and nationally and imperially gives Christ the lie to His face.

Again, "Constantinople, July 16.—Six of the European Powers have addressed an identical note to the Porte, inviting the Sultan to send troops to Egypt, in order to occupy that country during the present disturbances."

Again, "London, July 16.—1000 marines have left Malta for service in Egypt. A reinforcement of 2,500 British Infantry has arrived at Alexandria. French and Greek troops are assisting in preserving order, and are on duty patrolling the streets."

Again a telegram reached Bombay, July 17, probably leaving the War Office in London on July 16, giving "orders for the equipment of the European and Native troops, which have been held in readiness for some time past, to be immediately completed." The telegram adds, "The despatch of a force to Egyptian waters is expected to take place at an early date."

Then follows a telegram which shows that the Egyptians themselves as many of them as are not in a state of starvation, look upon Arabi Bey as their religious leader. The Khedive has too many English friends to be much of a Mohammedan, if he is one at all. But this Arabi Bey is a fierce Mussulman. A London telegram, dated also July 16th, told of his flight from Alexandria, and said that his followers were dispersing in all directions. This other telegram, dated London, July 18, 6:25 a.m., says—"An attempt is being made to rouse the religious fanaticism of the native population. A crusade has been proclaimed and an appeal is being made to all capable of bearing arms to flock to the standard of Arabi Bey." This telegram proves two things,

(a.) Egypt is still nominally Mohammedan.

(b.) Mohammedanism is dying, because its 1,200 years, predicted in Daniel xii., has expired.

N.B.—This 1,260 is the second half of the 2,500 years predicted in Daniel viii., 553 B.C. So that if I was at all anxious to prove that the 1,260 years given by Daniel as the tether of Mohammedanism, did actually end last Sunday, I should not be without some reasons for my statement. You will remember that I said last Sunday that it seemed natural to me to date this 1,260 years from the famous Hegira year, the starting-point of the Mohammedan calendar. All Moslems date their events in whatever year they happen from July 16, (the New Moon) 622 A.D. I said also that it had not occurred to me before that 1,260 years from that date would bring us down to last Sunday, July 16th, 1882, when again I believe there was a new moon, though I am not quite sure of this. But it is quite possible that Daniel may have intended *lunar* years, in which case the ending year of his prophetic period of 1,260 years, happened some years ago. I am inclined, however, to believe that *this* is the death-year of Mohammedanism for two reasons:—

(a.) The events which are transpiring in Egypt; which though regarded by the Sultan as an integral portion of the Ottoman Empire, is being coolly occupied by a British armament.

(b.) The common tradition amongst the Moslems themselves that something terrible would happen to them in this year, 1882. I was reminded of this tradition this last week by a Presbyterian minister.

Before I touch upon that, I must just answer publicly a question that was put to me at the conclusion of my sermon last Sunday night. Where do I get the period of 1260 years from? I quote my last Sunday night's sermon in answer:—"How do I know that the time, times and a half (marg. part) mean 1260 years? Well, apply our rule. Does the expression occur anywhere else? Yes, in Daniel vii. 25, where it says, 'and they shall be given into his hand until a time and times and the dividing of time.' Well with regard to the prophecy in that verse, as I hope to show you another time, history seems to indicate that the period was a year, two years, and half a year, *i.e.*, 3½ years of prophetic days, or in other words, about 1260 years. See if it is mentioned anywhere else. Yes, in Rev. xii. 14, we read, 'and to the woman, *i.e.*, the Church or Bride of Christ were given two wings of a great eagle, that she might fly into the wilderness, into her place where she is nourished for a time and times and half a time, from the face of the serpent.' And in this same chapter, in the 6th verse it explains this phrase thus: 'And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and three score days.' Putting these two texts together, I suppose I may assume, according to the year-day rule, that the expression a time, times and a half (marg. part) in Dan. xii. 7, means 1260 years, as the period appointed by Christ for the tether of Mohammedan rule." (Isaiah lx. 8, 9, 10, 14; Isaiah lii. 4-15, (s.c. 712). Keep Daniel viii., xi., and xii. before your minds. All these chapters show that the people of Israel who formerly dwelt in Palestine are to be oppressed, almost destroyed, and then at length restored. The two passages in Daniel show that Mohammedanism is to be their oppressor and destroyer for 1260 years, taking away their "daily sacrifice" to Jehovah, and standing as the abomination of desolation in the Holy Place where the historic temple of the Living One formerly stood on Mount Moriah. The passage before us in Isaiah lii. like Isaiah xix. shows that Egypt is to be associated in Jehovah's memory with Israel, and perhaps with a future deliverance of the Hebrews. The English Protectorate over Egypt which was necessitated by the English proprietorship in the Suez Canal was the first step towards giving the Jew a passage into Palestine; and for this they have, humanly speaking, to thank one of their own nation, the late Earl of Beaconsfield. The next step will be for the English to turn the Turk out of Palestine as

(Continued on page 41.)

NOTICES OF BOOKS.

BOOKS RECEIVED.

We have received a copy of the Seventh Report of the Maloga Aboriginal Mission Station, Murray River, New South Wales, by Daniel Matthews.

REPORT OF THE PROCEEDINGS OF THE THIRD SESSION OF THE SIXTH SYNOD OF THE DIOCESE OF NEWCASTLE, New South Wales, held at Newcastle in May—June, 1882; with Appendices. Sydney, 1882: Joseph Cook & Co.

This is a book of some hundred pages. It commences with a roll of the members, of whom 24 clergy and 20 laity seem to have answered to their names at the opening. The Bishop's address is very interesting, and it seems to us a masterpiece of logical acumen and clear writing. He hopes that if the plan of episcopal election, out of three nominees of the Sydney Synod be adopted, the process will result in "the survival of the fittest," and that if the method of joint committees be adopted, they will succeed in obtaining the best available man. It is probable that we shall not all agree in the conclusion arrived at, whatever it is, as the best possible. I hope, however, that we shall accept it pleasantly and cordially, giving all credit to those immediately engaged in the election for sincerity of purpose, ever bearing in mind that we are not isolated units but members of a body, and that consequently we must be prepared to sink our individual predilections in effort for the general good. To whatever party he may belong, and to whatever influences he may owe his election, a Bishop of Sydney elected under this Determination will be our Metropolitan and Primate, and for the Church's sake we must be prepared to welcome him with honour, and to wish him God speed in his weighty office and charge." To these words we add a hearty Amen!

The Ven. Archdeacon Child moved, and Major Bolton seconded—"That the Ordinance for accepting the Determinations Nos. I. and II. of the General Synod Session, 1881, be read a third time." This was carried, and the Right Reverend the President gave his assent to the Ordinance: another step taken towards the election of our Primate.

W. H. U.

BOOK TALK.

TIED CHRISTIANS (1) treats of recreation for God's people, and gives much pleasant, simple, Christian talk on Music, Dancing, Theatres, games, &c. Those who wish help from the Word of God on the subject of amusements will do well to consult Miss Warner's pleasing pages, of which the leading characteristic is loyalty to God's revealed will. We shall be surprised if they do not find their paths cleared and simplified.

POSITION AND PROGRESS (2) consists of four addresses delivered at drawing-room meetings on the standing, sitting, walk and race of the believer. The consideration of the position which the grace of God confers on the Christian leads naturally to the farther thought of the progress which is both our privilege and duty. We found the perusal of the little book so enjoyable and helpful to ourselves that we do not wonder at the extended notice which it received from the *London Record*.

STRONG AND FREE (3) is a book for young men which we should like to see scattered broadcast over the land. It is recommended strongly, and with good reason, by the Earl of Shaftesbury. He looks upon it as one of the very best books within the range of his knowledge "for the instruction and guidance of young men of every degree of social or intellectual position." The chapters on "What is truth?" "Do you know Him?" and "What do you think of my religion?" we regard as exceedingly valuable. Are any of our readers anxious about their young men? Let them get Mr. Everard's book, and with prayer to God for His blessing, put it into the hands of their young friends. It can scarcely fail to do good if its chapters are only read with ordinary consideration. If the book is once taken in hand by a young man, we think that he will be insensibly led onward until he has reached its last page.

HINDOO WOMEN (4). This book has been written by the editorial secretary of the Church of England Zenana Missionary Society. It is full of interesting matter, and details the efforts which are being made to bring the gospel to bear on Hindoo women. In doing so, it brings to view some of the terrible influences for evil against which our missionaries have to contend. At the same time it points out very much that is encouraging and cheering for those who desire that Christ may speedily possess the heathen for his inheritance.

THE AGGRESSIVE CHARACTER OF CHRISTIANITY (5) is an exposition of considerable value at a time like the present when infidelity bold and blatant is gathering its forces for a great struggle. The writer is a Wesleyan minister, and of course regards the subject from his own peculiar standpoint. He treats first of the Church in preparation for its work under the patriarchal and Jewish dispensations, then of that preparation consummated in the Christian dispensation. His following chapters are upon opposition to Christian aggression—the ultimate triumph of Christianity—Church qualifications for Church work—the denunciation of the indifferent—and the reward of the true worker. The reader may perhaps find some portions of the little work rather dry, but no Christian worker will wade through its pages without feeling that he has gained largely in stimulus for effective service for God.

THE SURE FOUNDATION (6), REST UNTO YOUR SOULS (7), and THE CONSECRATED LIFE (8) are all written by a well known mission preacher, who has acquired considerable facility from frequent contact with aroused and anxious souls in dealing with spiritual needs. The gospel in them is clear, the presentation is simple and inviting, and the persuasions are urgent. We have derived both pleasure and advantage from their consideration. The book on Rest is well fitted to diminish the worry and harass which is unhappily a too common characteristic of those who bear the name of Christ. We recommend such persons to get the book, and to ponder and pray over its teachings. Such a course will bring peace to them and honour to their Master.

POWER FROM ON HIGH. By D. L. Moody (9). In this little book the celebrated American evangelist has undertaken to point out the secret of success in Christian life and Christian work. Many of the most earnest labourers in Christ's vineyard bemoan the little success which seems to attend their efforts and are oftentimes ready to say, "I have laboured in vain and spent my strength for nought." Such persons will find the hints and counsels in this book stimulating and encouraging.

THE PARALLEL NEW TESTAMENT (10.) This volume, printed for the Universities of Oxford and Cambridge, contains in parallel columns the Authorised and the Revised Versions of the New Testament. This arrangement is a very great convenience for those who wish to see at a glance wherein those versions accord and wherein they differ. We are under great obligation to the Universities for this publication.

The following extract from a letter addressed by Bishop Ryle to the Editor of the *London Record* will be welcomed by our readers:—

"A book has lately been published by Deighton, Bell & Co., of Cambridge, which has received far less attention than it deserves. The book I mean is entitled 'Elementary Religious Truths Gathered from the Five Books of Moses,' and consists of seventy-nine sermons by the Rev. Richard Cecil, in two volumes.

I think your readers can hardly be aware that the author of these volumes is no less a person than the famous Richard Cecil, the minister of St. John's, Bedford Row, and that these long-hidden sermons are a new work for the first time brought to light, having been edited from Cecil's shorthand notes by his son, the venerable Rector of Long Stanton, near Cambridge, who died very recently.

My object in writing is to express my earnest hope that many of your readers will at once order the book and study its contents. They will find it full of solid matter and condensed scriptural and original thoughts. There is a freshness, vigour, and pithiness in the sermons rarely to be met with in these latter days. Kindly give insertion to this letter.

J. C. LIVERPOOL."

- (1) *Three Christenings* By Anna Warner, author of "The Fourth Watch"; "The Other Shore," &c., &c., pp. 77. London: Nisbet & Co., 1881.
- (2) *Position and Progress*. Addresses by S. A. Blackwood, Esq. Author of "The Shadow and the Substance," &c., &c., pp. 64. London: Nisbet & Co., 1880.
- (3) *Strong and Free*. A book for young men. By the Rev. Geo. Eyraud, M.A. Author of "In Secret," &c., &c., pp. 184. London: Nisbet & Co., 1882.
- (4) *Blind Women*. By H. L. London: Nisbet & Co., 1881.
- (5) *The Aggressive Character of Christianity*. By the Rev. W. Unsworth. Author of "The Brotherhood of Men," &c. London: Wesleyan Conference Office.
- (6) *The Sure Foundation; or Thoughts on the Believer's Safety*. By the Rev. Ernest Boys, M.A. Editor of the *Churchman's Penny Magazine*, &c., 9th thousand. London: Nisbet & Co., 1881.
- (7) *Rest unto your Souls; or The Enjoyment of Peace*. By the same author and publishers, 1881.
- (8) *The Consecrated Life; or Thoughts on Practical Religion*. 9th thousand. By the same, 1881.
- (9) *Power from On High*. By D. L. Moody, pp. 125. London: Morgan & Scott.
- (10) *The Parallel New Testament. The New Testament of our Lord and Saviour Jesus Christ*; being the Authorised Version set forth in 1611, arranged in parallel columns with the Revised Version of 1881. Oxford: at the University Press, 1882.

THE MISSION FIELD.

HENRY MARTYN—AN APPEAL ON BEHALF OF MISSIONARY WORK IN PERSIA.

When the writer of these notes was about to leave his native town in England in the year 1846, to devote his life more especially to the work of God, as he then thought, in some part of "the Mission Field," his fellow teachers in the Sunday School presented him with the following volumes,—*Romaine's Works*, the *Life of Rev. John Newton*, and the *Life of the Rev. Henry Martyn*—all works of great value. The last, perhaps, has exerted the greatest influence on the writer's mind. This work ought to be on the shelf of every one who values sanctified learning, apostolic zeal, heavenly mindedness, closeness of walk with the Saviour, and great love for the perishing souls of men. The writer is thankful to see that as the editions of "The Christian's Family Library" are disappearing, the publishers of "Lives worth Remembering" have thought out a new edition. Whether it is equal to Sargent's *Life of Martyn* he is unable to say as he has not read it.

A few weeks ago an aged Christian woman in needy circumstances sent the writer a short clipping from the *C.M.S. Gleaner*, with a sovereign. The clipping stated that as one hundred years have now passed away since the birth of Martyn the present would seem to be a suitable time to raise some memorial to perpetuate his memory; and suggested that a special fund should be raised to carry on the work of the Lord in Persia,—the land for which he so ardently laboured, where he ended his short life, and where his remains repose until his loved Saviour will call them back to share in the glories of the resurrection life. The sovereign enclosed, with the paragraph, was a contribution to the proposed fund.

Who was Rev. Henry Martyn? When did he live? What were the circumstances of his life? When did he die? While an answer may be at hand to some of the readers of the *Record*, to these questions, it may not be to others. It would seem, therefore, that a few brief notes on the life of this holy man will not be out of place in the present issue of the *Record*. If they should lead any of its readers to study his life, deep interest and spiritual good will follow.

Henry Martyn was born at Truro, in Cornwall, on Feb. 18th, 1781, of poor parents. His father was a labourer in the mines. His occupation was interchanged with seasons of rest. These he devoted to the study of Arithmetic and Mathematics. His employers observing this raised him from the mines to a clerkship in their office. Here his improved income enabled him to provide his children with a more liberal education. Henry, in the summer of 1798, was sent to the Grammar School of the town, where "Little Harry Martyn" soon raised the expectation of the head master, and this did not fail to answer. In the year 1797 he entered St. John's College, Cambridge, where such was his brilliant career that the honour of *Senior Wrangler* was awarded to him in January 1801. He had now obtained the highest academical honour his University could bestow. And he had obtained more than these—he had found a living Saviour to whom he was resolved to offer all that he was, and all that he had, as a living sacrifice.

"Take my life and let it be consecrated, Lord, to Thee." Mr. Martyn, like many other young men of his day at Cambridge, owed much in his spiritual life to that devoted clergyman, Rev. C. Simeon. A remark of his on the success which had attended the labours of Dr. Carey in India, together with his reading, about the same time, the *Life of David Brainerd*, a missionary among the North American Indians, led him to resolve to devote his life to the Lord's work in some part of the heathen world. He was ordained to the curacy of Mr. Simeon's church, by the Bishop of Ely, Oct. 23rd, 1803, and about the same time became tutor of his college. Both spheres he adorned by his learning, zeal and piety. But whether Mr. Martyn was employed in the Lecture room of St. John's College, or the Curacy of Trinity Church, he never seems to have lost sight that the vows of God were upon him to give up his life for his Saviour's glory among the heathen. "I wish for none other heaven upon earth than that of preaching the precious Gospel to my dying fellow men."

Such were his words, and such was the one act of his life. As a Chaplain of the East India Company he embarked in the *Union*, for India, July 17th, 1807, and after a voyage of sixteen months, having put in at Rio and the Cape, reached Calcutta, May 1808. This long period, on shipboard, was spent in devotion, study and efforts among his numerous fellow passengers. A few godly people in India had, for some years, been praying that the Lord would send out more faithful labourers to work for Him in that benighted land. At the suggestion of Dr. Buchanan and the Rev. David Brown they had, of late, met weekly for this purpose. What gracious answers did they receive in the arrival among them of such men as Corrie, Bishop Heber, and Henry Martyn! Truly the Lord hears prayer.

Mr. Martyn remained in India till 1811 toiling with languages, preaching to Europeans, and Natives, translating portions of the Holy Scriptures, the Prayer Book and tracts, into some of these languages,—instant in season and out of season in speaking of his Divine Master at the table of the General, in the hospital or in Indian village. No opportunity ever seems to have been lost in trying to win souls to the Saviour. This was his outward life before men. His journal, written for no eye but his own, show in what a holy humble manner he walked with his Lord in private. His Father who saw him in secret rewarded him openly. But for Mr. Martyn's life in India I have no space, nor does it properly come within the limits of this paper. "On the 7th of January 1811, after having preached on the anniversary of the Calcutta Bible Society—'Christian India' in an appeal on behalf of 900,000 Christians, in India, who want the Bible, [the Syrian Christians?] and after having addressed, for the last time, the inhabitants of Calcutta, from the text, 'But one thing is needful,' Mr. Martyn departed for ever from those shores." "I now pass from India * * * not knowing the things which shall befall me, but assured that an ever-faithful God and Saviour will keep me in all places whithersoever I go. * * * I am, perhaps, leaving India to see it no more * * * but the will of God be done; my times are in His hands, and he will cut them as short as will be for my good; and with this assurance, I feel that nothing need interrupt my work or my peace." Mr. Martyn had been, for some time, employed in translating the New Testament into Persian, and believing it desirable to correct his translation in Shiraz, the Persian capital, as well as wishing to be permitted to present a copy, in person, to the Shah he resolved upon visiting that strange and ancient kingdom. The occurrences of his voyage down the Bay of Bengal to Ceylon, along the West Coast of India, his visit to Bombay, his voyage up the Persian Gulf, and the journey to Shiraz are full of interesting events. Whether on land or sea,—in company with British officers of the Army and Navy, with merchants of his own country, with natives of India and Persia, with Roman Catholic priests—one thought was ever uppermost—these are dying men, the Saviour may be glorified in their salvation. His extensive acquaintance with languages gave him the power to speak to them in their own mother tongue. French, Latin, Greek, Hebrew, Hindostanee,

Arabic, Persian, &c. were all at his command, and all dedicated to his Master's service. He reached Shiraz on June 9th, five months after he had left Calcutta. The presence of a young English clergyman in the capital of the Shah soon attracted universal attention. The crowds watched him in the streets. State officials called upon him, priests and learned Mahomedans engaged him in ceaseless controversies,—proposing to him perplexing questions, with a view to confound him. His Lord did not forsake him—he stood alone—yet not alone. A mouth and wisdom were given to him which none of his enemies could overcome. His ready command of Persian, his profound knowledge of the laws of discussion, his well stored mind, his retentive memory, his calm self-possession—were such as to astonish his adversaries, and of some even to win their admiration. Thirty years after his death an English gentleman was on a visit to Shiraz, when he met with one of the learned men, with whom he entered into conversation on the Christian religion. His astonishment was great on finding the Persian well acquainted with all the facts and teaching of the New Testament. He asked for an explanation. The Persian told him that some years before a young headless Englishman visited their capital, that he and others bitterly opposed him, that he engaged in conversation with them with singular wisdom and possessed a remarkable command of their language, that when he heard their visitor was about to leave their capital he went to take leave of him although he had then no belief in Christianity. On the occasion of this visit he was spoken to with much faithful earnestness, and a copy of the New Testament in Persian was presented to him. This he then drew from the folds of his dress. There was found written on the first leaf, "There is joy in the presence of the angels of God over one sinner that repenteth."—Henry Martyn.

Mr. Martyn remained in Shiraz until he had revised his translation of the New Testament, and finding he could not obtain an audience of the Shah he determined on a visit to England, by way of Constantinople, and wrote to his friend Mr. Simeon to this effect. His home, indeed, was near, but it was the home of many mansions which his Lord had prepared for him. He starts on one thousand three hundred miles * * * My party consisted of two Armenian servants, Antonio, the groom, and Sergius, who was to accompany me all the way to Constantinople as my interpreter—two other horses carried my baggage." In a shattered state of health, with no friends—his only companions a few hardy unprincipled men, whose aim would be to hurry him over those wild inhospitable regions as quickly as possible, he started on the long journey overland from Persia to England! In these days of steam communication, by land and sea, we can but little understand what the undertaking was in the time of Mr. Martyn. Those bad men, regardless of his constant attacks of fever, hurried him on from day to day, giving no heed to his impotency for rest. On Oct. 6th, 1812, occurs the following entry in his journal, and it is the last words he wrote, "No horses being to be had, I had an unexpected repose. I sat in the orchard, and thought with sweet comfort and peace, of my God; in solitude, my company, my friend, and comforter. Oh! when shall time give place to Eternity! When shall appear that new heaven and new earth wherein dwelleth righteousness! There; there shall in no wise enter in anything that defileth it: none of that wickedness which has made men worse than wild beasts,—none of those corruptions which add still more to the miseries of mortality, shall be seen or heard of any more." Ten days after he wrote these words, at Teat, in Persia, alone, except in the presence of a few unfeeling strangers he passed into the presence of his Lord. "So lived, and so died Henry Martyn!"

A few years ago it was determined to identify the place of his burial, and erect a suitable monument over it. After searching in a place in which strangers are buried at Teat an unperturbed slab was found partly covered with earth, and overgrown with weeds. Upon removing these it was seen that some "Old Mortality" had inscribed the honoured name of *Henry Martyn*. The stone was removed, the earth taken out of the grave, and at a few feet below the surface were seen the partly decomposed bones of this hero of the Cross. There were no remains of a coffin. The burial had been literally "earth to earth." Some will call his life thrown away! It will be better to wait until the resurrection of the just before this verdict is given! In the mean time the Church of God is calling for aid to carry on the work in Persia which was commenced by Henry Martyn.

SYNOD.

The adjourned meeting of the Third Session of the Fifth Synod of the Diocese of Sydney was held on Tuesday the 25th July. There was Divine Service in the Cathedral at 11 a.m., at which the Holy Communion was administered by the Vicar-General, assisted by Canons Stephen, Hulton, King, and Moreton. There was but a very small attendance of Clerical and a still smaller of Lay Members. At 4 p.m., the Synod, which was fairly well attended, assembled at the Church Society's House, Phillip-street. After prayers, the President read the following address:—

My dear Brethren of the Clergy and of the Laity,—When we assembled here, on the 9th May, urgent business brought us together, arising out of the much-lamented decease of our beloved Diocesan, and the action which had been taken by the General Synod in regard to the position to be occupied by the future Bishops of this See, and the mode of their appointment. Two questions were then proposed for your consideration: the first being the acceptance by this Synod of Determination No. 1 of the General Synod of 1881; the second, the passing of an ordinance to provide for the appointment of Bishops to the See of Sydney in harmony with that Determination. These two objects having been effected, the Synod was adjourned for a period of ten weeks, in order to afford sufficient opportunity for ascertaining whether the Determination of the General Synod just referred to had been accepted by all the dioceses, our future proceed-

ing in the matter of the election of our Bishop being contingent upon such acceptance. We meet to-day in pursuance of that adjournment. And I am now able to lay upon the table documents which purport to be acceptances by each of the dioceses of Australia and Tasmania of the aforesaid Determination. It will be for the Synod to say whether these acceptances are such as to satisfy the requirements of our own ordinance. I sincerely hope they may be so regarded, and that no difficulties may arise to impede our progress in this most important matter. The business paper which has been prepared under the direction of the standing committee for to-day, will have drawn your attention to some of the subjects which are to be brought before us.

There are one or two among them which seem to me to call for very serious and thoughtful deliberation, and for energetic action on the part of the members of the Church, if our Christian efforts are to keep pace with the growth of population in the diocese, and the spiritual wants of our people to be supplied. But before offering any observations upon these topics, I wish to place before you a short statement of the progress which has been made in some directions since the session of last year.

(a.) Clergy: Besides four who have returned from England, there have been 10 additions to the number of the clergy; but against these we have to place four losses, reducing our actual gain to six. Two have returned to England, one has been removed to the diocese of Bathurst, and one has been taken from us by the hand of death—the Rev. Canon O'Reilly. Of him it is not too much to say that he was held in much esteem and honour by his brethren and by his Diocese, not only for his abundant and self-denying labours, but for his intense sincerity and singleness of purpose, for the integrity of his life, and his devotedness to his Master's service. No man's heart was more thoroughly in his work than was his. He delighted in it; and until within a few months of his decease, though greatly enfeebled and suffering, he strove as far as he could to fulfil his ministry. Now 'he rests from his labours and his works do follow him.'

(b.) Churches: Our churches also have increased in number. Six new ones have been completed and opened for Divine worship, at the following places, Summer Hill, Balmain North, Moss Vale, Leichhardt, Enmore, and Hornsby. Five have undergone considerable enlargement; some of them to the extent of doubling the accommodation afforded. St. Thomas's, Balmain West; St. Matthew's, Manly; St. Bartholomew's, Pyrmont; St. Paul's, Burwood Heights; St. Luke's, Burwood. Five others have been commenced, and are now in course of erection.

(c.) Parsonages: Four substantial have been built, or are very near completion, at Summer Hill, West Balmain, St. David's, Surry Hills, and St. Saviour's, Redfern.

(d.) Parochial Districts Formed: Three new parochial districts have been formed and taken in charge by clergymen. The sanction of the Synod will be asked to the formation into parishes of Leichhardt, Croydon, Kangaroo Valley, and Mittagong. From these facts it will be gathered that some progress has been made in the extension of the Church and her ordinances, though that progress might have been greater if both the men and the means which are requisite to ensure success, had been at hand.

Our two colleges, St. Paul's and Moore College, have been doing each its respective work quietly but effectually; and I am glad to learn that St. Paul's has just received a considerable addition to the number of its students, having commenced the term with 16, the largest number which it has at any time had within its walls. It is a subject for congratulation to the Warden and all who take an interest in its success.

The Church Society: The chief instrument which we possess for promoting church extension is the Church Society. But it cannot be too strongly impressed upon those who represent the Church in this Synod, both clerical and lay members, that the power of the society to fulfil its design is greatly limited by the inadequacy of its income. One of the subjects referred to the standing committee in our last session "was to consider and report in what way more general and systematic support could be given to the society." The standing committee has taken the matter into consideration, and brought up a report, which you will be asked to deal with. The importance of the subject is so great, and so urgent as bearing upon our future work in the diocese, that I hope I shall not be occupying too much of your time if I offer a few observations with regard thereto at the present stage of our proceedings.

You are probably aware that notwithstanding the efforts which the Standing committee felt it their duty to make, to prevent the Act of the Colonial Legislature with regard to the Church and School Estates receiving the assent of her Majesty, that assent was, under the advice of her Ministers, given. So that the revenue which the Church of England in this colony received from that source will cease at the end of the present year. The withdrawal of that aid, amounting to about £1200 per annum, will render it necessary that the clergy whose incomes were partly derived from that revenue may not suffer loss. And what other source is there but the voluntary contributions of the members of the Church? If we look the fact fairly in the face, does it not mean that, if the Church Society is to be called upon to supply that which has been taken away, its funds must be increased to that extent? And if it is not to be called upon, then in the parishes directly concerned more strenuous efforts must be made to meet their local wants? But besides this demand for an enlargement of the resources of the society, there are others which every month brings before the committee, and these are increasing to such an extent that the present income will be for some time to come have to look to the more populous and wealthier for the help they require. Now it seems to me that there are some erroneous notions very prevalent amongst us with regard to our responsibilities in this matter. It is a very common idea, for instance, that no man is under any obligation

to support religion, or promote its advancement, unless it pleases him to do so. It is in fact simply a matter of choice whether he will or not. But is not this a mistake? I do not now speak of those who refuse to believe in Christ, or avow themselves non-religious; although I think it may be shown that even they are not free from all obligation in such matters. But I speak of those who are by profession members of our Church, who have been incorporated into her body by baptism, and call themselves by her name. Now, what does such membership involve? When a person is admitted into, and enrolled as a member of, a society established for social or civic purposes, are there no duties devolving upon him in consequence? Are not the privileges to which he is admitted granted upon the understanding that he will uphold the institution, and observe its laws? The means by which this is to be effected may be very different in particular cases, but no society can flourish, nor even be preserved in anything like vigorous action, unless the members as a body are true to its principles, and obey its rules. Apply this, then, to the Church of which we are members. What were the conditions upon which we were admitted into her, and upon which we hold the privileges we possess? Were they not that we would faithfully keep the law of Christ, as well as submit ourselves to His authority? And when the Church is ordained by Him as His instrument for enlightening the world, diffusing truth, and bringing men into fellowship with Him, how can any man who claims to be a vital member of the body, fail to see that he is under a solemn obligation to take his part, and to give his best support to working out these objects? It grows as naturally out of his Church membership as the obligation to be just and true grows out of our being members of the body politic. But it is so much the stronger and more binding as the grounds upon which it rests are more sacred and religious. This obligation, which is so closely tied to our being members of the Church, is, to my mind, a principle of immense moment, which, if it were realized in all our parishes and congregations, would be productive of grander results than we have yet experienced in the way of church extension, and building up the kingdom of Christ; and I believe that, until it is thus realized, we shall make comparatively slow progress. We must get rid of the idea that, as Christian men and women, we may give or withhold as we please that portion of our substance which is required for carrying on God's work in the world. We must get rid of the notion that anything which we may be disposed to give for building churches, for the support of the Christian ministry, and religious worship, and the spread of the Gospel, is to be regarded as alms or charity. We must learn to realize the fact that there is a portion of our worldly substance which we owe to God, and which is as truly due to Him as any lawful debt is due to our fellow-man.

If this principle which I am now contending for could be brought into wholesome operation, then, instead of a few contributors out of the many who are, by profession, members of our Church, we should have the great body of them taking their share of the Church's work. Instead of the small donations which are too often doled out by those who have ample means, we should have the many following the example of a few whose large offerings bear some proportion to the ability with which God has blessed them; and all would be led to exercise some self-denial in order that they might participate in the privilege of giving. The offerings in our churches, which are now contributed by perhaps about one-fourth of those who frequent our services, would be at least doubled or trebled, and the incomes of our Church society and kindred institutions would be augmented in like manner. We shall indeed never know what can be done in this way until this principle is brought fully into operation. Every member of the church a giver, excepting those who have nothing to give.

I have dwelt rather long upon this subject, because I am strongly impressed with the belief that it is of vital importance to the well-being of our Church, and to her possession of the means necessary to enable her to do the work which God has set before her in this land. I am convinced that many of the expedients which are resorted to in our day, for the purpose of procuring funds for carrying on Christian work, are an unhealthy sign, and betoken the absence of those high principles which ought to actuate the members of Christ's body. And I feel confident that, if Christians were but to rise to the proper standard of giving, from love to Him who redeemed them by His atoning sacrifice, there would be no need for adopting any questionable means of raising money for building, or paying off the debt upon, a church or a school, or providing anything else which is required for religious purposes.

I may here not inappropriately mention that an effort is being made to pay off a debt of £5000 which has existed for several years upon the cathedral, and dearness. About £2000 has been already raised, and it is hoped that the remainder will be cheerfully contributed. Copies of the appeal and subscriptions paid or promised have been printed for distribution.

I would also invite attention to the Church Building Loan Fund, which, as the report which will be laid before you of the past proceedings will show, promises to be of the greatest value. But it ought to be very much enlarged, as it may easily be by donations, legacies, and annual subscriptions. As its practical utility becomes better known, I am sure it will command itself more and more to the approval and support of all earnest members of the Church. Can we not by a special effort raise it to £15,000 or £20,000?

But I pass now to matters more intimately connected with the spiritual work of the Church. The question of religious education is one which lies at the foundation of our moral and spiritual progress as a people; and we vainly hope to see those principles of righteousness, which are the glory and strength of a nation, working in the inhabitants of this colony, if we do not use the best efforts which are within our reach to implant them in their hearts from their earliest years. Both history and the Bible teach this, and they must be blind to some of the plainest lessons of experience who do not see that the neglect to do this is ever accompanied by fatal results.

We cannot but regret, and that deeply, that the policy of those who govern the colony should be so decidedly antagonistic to denominational efforts for this end; efforts which, in the mother country, have been of so great value, economically as well as morally. It has been of so great value, economically as well as morally. It has always appeared to me that the two systems might have been worked side by side, and with advantage to both. A wholesome rivalry might have proved more beneficial than the one stereotyped form of hard and compulsory uniformity. But instead of troubling ourselves now about what the governing powers have refused to permit, it is far wiser to look at what can be done under the existing condition of things and to try to do it.

Under the present educational law we have the opportunity given to us of imparting religious instruction to the children of our own communion if we can accomplish it, on every School day.

The report of the committee on giving religious instruction in Public schools will show what has been accomplished in this direction; and, although it is not by any means all that could be desired, it shows that the work has been carried on as far as means and circumstances have permitted. It is, I believe, generally supposed that this is a work which can be easily done by the Clergy themselves; but those who think so have no conception of its extent and magnitude. Even those who acknowledge its importance and wish to see it succeed, are often unaware of the difficulties which surround the performance. It may be easy enough in the city and the larger towns for the clergyman of a parish to go to a Public school and give a lesson once or twice a week. But when you come to consider the hundreds of scholars who are in some of these schools, of different ages and degrees of intelligence, it is obvious that those one or two lessons reach only a part of those who need them, making more lessons necessary in order to supply what is required. And if we take into account the country districts, where the Public schools are dotted over the country, it becomes utterly impossible for the Clergy to give religious instruction in more than a few. For these reasons the Religious Instruction Committee has from the first felt the necessity of seeking lay help, both paid and unpaid, and has availed itself of such aid whenever it could be secured. It is to be regretted, however, that the means at its disposal have been so small, and that so few persons have been found ready to contribute towards the maintenance of the catechists who are required. Surely this must be owing to some misconception, or to want of information upon the subject.

The report of the committee on Sunday-school instruction has been prepared. The result of its labours has been the formation of a Sunday-school institute for the diocese, which promises to be very beneficial to the cause of Sunday-schools if worked effectively. It aims at improving the instruction which is given in the schools by rendering it more systematic, more practical, and complete. It does not aim at a uniformity of system nor assume any authority; but like the parent institute in England, to which it is affiliated, it affords various facilities to the clergy and teachers in their schools for obtaining suitable courses of lessons, and provides for the giving of model and training lessons to teachers, to improve them in the art of teaching. Other plans will, no doubt, be initiated by-and-by, as the Institute gathers strength, and is enabled to develop itself more fully.

There is much room for and much need of improvement in our Sunday schools. The teaching is often too indefinite in its character and purpose, and wanting in exactness, in accuracy, and in method. It lacks the power which such teaching derives from homely, familiar, and practical illustrations, and of pointed application to the daily life, with a view to the formation of principles and character in our scholars. The aim of the teacher should be not merely to impart knowledge; he should aim at influencing the heart, and by the blessing of God upon his work, leading those whom he teaches to become true followers of our Lord and Saviour Jesus Christ. It is probably for want of attention to these objects that so much of our Sunday-school teaching fails to produce the results which are expected—though not for want of this only. In a large number of instances the homes and surroundings of children and the influences to which they are subject therein are calculated to neutralize much of the good which they have received, and so prevent the effect of the better influences of one day in seven. Such facts, however, far from discouraging our efforts, should stimulate us to greater exertions and to the adoption of other methods for the amelioration of society.

But while speaking upon the topic of Sunday Schools, I am reminded that there are many children, of other classes than those who ordinarily attend these schools, who stand no less in need of religious teaching, but who frequently get none of it. The children of our wealthier and well-to-do citizens are often found at a Confirmation season deplorably ignorant of the Bible and of the doctrines and principles which it teaches. And it is to be feared that this is owing to the absence of that instruction both at home and in the day schools which they attend. I read somewhere recently that attention had been drawn to this subject in England, and, if I mistake not, a proposal was made that a class of Sunday schools should be established in which the instruction required by these 'neglected ones' should be imparted. I would now only venture to suggest to the Clergy for their consideration in what way they can remedy what is really a very serious defect in the training of those to whom I have thus alluded. Is it to be wondered at that our young men and young women should in so many instances be regardless of religion, and be prepared to adopt theories antagonistic to the inspired Word, which are put forth with much plausibility by the apostles of error, if they are left in ignorance of the nature of the revelation which He has given us of Himself and His will, and of the plain and indisputable proofs of its divine authority? And can they be expected to attach much importance to the truths which that revelation makes known if they are altogether omitted from their educational training, and not made the principles by which they are to live? A great deal of the scepticism and unbelief which are now abroad is founded upon ignorance and misconceptions which might have been prevented by careful and dili-

gent instruction in the days of youth; and if those who are responsible for the proper development and moulding of the minds of the young were to take sufficient pains to inform them aright, and lead them in the better way, they would not very readily fall into the traps which are laid for them by those who 'lie in wait to deceive.'

The means of doing this are ready to our hand. There never has been an era in the history of the Christian Church in which the Word of God has been more ably defended against the attacks of unbelievers, by every variety of evidence, or its sacred truths more clearly elucidated and explained, than at present. We have treatises large and small, commentaries learned and popular, books scientific and books theological, volumes adapted to the more intellectual, and others to the less educated, illustrating and defending the truth, and placing on a higher pedestal than ever the accuracy, the exactness, and the inspiration of the revealed Word of God. Every attack which has been made upon it in modern times has been amply refuted. Difficulties have been cleared up by more perfect information upon points which were before obscure. Science and Scripture have been proved to be not at variance, but, when rightly explained, in harmony. And thus the title of unbelief has been driven back in more than one of the countries which it threatened to overwhelm, and though it may still arrogantly toss itself against the everlasting rock of divine truth, it will but break into froth and foam, and fall back into its own depths again. There are evils, however, wrought by it in the meantime which are not to be lightly passed over or ignored. It is a great social disorganizer. Whatever the form it may assume, its principles are false, and lax, and demoralizing. Lax principles as to religion invariably lead to a laxity in moral conduct. Conscience loses its supremacy as a director and guide, and the only law then is self-interest, self-pleasing, self-gratification. And out of this root lawlessness and a resistance to authority grow. The bands of social life are weakened, truth and integrity are made of no account, and not only religious obligations, but the order and peace of society, are set at naught. Against this all true lovers of mankind are bound to set their faces steadfastly, and therefore it is that we urge with the utmost earnestness that Scriptural instruction of all classes of which I have spoken, whether in the Public or the Sunday schools, or in the family—and the dissemination of those Christian principles which unite men in all that is righteous and holy, and good and beneficial to mankind.

There is only one other point upon which I will say a few words—our future supply of clergy. This is a subject which cannot but awaken much anxious thought in those who desire to see our Church taking her proper place in the Christian world of this colony. The number of those who present themselves as candidates for the ministry, possessing those qualifications which are likely to render them useful and successful in their work, is small. And of those who desire to enter into the sacred office, the cases are rare of those whose previous culture and attainments are such as to give promise of future distinction. Are there no young men in the higher walks of society who imbued with such a spirit that they will count it an honour to give themselves to this blessed work—who, having themselves tasted the sweetness of salvation, feel an inward longing to make it known to others—and for this are ready to make some sacrifices and practice some self-denial, remembering what the Lord has done for them? The men we want are men of a deep religious spirit, of strong faith, of ardent love, of sound judgment, and of decided opinions on all the great verities of our belief. Men able, also, to cope with the age, and to fight the good fight of faith boldly and successfully. Men whose one purpose and ambition it is to advance the kingdom of Christ and to carry it on to its destined triumph. May God grant us a supply of such men, and in increasing numbers "for the glory of His own name, through Jesus Christ our Lord."

The annual reports and returns, in addition to those which had been specially asked for by the Synod, were laid upon the table, and were received, and ordered to be printed. On the motion of Mr. Alexander Gordon, it was resolved, after some opposition on the part of Canon Hulton King and Messrs. Bond and Shepherd Smith, who were replied to by Rev. C. F. Garnsey, and Messrs. R. Jones, A. Stuart, and W. J. Foster—that the Dioceses in Australia and Tasmania "are to be taken to have accepted" Determination No. 1 of the General Synod, 1881, in terms of the "Ordinance for the appointment of Bishops to the See of Sydney, 1882." The Archdeacon of Cumberland was elected a representative to the Provincial Synod, in room of Canon O'Reilly, deceased. The following were elected representatives to the General Synod, the Dean, Canons Allwood, Stephen, Hulton King, Revs. C. F. Garnsey and A. W. Pain, Messrs. W. J. Foster, A. Gordon, Hon. E. Knox, C. Rolleston, Shepherd Smith, and Alexander Stuart. The Committee and Secretaries of the Church Society were appointed; a Panel of Triers was elected; the retiring Trustees of the Superannuation Fund were re-elected, as also the Trustees of the Clergy Widows' and Orphans' Fund.

On Wednesday, the 26th, Mr. A. B. Weigall was re-elected a member of the Cathedral Chapter; the assent of the Synod was given to the formation of the new parishes of Leichardt, Croydon, Kangaroo Valley and Mittagong; and an Ordinance defining the powers which may be exercised under Ordinances of the Synod by the Bishop's Commissary, was read a first time. The resolutions bearing on these matters, except the formation of the parishes of Kangaroo Valley and Mittagong, were strongly opposed at every stage, and in every possible way, and much valuable time was by Messrs. Shepherd Smith, Clarendon Stuart, and some two or three others, who expressed their intention of obstructing all Church legislation till the vacancy in the See be filled up. During the discussion on the formation of the parish of Croydon, the decision of the President on a point of order was disputed, and a motion made that "this Synod dissents from the President's ruling," which was negatived by a large majority.

On Thursday, the 27th, answers were given by the President to a number of questions, of which those put by Mr. Clarendon Stuart numbered in less than ten, of which five related to Evening Com-

munion, and Celebrations at the Cathedral, the character of which was in keeping with his well-known and oft reiterated opinions. In answer to other questions by the same gentleman, the Synod was informed that the Stipend of the Dean of Sydney was £650 per annum—£450 from the State, and £200 from the Chapter; and that no provision is made for succeeding Deans. The Dean declined on the ground that the letter was private and unofficial, to lay upon the Table for the information of the Synod so much of the late Bishop's letter as relates to his intention to nominate the Rev. T. Kemmis to the vacant Canonry. Mr. Clarendon Stuart's next question the President declined to notice on account of its being couched in such improper and offensive language. It was as follows (the italics are ours): "Why do not the Clergy, who by virtue of their office in the cure of souls are summoned as Priests to Holy Communion at the Cathedral, on the opening of the Synod, appear vested as Priests in Cassock and Surplice with the Hood of their Degree, instead of *vested in rusty black gowns, felt hats, umbrellas, and carpet bags*, and if, as many are, such practice is merely the result of custom, would it not be more decent and in order, to enter in procession vested as Priests, instead of *in the present straggling style*?" Lastly, Mr. Stuart was informed that the omission of the Athanasian Creed at the Service of the Cathedral, on St. James's Day, on the occasion of the opening of the Synod, was made inadvertently by the by the Precentor. The Rev. E. G. Hodgson was informed, in answer to his question, that the Crown would not so intervene as to render unnecessary any action on the part of the Synod in regard to the present vacancy of the See. At the request of Rev. B. W. Young information was given as to the names of the Trustees of the Clergy, Widows', and Orphans' Funds for this year, 1879, 1880, 1881, and the number of their meetings and of the attendance thereat, &c. On the motion of the Hon. E. Knox the Synod went into Committee to answer the propriety of repealing for the 1st January next, what is commonly called "the two thirds" Rule of the Church Society. The Rule was repealed. The plan proposed by the Standing Committee in the recommendation to be found in another column under the head *Diocesan*, for increasing the power of the Church Society. On the motion of Rev. Canon King, was after some discussion approved of.

Upon the motion of the Rev. Canon King it was resolved to urge upon the consideration of the General Synod the expediency of extending to the Clergy the protection, i.e. the right of appeal to England,—which under Determination 2 of the General Synod 1881 was secured to the Bishops of the Province. Upon the application of Mr. Alexander Stuart, the Synod approved of the recent leasing by its Trustees, of St. Mark's Glebe for 99 years, notwithstanding that the term exceeds that which (28 years) the Synod had sanctioned as a general instruction to Trustees of Glebe Lands. There was a long discussion on this motion which occupied nearly all the evening sitting. On the one hand it was contended that the Trustees had done wrong in making the arrangement, without complying with the regulation of the Synod, and that their action should neither be approved nor condoned. On the other hand it was pressed that the Trustees had acted wisely and for the best interests of the Church, and that on no shorter term should anything like so handsome a rental (£1090) have been secured, and that therefore they should be held excused. Mr. Shepherd Smith in an impassioned and lengthy speech declared that in the past the Church had lost thousands, by the short-sighted and selfish policy of the Trustees of its Glebes, who to secure a present income had put out of sight the interests of those who were to succeed them. He instanced specially the St. James' Glebe, and the Bishopthorpe property. Mr. Richard Jones declined to condone the 'rebellion' of the Trustees. Mr. G. R. Dibbs moved "the previous question" which was negatived, and the original Resolution which was supported by Canon King, Mr. A. Gordon, and others was carried by 25 to 16.

The President explained, in answer to a question of Mr. Page, the procedure yet required to be adopted, under the provisions of the Ordinance, before the Synod could proceed to the election of a Bishop and intimated that a special meeting of the Synod must be probably summoned for that purpose in the first week of September.

On Friday the 28th, after several questions had been answered by the President, and the withdrawal of two or three motions on the Paper, Mr. Clarendon Stuart's motion about the disregard of the Sanctity of Holy Week, shown in the arrangements for holding the annual Volunteer Easter Encampment, was discussed. In the course of the debate the strong language, imported into the Resolution, was condemned, whilst it was pretty generally agreed that if any other period could be selected for the Annual Encampment, it would be desirable. The "scandal" or the "sin" however, of holding the Encampment in Holy Week was denied by every speaker except by the mover. The motion, by leave of the Synod, was withdrawn. A recommendation to the Clergy to establish, and vigorously to work, Branches of the Church of England Temperance Society, in their parishes, was ably advocated by the Rev. W. Hough, seconded by Canon Stephen, and supported by Revs. Joseph Banier, A. W. Pain, W. H. Ullman, and Hon. W. J. Foster. In opposition to the Resolution there spoke the Rev. C. F. Garnsey, who entirely disagreed with the Society's principles, and Mr. Alexander Gordon, who argued that the Resolution was not one which it was within the powers of the Synod to entertain, and advised that steps should be taken at some future time to get the Synod to recognize the Church of England Temperance Society as a Church organization. After considerable discussion, the Previous Question was put and negatived, and finally the following amendment was carried unanimously: "That this Synod recognizes with gratitude the powerful and beneficial result of the Church of England Temperance Society's work in England, and expresses the hope that the work of the affiliated Branch in this Diocese will be carried on with similar energy and success."

On a motion for adjournment, Mr. Richard Jones drew the attention of the Synod to the answer given the previous evening by the

Dean as to the time when the Synod would be called together to elect a Bishop, and in doing so denied that there was any necessity for further delay. In support of his position, Mr. Jones commented on the clauses of the Ordinance bearing on the matter, and contended that, in his interpretation of their meaning, the view he was urging was the correct one. After some explanation from Mr. Gordon—supported by Hon. W. J. Foster—who expressed his opinion that the matter rested with the Standing Committee, who would be called together as soon as the business of this Synod would permit, and who were responsible to the Synod for their action, the motion for the adjournment was negatived.

Messrs. T. B. Walcott and P. L. C. Shepherd were appointed Auditors of the Clergy Superannuation Fund.

On the motion of the Rev. W. Hey Sharp, the Synod agreed to pledge itself to give renewed support to the work of providing religious instruction in public schools. The mover spoke very hopefully of the large amount of work done in this direction by the clergy, which would be maintained, even if the unfavourable anticipations of the last clause of the Committee's Report (published in another column) as to the failure of funds to supply Catechists for the work, were fulfilled. Messrs. A. Gordon, Bowd, and Brodribb spoke of the duty of the laity to contribute to these funds, and expressed their deep regret that more liberality had not been manifested. One of the Secretaries of the "Public Instruction in Public Schools Committee," the Rev. F. G. Hodgson, illustrated the backwardness of the laity to subscribe, by giving results of his experience when collecting for the fund, and went into the whole question generally at some length. The Rev. Thomas Kemmis spoke regretfully of the indifference of the Church to the maintenance of her own schools, and expressed his opinion that failure was stamped on every portion of the Report of the Committee. The Rev. A. W. Pain combated Mr. Kemmis' view as to the character of the Report, and denied that there was any real ground for taking a pessimist view of the work done; it was shown that a very large proportion of the public schools were now visited by the clergy to instruct the children of the Church attending them.

The work of the Australian Board of Missions was commended to the sympathy and co-operation of the various parishes in the Diocese, on the motion of the Rev. Alfred Yarnold, one of the Secretaries of the Executive Council to the Board, who made a very effective and telling speech on the apathy of the Australian Church as to Missions, which we regret so few members of the Synod, at the very end of the Session, and late in the evening, were present to hear. The Archdeacon of Cumberland added a few earnest words in which he spoke of the work now being done amongst the Chinese in Sydney, and of the importance of maintaining the Mission.

Mr. H. H. S. Bond moved his usual resolution as to the duty of setting up of the Ten Commandments in the East end of the Cathedral in accordance with the 82nd Canon.

After the *Te Deum* had been repeated, the President pronounced the Benediction, and the Synod adjourned *sine die*.

(From our own Correspondent.)

LONDON, June 16th, 1882.

The awful tragedy in Phoenix Park, Dublin, followed quickly on the heels of the release of the Irish 'suspects.' Of course, the massacre of Lord Frederick Cavendish and Mr. Burke was denounced with powerful adjectives by Land Leaguers and Fenians alike. Nothing could be easier. For once, however, the government acted with promptitude and introduced the 'Prevention of Crime (Ireland) Bill' which, when passed, will secure to the Executive the ample powers it ought to have possessed long ago. It will then remain to be seen whether these powers will be used with the vigour the necessities of the country demand. But, while almost innumerable amendments are being combated at a snail's pace, crime follows crime with a rapidity which would be absolutely startling were it not that the national mind has become familiarized with such a state of things. Another fearful outrage in the murder of Mr. Burke, a landed proprietor, and his military escort, in mid-day, has just supplemented the horrible slaughter of the late Chief Secretary and his assistant. No arrest has yet been made. More than two-thirds of the session have now been frittered away, and when the Crime Bill becomes law, the Arrears Bill, by which tenants will become free on payment of a third of their liabilities, will occupy the attention of the House. It will thus be seen that Ireland has again monopolized the nation's time; everything, in fact, is sacrificed to the Irish Juggernaut. Every one would rejoice to see Ireland's wrongs removed, but Irish members never act as though this was their purpose. Some, indeed, not only do not conceal ulterior designs, but openly avow them.

In the House of Lords a few days ago Lord Dalhousie moved the second reading of the Deceased Wife's Sister (Marriage) Bill. It was rejected, however, though on this occasion by a rapidly decreasing majority of four votes.

Another balloon passage over the Straits of Dover has been successfully made; this time by Mr. Simmons, the

aeronaut, who was unfortunate in his venture three months ago when accompanying Colonel Brine. No advance in air navigation seems to be made by these facts; if they could be utilized to the discovery of some means of steering, or other valuable control over the machine, they would be of great scientific importance; but no progress whatever in this direction is made by any of them.

May 13 to 16 will form a memorable epoch in the history of the Salvation Army. The large block of buildings erected at Clapton many years ago for the London Orphan Asylum was vacated by this institution a year or two since, and was eventually bought by the Rev. W. Booth on behalf of the Salvation Army. The original cost of this extensive property is said to have been £60,000, but he had the good fortune to obtain it for £15,000; a further sum of £8,000 was spent in altering and fitting up the building to meet the requirements of the new occupants, making a total outlay of £23,000. The building has an imposing exterior: in the centre is a large porch supported by four lofty and massive columns, and approached by steps leading to the Congress Hall. This hall will seat 4,700 persons and is well arranged, having tiers of seats rising from the central floor or plateau; these run around the whole interior and present the appearance of a huge amphitheatre, near the north end is a platform raised only a couple of feet from the floor, but it is sufficiently high for those conducting the meetings to be seen perfectly well and without effort from every part. There are ten entrances, so that the multitudes assembling here can retire in a very short time. This central Hall is flanked on the north and south by wings devoted to the use of the 'cadets'; these will accommodate 200 men and 200 women respectively. Around the whole there is sufficient ground for open-air demonstrations, tent meetings, &c. Without any desire to be wearisome in details, I think it well to give these few brief particulars, so that some idea may be formed of the extent of the Salvation Army Congress Hall and its surroundings.

The opening services commenced on Saturday afternoon, May 13, and continued until the following Tuesday, the whole being 'all-day' services. On the first evening I was there an hour before the time for the proceedings to begin, and, although armed—I must now air the vocabulary of this church militant—with a ticket for a reserved seat, I had considerable difficulty in penetrating the dense mass of humanity already in the field. I was fortunate, however, in finally securing a seat immediately in front of the platform, so that I could see and hear everything perfectly. Although the hall will seat 4,700 persons, there must have been 6,000 present, for large numbers stood, and every nook and crevice was crowded. The platform was unoccupied as yet, but the band, numbering quite a hundred performers—the staff band being reinforced by contingents from the provinces—already filled the seats assigned them just in the rear. Cornets, trumpets, violins, trombones, cymbals, tambourines, a violoncello, a big drum, an ophicleide that gave premonitions of an incipient earthquake, and a few other little items of musical mystery sent forth a volume of sound that denoted scorn and defiance to all opposition. Some of the performers were tuning their instruments, some playing bars of classical music, while others accompanied a hymn started by a considerable portion of the audience. When this had continued a few minutes it was followed by a short spell of comparative quiet; then change from 'lively to severe' was, however, of limited duration: again a hymn was started to some familiar song tune (many of the singers beating time with clapping of hands) and again some of the band accompanied them with a will. Excitement was setting in; the singing became fast and furious; trombone-major stood up and turned as on a pivot, sweeping with his instrument a circle of some ten feet in diameter; the violoncello was flourished in mid-air because of the increasing zeal and valour of its player; while the soldier with the ophicleide dived so far into its brazen wide-gaping throat that a fear for his safe return began to creep over me. This was Liberty Hall and, manifestly, everybody felt quite at home. Presently, another lull came, and as a little steam had been let off—to use a current army phrase—the band bye and bye settled down to work. They gave a classical overture exceedingly well played, and as the last notes died away, a tremendous hurrah, as I thought it, but an 'Amen vol-

ley' as it proved to be, greeted the 'General,' the Rev. W. Booth, as he entered 'the hall. The vociferous 'Amen's' and 'Hallelujahs,' the waving of banners (regimental colours, I suppose), the clapping of hands and other manifestations of approval and delight made up an extraordinary scene. Presently 'silence!' was called from the platform, and the General gave out a hymn; the band struck up a tune which all present appeared to know, and it went with a swing, more than a swing, as the roar of many waters. At the third verse, each of which was read out separately, the General mounted a chair, and, taking a handkerchief from the pocket, waved it above his head, increasing its velocity till it reached a 'double quick.' The hint was taken instantly and, as the people sang well and with an astonishing amount of lung power, thousands of white handkerchiefs—much whiter than might have been expected—and a large number of red ones (the army colour) were being waved rapidly in every part of the hall; the scene was quite picturesque; this, with the floating of banners, the inspiring music, and the occasional stamping of feet, rendered the whole effect remarkable indeed. The hymn over, the General called on a brother to pray; then a sister and, finally, himself. Each prayer was characterized by real fervour, and every sentence was supplemented by a responsive 'Amen!' 'Hallelujah!' 'Gloria!' or other grateful ejaculation. It did one good to hear these hearty cries, remembering whence they came, although they were not always opportune; nor could it be considered that ring the bells of heaven, ring away! 'We are a wonderful people,' &c., are an orthodox form of supplication.

One feature of their singing is the frequent repetition of the choros, or of the closing lines of each verse where the hymns are without a chorus. For instance, after the prayers just mentioned, two Scotch officers sang a duet, the audience joining in the chorus so often that after counting twelve times I relinquished further attempt. The General encourages this, and in the course of the evening said 'some people complain of our singing the choruses over so many times; when people get converted they want to sing in their sleep!' Mr. Bramwell Booth, the General's eldest son, then read the 100 Psalm: 'Make a joyful noise unto the Lord.' His hearers required no second invitation, for a mighty 'hallelujah' testified their obedience to the command. Two women—a captain and a lieutenant—then sang 'The flag of the Salvation Army.' The chorus—the second line of which was evidently an impromptu flash of genius, and elicited a storm of approval—was

The flag that fills all hell with dismay,
The flag that drives the Devil away,
Is the flag of the Salvation Army.

Whether this will pass through the theological sieve or not it was heartily endorsed with the usual accompaniments of banners flying, handkerchiefs waving, clapping of hands, hallelujahs, and a few turning their arms round, windmill fashion, as though grinding some deadly enemy to powder.

Major Cadman, a converted sweep from "Yorkshear," followed in a vigorous speech. The major is evidently a man of ability, and possesses talking tackle of no mean order; he has, withal, a vein of humour which, albeit of rather a coarse grain at times, quickly gains him a hearing and enables him to secure the interest of those he addresses. His "shots" appear to be aimed chiefly at the publicans with whom, I judge, he has had many a deadly encounter. "When the publicans see us coming," said he, "they go into mourning." The major added that, when in York, a vicar who has much sympathy with the movement, invited them to visit his church; 550 marched to church. The good vicar selected some army hymns; "the people were soon on their feet, and soon on the seats, too, waving their signals (handkerchiefs)!" The vicar was overcome with emotion at this unaccustomed spectacle, and invited them to go again. They all joined in the Communion and withdrew. I say "Amen" for the Vicar.

Another major from the north spoke of the iniquities and persecutions they are subjected to in his locality, and said that on one occasion some persons threw a pair of old shoes and a couple of bladders into one of their meetings. "Thank God," I said, "they are sending us meat and clothing!" This, of course, elicited hearty laughter and equally hearty 'hallelujahs.' An officer from Newcastle spoke of the inroads made by the Army on the publicans'

revenues, and described a conversation between a publican and a tailor. The former said times were very bad with him, but the tailor spoke in a more cheerful key; "the fact is," said the officer, "poor drunkards are being converted, and instead of spending their earnings in drink, they spend them in buying clothing and in improving their homes." This statement was very promptly corroborated by one of the converted ones referred to rising in the body of the hall; amidst roars of laughter he lifted his coat above his head and waved it defiantly as though in the face of the absent and now impecunious publican.

During the evening I had noticed an old woman standing near the last tier of seats behind the band; perhaps my attention had been attracted by the frequent and vigorous waving of her handkerchief and the keen enjoyment she appeared to take in the proceedings. Just as the previous speaker finished his short address my eyes unconsciously sought the spot where I had seen her, but she was no longer there. I had thought it possible this might be some army mother in Israel, or some humble follower of that excellent Christian of former times, the good Mrs. Elizabeth Fry, working amongst the lost and wretched of her own sex. As these thoughts passed through my mind I observed the General was escorting her to the platform. She had scarcely been placed in position when Major Cadman, who evidently considered her his own peculiar prey advanced and introduced her. "This is Jane Johnson, the Yorkshear Wonder; she has been in prison 243 times. She was a great drunkard, and has even pawned her bible for drink." I had frequently seen her name in the newspaper in connection with her drunken orgies, and was astonished, a few months ago, to read the account of her conversion through the instrumentality of the army, and her accession to its ranks. Jane then gave a short address, in the course of which she told us she was "four score and four years old;" that she had been a very bad woman; had had a deal of trouble with the "bobbies," but although she had been going down to hell, was now happy and was going straight to heaven. Poor old creature! Surely, such a case as this must make the angels almost weep for joy.

Perhaps the most interesting part of the evening's proceedings—certainly a unique one—was the appearance of some of those who had been imprisoned during the year for singing in procession through the streets. Two young women and thirteen men came on the platform. The General announced that these had suffered imprisonment for Christ's sake, and that one of the women (a lieutenant, I think) had been so cruelly ill-treated when in gaol at Exeter, that she had not regained her health; she had been compelled to remain, barefoot, on a stone floor, the officials not even allowing her to lie down until 8 p.m., the regulation time for going to bed. One of the consequences of this harsh treatment was that although she was now present, she could not address the meeting, having lost her voice. Her colleague spoke, and expressed her willingness to go to prison again, if necessary, for a like cause. "Little Bill," a man apparently about 30 or 35 years of age, mounted a chair and told us in a vigorous speech, that, when at Shepton Mallet, it required two sergeants, each six feet, to take Little Bill 4ft. 11½ (he was very particular as to the odd quarters) to prison, and he is quite ready to march again under a similar escort rather than give up the glorious work in which he is engaged. A captain located at Boston then followed. He said, some little time ago, as their first anniversary was approaching he went to the police court and asked the magistrates for permission to have a procession and to sing in the streets from and to their hall. This was refused. He made a subsequent application with a like result. While he was in court a publican presented himself and requested the privilege of keeping his house open after the usual closing time on the following Thursday night, on the occasion of some gay and festive meeting being held there. The magistrates put their wise heads together and then solemnly said "granted." This was the last straw on the captain's back, and he then wrote to the General for instructions. The reply sent from headquarters was that he was to renew his application and, if again refused, he must have the procession and sing. The captain, like a good soldier, obeyed orders, and soon found himself in prison in consequence. After he had been there about thirty hours a warder went to his cell and said

"Come out o' that!" "I thought," said the captain, "that some kind-hearted soldier had gone bail for me or had paid the fine, and that when I got to the office I should find him waiting for me. I put on my uniform and went to the office. Who did I see there? Was it some tender-hearted soldier who had got me out? Oh, no! There was waiting for me one of the very magistrates who had committed me to prison! He said he was sorry for the part he had taken in the matter, and that his father, who was a Wesleyan preacher, had called on him and asked him how he would like it if he (the father) had been put in prison for preaching the Gospel of Christ; he could not stand that, so he had paid the fine and had himself come to fetch him out. Praise God! He then took my arm in his—hallelujah!—and we walked through the town to his house; he took me into his best parlour—hallelujah!—and gave me a down-right good feed—hallelujah!—The captain had touched a sympathetic chord. A mighty hallelujah burst from six thousand throats till the very walls seemed to echo "hallelujah." At an opportune moment I stood up to survey this huge mass of densely-packed humanity; it was a wonderful sight. I noticed one man near me who had shouted till his face was purple—perhaps many had—and the veins in his neck stood out like whipcord; in fact, he had evidently shouted himself to the confines of apoplexy.

While the collection, which then followed, was being made, the General announced that towards the £23,000 required to pay for this property, they had already £15,000; and that, during the afternoon, they had received £4,300, one gentleman having given 1,000 guineas, another £500, and many smaller, though very important sums. The donor of the thousand guineas gave this munificent amount on condition that the entire debt was cleared off during the week. (I may here state that this was actually accomplished.) The General added that in two or three weeks another 'fort' seating 2,500 people would be opened in the south of London. Another would soon follow (but he would not just then say where), and he had seen a site near King's Cross which he was very anxious to secure. Thus far, they had been attacking with field pieces; but they wanted large guns; in fact, Woolwich infants, and forts to mount siege guns.

Mr B. Booth gave out the notices for the following day (Sunday), the first of which was that there would be 'knee-drill' at seven o'clock in the morning. He was ordered to say that when the audience left the hall there must be no procession, no singing, or anything else calculated to cause a disturbance in the streets; whereupon the General rose and said, 'the order which has just been given refers to the Salvation Army; members of the Church of England can sing as they go home; it will do them good.' This sally was cordially approved.

Mr. S. A. Blackwood, C.B., a gentleman whose catholicity of spirit is well known, said he spoke as one of those to whom permission had just been given to sing in the streets, for he was a churchman. In the course of some excellent remarks he said he did not object to a free and easy religion. The life of some people's religion was like Lazarus when he came forth with the grave-clothes; the Lord said 'loose him and let him go!' He had sympathy with all who love the Lord Jesus Christ. In direct reference to the Salvation Army Mr. Blackwood said, 'Does the Lord set to His seal to what the Salvation Army is doing? I believe He does.' This is the testimony of a large-hearted Christian gentleman.

On the following evening (Sunday) the hall was again full long before the time for beginning the service. I missed the banners, but with this exception everything was very much as on the previous evening. The hymns were sung quite as heartily, the handkerchiefs (the 'signals') which were quite as white, were waved just as vigorously, the amens and hallelujahs were quite as frequent and emphatic. The General said the hall is full; in fact there is an overflow; the two tents outside are full; there is an overflow from each, and we shall have an overflow in the road soon! Then turning to the cadets sitting behind the platform, he said 'ten hallelujah lasses and ten cadets go and help.' The General proceeded to give out a hymn which was to be sung with 'fixed bayonets'; this, he explained for the edification of those who were not learned in the Army manoeuvres, signified that the right arm was

to be held perfectly straight up from the shoulder. As this was obviously a military movement—and I am in no degree acquainted with such things—I thought it might be intended to have the limb brought rapidly down again, as a defensive measure in case of need, but this did not appear to be so. The General merely added that those who were not very much of Christians might hold their arms up 'just a little way, like this'; and, suiting the action to the word, amidst much laughter, placed his arm in such a sleepy-looking position that it seemed uncertain whether to go up or down. After two of the General's daughters had sung a duet, which they did very effectively, he read the 13th chapter of Jeremiah, commenting as he proceeded. 'Gipsy Smith' then sang, in a good voice, 'At the Cross there's room,' and spoke of his conversion and that of all his family. He was presently followed by his sister, a nice, quiet-looking girl, who sang 'Only a Step.'

The coast was now clear for the General to speak. He gave a short, but very earnest address: he took no text; made no rhetorical attempt whatever, but spoke the solemn logic of sin and its consequences, and, in terms which the meanest could understand, put before us the bliss and glory of eternal life as purchased by Christ Jesus for every creature. After a short prayer he gave out the hymn "Just as I am," and invited penitents to go forward. Many responded to the invitation, though it was not easy for them to pass through the throng. The officers and cadets were at work amongst the audience, making enquiries and giving such counsel as the various cases needed, and encouraging some to go and kneel as penitents. The "Gipsy" was on the platform, and I observed him looking intently down one of the aisles; presently he bounded like a greyhound from the platform and soon brought a captive forward. It was not many minutes before I counted eighty persons thus kneeling.

Some say there is sure to be very serious desertions from the ranks if people can be influenced by such tactics as are in use by the Army. There is defection to some extent in every church, if the truth were fully known; but, considering the large accessions to the army ranks, there must be an enormous residuum, even after allowing a large discount for such as may desert. There are some people whose religion is of so conservative a character that they believe in nothing which does not work in their conventional groove, and who, when they see the *modus operandi* of the Army, turn with holy horror from the movement and say "these men are full of new wine!" But the Rev. W. Booth and his helpers in hard work know, as all who think seriously on the subject must admit, that not only are millions in England living in positive heathenism, but that there is no organization in existence whose sole purpose is to reach them. It is true that John Wesley made a noble effort to pierce the dark corners of the land, and that for many years his followers trod faithfully in his steps; but who will pretend that modern Methodism is loyal to its heritage? The Methodism of to-day is a cold and classic thing which its founder would be unable to recognise if he were in the flesh. It boasts a highly-educated ministry—an element it lacked in its early history,—it has lost its vigorous aggressive power, and is now an essentially respectable church. Dissenters of all denominations working well, no doubt, in their own particular spheres, are also very respectable. The Church of England, conscious of time-honoured and traditional respectability—thus far head and shoulders above all others—has joined in this general Levitical desire to cross the road and leave helpless humanity to any Good Samaritan who might follow. The Salvation Army stands alone—I do not hesitate to say positively alone as an organization—in the work of ministering to the vilest of God's creatures. The thief, the drunkard, the moral leper, the most loathsome, degraded and abhorrent of our species are those whom these marvellously earnest people delight in reclaiming. They go out into the highways and hedges and compel such to come in; and who, amongst those open to conviction, dare doubt that amazing grace is accomplished when such are seen to be "clothed and in their right minds and with a new song put in their mouths?" I imagine that even the most thorough-going churchman would hardly expect that such people as the Salvation Army caters for would get a feast of fat things in the Church. Oh no! they would be treated to a cold collation in the shape of a formal, stereotyped liturgical ser-

vice—grand though it certainly is—followed by a sermon (read in most cases) just as cold and just as formal as the liturgy which precedes it. The Salvation Army gives the people plenty of singing, with tunes which everybody knows; prayers short and fervid, and addresses brief and to the point. All these things secure the attention of people whose minds have not been disciplined, and who would fret and chafe under an ordinary, quietly-conducted service. Many could worship better without the banners the signals, the free and easy habit and the various little sundries these people indulge in, but they are helps to those for whom they are intended and ought not, therefore, to be severely criticized.

There is a section in the Church of England which regards the army in a most unchristian and contumelious spirit, pharisaically eyeing it askance as an unclean thing, but to the eternal honour of others in the "Establishment" it can be said that they have extended the right hand of fellowship to it, and have expressed profound sympathy with the noble efforts it is making. And let me say that, thus far, no dissenting body has raised even a whisper in its behalf; on the contrary, such as have deigned to speak have done so in a most uncharitable spirit. Many in high places in the Church of England, feeling that they have lived long enough in a valley of dry bones, desire to organize some system of reaching the masses similar to that in use with the Salvation Army; and, in one part just of the west of England a Church Mission has been formed for the purpose. Each soldier will wear a badge of membership, and, in fact, the lines laid down by the Salvation Army will be followed. I think I can see a little cloud on the horizon, at present not so big as a man's hand, which may grow till it will burst in a mighty Pentecost such as the Church has not experienced for centuries.

As to the good being accomplished by the Army, there are some who will not be convinced even though one rose from the dead; but, in forming my own judgment, I have endeavoured to consider impartially what I have seen and heard, not only in the meetings I have now sketched, but in subsequent ones which I may mention at a future time, probably with more especial reference to Mrs. Booth and her preaching. What is the conclusion of the whole matter? It was well summed up by Mr. Blackwood: "Does the Lord set to His seal to what the Salvation Army is doing?" I give this gentleman's answer as emphatically my own—"I believe he does."

PENTALPHA, F.S.A.

SERMON.

(Continued from page 32.)

well as out of Egypt. "Who are these that fly as a cloud, and as the doves to their windows?" Let the London Times answer. In a letter to the editor of the London Times, weekly edition, for June 2nd, (the latest mail from England) I read these words:—"In what manner the British nation can come to the relief of at least a million of people prepared for an exodus (from Turkey into Palestine), but who are trembling in panic-stricken suspense till the way is opened for its accomplishment, it is for them to consider. Yours obediently, Laurence Oliphant, Constantinople, May 23." A million Jews anxious to return to Palestine, and congregating in the land of their hereditary foe, Turkey! What does it all mean? Is it the Euphrates drying up "that the way may be prepared for the kings of the East?" The successor of Omar allowing the Jews shelter, and freedom to worship God as they please. Surely the Moslem Empire must have lost its former character. A hundred years ago these Jews would have been offered either the sword or the Koran. But what has brought them away from their homes? Who are these that fly as a cloud and as the doves to their windows? And who is Mr. Oliphant? I will answer the latter question first. When the Jewish persecution, which has been disturbing Europe for the last twelve months, first began, Christian people in our beloved earthly home, England, put their heads together and formed a Mansion-house Committee in London for the relief of the Jews who were being hounded (I use the word advisedly) out of their homes. Mr. Oliphant, an advocate of the colonisation of Palestine by the Jews, went to Lemberg in pursuance of a mission undertaken with the sanction of this London Mansion-house Committee. I suppose you will not be surprised at my saying that the Jews have been fleeing out of Russia in flocks. If you are you must be highly ignorant of contemporary history. Let me just pick out one little telegram bearing upon this subject and lay it before you. The London Daily Telegraph of May 24 reproduces the following telegram published by La France and other Paris journals:—"E d'Ankara Frontier Station, May 23.—Smargon, situated between Vilna and Minsk, has been destroyed by fire. The children and the articles saved have been burnt in the Jewish cemetery by the populace. The children were burnt one by one. Since noon yesterday that portion of Kovno called the Old Town is in flames." You shudder at the idea. There's something else that always makes me shudder when I read it. Do

you happen to remember the words "His blood be on us, and on our children"? God is bound to take a free agent at his word. Remember that, you who laugh at the idea of hell. "It is possible that Satan may hereafter laugh at you in hell." And that laugh once heard will never cease to ring in your ears throughout the ages of the ages. There are many things that will make us shudder, I fancy, before we are much older.

The Times, for June 2nd, in a leading article, writes thus:—"This is no voluntary movement of population, but a *h. adlong fight of helpless human beings* before a persecution which the constituted authorities of Russia are either unable or unwilling to repress. Between five or six thousand Jewish families quitted Russia last year. This year the exodus has assumed far larger proportions, and it is calculated that the immediate loss to Russia amounts to the abstraction of not less than £22,000,000 sterling. This sum represents merely the realised property which the riots have destroyed or which the Jews have carried out of the country." Another English paper speaks of large numbers of navies from the devastated portion of Southern Russia reinforcing the enemies of the Jews in Poland, and doing their best by pamphlets and words to incite the population against them. Russian Peasant-women drive into country fairs with hundreds of empty carts and bags to carry away the spoil from the Jews whom their husbands have pre-arranged to wound, drive off, or kill. At Gzoslado, the people sacked the houses of the Jews, then poured petroleum upon them, and burnt them to ashes. One peasant woman joyfully observed:—"I was afraid I should have no petroleum in the holidays for my god, but my god has kindly given me the whole bottle. We plundered one of those Jews' shops, when I got enough to keep me in oil for a whole week." The "god" she alluded to is the print or statue of a saint which is to be found in every Russian cabin, and which has an oil lamp kept burning in front of it. The dark places of the earth are indeed full of the habitations of cruelty, and the nineteenth century seems just as bad, if not worse, than the first, wherever the pure teaching of the living God Jesus has not penetrated. But where He has entered the hearts of men and women what do we see? Let me quote an advertisement which I find in an English Church of England paper, dated May 19:—"Persecution of the Jews in Russia. Renewed outrages. Women's appeal to the people of Great Britain for a Relief Fund in token of Christian sympathy. Donations received by the Ladies Committee:—President, the Earl of Shaftesbury, Lady President, the Viscountess Strangford, Treasurer, M. L. Matthews, 23, Southwick-street, Hyde Park. Bankers, Messrs. Drummond, Charing-cross. £500 is offered by a gentleman to purchase land in Palestine for the settlement of distressed Jews, if the like sum is subscribed by some others. Address—Mrs. Finn, The Elms, Brook Green, W." God bless these christian women of England, and may New South Wales rear many of the same grain. Perhaps in this respect it may be said that this country has something to learn even from England. The late Earl Beaconsfield was once speaking about the removal of Jewish disabilities. He then went on to say that "the Christian is the fulfilment and completion of the Jewish religion, and that it is unfair to treat as outcasts those who, if they do not believe as much as Christians, yet believe the same things, so far as they believe at all." He is then reported by the *Book for May 26th*, to have said, "Has not the Church of Christ, the Christian Church, whether Roman Catholic or Protestant, made the history of the Jews the most celebrated history of the world? On every sacred day you read to the people the exploits of Jewish heroes, the proofs of Jewish devotion, the brilliant annals of past Jewish magnificence. Every Sunday, every Lord's Day, if you wish to express feelings of praise and thanksgiving to the Most High, or if you wish to find expressions of solace in grief, you find both in the works of the Jewish poets. In exact proportion to your faith ought to be your wish to do this great act of national justice. If you had not forgotten what you owe to this people, if you were grateful for that literature which has brought so much instruction and so much consolation to the sons of men, you as Christians would be only too ready to seize the first opportunity of meeting the claims of those who profess this religion." These words hover round the quiet grave in Hughenden Churchyard hard by the little church where an Australian colonist, Sir Samuel Wilson, now occupies the late Premier's pew, as he also does his home, and, I am glad to say, honours its previous owner. But the words have in them that pith of truth which belongs to the language of eternity, and in them Disraeli, being dead, yet speaketh what I would fain believe was the strain of his dying thoughts. There never was a moment when his words were more appropriate than now. Laurence Oliphant writes from Constantinople, "While the bulk of those (Jews) who sought refuge at Brody did so for the express purpose of being transported to America, scarcely a day passed without deputations arriving from different places in Russia, who assured me that the desire of the mass of the Russian-Jewish population was in favour of wholesale emigration to Palestine. This desire was not confined to the poor alone, but exists largely among the richest classes, as the large correspondence which poured in daily upon me abundantly testified. A list of 800 families actually at Brody, who had come there in hopes of being sent to Palestine, was handed me the day before I left. The same sentiment pervades almost the whole of the middle and poorer classes of the Jewish population of Roumania. At Jassy I attended a meeting composed of 39 delegates, representing 28 Palestine Colonisation Societies, who had come at their own expense from the most distant towns in the kingdom. There are 49 of these societies altogether, and about £10,000 has been already subscribed, while many of the richer merchants and bankers have promised to contribute when the emigration actually commences." Isaiah lx. 10, "And the sons of strangers shall build up thy walls, and their kings shall minister unto thee; for in my wrath I smote thee, but in my favour have I had mercy on thee." Mr. Oliphant goes on to say, "Several of the gentlemen present at the meeting (at Jassy) possessed fortunes amounting to two or three millions of francs, and one subscribed 20,000fr. on the spot. At Bucharest a most enthusiastic meeting

was held of a similar character, at which I was also present, and a society with an assured capital of a million of francs was formed. I sat at my desk," he says, "lists sent to me both from Russia and Roumania, numbering several thousand families desirous to emigrate, and these could be multiplied to an almost indefinite extent. In Russia a far wealthier class was anxious to emigrate, and the means at their disposal are greater, some of them having as much as £1,000 a piece; but as the collection of subscriptions is *forbidden in Russia*, the exact amount cannot be ascertained. The movement has also spread to Bulgaria, where several Palestine Colonisation Societies have also been formed. I merely mention these facts," he writes, "as it has been doubted in England whether the sentiment in favour of the return to the land of their fathers exists among the Jews. It is advocated in almost all the Hebrew papers published in Russia, and has penetrated the mind of the nation with over-powering force. While I admit feeling a strong sympathy with it," he continues, "I used all the means in my power, both by letters to be circulated throughout the nation, and in private conversation and public addresses to denigrate any precipitate action, as I felt that until the intentions of the Turkish Government should be known this enthusiasm might meet with a severe disappointment; but deputations had already been sent to Palestine, land had been selected, property realized in Russia, the colonies formed, and hundreds of families had collected at Odessa prepared to start, indeed 200 had already reached Constantinople unfortunately, slenderly provided with means, when a document of which the following is a copy, was presented to every emigrant, and is the form without signing which no Russian Jewish Refugee can escape that the Ottoman Empire. It should be said that Jews regard the fact that they are called upon to become Ottoman subjects as a distinct advantage. It may well be imagined that they have no wish to be bound by the ties of nationality to the country from which they are fleeing, and know *now* from the experience of their co-religionists that they have no ill-treatment to fear in Turkey; but they did not expect to be excluded from the province to which they are most strongly attached by religious association:—

« Je soussigné, Israélite Russe, déclare que mon intention est d'émigrer dans l'Empire Ottoman, avec spécifiée dans mon Je m'engage à ne pas résister et formellement à adopter la nationalité Ottomane, à me soumettre sans aucune réserve ni restriction aux lois et règlements de l'Empire et à *venir m'établir en Palestine*. En foi de quoi j'ai délivré le présent certificat qui produira ses effets dès mon arrivée sur le territoire Ottoman pour servir et valoir ce que de droit ».

You can easily imagine," says the Russian Jewish gentleman who sends Mr. Oliphant this 'how do you do' intimation towards Palestine will be suddenly paralyzed, and *what shock for great idea and our own poor hope will suffer. It would be a pity if such magnificent sentiment as the actual should pass away without result.*" As a absurdly ignorant Jew, Mr. Oliphant continues, "has obtained currency in the papers that I proposed that the Jews should emigrate to Palestine under British protection. I wish in the most emphatic terms to repudiate ever having entertained any such idea. For the last three years I have advocated the establishment of Jewish colonies in Palestine as a means of developing that country, and of increasing the material prosperity of this portion of His Majesty's (the Sultan's) dominions, while, as every emigrant would become a Turkish subject, it would tend to strengthen rather than to weaken his authority. I am also well aware that Her Majesty's Government would be strongly averse to assuming the responsibilities of such a project, even if there were a very natural objection did not exist to it on the part of the Porte. But, whether owing to unfounded suspicions, or to some still more occult reasons, the fact remains that no Jew is now allowed by the Turkish Government to enter Palestine from Russia." And then he ends with the sentence which I read as an answer to a part of my text, "In what manner the British nation can come to the relief of at least a million of people prepared for an exodus, but who are trembling in panic-stricken suspense till the way is opened for its accomplishment, it is for them to consider.—You obediently, LAURENCE OLIPHANT, Constantinople, May 23." Thus writes the accredited representative and spokesman of the London Mansion House Committee for the Relief of the Jews. You will not wonder, therefore, that I have been so long on the way, and the very day on which those Jews, exactly two months ago to-day, and one by Russian navies in the Jewish cemetery at Wilna, were being burnt one by one by Russian navies in the Jewish cemetery at Wilna, and Minask. Wilna, I may tell you, is, or rather has hitherto been, the Jewish capital of Lithuania. You would probably find many Jews there to-day as you can Aborigines in Sydney. And they have left for very similar reasons. It would hardly be fair to Russia if I did not mention that I believe the Czar to be quite innocent of any complicity in these outrages upon the Jews. Still, he has not publicly pronounced his detestation of them. One of his generals—the one who held Sobotsopol and took Plevna, General von Todleben, a German by birth—has done his best to protect Jewish life and property. Ignatieff has tried to get General von Todleben sent away from his military inspection. But for various reasons, but the latter openly resisted; and his services to his sovereign have been expedient for him to be sacrificed to meet the wishes even of Ignatieff.

Gazette candidly admits that the Jews are plundered by the wild Russian peasants mainly for their money and furniture. No amount of carnage and burglary of this description seems to be punished with more than three days imprisonment by General Ignatieff.

Thus the Jews have been *hounded* by Czarist Russia. Men seem worse than bloodhounds at times, especially when they are going from one nation to another. This nation followed Paul from city to city and province to province, stirring up the populace everywhere against him, so certain Russians "of the baser sort" are following the Jews bleeding footstep in Poland and Lithuania, stirring up the people against them. A million of fugitives have herded together on the shores of Black Sea. Perhaps by this time they may have fled elsewhere, anywhere away from the Russians. But you see that the Russians will not allow them to enter the Ottoman Empire without a written

promise that they will not settle in Palestine. The Russians are afraid that if Palestine is colonised by the Jews, the English will be able to land at Odessa for Afghanistan, Beloochistan, Persia, India, and the Eastern question will be very much simplified. The Sultan is afraid that if the Jews in such large numbers emigrate to Palestine, the Moslem Empire will receive its death-blow on the very spot, which hundreds of thousands of Mohammedan Saracens fought and died to possess—the city of David and Mount Zion, where the one God loved to place his name. And this one God after the manner of Mohammed the Mohammedans still reverently adore. Palestine wrung from the Turk, Syria, and Arabia will follow, and become as Egypt now seems to be, Turkish in name alone. Arabi Bey cannot long resist the British. If the Sultan dares to unfurl the banner of his Prophet Mohammed, he will alienate every Christian power in Europe, and the million Jews which are crowding through his territorial difficulty will certainly oppose him. There are two solutions to the present difficulty—England will bring influence to bear upon Russia to rescind the commercial treaty, forbidding her migrating Jews from settling in Palestine; or the Jews will migrate to Turkey, and go by sea from Odessa to Alexandria, and thence, under British protection, into Palestine. Then, as I believe, we may look for Jesus of Nazareth, the king of the Jews, the son of David, and yet David's Lord, reigning on Mount Zion for the millennial period. There is a remarkable passage in Isaiah, xi., 15. "And the Lord shall utterly destroy the tongue of the Egyptian Sea;" and with his mighty word shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod. And there shall be an highway for the remnant of his people, which shall be left, from Assyria,—like as it was to Israel in the day that he came up out of the land of Ham.—It is such passages as this that make me look with interest upon this Egyptian Jew, who looks upon me as the eleventh of Isaiah as one of the most important chapters in the history of our wonderful Bible. You all know the wonderful description in it of the animals, wild and tame, dwelling amicably together, ending with the words—"And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." And in that day there shall be a root of Jesse (the father of David) which shall stand for an ensign of the people; to it shall the Gentiles seek—and his rest shall be glorious. And it shall come to pass in that day that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria and from Egypt, and from Cush, and from Cush, and from Elam, and from Shinar, and from Hamath, to the four corners of the sea. And he shall set up an ensign for the nations, and shall gather the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth," Predicted 712 B. C. and now, if ever, coming to pass, as I believe,

—* ENGLISH MAIL. *

LATEST DATE JUNE 2ND.

A NEW ARCHDEACONRY

has been created in the diocese of Durham. The eloquent Principal of St. Augustine's, Canterbury, known by his Commentary on St. John, Archdeacon Watkins, has been appointed to it. Those of our readers who have heard him, will hope that the old Durham Cathedral will often ring with his Christian eloquence. His stipend is fixed by an order in Council at £200 per annum. His archdeaconry will include the deaneries of Jarrow, Chester-le-Street, Ryton, Durham, Houghton-le-Spring, Wearmouth, and Easington.

WE REMEMBER THE GARLICK

may seem a strange text for a telling sermon. It is just possible that some of our juvenile supporters may like to be informed that it is to be found in the 5th verse of the 11th chapter of Numbers. The sermon in question was delivered by the Rev. W. Meynell Whittemore, rector of the united parishes of St. Katherine Cree, and St. James', Aldgate. The occasion of it was a brilliant *Flower Service* held in accordance with olden custom in the Church of St. Katherine Cree, Leadenhall-street, on Tuesday, May 30th. Every seat in the building seems to have been occupied by the young folks with bright nose-gays. The rector held the attention of his little hearers for more than half an hour of an extempore address on the above text. Should any anxious parent be curious to know what a reverend gentleman could find to say to children on such a text, perhaps the stern editor of this paper may be willing to forward him a copy of the *London Times* for June 2nd, which contains an epitome of the sermon.

"GREAT PAUL."

is a strange name for a bell, and rather grates upon our sensitive affection for the Christian man who bore that name. Still such is the appellation which has been given to a bell weighing over 16 tons, 14 cwt., 9t. 64in. in diameter, and with a sound-swell thin thickness. Tympanologists will be glad to learn that this long-tongued monster has been safely suspended about 18in. below the centre of the clock-face of St. Paul's Cathedral.

WHAT THE "HIGH CHURCH" PARTY CAN DO

may be judged from the following facts. Within the last three years the Bishop of East London has been enabled to raise an East London Church Fund to an income of £8,632, of which £1,231 was contributed in offertories from churches. One church alone, the so-called "High Church" of St. Peter's, Eaton-square, contributed £607 of this amount. If the fruits are to be taken as a test, surely we may say in this case,

"men do not gather figs from thistles." There must be something genuine about the worship that is accompanied by such an unusual surrender of worldly goods. Perhaps if a few of our Evangelical congregations, Orangemen included, *surpassed the liberality* of these High Churchmen the world will be more inclined to believe in the superiority of Evangelical teaching. Some of the results of this Fund are as follows, 23 additional clergy have their stipends paid in full from it, 15 curates have a portion of their stipend paid, a number of parochial mission-women are employed, and a deaconess's home has been established. A pleasing feature about it is that Christ Church, Oxford, and the public schools of Eton, Winchester, Marlborough, Uppingham, and Felstead *each support a clergyman* in a new district. Will this way ever come when King's School, Parramatta will support a missionary of Jesus in the slums about Sussex-street?

CHRISTIANITY AND SCEPTICISM

Is the title of a new work by the Rev. A. G. Girdlestone, M.A., Vicar of All Saints', Clapham Park. He says therein, "Our Christian faith, in my judgment, has alternately a firm tripod resting-place—the voice within, the voice without, and the unchanging written word."

THE NEW BISHOP-SUFFRAGAN OF COLCHESTER

Suffragan to the Bishop of St. Alban's, was to be consecrated at St. Alban's Abbey on the 24th of last month. He is none other than the Ven. Archdeacon Blomfield. He will now resign the Archdeaconry of Essex, and accept that of Colchester, vacant by the death of the Ven. Archdeacon Adv.

AN ELECTRIC RAILWAY

now runs between the linen and bleaching establishment of M. Paul Duchesne-Fourel, at Le Breuil-en-Auge, in the department of Calvados, France, at Lisieux, the seat of linen fabric manufacturers. An ordinary locomotive, sending off soot and spark, would destroy the linen exposed in the bleaching sheds. The train travels about 7½ miles an hour, and can work for three hours without the motor being charged afresh. A machine fixed to a part of the locomotive gathers in the bleached linen enabling one workman to gather up 5000 metres of linen in 30 minutes, an operation which would otherwise occupy 11 hours.

SUBSCRIPTIONS RECEIVED.

The **MANAGER** acknowledges with thanks the following subscriptions, received from 1st June to 29th July :—

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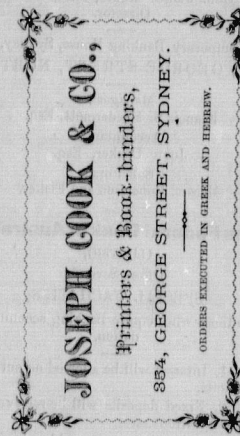
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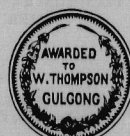
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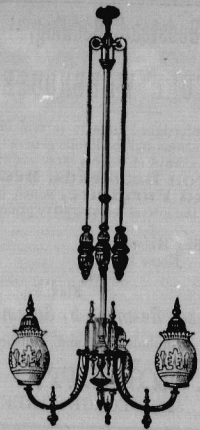
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THE

Church of England Record.

PUBLISHED MONTHLY.

VOL. III.—No. 27. SYDNEY, SATURDAY, SEPTEMBER 2ND, 1882.

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CONTENTS.

1. LEADING ARTICLES—	PAGE.
Our Future Bishop	49
A Judge's View of Our Criminal Condition	50
Religious Education in Public Schools... ..	50
2. Mission Field... ..	50
3. Notes of the Month	51
4. Church News	51
5. Synod	51
6. Australian Parson on Furlough	54
7. Tea Meeting for Chinese	57
8. Our London Correspondent's Letter	59
9. Temperance	60
10. English Mail	62
11. Correspondence	63
12. Notices of Books	66

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

Any subscriber not receiving the paper when due is requested to
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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,
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Important Notice to Subscribers.

Subscriptions to June, 1883, are NOW
DUE and will be thankfully received.
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of the advertisement columns.

NOTICE TO CORRESPONDENTS.

"J.T.H." thanks for your letter. You see we have made some use
of it.

OUR FUTURE BISHOP.

BEFORE these lines meet the eyes of our readers,
the Meeting of the Diocesan Synod, which was
summoned by the Vicar-General for the 20th instant,
under the Ordinance for the appointment of Bishops
to the See of Sydney, will probably have closed its
sitting. It is not possible for us to anticipate the
decisions at which it will have arrived. But what-
ever those decisions may be, they will be far from
determining the important question, who is to
be the Chief Pastor of the Sydney Diocese, Metro-
politan of New South Wales, and Primate of Aus-
tralia and Tasmania. It will be by other and sub-
sequent processes that this question will be settled.

These we will await with patience, prayer, and
expectation; trusting that by the over-ruling hand
of Him who can sway all hearts one may be chosen
to fill these offices who will command the respect of
the whole Church, win its confidence, and by a dig-
nified and conciliatory presidency secure its affection.

We know that in saying this, we are expres-
sing the desires of the large majority at least of our
fellow Churchmen—if not of all—who take an interest
in the matter. And it will be a serious disappoint-
ment to them, if, through the mistaken action of
any of the parties concerned in the appointment, a
choice should be made which will not satisfy the
hopes of the Church. Shall we then be deemed
presumptuous, if we venture to suggest that the
qualities of those who may have been, or may be,
proposed should be well and thoroughly weighed,
and as much as possible in the light of experience,
before conclusions are finally settled?

We have heard several persons named whom we
should be sorry to see occupying the position in
which their friends or favourers would place them;
because we do not think them adapted to it. Some,
we think, below the standard; and others, though
their intellectual powers may be great and their
attainments high, are wanting in certain administra-
tive and personal qualities, upon the possession of
which so much of the success of a Bishop depends.
Although we greatly value high scholarly attain-
ments, and scientific distinction, we, nevertheless,
hold very strongly that these are not of the first im-
portance. And we are sure that they by no means
render it certain, or even probable, that he who is
distinguished by them will be able to administer a
diocese, or preside over a province or provinces well.
There are, no doubt, occasional calls of duty
in which the scholarly theologian, or the man of
scientific attainments will shine more conspicuously
than those who do not possess such advantages.
But if with these there are not combined other quali-
ties, which are essential to success in the ordinary
paths of episcopal administration, that administration
will sadly fail. We should, therefore, be extremely
sorry to find that the prime place was assigned to
eminence of that sort. A man who possessed it
might be wanting in temper, tact, judgment, and
patience, sympathy, and numerous other gifts with-
out which failure would be inevitable.

Neither do we think that great oratorical powers
are of the first moment; though we should highly
value these also. They, doubtless, do give the pos-
sessor an advantage in the estimation of the multi-
tude, and an important influence in a community.
But we should place far higher in one who is to be
the Guide and Leader of others, that practical
wisdom and sound judgment, which enable a man
to deal with men and things in such a way as to
bring about the best results, and the greatest har-
mony in the body over which he presides.

We heard an Australian Bishop once say that
there was one thing which the people of this colony

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