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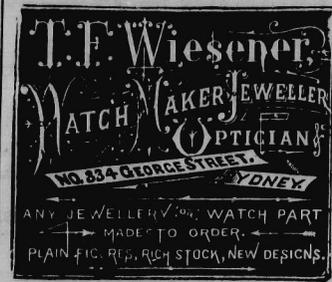


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NOTICES TO CORRESPONDENTS, &c.

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

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

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

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

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

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

THEATRE-GOING.

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

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

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

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

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

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

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

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

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

It is largely antagonistic to vital religion. It mocks at serious piety. It handles sacred truths irreverently. Nor are its morals pure or consistent with the standard of God's Word. On the contrary they are often very impure and corrupting. On the placards in this city are often read announcements of plays which are of the most demoralising character, and most corrupting. Is not crime often represented in all its details for mere amusement? What kind of morality is taught by "Jack Shepherd," "The Rake's Progress," "La Traviata," "Lucrezia Borgia," and others which might be named, and which are very popular? Very loose indeed; and no wonder that men are found practising the lessons which are taught in such schools.

"The story of Lucrezia Borgia," said a writer in the London *Times* some years ago, is "incest and murder; that of Don Giovanni unbridled debauchery while in the Rigoletto the public are almost made to witness the sequel to a rape; and through nearly an entire act they have revealed to them the lewd dalliance of an infamous woman."

All this for amusement, remember!

Of another opera which has often been performed before crowded audiences, the *Times* itself wrote thus:—"The libretto contains a tale which never should have been exhibited on any stage, nor in the presence of decent womanhood. If 'Jack Shepherd,' at the Adelphi, made thieves, what are the suggestions to be derived from the representation of 'La Traviata,' at her Majesty's Theatre in the Haymarket? Deep and unmitigated censure should be the portion of the audience who could sit out such a spectacle. We warn the ladies of England to take heed in this matter. Their own interests are most deeply involved in the decision of the questions whether their husbands and sons shall be inoculated with the worst types of Parisian vice. If the practice be sanctioned by their approval, there can be little doubt that the lesson taught in one place may be practised in another."

Let our young men who are tempted to seek these amusements at the theatre, pause before they betake themselves to a school where such lessons are taught.

"RECORD" Office, April 23rd, 1881.

SOME of our readers seem labouring under a delusion as to the real state of things in connection with the Church Society. There are some who even think that the subscriptions have diminished, whereas they have increased. But the very vitality that has been communicated to our Church by its purely scriptural leadership in this colony led naturally to an increased demand for such spiritual blessings. This has always been and always will be the result in every land of a simple preaching of Jesus Christ and Him crucified. The question then arose as to how this increased demand should be met. In a large commercial business an increased demand would have necessitated an increased return of pecuniary profits. In the large spiritual work of the Church of England in this colony, there was no visible support to be expected but free will offerings. The whole question amounted to this. Should the gospel of salvation be withheld from the many who were drifting into atheism for want of it, until there came a sufficient increase of contributions to pay for an increased supply of Christ's ministers? Or, on the other hand, should this increased supply be given in simple faith that, if it were according to His will, the Real Owner of all the silver and gold in the universe, would take care of His own servants. The latter view seemed more in accordance with the teaching of the Word. It was, therefore, acted upon by our revered Bishop and the Church Society. It is now rapidly proving to have been the correct one in all parishes where Christ and His Spirit animate the hearts of preacher and people. In parishes where the ministry is devoid of the indwelling presence of the Spirit of God, no human system, however excellent, will ever drag them out of the Slough of Despond. We have been at the pains to put together a short and clear statement, for the use of our readers, of the total income and expenditure of the Church Society from 1870 to 1880. It will be seen from the subjoined table, that although the subscriptions to the Church Society have

increased during these years, still they have not doubled as the expenditure has. It will also be seen that the increase in expenditure in 1880 is very marked. This was chiefly owing, we are told, to the expense incurred by obtaining two clergymen from England to form new parishes and build churches. As they both, however, were enabled, by the blessing of Christ upon their labours, to build churches and bring together full congregations before the year 1880 was finished, this item of the Church Society's expenditure can hardly be deemed worthy of censure. Meanwhile it will be seen from the subjoined statement, that the expenditure of the Church Society last year was more than twice its expenditure in 1879. Is it to be cramped in its work for the future, or not?

INCOME.		EXPENDITURE.	
1870.			
Subscriptions ...	£348 11 0	1870.	£916 12 7
Donations ...	190 5 10		
Collections ...	411 15 0		
Branch Associations ...	950 11 10		
	£2507 9 8		
1871.			
Subscriptions ...	360 15 0	1871.	£1428 19 10
Donations ...	72 13 11		
Collections ...	183 3 8		
Branch Associations ...	616 12 7		
	£2412 8 8		
1872.			
Subscriptions ...	341 17 6	1872.	£103 17 8
Donations ...	158 18 9		
Collections ...	947 0 4		
Branch Associations ...	1444 16 7		
	£3028 2 0		
1873.			
Subscriptions ...	269 4 4	1873.	£1419 16 10
Donations ...	11 3 11		
Collections ...	912 4 2		
Branch Associations ...	1192 12 5		
	£3077 11 4		
1874.			
Subscriptions ...	318 7 6	1874.	£1268 9 0
Donations ...	50 10 0		
Collections ...	1101 0 2		
Branch Associations ...	1460 17 8		
	£3594 17 1		
1875.			
Subscriptions ...	329 16 3	1875.	£1289 8 6
Donations ...	110 15 0		
Collections ...	912 18 9		
Branch Associations ...	1353 10 0		
	£3013 19 1		
1876.			
Subscriptions ...	261 11 6	1876.	£1534 2 2
Donations ...	158 18 0		
Collections ...	1206 16 3		
Legacies ...	609 15 0		
Branch Associations ...	2327 0 9		
	£4370 13 8		
1877.			
Subscriptions ...	233 12 0	1877.	£1316 18 2
Donations ...	215 8 9		
Collections ...	943 18 6		
Branch Associations ...	1392 19 3		
	£3418 14 2		
1878.			
Subscriptions ...	145 14 0	1878.	£1773 3 2
Donations ...	47 17 5		
Collections ...	925 9 0		
Legacies ...	300 0 0		
Branch Associations ...	1419 0 5		
	£3558 6 8		
1879.			
Subscriptions ...	222 4 0	1879.	£1833 10 8
Donations ...	63 1 10		
Collections ...	938 19 1		
Branch Associations ...	1224 4 11		
	£3507 13 1		

1880.		1880.	
Subscriptions ...	171 12 0	£2052 1 3	
Donations ...	87 15 0		
Collections ...	1129 6 6		
Special donations ...	182 7 0		
Branch Associations ...	1571 0 6		
	2496 15 8		
	£4067 16 2		

The above table shows the general expenditure of the Church Society for the last eleven years, as compared with its receipts. But there is still a special and proper source of expenditure which has naturally proved the heaviest of all. The following short table of the Church Society's stipendiary grants to clergy from 1870 to 1880 will throw fresh light on the reason for the present condition of the Society's funds. It must be distinctly understood that the following sums only indicate what has been paid by the Society by way of supplement to the frequently meagre sums contributed by the people, and paid, through the Church Society, to the clergy of the diocese.

£ s. d.		£ s. d.	
1870—	1818 3 4	1876—	2798 3 4
1871—	1405 16 8	1877—	2950 16 1
1872—	1570 16 8	1878—	3191 19 10
1873—	1642 9 2	1879—	3238 2 0
1874—	2238 13 2	1880—	3765 16 8
1875—	2639 6 8		

DEVOTIONAL READING.

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

IV.—BRETHREN.

Saints and faithful brethren in Christ.—Coloss. i. v. 2.

The title which formed the subject of the previous meditation in our last issue is here joined with another not less suggestive. In the Epistle to the Hebrews we find them united—"Holy brethren."

Holiness is an essential part of the Christian character. It is the purpose for which we were redeemed, called out of the world, baptised into Christ, and made partakers of His Spirit. And no one can be regarded as truly, and indeed a member of Christ, who is not, in some degree, holy. Never then should we be ashamed of—rather should we glory in—the name of Saints, which the world, often in sheer ignorance, but, nevertheless contemptuously, applies as a nick name to those who realize their calling as believers in Christ.

But we have before us now the title of Brethren, as applied to all such believers. They are a brotherhood of which Jesus Christ is the head. "He is not ashamed to call them brethren." His first message after His resurrection was sent to the disciples in that name. "Go to my brethren, and say unto them, I ascend unto my Father and your Father. He was pre-destined to be the first born among many brethren."—Rom. viii. 29.

Now, taking this title in connection with the foundation upon which it rests, it is one of great dignity and honour. Christians belong to the royal family of Heaven. They are adopted into it by virtue of their union with the Son of God. This is one of the grand wonders of the scheme of salvation. It will be one of the wonders of the world of glory to which we are looking forward, to see there, gathered out of every kingdom, and people, and nation, and kindred, that holy family, all blended into one, in perfect harmony with, and likeness to, their Head. If I am the heir of that kingdom, and a possessor of that brotherhood to Christ, how sacred should be my life to Him; how careful should I be not to dishonour His holy name by any unworthy behaviour, or spirit, or tone of my mind!

Then as regards the brotherhood in itself, and the relation to one another.

It is suggestive of unity, of sympathy, of mutual help and kindness, and of brotherly love.

The family of Christ should be united. Division is carnal and earthly; St. Paul tells us this in 1 Cor. iii. 3. All our divisions are due to the want of closer union with our Head and of likeness to himself. If there were more of this, they would die out and disappear.

The family of Christ should have sympathy with one

another. One of the features which marked the infant of Jerusalem was this sympathy. It was strong, full, and deep. And it showed itself in active benevolence, in mutual help, in holy worship, and in the sacramental breaking of bread, as Jesus had commanded. The picture drawn by the sacred writer is one of great beauty and significance. See Acts ii. 42-47.

It is deeply to be deplored that there is so little of this true brotherly love in the visible Church in our day. The great enemy has contrived to create endless divisions amongst those who should be united as one man against sin, the world, and the Devil. And, in our own beloved branch of the Church, these divisions are one of the greatest hindrances to the growth of true religion, and to its power and usefulness in the world. We commend to the consideration of all our readers, Psalm cxxiii, St. John xvii. 20-21, and xiii. 34-35.

THE MONTH.

ANOTHER Association for Sydney—and this a "Liberal Association."—The promoters of this new Association think that their laws and customs which are in force in this benighted land. This complaint is rather widespread. A great many avow that their liberty is restricted, and in their opinion unduly restricted. If we were to visit the intramural communities of Darlington or Berrima we should hear many similar complaints. We dare say, that if such a thing were possible, under the circumstances, there would be "liberal associations" there. It will be an unhappy day for New South Wales, when the association recently formed in the Unitarian Hall, gains an influence upon the people of the colony, and the so-called freedom is prevalent amongst us. We could say farewell to everything that is holy and true, and prepare for miseries which have overtaken other lands where similar principles have operated. We solemnly warn our readers against this combination. Fair speeches and plausible arguments are used, and there is danger lest the thoughtless should be carried away by the cuckoo-ery of liberty. Believers have a "glorious liberty"—the "liberty wherewith Christ makes his people free." Let us "stand fast" in that. Let our motto be "I am not ashamed of the Gospel of Christ."—Let us hold fast our profession, through evil report, and through good report—knowing that they who "wait upon God shall never be ashamed." "He that is for us is greater than they that are against us."

THE Annual Meeting of the "Sunday School Institute" passed off successfully. The papers read were of a useful character, but complaints have been made that there was too much of theory, and not enough of plain practical suggestion. We think that occasions of this kind should be used, not for the purpose of airing the ideal, but for discussing practical matters in connection with our Sunday Schools. It is most important that the standard of Sunday School teaching should be raised; this, we submit, will be done, not by propounding impossible theories, but by suggesting modes of work and preparation which are within the reach of ordinary Sunday School teachers. We wish the new Institute a long and successful career, and recommend all who are interested in Sunday School work to join it and help it on.

WE are not surprised at the result of the division in the House on the motion of Mr. Melville, for the closing of the Museum and Public Library on Sundays. We would give Mr. Melville credit for the best intentions; but, such a motion demanded a more influential advocate, and more judicious advocacy. We are glad, however, that the motion had the support of some of the leading members of the Assembly, and we believe that the day will come when these institutions will be closed, if not upon the ground of principle, as a matter of public policy. The opening of the Library on Sunday is proved to be a failure—the issues of that day being less than one-third of that on previous days. We do not think that the Parliament will be willing to spend money annually to gratify the morbidity of a few anti-Sabbatarians.

THE Press is one of the most important and influential agencies of the day. It has within its reach untold opportunities, either for good or evil. When rightly used, it exercises a wider and more potent influence than any other agency. It becomes a medium of blessing to thousands, who otherwise would be uninfluenced. But in the hands of unprincipled and ungodly men it is a scourge, which becomes almost intolerable. There are numbers in every large community, who delight in evil, and who feed their minds greedily upon that which is corrupt. The Press too often stoops to gratify the diseased tastes of such persons. Sydney unfortunately possesses some papers of this character. Truthfulness is never thought of. Regard for the feelings of others is quite foreign to them. Things sacred are the favourite butt. Character, religion, respectability, morality, are ruthlessly trampled upon if only the pence comes in, in return for the moral and mental garbage to which their readers are daily treated. A religious contemporary seems to be emulating the dailies referred to in the effort to attract popular attention and win its way. We cannot congratulate it upon its new departure.

IT is said that the best guarantee of peace is preparation for war. If so peace is secured to us, for great have been our preparations for war of late. Sydney has been full of soldiers during this

Easter season. The defenders of our country have been in camp for the prescribed six days, enduring the necessary discipline, and receiving instruction in military science. The encampments have presented a most animated scene, and have attracted many during the holiday season. The practice has been satisfactory, and we have every reason to congratulate ourselves upon our defences. It is to be hoped that the day is far distant when Australia's soil shall be stained with blood shed in war. Still we cannot forecast the future, and in these days of national unrest it is well for us to be prepared for any emergency.

THE people of Sydney exceed in holiday-making. The opportunities of outing are many and various, and are eagerly seized upon by those who are released for a time from the cares of business. The people seem to have excelled themselves at this season. Every mode of conveyance to public resorts has been patronised most liberally. Railways, trams, steamers, and even buses have been taxed to the utmost to hear away the citizens from the smoke and noise of the city to the quiet retreat, where, for the time, cares and anxieties could be thrown off, and mind and body invigorated by fresh air and rest. The incessant toll and constant rush of business render such seasons necessary to the health of the people, and we rejoice that they are enabled to avail themselves so largely of it.

WE have passed through another Easter season. Again we have had brought home to our minds and hearts the mysteries of death and life in the crucifixion and resurrection of our Lord and Saviour Jesus Christ. It behoves us seriously to enquire whether we are profiting by the great teaching of these solemn seasons—are we crucified with Christ? Are we rejoicing in sin put away, atoned for, forgotten by our God? Then again—Are we risen with Him through the faith of the operation of God? The effect of the great resurrection truths upon us should be that we "walk in newness of life." It is quite possible for us to venerate and regard church seasons without really accepting the teaching which such seasons suggest. The recurrence of these times should mark our progress in the spiritual life, and an increasing readiness for the Master's return.

PUBLIC folly was never more marked than on the 8th ultimo. We had occasion to pass down George-street about 4 o'clock on that day, and we were perplexed to know why such crowds thronged the streets. Every available spot seemed to be occupied by persons evidently expecting something out of the common. They were waiting to see Laycock, who was being escorted to the Town Hall, there to be received and addressed by the Mayor of the city. This ceremonial came off, we understand, with all due pomp, and the public were greatly satisfied. We have no objection to athletics. We are glad that Australians possess bone and muscle enough to compete with men of other lands, but we protest against the folly manifested upon the occasion referred to, when a man who amused and benefited himself is raised to the position of a public hero. The effect will not be good upon our youth. It will be likely to give their aspirations a wrong turn, and to divert them from pursuits which, though more honourable, are not so calculated to catch popular applause.

GOOD news from Mudgee. An Eight Days' Mission commenced in St. John's Church on the 27th ultimo. It was conducted by the Rev. T. R. C. Campbell. The preparations had been going on for some time, and the people were most anxiously looking forward to it. Great blessing has resulted, and much joy is felt by many who have partaken of the benefits. The congregations both on the Sunday and week nights were very large. The morning meetings were well attended, and great refreshment has been experienced. We trust that the good work may be carried on, and the results prove to be permanent.

THE MELBOURNE MISSION is likely to come to naught. The Bishop of Melbourne took upon himself to invite the Revs. G. Body and J. Knox-Little from England to join in it. It is well known that these gentlemen represent the extreme party in the Church, and that they are prominent members of societies which are unlawful, and which have been condemned again and again by English Bishops. Exception has been taken to this step by many of those who led in the movement, and unless the names of these clergymen are withdrawn, their support and influence will be withheld, and in all probability the whole thing will come to an end. It is much to be deplored that such ill-advised action should have been taken, and a movement imperilled which would, under God's blessing, have been productive of real good to the Church in Victoria, as it has been in the case of our own diocese.

DEATH.

March 16, at St. John's parsonage, George's Plains, Eliza, the wife of the Rev. F. C. Williams, and third daughter of the late A. E. Dare, of Parramatta.

CHURCH NEWS.

Diocesan Intelligence.

EASTER MEETINGS.—The usual annual vestry meetings were held throughout the Diocese on Easter Tuesday. At some of these, notably in a few of the suburban parishes, unusual interest, we understand, was manifested, and in two or three instances the proceedings were, to say the least, of a lively character, and showing that "the

aggrieved parishioner" is a personage not unknown in New South Wales. The financial statements presented by the churchwardens have been, generally speaking, most satisfactory, and indicative—so far as a money gauge is to be depended upon—of a parochial prosperity, yet of progress. The following is a return of the newly elected churchwardens and sidesmen, as nearly as we have been able to procure one.

ST. PHILLIP'S, SYDNEY.—Messrs. C. Wood, A. Houston, M.D., and C. Moore were re-elected.

ST. MICHAEL'S, SURRY HILLS.—Messrs. J. C. Read, G. Ross and J. Phillips were re-elected.

ALL SAINTS, WOOLLAHRA.—Trustees, Mr. W. Laidley; people's, Mr. R. Chadwick; minister, Mr. H. Heron.

ST. JOHN'S, DARLINGHURST.—For the people, Mr. H. A. Allan and Mr. J. Scroggie; for the clergyman, Mr. Wilfred Docker; sidesmen, Messrs. B. Hills, E. Stephen, P. B. Walker.

ST. BARBARA'S, SYDNEY.—John Barnett and Phillip C. Williams, people's churchwardens; Robert Anderson, minister.

CHRIST CHURCH, SYDNEY.—Trustees' warden, Mr. Edward M. Stephen; people's, Mr. James Gordon; clergyman's, Mr. F. E. Winchcombe.

HOLY TRINITY, SYDNEY.—For the people, Messrs. T. Summerbell and M. Stephenson. For clergyman, Mr. R. Wood, Sidesman, Mr. Lee.

ST. PAUL'S, SYDNEY.—Trustees' warden, George Sly, LL.D.; people's, Mr. Alexander Richardson; clergyman's, Dr. Hansard; sidesmen, Messrs. Bowen, T. Walker, A. Turner, and J. V. Lavers.

ST. PETER'S, WOOLLOOMOOLOO.—People's wardens, Messrs. Clement Lewis and Henry C. Colyer; minister, Mr. Thomas B. Walcott; sidesmen, Messrs. S. D. Simons, James Gould, and J. C. Beare.

ST. SIMON AND ST. JUDE'S, SURRY HILLS.—For the parishioners, Messrs. W. E. Toose and John Snelis; for the clergyman, George Marshall, M.D.; Parochial Committee, Messrs. William Hill, Thomas Lane, John Bennett, H. H. Smithers.

ST. MARK'S, DARLING POINT.—People's warden, Captain A. B. Farquhar; clergyman's, Mr. J. A. C. Willis. The following gentlemen were appointed to act as sidesmen, Hon. James Watson, Messrs. C. Stuart, and C. H. Bracken.

ST. SILAS, WATERLOO.—People's wardens, Messrs. Thomas Crane and Joseph Field; minister, Mr. James Stewart.

ST. MATTHIAS, PADDINGTON.—For the clergyman, Colonel Richardson; for the sexton, Captain John Cooper; for the trustees, Dr. Bedford.

CHRIST CHURCH, ENMORE.—Clergyman's warden, Mr. W. T. Angus; people's wardens, Messrs. W. H. Bullock and D. M. Maitland.

ST. STEPHEN'S, NEWTOWN.—For the trustees, Mr. William Crane; for the people, Mr. F. L. Barker; for the clergyman, Mr. E. W. Molesworth.

ST. JUDE'S, RANDWICK.—For the clergyman, Mr. J. Penell; for the people, Mr. G. Wall; sidesmen, Mr. G. Kiss and Mr. Whiting.

ASHFIELD.—Messrs. Allum and Robinson for the congregation; and Mr. Clements Lester for the clergyman.

ST. SAVIOUR'S, REDFERN.—For the people, Mr. John Young and Mr. H. Martyn; for the minister, Mr. C. J. Harrison.

ST. MARY'S, BALMAIN.—For the people, Messrs. W. Looke and W. Glendon; for the clergyman, Captain Rowntree.

ST. BARTHOLOMEWS, PYRMONT.—For the people, Messrs. W. Varley and S. B. Bayley; for the clergyman, Mr. C. G. Warburton.

ST. PETER'S.—People's wardens, Messrs. E. Lotze and H. R. Way; minister, Michael Metcalfe.

ST. JOHN'S, PARRAMATTA.—For the trustees, Mr. R. Harper, J.P.; for the people, Mr. F. T. Wickham; for the clergyman, Mr. W. J. Stephenson. Sidesmen: Messrs. W. Row, C. W. Lloyd, T. Dixon, S. Wickham, H. Hughes, H. Coates, and T. Shepherd.

ST. THOMAS'S, ENFIELD.—For the minister, Mr. W. Price; for the people, Mr. T. Hodson and Mr. G. Kilmister.

CHRIST CHURCH, GLADESVILLE.—For the people, Mr. R. M. Pearson; for the clergyman, Mr. E. M. Betts; for the trustees, Mr. G. E. Herring.

ALL SAINTS, PETERSHAM.—Mr. S. A. Stephen and Mr. George Mullen for the people; Mr. Rollo A. Cape for the clergyman.

ST. ANN'S, RYDE.—For trustees, Mr. R. Terry; for people, Mr. George Lovell; for the clergyman, Mr. James Shuttleworth.

ST. JOHN'S, NORTH RYDE.—For trustees, Mr. W. Bishop; for people, Mr. J. Benson; for the clergyman, Mr. W. Trevitt.

ST. PAUL'S, PENNANT HILLS.—For trustees, Mr. F. Cox; for people, Mr. C. Gow; for the clergyman, Mr. W. Sparway.

ST. MARK'S, ERMINGTON.—For trustees, Mr. B. Cowell; for people, Mr. J. Edwards; for the clergyman, Mr. W. Smith.

ST. PAUL'S, EMU PLAINS.—Clergyman's warden, Dr. Duncan, B.N.; people's wardens, Messrs. Walker and Campbell.

CHRIST CHURCH, CASTLEBRAGG.—Clergyman's warden, Mr. J. D. Single; people's wardens, Messrs. Yeomans and Charles Hadley.

ST. JOHN'S, GORDON.—People's churchwarden, Mr. J. F. Jones; trustees churchwarden, Mr. J. Brown; minister's churchwarden, Mr. E. A. McIntosh.

ST. MARY'S, WAVERLEY.—Trustees' churchwarden, Mr. R. W. Newman; people's churchwarden, Mr. W. H. Simpson; clergyman's warden, Mr. William Druitt.

ST. MICHAEL'S, WOLLONGONG.—Trustees' churchwarden, Mr. John W. Hosking; people's churchwarden, Mr. Thomas Collins; clergyman's churchwarden, Mr. James Anesty.

HOLDSWORTHY.—People's churchwardens, Messrs. G. McGregor and R. J. Sadler; clergyman's churchwarden, Mr. G. Armstrong.

ST. MARY'S, SOUTH CREEK.—Messrs. Lethbridge, Deacrest, and Marsden were elected wardens; and Messrs. Neale and Tozer sidesmen.

PENRITH.—Messrs. Dent, Nash, and Filton were elected wardens; and Messrs. Maughan and Bosley sidesmen.

THE OAKS.—Mr. F. W. Wild, clergyman's warden; Messrs. R. H. Inglis and John Dunn, people's wardens.

ST. MARK'S, PICTON.—Mr. T. M. Dunn, clergyman's warden; Messrs. Geo. Bradbury and Geo. Webster, people's warden; sidesmen, Messrs. J. Boardman and W. B. Campbell.

ST. PHILLIP'S, SOUTH RICHMOND.—Mr. D. Eaton, trustees' warden; Mr. J. Ezy, people's warden; Mr. T. R. Winter, clergyman's warden.

ST. PETER'S, RICHMOND.—Mr. A. Town, J.P. for the trustees; Mr. W. Tomkinson, for the pewholders and renters of sittings; and T. H. Griffin, for the clergyman.

ST. PAUL'S, NARELLAN.—Messrs. E. L. Moore, H. A. Thomas, and J. F. Downes.

ST. THOMAS'S, NARELLAN.—Messrs. E. L. Moore, David Nott, and Isaac Radd.

HOLY INNOCENT'S, CARRAMATTA.—Messrs. W. J. Pearce, A. J. Liddington, and H. Braithwaite.

ST. MATTHEW'S, MANLY.—People's wardens, Messrs. John Francis and Charles Wagstaff; clergyman's warden, Mr. James Boscawen Duff.

TAMWORTH.—St. Paul's Church.—Clergyman's warden, Mr. T. M. Newman; parishioner's, Messrs. W. Kent and Richard Bourne. St. John's Church.—Clergyman's warden, Mr. O. R. Uplinton; trustees' warden, Mr. C. W. Bedwell; parishioner's warden, Mr. S. C. Stewart.

ST. MATTHEW'S, ALBURY.—Trustees', Mr. G. Adams; people's, Mr. W. Jones; clergyman's, Dr. Andrews.

ST. JOHN THE BAPTIST'S CHURCH, CAÑBERRA.—At the Vestry Meeting on Easter Tuesday, Frederick Campbell, Esq., J.P., Mr. Peter Shumack, junr., and Mr. William Young were elected Churchwardens for the ensuing year.

CLERICAL.—The Rev. Dr. Marriott has been publicly inducted to the cure of St. Luke's, Burwood, by the Archbishop of Cumberland. It is to be hoped that the example thus set will be followed in all future cases of incumbents' entering on the duties of their benefices.

The Rev. Rev. Reginald Noake, B.A., has been transferred from Appin to St. Saviour's, Redfern; and the Rev. T. Harrison leaves Mount Victoria for Appin. The Rev. J. Sherman, from New Zealand, has been appointed to Kurragong.

THE CHURCH SOCIETY.—At the monthly meeting of the Committee, held on the 4th of April, the Dean was asked to draw the attention of the churchwardens of those parishes affected by the reduction of 20 per cent. in the stipends of the clergymen, asking them to endeavour to make up the deficiency. Canon Gunther gave notice of motion to move at the next meeting, with reference to applications for grants of stipend, for information as to—1. The number of places in which divine service is held. 2. Church population of the parish. 3. Number of services held, or proposed to be held. 4. Financial position. 5. Assistance rendered to the Church Society. 6. Income of incumbent and curate. 7. Number of Public Schools and catechists. 8. Any special information.

THE CHURCH OF ENGLAND TRUSTEE PROPERTY INCORPORATION ACT.—At the last meeting of the Standing Committee a vote of thanks was unanimously accorded to Mr. Alexander Stuart, M.L.A., for the very great trouble he had taken, and the time he had expended, in carrying this Bill through Parliament. The following is the text of the Act as finally passed by the Legislature:—"Whereas by an Act thirteenth Victoria, intitled 'An Act to enable the Members of the United Church of England and Ireland in New South Wales to manage the property of the said Church,' certain powers are conferred on the members of the said Church (now more properly described as the Church of England in New South Wales) meeting in Synod as therein mentioned of managing the property of the said Church; and whereas the members of the said Church are desirous that in order to enable them to carry out the powers of management conferred by the said Act the property of the said Church should be vested in corporate bodies of trustees in manner hereafter mentioned. Be it therefore enacted by the Queen's Most Excellent Majesty by and with the advice and consent of the Legislative Council and Legislative Assembly of New South Wales in Parliament assembled and by authority of the same as follows viz.—1. For all the purposes of this Act the words 'said Church' shall be taken to designate and apply to the Church mentioned and referred to in the said Act thirteenth Victoria as 'the United Church of England and Ireland in New South Wales' 2. So soon as Trustees not being more than five or less than three in number have been duly chosen by the Synod of any Diocese as persons in whom it is desired that the property real and personal of the said Church in such Diocese shall be vested the same shall be notified in the New South Wales Government Gazette under the hand of the President of such Synod and immediately upon such notification and from thenceforth the said Trustees shall be and they are hereby constituted a body politic and corporate by which name the said Trustees shall have perpetual succession and a common seal and shall sue and be sued or otherwise appear and answer and be answered and may take and hold or then and their successors by grant will or otherwise in perpetuity or for any term of life or years as well chattels and other personal property as lands buildings and other hereditaments and may let all or any of such hereditaments on lease for any term of years not exceeding ninety-nine (or in any case where originally a power of sale shall have been given) may absolutely sell and in all cases as to personal property may sell the same subject to the provisions hereinafter contained. 3. All property now vested or purporting to be vested in the Bishop of any diocese upon any trust for the Church of England shall be held to be and shall be vested in the Bishop for the time being of such diocese notwithstanding that such Bishop may not have been appointed under letters patent to the Crown. 4. All property real and personal including any Bishop for the time being as a trustee or trustees or to or in any Bishop as sole trustee for the said church or for the purposes of the said church in any diocese shall upon the consent of such trustee or trustees or the majority of them become vested in the said corporate body. Provided that if in

consequence of death or other disability the consent of any trustee or trustees cannot be obtained within twelve months after the constitution of each corporate body it shall be lawful for the Bishop of the diocese to consent in place of any such trustee and notification of any consent under this section published in the said Government Gazette under the hand of the said Bishop shall be prima facie evidence of such consent. 5. All property so becoming vested in any corporate body of trustees as hereinbefore mentioned so far as the same or any part thereof is affected by any express trust shall be held managed and dealt with by the said corporate body of trustees subject to and in conformity with the said corporate body of trustees as aforesaid shall be held managed and dealt with in such manner in all respects as the Synod of the Diocese shall by rule or ordinance duly made and passed from time to time direct and appoint. 6. Provided always and it is hereby declared that whenever property so becoming vested in a corporate body of trustees as hereinbefore mentioned shall consist of a church vested in trustees under the provisions of the Acts seventh Victoria; the Fourth number three and eight William the Fourth number five or either of them then and in such case the said church shall for all the purposes of the trusts affecting the same under the said Acts or either of them thenceforth be treated and dealt with as if it were a church vested in the Bishop of the Diocese for the time being as sole trustee thereof. 7. Any vacancy occurring by the death resignation removal or incapacity of a trustee being a member of a body corporate of trustees constituted under this Act shall be filled up by election by the Synod of the Diocese for which such body corporate shall be trustees and the filling up of the said vacancy shall be notified in the Government Gazette under the hand of the President of such Synod within thirty days after the vacancy shall have been so filled up as aforesaid. 8. A copy of any rule or ordinance made under or by virtue or in pursuance of the several articles and provisions mentioned and referred to in the said Act thirteenth Victoria and in any manner relating to property the subject matter of this Act shall within three months after the said rule or ordinance shall be made be recorded in the Supreme Court and the same or a duly certified copy thereof shall be prima facie evidence of the said rule or ordinance having been duly made. 9. This Act may be cited and shall be known as the 'Church of England Trust Property Incorporation Act 1881.'

Parochial Intelligence.

ST. STEPHEN'S, NEWTOWN.—The usual Easter meeting in connection with the above church for the election of Churchwardens, &c., was held in the schoolroom, on Easter Tuesday. The incumbent (Rev. R. Taylor) was in the chair, and a large number of parishioners were present. The statements of the year's accounts were placed before the meeting, and notwithstanding the subdivision of the parish the figures showed the past year to have been the most prosperous experienced in the history of the parish. The motion that the report be passed and printed for circulation amongst the congregation, was carried. The Curates' Stipend Fund, Church Building Fund, and Sunday-school accounts were also ordered to be printed as appendices to the church accounts. The election of churchwardens was then proceeded with, and the following gentlemen were chosen:—Trustees' warden, Mr. W. Crane; people's warden, Mr. F. L. Barker; clergyman's warden, Mr. E. W. Molesworth. A vote of thanks to the retiring wardens was heartily carried, and acknowledged by Messrs. C. Bollen and F. L. Barker.

On Tuesday evening, the 27th April, the annual meeting of the Young Men's Institute, in connection with above church, was held. The President (Rev. R. Taylor) in the chair, and an attendance of upwards of 50 members. The meeting opened with prayer by Rev. H. Martin, and after a few remarks from the Chairman, the annual report and balance-sheet were read, and unanimously adopted, and ordered to be printed. From the report it appeared that there are at present 100 members on the books, and that the attendances during the year amounted to 4000, or an average of 13 for each evening of the Institute is open; that a circulating library, with 200 volumes was established, and will be opened next month. During the past 12 months the special efforts have been an Industrial Exhibition, a Christmas Meeting, a concert, and lectures by the Rev. Canon Stephen and Rev. J. Barner. The various agencies of the Institute, such as the Members' Bible-class, Local Government, Cricket Club, Latin class, and Prayer meeting, &c., were reported to be in healthy operation. The financial position of the Institute is also good, as the present year will be started with a credit balance. As provided for in the constitution, the Lord Bishop of Sydney is the Patron, and the incumbent (Rev. R. Taylor) president; and the following were the officers unanimously elected:—Treasurer, Mr. W. Wyatt; Board of Management, Messrs. E. W. Molesworth, W. Harris, R. Taylor, junr., J. M'Kern, G. A. Moss, W. Wilson, W. M'Kern, J. S. Wilson, W. G. Hibble, and Hovenden. Cordial votes of thanks were passed to the Hon. Treasurer (W. Wyatt), Hon. Secretary (G. A. Moss), the Superintendent (J. S. Wilson), and the retiring Board of Management for their services during the past year. The meeting was closed with the Benediction.

BALMAIN.—The report of the Churchwardens at St. Mary's Easter meeting was satisfactory. The financial statement showed a large increase of funds during the year. Various improvements have been made in the church, the expense of which has been fully met by the liberal contributions of the parishioners. It was decided to substitute Bickersteth's Hymnal Companion for Mercer's Hymn Book, and the change will take place at once. The meeting also considered that the time had arrived when a curate should be provided for the parish. A special meeting to arrange for a stipend will shortly be called.

WAVERLEY.—A sale of work was held on the 22nd and 23rd April in a marquee erected in the grounds of St. Mary's Parsonage. There were five stalls, each of which presented a remarkably attractive appearance, the articles generally being of a superior kind. The first

stall (Mrs. Barker's) was presided over by Misses Vickery, Campbell, Stimpson and Tucker, and among the varied and interesting articles with which it was stocked, were two small pictures in oils by Miss Vickery, "Lake Ilwaco" and "In the Blue Mountains," and two watercolor drawings by Mrs. Barker, each of which was marked by a considerable amount of ability. Then there were numerous specimens of wood-work, pin cushions, and the many other ecclesiastical articles comprised in the term ladies' handiwork. The next stall was that of Mrs. W. Barker, conspicuous for the number, excellence, and beauty of the articles displayed upon it. First to attract attention were some articles of crewel work and hand painting on satin; then there were finely worked samples of children's clothing, really well-dressed dolls, besides some fine plants, &c. The stall presided over by Miss Mackenzie was certainly not the least inviting of those in the enclosure, while that of Mrs. E. G. Ward was well worthy of the inspection of visitors. Mrs. A. Gordon had charge of the refreshment stall. The centre of the marquee was occupied by an attractive exhibit of plants and flowers, supplied by Mrs. Barker and Messrs. J. H. Newman, Fitzhardinge and James Vissart. There was a good attendance, and a fair amount of business was transacted. At night the grounds were lighted up with Chinese lanterns, and the band of the Second Volunteer Fire Brigade discoursed music at intervals. The sale realised £180.

BURWOOD.—At St. Paul's Church, the festival of Easter Day was chosen for the opening of a very fine new organ, and the musical event was one of more than usual interest, as the instrument is entirely a colonial production, having been built by Mr. W. Davidson, of Pyrmont. The organ at present is in an incomplete state, that is to say, that there remain a certain number of stops to be added; these, however, will be at once proceeded with, and as the church is about to be considerably enlarged, it is intended that the organ shall be completed at the same time, when the additional power will be required. The tone is considered very full and fine, and the power is unusually great. The instrument is enclosed in a plain but handsome stained pine case, with several metal front pipes (Open Flapans), and is an ornament to the church, and a credit to the builder. On the occasion referred to the organ was played by a very accomplished lady organist, who satisfactorily exhibited its power and tone. For the Easter services the church was beautifully decorated with evergreens and flowers; all the beams being hung with festoons, and the walls with wreaths, while at the back of the Communion table was a large large gilt Oxford frame, enclosing the motto "Jesus Christ is risen to-day," the letters of which were worked in white frosted wax on a deep blue ground, and the whole wreathed with flowers. In front of the table was the monogram I.H.S., beautifully worked in red and white chrysanthemums. The choral parts of the services were well sung by a large and efficient choir.

PARRAMATTA.—At the Vestry meeting on Easter Tuesday, there was a fair attendance of the parishioners. The financial report was very satisfactory. A Committee was appointed to take preliminary measures for the enlargement of the church. It was also resolved that the seats should be thrown open both morning and evening directly after the voluntary.

RICHMOND.—At the annual meeting, for the election of church wardens on Easter Tuesday last, the Rev. Dr. Woolls in the chair, the outgoing churchwardens laid before the pew holders and renters of sittings, a statement of accounts. From this it appeared that, in addition to the amount for stipend, the sum of £141 19s 2d, raised principally from pew rents, fees, &c., had been expended in salaries for church officers, repairs of church buildings, fencing, &c., leaving a balance of £41 16s 8d in hand. The statement, having been examined and found satisfactory, it was resolved to increase the salary of organist from £20 to £26 for the present year. When the churchwardens, according to the provisions of the Church Temporalities Act, signed the book containing the church accounts, Mr. Onns proposed, and Mr. A. C. Cornwell seconded, the nomination of Mr. A. Town, J.P., as warden for the trustees. Mr. T. H. F. Griffin then proposed, and Mr. W. Lackey seconded, the nomination of Mr. W. Tomkinson as warden for the pew holders and renters of sittings. Mr. Tomkinson, having been duly elected, Dr. Woolls nominated Mr. T. H. F. Griffin as his warden, and the meeting was closed with the Benediction. During the past year, the financial position of the Parish has somewhat improved, for the claims of the Church Society have been duly recognised, and the full amount of stipend paid to the clergyman for the first time since the withdrawal of State-aid from the Parish in 1873.

WOLLONGONG.—The Easter vestry meeting in connection with St. Michael's Church was held in the schoolroom, on Tuesday evening, the Rev. T. C. Ewing presiding. The attendance was not large. The proceedings having been opened with prayer, Mr. J. W. Hosking, as Treasurer, read the accounts for the past year, which showed a credit balance of £24 14s. 4d. After having read the statement, Mr. Hosking gave a very clear and detailed explanation regarding the affairs of the Church during the year from a financial point of view. He mentioned that the whole of the interior of the church had been renovated, many articles being replaced by new ones of superior quality, and which gave the building quite an improved and pleasing appearance. He said that to Mrs. Ewing and other ladies was due the credit for having brought about this satisfactory state of affairs regarding the improvement of the church. The offertory had answered the purpose very well during the year, but the proceeds from it should have been much larger if the people only gave toward the support of the Gospel anything like what they should do. It transpired that the churchwardens have had the building insured for £1000 at a nominal cost during the past year. It is contemplated to increase the insurance should the finances admit of such being done. The original cost of the building and furniture was stated to have been £3400. This was exclusive of the organ, which of itself cost nearly £500. It was stated that the matter of obtaining a new set of bells for the church is engaging the attention of the churchwardens. The matter is left in abeyance, however, pending the

opinion of an architect being obtained as to the suitability of the towers of the building for larger bells than the existing ones. It is to be hoped the churchwardens will succeed in their object, as the present bells are not at all what they should be, considering the size of the church and the position it occupies in all respects in the town. On Easter Sunday the annual examination of the Church of England Sunday School took place, the attendance of scholars and their parents and friends being large. The Rev. Mr. Ewing conducted the examination. The ready answers of the scholars showed that they had been well taught during the past year, and the excellent order preserved throughout the proceedings indicated that admirable discipline is maintained in the school by the superintendent (Mr. J. Anstey) and his staff of teachers. The subjects in which the three classes were examined were—"The Birth of Gideon," "The Angels," "Adam and Eve," and the "Birth of Christ." It is no matter-of-course remark to state that the scholars of each class acquitted themselves most creditably. The 49th, 128th, 28th, and 182nd hymns in Sankey's collection were sung in a very pleasing manner by the children, Miss M. Ewing presiding at the harmonium. At the close of the examination, Mr. Ewing complimented the scholars on their efficiency, and the superintendent and teachers on the success that had attended their labours during the year. He said he was very proud of the superintendent and teachers of the school. He also mentioned that a good library had been opened in connection with the school during the year. The children were entertained at their annual picnic at Tom Thumb Bowers on the following Wednesday.

Inter-Diocesan News.

BATHURST.

DEATH OF MRS. F. C. WILLIAMS.—The death of this lady occurred at the Parsonage, George's Plains, on the 15th March. The Rev. F. C. Williams (incumbent of St. John's, George's Plains) has been stationed in the district some years, and his wife was an active worker with him in all matters connected with church affairs. Having always displayed a tender solicitude in the welfare of the parishioners, she endeared herself to all with whom she came in contact, and she will, therefore, be much missed. The deceased, who was only 33 years of age, had been a sufferer for some time, and her end was not unexpected; but, nevertheless, the event created very general sorrow. The funeral took place on the 17th inst., and was generously attended; the services at the church and at the grave being conducted by the Rev. Canon Smith. It may be mentioned that Mrs. Williams was a sister of Mr. A. Dare, of Bathurst, and a sister-in-law of the Rev. Joseph Dark, of Macdonaldtown. Sydney, both of whom, with other relatives, were present at the funeral.

On Sunday last there was a very large congregation assembled at George's Plains Church. The Rev. Canon Smith, of Bathurst, preached the funeral sermon. The church was draped in black, and on the newly made grave were some fresh wreaths placed by loving hands. Canon Smith, who seemed deeply affected, said, in the course of his remarks, the text being: "Blessed are they that mourn for they shall be comforted."—"Dear friends—Death, who is no respecter of persons, has come to your parish. Ere the memorial to be erected to the memory of the late Mr. Joseph Smith is in its place, the wife of your dear pastor is taken away—taken when seemingly most needed—taken from a husband who fondly loved her; taken from mother, sisters, brothers, taken when to you her presence seemed so necessary. Her life was a beautiful evidence of Christianity; from a child she loved the Holy Scriptures, and delighted in works of unostentatious benevolence. Not noisy in her profession of faith, her love for Christ, and for His Church, was woven in the golden embroidery of life's daily duties. Devoted to the Sunday school, devoted to good works, she has passed away. I have lost a friend; you have lost one; but Heaven is the gatherer. Another offering entered into the Holy City, another song of triumph raised; whilst we are sorrowing here, they, the white-robed servants before the Throne, are rejoicing over another redeemed soul entered into rest. My dear friends, I never attend a funeral in which there was less reason to be sad in a Christian sense. 'Tis true, our dear departed sister suffered much, but oh! her sufferings were borne with such peaceful resignation to the Master's will; no murmur; no wish opposed to His.

She felt it was the Saviour calling,
Calling o'er life's troubled sea;
She said, "I hear that voice so silver,
The Blessed Jesus calls for me."

Yes, she died as she lived. Some days before her death she wished to be alone in Holy Communion with the Lord she loved.

Waiting, watching, for the moment
When His footfall should be heard,
Humbly trusting, resting ever
On His all-sufficient Word.

And so it was, that just at sunrise on a beautiful cloudless morning, a morning without mist or fog, she entered into rest—entered at sunrise into the Holy City, entered to see the friends of earth, a father, a loved sister, but above all to see the King in His beauty, "the fairest among ten thousand, and altogether lovely." And friends bore her on another morning to the spot she had chosen as her earthly resting place. There they laid her, just in sight of the parsonage, in the quiet Church yard, God's blessed acre, that she had loved so well, and friends that had performed for her the last sad offices were there, and the little children she had taught threw bright flowers on her coffin, and there seemed to float on the gentle breeze the words of tender sympathy once uttered by the Friend of Sinners—words whose echoes are like some fragrant balm to wearied troubled souls. "Blessed are they that mourn, for they shall be comforted."

ORDINATION.—The following gentlemen have been recently ordained Deacons.—Mr. F. G. Nield, who will take charge of the new Parish of Cudal, and Mr. Kimberly, late Congregational minister at Waterloo, near Sydney, who will officiate at Hill End.

ST. JOHN'S CHURCH, MUDGEEO.—An Eight Day's Mission was held at this church, commencing on Sunday, 3rd April, and terminating on the 10th. On Friday preceding the Mission, the Bishop of Bathurst, with Mrs. Marsden, and accompanied by the Mission preacher, Rev. T. R. Curwen Campbell, arrived in Mudgeeo. On the following Saturday evening a well attended meeting of an introductory character was held in the schoolroom, and the following day the mission commenced. During the whole time the greatest interest was manifested, and evening after evening, without intermission, the Church was filled with large and attentive congregations, drawn from all denominations. The early morning meetings were also exceedingly well attended. On the last Sunday, in the afternoon, a service, for men only, was held, when about three hundred and fifty men assembled to listen to the earnest exhortations and moving appeals of the Mission preacher; and, on the same evening, the Church, with its spacious gallery, was filled to overflowing, many people not being able to obtain room, even in the aisles. It is estimated that at this service over seven hundred people must have been assembled within the walls of St. John's. A Thanksgiving Service for the success and manifest blessings that had attended the Mission was held on the following Monday evening, on which occasion the Church was again filled with a large and appreciative congregation. The Bishop of Bathurst took active part in nearly all the services, and the Rev. Mr. Dobson of Gulgong, who attended the Mission for several days, also assisted. At all the services the Incumbent, Rev. H. P. A. Bentzen, officiated at the reading desk. The Mission can only be regarded as a grand success. There was an entire absence of all excitement, but the manifest earnestness, the solemn evenings, and the pressing invitations of the Mission preachers were most effective and produced deep and salutary impressions. It is not too much to say that at many of the services God was felt to be very near. To Him be all the praise! Before Mr. Campbell left, the wardens and members of Parochial Council presented him with the following address:—"To the Rev. T. R. Curwen Campbell, M.A. Reverend and Dear Sir,—We, the Wardens and Parochial Councillors of St. John's Church, Mudgeeo, beg, on behalf of the people of this parish, to offer you our warmest thanks for your great kindness in coming from your own parish to Mudgeeo to conduct the mission services now just terminated. Your stay with us has been short, but the time has been well spent. Many consciences have been awakened; the minds of the members of the Church generally have been stirred, and the distance between us and the members of other Protestant denominations in the district has been lessened. This is surely a great result to have accomplished, and much of it is due to your earnestness and zeal in the cause which you came to advocate. Your name will always be associated with this first mission week in Mudgeeo, and will be remembered with thankfulness in years to come by many who have now, for the first time, had the privilege of hearing you 'speak the Word.' In farewell we wish you many years to devote to the great cause you have taken in hand, which to you we feel sure is a labour of love. Earnestly desiring you a safe and happy return to your own parish and to your own people, we beg to remain, Reverend and dear sir, yours faithfully, Geo. H. Cox, E. J. Greenwood, E. A. Nardin, J. Nelthorpe, Robert Lowe, W. D. Meares, J. M. Toddwater. The Rev. Mr. Campbell replied in feeling terms, expressing his appreciation of the kindly feelings which had prompted the address. He also added that a great deal of the success which had attended the late mission was due to the energetic efforts made on its behalf by the Rev. H. T. A. Bentzen, incumbent of St. John's.—*Communicated.*

NEWCASTLE.

CONFIRMATION.—On Wednesday, April 13th, His Lordship the Bishop of Newcastle held a confirmation service in St. James', Wickham. The Rev. J. Dixon said morning prayer and the Litany, and the lessons were read by the Revs. J. Shaw, B.A., and P. D. Bode. The Rev. S. Simm read the exhortation in the confirmation service. The Bishop delivered an effective and instructive address, and administered the rite to 127 confirmees. On the following day (Thursday), a similar service was held in Christ Church Cathedral. The officiating clergy with the Bishop were the Revs. Canon Selwyn and J. Dixon. The Bishop delivered an admirable and practical address, and confirmed seventy-two young persons. We understand that the imposing service was witnessed on both occasions by large congregations.

On Easter Sunday the Bishop confirmed one hundred persons at St. Paul's, West Maitland. The Rev. J. Shaw, Incumbent, said prayers, and the Rev. J. K. Collyer read the appointed lessons, after which the Bishop addressed a few remarks explanatory of the rite of Confirmation, and Holy Communion, and then proceeded with the laying on of hands. This portion of the service concluded, the Bishop delivered a short address, choosing as the substance of his remarks the 20th and 21st verses of the 13th chapter of St. Paul's Epistle to the Hebrews.

MELBOURNE.

THE EIGHT DAYS' MISSION.—Some difficulty is occurring in the way of the proposed arrangements to bring out mission preachers from England; chiefly because the necessary funds are not forthcoming to meet the estimated expenses. Several of the clergy also, who are interested in the mission, object to the employment as "Missionaries" of men of such very advanced views in the direction of extreme Ritualism as Messrs. Knox-Little and Body.

TRINITY COLLEGE.—At a meeting of the Council, held on Tuesday, 15th March, it was announced that the Bishop of Melbourne's scholarship had become vacant, and that Mr. C. M. Lord had been elected to the Cusack-Russell scholarship. The examination for the Bishop's scholarship was fixed for the 6th and 7th April, and the Revs. A. V. Green and T. N. Armstrong were named as examiners. It was also announced that the number of applications for rooms was greatly in excess of the accommodation; and that it was desirable that the plan followed at the best colleges of Oxford, of instituting a competitive examination for entrance, the choice of the vacant rooms to go to the best candidates, should be adopted here. At a subsequent meeting, held on Wednesday, 23rd March it was reported that it had been

necessary, in consequence of the increased number of students, to rent a neighbouring house for their accommodation, till quarters could be provided for them in the college. It was resolved, on the motion of Mr. E. E. Morris, to call a general meeting of members and subscribers to the college, to consider the best means for raising funds to extend the present buildings; and, on the motion of Sir William Stawell, that the ladies who worked so successfully for the last bazaar should be invited to attend. Mr. Leeper's term of appointment as head of the college having expired, he was unanimously re-appointed, the Council at the same time recording their sense of the astonishing progress made by the college during the five years of his principalship, as shown by the increasing number of students, as well as by their successes in the university examination, but "even more strikingly by the manner in which the success of Trinity College has established the collegiate system in Melbourne on its present firm footing." Mr. T. J. Smith, a student of the college, has at the recent examination carried off the third year classical scholarship and Mr. Pirani's medal for logic. We are informed that arrangements will shortly be made for an election to a theological scholarship on the "Kew" foundation.

ADELAIDE.

CLERICAL.—Archdeacon Murray, on his recent return from England met with a very cordial and affectionate welcome from his flock, and a substantial proof of their goodwill in the shape of a purse of sovereigns. The Archdeacon has expressed his intention to make several alterations in the mode of conducting Divine Service at his Church, to bring it into accord with the changes in the direction of a more ornate order of worship which he has seen, in churches of all schools within the English Communion, during his visit home.

The Revd. Mr. Elean, a clergyman who has rendered himself, to say the least, very conspicuous by his Ritualistic teaching and practice, although at the same time popular on account his fervid preaching, has just left the colony for England.

Rough Notes of a Visit to England.

FROM SYDNEY TO CEYLON.

This visit is a most unexpected event. Truly we are led in a way which we know not; and many a crooked path is made straight before us. Now that it is so far come to pass, and I find myself on board the fine P. and O. steamer Rohilla, a passenger to Southampton. I wish that the readers of the *Church of England Record* should join with me, so far as I am able to communicate a few notes of some of the things which I may see and hear.

On February 10th Mrs. Moreton and I embarked on board a boat at Woolloomooloo Bay, where we found a goodly number of dear friends, among them the churchwardens of St. Peters, and we were conveyed to the Rohilla, and accompanied to the Heads. There they left us to return to the duties of life, while we ploughed out into the somewhat rough waters of the Pacific. The Rohilla is a magnificent vessel, nearly 400 feet long, and 600 horse power, 3464 tonnage. She seems to have been built with three ends in view, speed, safety, and comfort. The last of these objects some of the passengers failed to experience in their early part of the passage. One young lady "wished she had never been born!" Her looks showed that she did not enjoy life just then.

In steaming along the coast of New South Wales, one place after another came in sight, to which there was attached some pleasant, solemn, or painful association, and as each one appeared and disappeared it was felt to be no unfit emblem of human life. There was Bishops court, with the dear afflicted Bishop. How his journeys, his labours, his many living and wise words came back to me. After some hours there was the southern part of the diocese, where my dear friend, and almost son, is labouring, and where, two years ago, I was permitted to hold a series of mission services. Night came, and New South Wales was lost to view, and how much my heart clings to it words would fail to describe. Shall I ever see it again? If my Lord has more work for me there I shall. On Saturday at 12 o'clock, we reached Williamstown Pier, and, soon after, all the passengers went on shore and took the train for Melbourne, about 20 minutes' ride. It is not surprising that the Melbourne people are proud of their city. Not more than 40 years ago the black man wandered at large through his native scrub, where now this city of magnificent buildings, broad streets, and enterprising people occupy. On Sunday Mrs. Moreton and I attended the church at Williamstown. The service was simple and devotional, the sermons practical, and the congregations very good. A part of Monday was devoted to the Exhibition and a visit to an invalid young friend from my native town. The afternoon and evening of

Tuesday were spent at the Deanery. We dined there, and I attended the clerical meeting of the Melbourne clergy. The portion of Scripture read and considered was a part of Heb. xii. The discussion was free, differences of opinion were advanced and replied to in a kind and candid manner. When the speakers had fairly wandered from the subject, the Dean was always equal to the occasion of bringing them back. An adjournment took place at 6 o'clock for tea, and now the grand old Dean moved freely among the clergy, speaking a loving word to one and another, while Mrs. Macartney, with certain members of her family, entertained her guests. After tea the clergy returned to the drawing room, when, after prayer, the Rev. S. C. Kent, formerly a Congregational minister at Newtown, N.S.W., read a paper on the "Eternity of Punishment." The Bishop of Bathurst was present, and took part in this meeting. The *Rohilla* steamed out of Hobson's Bay on the afternoon of Wednesday, and before sunset we were once more on the ocean. We reached Adelaide early on the morning of Friday, 18th, and after breakfast, went on shore. The city, or "Town," as the people called it, is divided into two parts, the South and the North. Between those is some open ground, with gardens and trees, giving the aspect one of a pleasing nature. The English Cathedral, which we visited, is in the northern part of the town. To me, as a stranger, it seemed rather away from the chief part of the population. To building is at present in a very unfinished state both with regard to design and detail. The streets of Adelaide are broad, the buildings are chiefly of rubble stone, neat, and not without some pretensions to architecture. Business appeared to be brisk. We visited the principal street and the Botanic Gardens. The latter are the pride of the people, and not without cause, as they do much credit to the taste and liberality of the town in authority. In the course of the afternoon the *Rohilla* left Glenelg, the approach for large vessels to Adelaide, and commenced her 1100 miles' run along the "Great Australian Bight." Here we experienced no small amount of rolling and tossing, notwithstanding the fine weather. The roll of the ocean from the South Pole meets with an obstruction against this long stretch of the southern coast of Australia, is driven back by a rebound, and causes this uneasy swell. The *Rohilla* is a small world in herself. Her captain is a gentleman and a thorough sailor; while well looking after his ship, does not forget the comfort of his passengers. The same, in a degree, may be said of his officers. The passengers consist of well-to-do travellers, bent on seeing the world, successful colonists on a visit to England, and others in search of health. The crew is, indeed, a strange admixture, English, Scotch, Eastern Portuguese, Chinese, Lascars, and natives, completely black, from the east coast of Africa. These poor fellows have been slaves, taken by the Arab traders, and retaken by the English men-of-war from the Arab shore and landed at Bombay. Here they engaged themselves to the P. and O. Company as coal trimmers. All this mixed medley of race and creed move along in their daily work with the precision of clock-work: and the *Rohilla* was moving us along the "Bight" to Western Australia, where we reached on the morning of the 22nd, and cast anchor in the lovely bay of Albany. At 10.30 we went ashore. The town is small, situated at the base of two ranges of hills, here at right angles with each other, with a gorge between. Albany is built of stone, the houses are neat, the church, of Norman appearance, seats about 300. We saw a few of the poor aborigines, one whose ill-developed frame and animal countenance almost led one to ask whether he could really be a human being; and yet that man is one for whom the Saviour died, one who must live for ever. In the afternoon we left Albany, having taken two more passengers on board for England, and steamed along the remaining 150 miles of the "Australian Bight." During the afternoon we saw volumes of smoke ascend from the shore, caused by bush fires, and in the evening the air was illuminated by them. Early on the morning of the 23rd we rounded the Leewin and the *Rohilla* entered the Indian Ocean. I went on deck at 6 o'clock to take the last peep of dear Australia. As its shores seemed to drop into the ocean from view, I thought of beloved friends on the eastern part of the Con-

inent, and wished myself with them. What is life but a short voyage to eternity!

SUNDAY ON BOARD THE ROHILLA.

Breakfast, as usual, at 9 o'clock. At 10.30 all the men and officers march to the quarter-deck for inspection. The Zanzibar and Nubians stand on one side dressed in their long white robes, contrasting strangely with their black skins. Near them are the Lascars in white dresses, red turbans, and coloured sashes. On another part of the deck is a row of engineers in blue jackets and white trousers; the stewards, twenty-four in number, in black jackets and white trousers, and then the quarter-masters in white caps, surrounded by a black ribbon with "Rohilla" on the front, blue surge "jumpers" and white trousers. The first-class passengers are grouped about, adding to the novelty of the scene, some reclining on lounges, others on easy chairs, some seated on benches, provided by the P. and O. Company, and others literally "standing at ease." The captain walks along in front of the rows of men followed by the first officer, and as he comes to each one is saluted. When this inspection is over the quarter-deck is "rigged up for church." On Sunday, the 27th of February, taking this one Sunday as illustrative, we began with a hymn, accompanied by the piano. I read the prayers to the end of the Psalms, Rev. W. Holme, a fellow passenger, the remainder of the prayers, shortened service. Then we sang a second hymn, and, on this occasion, as we were within a few days of "Ceylon's Isle," the one chosen was "From Greenland's Icy Mountains." I preached from "What think ye of Christ." The service was closed with a third hymn. The afternoon was spent in reading and conversation, and service again in the evening. Such is an average Sunday on the *Rohilla* at sea.

Saturday, 5th. We have, by the mercy of God, reached Galle, Ceylon, this morning, and, as we leave to-morrow or Monday for Bombay, I must close my letter now, hoping to date the next from England.

G. H. M.

Bishop Perry on Cathedral Services.

EXTRACT FROM A LETTER.

In my last I said that I would, in this month's circular, state the result of my three months' experience of daily cathedral services. I will now endeavour to do so; but I enter upon the task with some hesitation, for I have not had the leisure which I desired for thinking out the whole subject, nor have I now any for revising what I write. I often remember the grave admonition of a dear friend (he may himself remember it when he reads this) while I was preparing my lecture on "Science and the Bible"—"Take time for it." His words have frequently sounded in my ears since, as a caution against doing anything hurriedly, which, with me, almost always means doing it badly. But to proceed with my subject: you will bear in mind that I am only expressing my feelings, and that I do not expect my readers to sympathise with me in all, if any, of them. First—Morning and evening at a certain prescribed liturgical service, is to me very delightful, provided that the duties of the day are such that it does not interfere with them, and provided, also, that it does not occupy any portion of the time which should be spent in family worship. For its enjoyment—I might say, for it not to be (to me) burdensome, and so injurious—there is required a command of one's time, the power of arranging the work of the day so that no inconvenience should result from it. Thus it perfectly suited my life at Llandaff; and I was absent from my place only twice—once to administer confirmation for the bishop in a town at some distance, and once to meet an invalid friend at the railway station at Cardiff. But it would not suit my life in London; where it could not be regular, and so would be (to me) a cause of continued discomfort. Secondly—Attendance at such a service always occasions to me much humiliation and pain, from my inability to keep up that constant attention which it demands, in order not to be guilty of taking the name of the Lord our God in vain. Daily attendance at public worship requires, in my case, much private prayer to prevent it from becoming a means for the devil to gain an advantage against me and bring guilt upon my soul.

Thirdly—Our forms of morning and evening prayer, excellent as they are, seem to me to need, for daily use, some modification. I would wish them to contain nothing except prayers, and praises, and thanksgivings, with portions of the Scriptures—day of day one never tires, at least one ought never to tire; but to the exhortation, and (speaking for myself) even to the absolute one is apt to weary of so often listening. I should be glad, also, to have the repetitions of the Lord's Prayer and the Canticles, with the exception of the Te Deum, and perhaps the Magnificat, omitted. The Psalms for the day are quite sufficient for the purpose of daily worship; as, however, the Canticles are taken from the Scriptures one cannot, perhaps, say or sing them too often. Lastly—As to the order of conducting daily service. On this my opinion has, perhaps, undergone some, but not very great, change. I still think that a choral service is not conducive to spiritual devotion. I believe that its tendency, with the large majority of a congregation, is to draw away the thoughts from God, not to lift them up to Him. I believe, also, that it causes men to deceive themselves, and to fancy that they are delighting in the worship of God, while they are merely enjoying a musical performance. But I have learned, by my experience at Llandaff, to discriminate more closely between the several parts of a church service and the different ways in which the minister and the choir may fulfil their respective offices. At Llandaff we had on week-days a "plain" morning service and an evening choral service; and on Sundays morning and evening choral service; but on week-day evenings only the choristers, with one or two men, attended, while on Sundays the whole choir were present. During my residence, and in consequence of the resignation of one, I had the opportunity of hearing three minor canons, all of whom both read, and sang, and intoned well, except that the habit of intoning made them to whine somewhat in their reading. The choir also, both boys and men, were well selected, and well taught, and disciplined. The service, therefore, was altogether a most favourable specimen of its kind, and it was, even to me, quite endurable—in fact, much less painful than I have often felt at "plain" services, in which the loud, harsh voices of an unsurprised choir have rung painfully through my head. Nevertheless, the intoning of the prayers is, to my ear, nothing else than bad reading, in which the proper tone, and often the proper emphasis, is lost. In some places—e.g., in the closing words of so many prayers, "Through our Lord Jesus Christ," in those of the Litany, "Have mercy upon us miserable sinners," and in the General Confession—it is very painful, quite unsuitable to the expressions of the feeling which ought to accompany the words. I very strongly object also to the prolonged "Amen," and to the use of the organ in any of the responses. Otherwise I do not object to the intoning of the responses by the choir, provided that it is so regulated as to lead, and not to silence, the congregations in them. On the whole, it was much more pleasant to me to worship in the Cathedral at Llandaff than it has been at very many—I might say at most—of the churches at which I have attended since my return to England. In many of these there has been an ill-conducted choral service, and in most of the others one shared between the minister and choir, much in the same manner as it was in the beginning of the century between "the parson and the clerk." Spiritual worship appears to me what is now wanting, and what most needs to be aimed at by the clergy at the present day in the Church here. You must not severely criticise this description of my opinions and feelings, for I have not time to read over, still less to revise, what I have written.—*Melbourne Messenger*.

THE ENGLISH MAIL.

FROM FEBRUARY 2ND TO MARCH 11TH.

GENERAL NEWS.

THE BOERS.—The Cape colonists sympathised in large numbers with the Boers. Lord Kimberley said in the Upper House, "I have had conversations with more than one distinguished Cape colonist of Dutch extraction, and I have

always found they held this language—'We are perfectly loyal to the Queen and the British connection; but do not mistake our feelings in this matter. These men you are fighting against in the Transvaal are our own kindred, and blood is thicker than water.' They watch what is going on with the deepest sympathy and anxiety; and there can be no doubt that every blow we strike in the Transvaal is a blow felt by our own Dutch subjects in the Cape Colony. Hence it is of vital importance to the Queen's dominion and to the whole future of that country—not of the Transvaal only but also of our own colony—that this unhappy war should be brought to a termination as speedily as possible. (Hear, hear.)" We may indeed be thankful that the Boer war seems at an end. The Boers themselves do not seem to be the Christian people that some deem them. Writing in November, 1876, the Acting-Secretary for Native Affairs in Natal said:—

"Since the demonstration made by the forces of Secocoeni against Steelpoort Fort a party of Boers thought it necessary to attack a kraal of friendly Caffres by night, succeeding in shooting four men and shooting six women and 22 children. The women have been given to Caffres at Kruger's post, and the children distributed among the Boers to serve an apprenticeship, otherwise slavery."

Khame, a native chief, thus wrote to Sir Henry Barkly in December, 1876:—

"I write to you, Sir Henry, in order that your Queen may preserve for me my country, it being in her hands. The Boers are coming into it, and I do not like them; their actions are bad among us black people. We are like money. They sell us and our children. I ask Her Majesty to pity me, and to hear that which I write quickly."

Solemn resolutions of the Legislatures of Natal, passed on the 10th of August, 1868, were to this effect:—

"That ever since the annexation of the Orange River Sovereignty (since abandoned) in 1848, the emigrant farmers who settled over the Vaal River and formed a government of their own, under the style of the South African Republic, have carried on a system of slavery under the guise of child-apprenticeship—such children being the result of raids carried on against native tribes, whose men are slaughtered, but whose children and property are seized, the one being enslaved and sold as 'apprentices,' the other being appropriated."

Then, after quoting what they term "clear and positive evidence" of special cases, given by trustworthy witnesses, they go on to say:—

"That the existence of this system of slavery, attended as it is by indescribable atrocities and evils, is a notorious fact to all persons acquainted with the Transvaal Republic; that these so-called 'destitute children' are bought and sold under the denomination of 'black ivory'; that these evils were fully admitted by persons officially cognisant of them at a public meeting held in Potchefstroom in April, 1868; and that the whole subject has been brought fully under the notice of the High Commissioner."

THE CHILI-PERUVIAN WAR.—The bloodshed in this war has been an awful illustration of the enmity between man and man that Satan is constantly stirring up. In two battles the losses in killed and wounded were estimated at 9000 Peruvians and 7000 Chilians.

THE RITUALISTIC MEMORIAL.—In the meanwhile the Church, which should carry the Gospel of peace in the Crucified One to the uttermost parts of the earth, is being torn by internal struggles. The Dean of St. Paul's has organised a memorial petition to the Archbishop of Canterbury for a revision of the laws of England in as far as they affect public worship. A counter-memorial has been issued, which received 2500 signatures in two weeks. This latter is signed by Bishop Wordsworth, of St. Andrews; Dean Elliott, of Bristol; Dean Johnson, of Wells; and Canon Reeves, of Bristol, amongst others.

SCOTCH LIBERALITY.—A lady and gentleman have lately offered a gift of £130,000 to found a college in Dundee; and on Monday, at a meeting of the High School subscribers, ex-Provost Robertson announced that a citizen intended setting apart £20,000 of his fortune to render the school an intermediate educational institution between the public schools and the proposed college, besides establishing a separate bursary fund.

THE BISHOP OF WINCHESTER ON CHURCH AND STATE.—A memorial has been presented to the Bishop of Winchester identical, except in a few prefatory words, with that presented by the discontented section of the clergy to the Archbishop of Canterbury. It is signed by 230 clergy in the diocese of Winchester. This reverend bishop is so widely-famed for his large-minded tolerance that we are unable altogether to withhold his judicious reply to these 230 clergy. His words are:—

"If it seems that a ceremonial should not be permitted to the clergy of this generation which probably approved itself to the school of Andrewes, Cosin, Overall, &c., the most learned and not the least pious of the schools of English theology, yet it seems hard also to the laity that they should be asked to countenance and take part in services to which they are unaccustomed, which they suspect to mean something of which they do not approve, and which whose judgment and legal acumen they respect have declared to be contrary to the law of the Church and of the Prayer-book.

"Probably patience and forbearance on both parts might have prevented all the present heartburning and discord. But they were not to be had.

"As things are, it seems to me that, on the one hand, the clergy are justified in asking that the Court of First Instance, which is to decide all questions of doctrine, ritual, and morality, should be the court of their own Bishops. If the acts of 1840 and 1873 have interfered with this, it is desirable that they should be amended. The Court of Final Appeal, if the Church were unconnected with the State, would, according to all ancient precedent, be either a synod of Bishops or the Metropolitan and a certain number of the Bishops of his province. But, seeing that the nation and the Church (nation and Church having been originally co-extensive) are equally interested in the decision of ritual and doctrinal questions, it does not seem unreasonable that the nation should require that judges learned in the law should advise the Sovereign, whom all acknowledge to be the fountain of justice to all her subjects in the last resort.

"I can hardly see how in this matter the State has been encroaching on the Church. As I read history, the State, in the reigns of Elizabeth and the Stuarts, was very high-handed in its dealings with the Church; and the great Anglican divines of those days, whose names are rightly had in honour amongst us, such as Andrewes, Laud, Bramhall, and Overall, were much more Erastian in their theory of the Royal Supremacy than perhaps any one of the Bishops of the present day.

"The great ritual question is one of great intricacy. Those on either side who maintain that it is simple and plain can surely never have looked at in all its bearings. Ought we not, therefore, all of us, to be very careful how, by following our own personal views and predilections on the one hand, or by hotly persecuting those who do so on the other, we may bring on a crisis which will probably issue in a general disruption of that National Church which, for 1200 years, has been the greatest blessing which God has given to England? And as to the general theory of ritual, is not this true? Excess of reverence is, indeed, more according to the mind of Christ than defect of reverence; but, then, simple reverence simply expressed is more truly reverential than demonstrative and ostentatious reverence; and again, though it may be natural to express doctrine by ritual, yet the primitive doctrine, whatever it was, must evidently have been expressed in primitive times by a very simple ritual."

THE BISHOP OF TABRO ON THE SAME QUESTION.—An address has been forwarded to Bishop Benson, signed by 106 of his clergy, against Lord Penzance's Court and the Privy Council as a Final Court of Appeal in ecclesiastical causes. He writes thus:—

"Lollard's Tower, 7th February, 1881.

"My reverend and dear brethren,—I receive with great respect the memorial of a large body of the clergy of my diocese who address me on the action of the Legislature in Church matters.

"I am deeply sensible of the great nature of this question, and of the distracting influence which it exercises on our true pastoral work. It is a time in which, more than ever, all our energies need to be consumed upon the edification of the flock, and the christianisation of the ignorant. It is in a period of history like ours that it is doubly dangerous to be entangled in machinery.

"Yet we may have good hope that it is not too late to remedy mistakes which may have occurred and consequences unexpectedly discovered.

"The Archbishop to-morrow convenes the Bishops of his province to take counsel, and on the day following they will confer with the Bishops of the Northern Province upon the present state of the ecclesiastical jurisdiction of England. This step I believe to be the best in which I can take part in compliance with the prayer of your memorial.

"And this being so, it would be inappropriate for me to enter further upon discussion; but you may depend upon my giving most solemn attention to this subject, as well out of regard to your exhortation as to its intrinsic moment.

"Two things it appears that I may impress on all in reply, viz.:—First, the serious study of such brief weighty documents as the report of the Lower House of Convocation on the relations of Church and State, with the debate on it (*Chronicle of Convocation*, July 4th, &c., 1879), and the Bishop of Lincoln's new essay *On the Present Disquietude in the Church*—full as this is of learning and Christ's wisdom—with some consulting of the authorities there referred to.

"The other is the acting up to the faith of our Church in Divine assistance, by giving yourselves to prayers with mutual communion (especially while Convocation sits), not praying for the prosperity of this or that idea of our own (a mode of prayer which seems never answered in blessing), but asking, as the Apostles did, for the very breath and guidance of the Holy Ghost to a whole Church in perfect self-surrender to Him."

ONE OF THE LATE MR. CARLYLE'S EXPERIENCES.—"F.W.R." sends to the *Times* the following authentic version of the burning of the manuscript of the first volume of Carlyle's *French Revolution*:—"When Mr. Carlyle had completed the first volume, Mr. J. S. Mill called on him and stated that he had heard he was engaged in writing the history of the French Revolution, adding that he had himself intended to write on that subject, and that he would be glad to see what was already done in order that he might judge of the advisability of commencing the work or not. Mr. Carlyle readily lent his manuscript. But it happened shortly afterwards that Mr. Mill's cook had occasion to bake some cakes, and, finding the precious manuscript lying about, she concluded that she might turn it to good account, and, accordingly, partly as fuel and partly as lining for the cake-tins, she used up the whole of the manuscript."

EARTHQUAKES IN DIVERS PLACES.—*Nature*, for March 10, has the following:—"The town of Casamicciola, in the Island of Ischia, has been almost entirely destroyed by an earthquake. More than 200 houses have been thrown down, and many others so much damaged as to be uninhabitable. The number of persons thus far ascertained to have been killed is 104, and very many more have been injured. The total number of victims is estimated at 300. This dreadful catastrophe was the result of two shocks—the first at half-past one in the afternoon of the 4th inst., lasting seven seconds; the second after an interval of an hour and a half. The whole upper part of the town has been destroyed. The handsome Albergo della Grande Sentinella is a mass of ruins. Clefts and fissures opened in the streets 50 centimetres in width. It was at first supposed that this disaster was connected with the partial eruption of Vesuvius on the 3rd inst., but Prof. Palmieri has stated that the seismographic instruments having given no indications, he is inclined to think the catastrophe is due to some local phenomenon, possibly to a sudden sinking of the ground through subterranean corrosion caused by the continual working of the mineral waters. Shortly before the first shock of earthquake the mineral springs were observed to be in a state of ebullition. Another shock was felt at midnight." On such occasions as this all men learn their own littleness in the sight of the One God. "Behold the nations are as a drop of a bucket, and are counted as the small dust of the balance! behold He taketh up the isles as a very little thing." But the souls on whom the destroying angel sees the sprinkled blood of Jesus and His righteousness need fear no evil tidings. The world's scorn is the Christian's only glory. His laughter will never be turned into mourning. Here he communes with Jehovah thus, "Jesus, Thy blood and righteousness my beauty are, my glorious dress;" hereafter

his song shall be, "Midst flaming worlds in these arrayed, with joy shall I lift up my head."

THE OPIUM TRADE.—"Lovest thou Me more than these?" The choice was between Christ and the dinner provided by Him. But it is always coming up again. The heart of a man is set on riches. "Lovest thou Me more than these?" whispers the spirit sent by the risen Lord. There are two and only two ways of replying. The Christian who is not a hypocrite must reply, "Yea, Lord, Thou knowest all things; Thou knowest that I love thee." The hypocrite who passes for a Christian here puts off the answer to a more convenient season (e.g., when he shall have made enough to retire upon); but in reality he replies like the Satan-ridden man of the world, "What have I to do with Thee, thou Son of the most high God; art Thou come to torment me before the time? Let me make a little more money, and then I will bring myself to listen to your tiresome rebukes. Or if I must soon exchange this delightful existence for one which, I feel, will either way give me but little pleasure, then let me, at any rate, have my own way in peace to the end of this life." Horrible as this reasoning seems, we cannot in any other way account for the awful continuance by English people of the opium trade. An English contemporary contains the following:—"The Chinese people have expressed their detestation and dread of the opium-vice in ballads, tracts, and wall-placards, which are frequently printed and circulated at the expense of benevolent individuals or societies, and series of pictures of the opium-smoker's career, from the ruddy youth inhaling his first pipe to the living skeleton clothed in rags, and the ghastly corpse, are painted and sold to be hung up in their houses, and warn the young against the deadly poison. About four years ago the Chinese Anti-Opium Society of Canton republished a set of these pictures with descriptive text, and an English gentleman, who has resided for some years in Hankow, was struck by the thought that the people in England can be reached by pictures who will not read ordinary anti-opium literature. Accordingly he sent home these series, colored by a Chinese artist, and it is published with explanatory text by Messrs. Partridge and Co., and may be had for a few pence. We hope that this pamphlet will have an extensive sale, and be the means of opening the eyes of thousands to the evils which our nation by its support of the opium trade is fostering."

A CONTRAST—THOMAS CARLYLE AND ALEXANDER GAIR.

Returning from a business call at Chelsea by river steamer, a week after the sad calamity of the *Princess Alice*, I sat near to an old gentleman, to whom, as he had no umbrella, I offered shelter under mine. To my first and second approach in the form of conversation, he only returned me a grunt and a nod. But having referred to the calamity of the week before, the old man ejaculated, "Horrible! horrible!" and, having started, went on pouring out denunciation on the carelessness of those in charge, and the indifference of companies to the well-being of the people if they could only make money out of them.

I then touched on the relation of earthly things to the heavenly, and remarked that out of a great evil good might come. Here he hesitated. I quoted to him a psalm I had read that morning. He replied, "No one can understand these things sufficiently. I know the beauty of that psalm; it is a magnificent description, but we cannot go beyond that." I replied, that what we were unable to grasp by the intellect might be revealed to us. To this he said, "Possibly." I suggested the way of God as the best, although humbling to our pride. The answer he gave me, with a firm but sad voice, was this: "He is a fool that doubts a great First Cause; but Who that is, or What that is, we cannot tell."

I looked at the old man with a wondering expression as to who this fellow-passenger might be—so eloquent, so aged and frail, and yet so destitute of faith in God his Father. During all the years I have resided in London I have never been more interested than by the short intercourse we had together. Looking into his face, the little, piercing eyes seemed set in troubled, weary flesh.

I went back in memory to another face, exactly similar—eyes of the same character, set in the same manner—possessed by one who wielded wonderful power over his

fellows in the far north of Scotland; and I could not but contrast the two; and often since that day I have thought of what made the difference. Both men hated shams. The one would not enter the service of the Church; the other broke away from his connexion with the Church—not with the Lord of the same,—but yielded up his whole soul to serve the Crucified One. *Alexander Gair*, of Dunbeath, and *Thomas Carlyle*, of Chelsea, were the two men most alike I have ever seen. But how unspeakably great the difference in their acknowledgment of the mystery of God and of the Father and of Christ! The one sought by intellectual force to grasp the hidden spring of things. *The other laid down his great strength as only a hindrance, and received light, and was brought into the secret place of the Most High. Precious above all price is the grace of humility, and gracious indeed is our God when He grants this blessing to the weary "searchers after truth."*—*Correspondent to English Paper.*

ANGLO-ISRAELISM. ARTICLE III.

(EXTRACTED FROM THE CHURCH QUARTERLY REVIEW.)

It is antecedently probable that a people like the Jews would extend themselves throughout the Assyrian empire, during an exile in it of more than two hundred years; and if we are to judge from the statement in *Esther* viii. 9, 11, there were, even after the return of large numbers to Palestine, in every one of the provinces of the empire, "from India unto Ethiopia, an hundred and twenty and seven provinces." Jews in such force as to make head with fair prospect of success against the numerous and powerful enemies who were induced by the prospect of plunder, or from mere hostility, to attack them. Of these, we are told, they slew so large a number as 75,000 even in this merely defensive warfare, in which it can hardly be supposed that the whole power of the race was put forth; since there would be many localities in which the Israelites would not be attacked at all.

There exist some data, though they cannot be called adequate or complete, for computing the number of persons carried away to Assyria in the successive deportations which took place. From an Assyrian inscription given by Oppert, and after him by Smith, we learn that the number removed after the fall of Samaria was 27,290; * and it may probably have been the case that the drain of people went on to a certain extent for the next hundred years, the system of transplanting peoples from their local associations and patriotic ties having evidently been adopted as a settled policy by the Assyrian rulers. It was one well known to all the great empires of antiquity, as tending, by the severance of all local ties or feelings of corporate unity, to produce large masses of contented and submissive population. So it was continued by the Babylonian empire when that in its turn obtained the hegemony of the East; and accordingly we find, from 2 Kings xxiv. 14, that from Jerusalem and its vicinity were taken to Babylon about 11,000 captives, and that the remainder of the population (of which the number is not stated) were removed at the death of Zedekiah, circa B.C. 588. The prophet Jeremiah (lii. 30) sums up these Babylonian deportations as amounting to 4,000 in all. We have thus:—

From Samaria and its neighbourhood	27,290
" Judaea	11,000
" " subsequently	4,000

42,890

But this, of course, is imperfect; and perhaps a complete list might double the numbers. Another fact also must be borne in mind. No females are included in any of these lists. According to the Jewish custom, the men only are reckoned; and we must therefore regard the caravans of exiles as having included, from first to last, not far short of 200,000 souls. Great numbers besides these took refuge in Egypt. The great emigration thither dates, no doubt, from a later period, that of Alexander the Great, and of the later sovereigns, Ptolemy Lagus and Ptolemy Philadelphus.

* "Samaria I besieged. I captured . . . 27,290 people dwelling in the midst of it I carried captive. Fifty chariots from among them I selected, and the rest of them I distributed. My general over them I appointed, and the taxes of the former king I fixed on them."—(*Assyrian Canon*, p. 125.)

But scattered notices in the writings of the Jewish prophets make it clear that the relations between the Jewish people and Egypt became increasingly friendly, and that it was not at all unfrequent for migrations thither to take place; and it would appear, from a comparison of 1 Chron. ix. 3 with 2 Chron. xxxiv. 9, first, that a considerable portion of the population, from at least five tribes, retired to Jerusalem or its neighbourhood at the time of the Assyrian invasion, and thus escaped the fate of their own countrymen; and second, that when the invading army had retired, they returned and reoccupied the country, in which they were resident in the time of Josiah; and not only so, but were in a condition to contribute to the great restoration of the Temple and its service, which was accomplished under that sovereign. Kasnen (*Religion of Israel*, vol. ii. p. 176) says on this subject:—

"If we put all this evidence together, and examine it in connection with the further accounts by the authors in whose writings it occurs, we arrive at the conclusion that a very large number of Judeans remained behind in their own country. It is true 2 Kings xxv. 12 (Jer. lii. 15) states that in 586 B.C. Nebuzaradan 'left of the poor of the land to be vine-dressers and husbandmen'; or, as Jer. xxxix. 10 expresses it, 'of the poor of the people, which had nothing,' so that even the vineyards and fields had to be given to them. But it is most obvious that we must not understand this literally, but rather with great reserve. That which Jer. xl. says, tells us of those who remain behind gives us the impression that they formed no despicable remnant, or, at all events, soon increased to a considerable number through the return of the fugitives from the surrounding districts. This is confirmed by Jer. lii. 30, the fresh exile in the year 581 B.C.; and further by Ezek. xxxiii. 23-29; and, finally, by the undeniable fact that the Babylonians did not send any colonists to Judea, which they would have had to do if the land had been almost depopulated. Nor must we lose sight of the fact that the writer of 2 Kings speaks of those who remained after the first exile as 'the poor of the land' (2 Kings xxiv. 14), and this although that remnant was numerous and powerful enough a few years later to resist Nebuchadnezzar for two years. . . . During the Babylonish exile, therefore, many Judeans remained in their former dwelling places."

Having, then, established that probably about 200,000 Israelites belonging to all the tribes went into captivity, while a considerable number saved themselves for the time by flight and then resumed possession of their lands after but a brief interruption, we have next to enquire as to the Return.

At the fall of the Babylonian empire, and the rise of the Persian under Cyrus, nothing was more natural than that the latter should show a willingness to reverse the policy previously followed towards the subject nations. It might seem politic to the *parvenu* conqueror to attach to himself by kindness and clemency a widespread and powerful nationality, by permitting their return to their own land, and at the same time to buttress his newly-founded empire on the side of the great rival power of Egypt by posting across the pass between Asia and Africa a people who might feel themselves indebted to the ruling Persian power, and so be disposed to side with it in the probable event of a war with Egypt or of a rebellion within his own borders. The statement of Josephus (*Antiq.*, xi. c. 1) that Cyrus was induced to do this by having read in the prophecies of Isaiah the prediction respecting himself is well known.

The numbers of the exiles who shared in the first Return are twice stated in Scripture (Ezra ii. 64, Neh. vii. 66) as 42,360, "besides their servants and their maids, of whom there were 7,337." There must have been, of course, wives and children, whose numbers are not mentioned, but would certainly be considerable. The decree, however, of Cyrus was permissive, not peremptory, and only those Israelites availed themselves of it who chose to do so.

NOTICES OF BOOKS.

TENT WORK IN PALESTINE. A record of discovery and adventure. By Claude Regnier Conder, R.E., officer in command of the Survey Expedition. Published for the Committee of the Palestine Exploration Fund, 1880. Pp. 397. R. Bentley and Son.

This is a companion volume, or rather a sequel to "Our Work in Palestine," published in 1873, and intended to tell what had been done up to that date in the systematic examination of the Holy Land. Our present volume brings the information down to the year 1880, when the work was completed in Palestine proper, *i.e.*, to the west

of Jordan. The results of the survey will presently be published in full, with maps and plans. But as that publication will of necessity be large and expensive, "Tent Work in Palestine" has been issued by the committee of the fund in order to keep up the interest of the public in the subject. Being a record of adventure as well as of discovery, it will perhaps be read by many who would be deterred from the study of the more formidable volume.

The surveyors, Lieutenant Conder and his companions, have not only completed their work and prepared maps of Palestine on the important scale of one inch to a mile, embracing an area of 6000 square miles, but they have identified the sites of a very large number of places mentioned in Holy Scripture, and have collected some 9000 names of places which may be of use hereafter. It is no oriental hyperbole to say that floods of light have thus been thrown upon the sacred narrative. The historical and authentic character of the Bible has been established by the discovery that "the land and the Book tally in every respect."

A few instances may be of interest to our readers.

It may be remembered that hostile critics have made much out of the mistake of early geographers who placed Bethabara on the fords of Jordan, near Jericho, and they have argued upon the impossibility of Christ having traversed 80 miles so as to be present at Cana "on the third day." The author of Supernatural Religion has laid hold of the various reading "Bethania," found in some of the oldest MSS, and suggested, *more suo*, that the writer had confused Bethany beyond Jordan, with Bethany near Jerusalem. But now Lieutenant Conder finds the name 'Abarah still clinging to a ford of Jordan, close to the hills of Bashan (often called in our Lord's days Bathania), and within 22 miles of Kefr Kenna or Cana. There would therefore, be no difficulty in our Lord travelling from 'Abarah or Bethabarah so as to be in Cana on the third day—especially if, as is most probable, that third day is to be reckoned from the call of Nathaniel, which occurred in Galilee. In fact He was at Cana on the fourth day from Bethabarah, a distance having been travelled of about 22 miles.

It is a comfort to find that the tomb of Jesus was not in the church of the Holy Sepulchre, desecrated as that locality has been by a "yearly Pandemonium," and an imposture so barefaced that the Latin Church has at last abandoned it to the Greeks and Russians. Mr. Conder gives ample reasons for placing Calvary on "a green hill far away beside a city wall"—the place of public execution, where probably Stephen was martyred—the Beth-ha-Selikhah (the place of stoning) of the Jews, the El-Heidhemiyeh (the place of Jeremiah) of the natives, and "the sepulchre was close at hand." The place is still a cemetery.

Perhaps there are few of our readers who have not admired the grand old story of David and Goliath. The whole scene is vividly enough portrayed by the sacred historian, and it does not detract from the interest of the narrative to hear that in the valley of Elah there is a "valley." See 1 Sam. xvii. v. 40, a valley within a valley—or rather a ravine which lay between the two armies. It is "a deep trench with vertical sides, impassable except at certain places, a natural barrier between the two hosts, and that the sides and bed of the trench are strewn with rounded and waterworn pebbles," *smooth stones out of the brook* (ver. 40), which would have been well fitted for David's sling.

The whole account of David's early life read in connection with our author's description of the country, the places being now identified, is intensely interesting.

Lieutenant Conder regards the present Fellahs as the descendants of the ancient Canaanites, and thinks that "in the faith of Islam the connecting bond may be found, which may knit the scattered Aral and Syrian peoples into a nation, and that it is not in the degraded sects of Eastern Christians of mixed nationalities, but in the sturdy stock of the native Moslem race that the future hope of Syria is to be found," page 387. Whether we agree with the author in hoping "for such a future of the Holy Land," or whether we look forward with the reviewer to the chosen people of God, converted to the faith of Jesus, as the rightful possessors of Immanuel's

Land, we yet thank Lieutenant Conder for an invaluable contribution to the evidences of the authenticity of the Bible, and for unfeigned pleasure afforded by "Tent work in Palestine."

R. L. K.

THE SABBATH NOT FOR THE JEWS BUT FOR MAN. By the Rev. W. L. Baxter, M.A., London. Edinburgh: Blackwood and Sons, 1880. Pp. 118.

This essay obtained the prize of £100 offered by the Committee of the Lord's Day Observance Society in the year 1878. The subject of it is:—"The weekly Sabbath was instituted by God for man at the completion of the Mosaic creation. The Sabbath institution then established, and afterwards embodied in the Sabbath law of the fourth Commandment, is a sign and test of creature-allegiance to the Creator; and neglect of Sabbath law by any man is rebellion against God, the King of kings, and ruler of the world."

After introducing the subject of his thesis, Mr. Baxter gives, in chapter ii., a *a priori* argument for a Primeval Sabbath; in chapter iii. a plain historic statement with an exposure of the absurdity of the proleptical theory advocated by Paley and others. In chapter iv. he ably shows that the pre-existence of the Sabbath is implied in Exodus xvi. Chap. v. contends that the absence of direct references to the Sabbath in Genesis is no disproof of its existence. Chapter vi. proves the *universality* of the Sabbath law from its inclusion in the Decalogue; and chapter vii. from the phraseology of the fourth Commandment. Chapter viii. deals with references to the *Jewish Sabbath outside* the fourth Commandment. The last chapter shows that the fourth Commandment is entirely free from Judaism, and leaves the fullest and the freest scope for the exercise of Christian love. We advise all who are interested in the Sabbath question,—and what Christian is not?—to get and to examine this little book with the care that its subject demands.

HOLINESS AS UNDERSTOOD BY THE WRITERS OF THE BIBLE. A Bible study. By Joseph Agar Beet. London: Hodder and Stoughton, 1880. Pp. 62.

Mr. Beet's object is to discover the sense in which the word Holiness was used by Moses, the Prophets, and the Apostles. He writes for students of the original Scriptures, and for readers of the English Bible, and he asks that his opinions may be tested by a careful study of the passages from which they have been derived. He had previously written a commentary on the Epistle to the Romans, which was said by Bishop Ellicott to have been "most carefully executed." We think that the essay before us would be likely to obtain similar approval, for it exhibits in a small compass the fruits of much painstaking labour. We have found it very profitable to accompany the writer down the stream of time from the first mention of holiness in the inspired record to its latest utterances. As we went onward we saw how the conception of holiness became deeper and broader, and how the successive revelations of truth gave the word a fresh significance and a wider application until the full glory of holiness was revealed in the person of Jesus Christ, the Holy One of God. The book will be helpful to those who are seekers after God.

ILLUSTRATED SABBATH FACTS, or God's Weekly Gift for the Weary. Reprinted from the British Workman. Pp. 152. Second edition. London: S. W. Partridge and Co.

These facts and testimonies are intended to awaken in the minds of workmen and their friends a greater concern for upholding the sanctity of the Lord's Day. They seem well-fitted to accomplish this purpose.

TEMPERANCE.

The friends of the Temperance movement may well be thankful for the evident growth of public opinion in favour of checking the evils of our present licensing system. Long ago, Sir H. Parkes politely baffled temperance deputationists with the true remark that legislation in advance of public opinion would do more harm than good. We are glad to believe that he is rightly reading the signs of the times, and will go as far as possible in the path of reform. Under his leadership the Government has prolonged the Suspensory Act for another year, and has made its action more practically operative in checking the increase of the drinking shops, through adroit management of the system of transfer of licenses. We also note,

with great satisfaction, the action of the Magistrates during the Licensing Session last month, by which the licenses of many scandalous houses have been withdrawn. The flagrant doings in connection with Dimond's and other cases have worked well for licensing reform. Let the friends of the cause persist in their agitation, and, step by step, we may at last win the goal of local option, or, at least, of seeing such a decrease in the number of public houses as will lead to a sensible diminution of the vice and crime which they produce amongst the people.

We hail with satisfaction the appointment of Mr. John Shearston as Church of England Mission Agent to the seamen visiting Port Jackson. He has been long known as a zealous worker amongst the sailors of H.M. ships, on behalf of the Church of England Temperance Society, and also of the Good Templars, and the beneficial results of his voluntary labours amongst the men have won for him the friendly countenance and assistance of many of the officers on this station. The C.E.T.S. will find him a useful and zealous agent in carrying out the noble aim of inculcating principles and habits of temperance amongst the blue jackets and marines of the navy. He is already a great favourite with them, and brings to his work the fitness and knowledge derived from some years of experience. We hope the means will be found by the members of the church to defray the expenses of this really much needed and useful mission.

The Twenty-second Branch of the Church of England Temperance Society was inaugurated at Waverley on Tuesday evening last. At 7.30 a large number of children, candidates for the Juvenile Branch, arrived, and on presenting their parents' consent papers, about forty were formally enrolled. At 8 p.m. the meeting commenced with singing and prayer, after which, at the request of the Rev. H. A. Barker, Mr. W. Druitt took the chair, and Mr. Barker addressed the meeting as a deputation from the parent society. His address was divided by the singing of another hymn into two parts, and dealt with the need of the society, the objections raised against it, its objects, and the methods adopted, concluding with an earnest appeal to those present as parents, citizens, and Christians, to join. Immediately after the address, Mr. R. Hansard moved, and Mr. W. Short seconded, the following resolution:—"That the meeting recognises the wide-spread sin of intemperance to be the fruitful source of poverty, crime, and irreligion, and believes that such an association as the Church of England Temperance Society will be a likely means in God's hands of helping to reclaim the drunkard, of discouraging drunkenness, and of guarding the young from that insidious and fatal habit. This meeting therefore agrees to form herewith a branch society in this parish, to be affiliated to the New South Wales Branch." The resolution having been carried unanimously, the chairman signed the declaration, and was immediately followed, with one exception, by all those present—half of the number as total abstainers. Arrangements having been made for the formation of a committee, the meeting concluded with another hymn and the Benediction. This makes the sixth branch opened during the present year.

TEETOTALISM IN THE NAVY.—It may be questioned (says the *Daily Chronicle* of February 11) whether Britannia would not rule the waves quite as well as she is supposed to do at present were the free-hearted individuals who assist her in the operation to abstain altogether from the use of the hot and rebellious liquor to which they are particularly addicted. It cannot be denied, at any rate, that our sailors have lost nothing as regards efficiency since the temperance movement made headway amongst them. It appears that there are present no less than ten thousand members of total abstinence societies in connection with the Royal Navy. With a view to still further promoting the adoption of habits of temperance on board Her Majesty's ships, a deputation from the National Temperance League yesterday visited upon the First Lord of the Admiralty to ask him to lessen the temptations to drink in the Navy by increasing the present money equivalent given for grog to those who abstain from using it. Lord Northbrook explained that, as the rum was supplied to the Navy duty free, the present money equivalent allowed to abstainers was really in excess of the value of the liquor, and the recommendation of the deputation could not be adopted without involving an expenditure of from ten to twenty thousand pounds. His Lordship announced, however, to the evident satisfaction of the deputation, that the Government intended to stop the rum rations altogether to the officers and to the boys under twenty years of age, and to encourage the men to give up the use of rum, by allowing those who did not take it a double ration of soluble chocolate in the middle-night watch. The boys would also be allowed a chocolate ration in the middle-night watch, and the officers would be compensated in some way. The announcement made by Lord Northbrook will doubtless meet with general approval.

THE QUEEN OF MADAGASCAR, RUM, AND REVENUE.—The Christian Queen of Madagascar has taken a strong position on the temperance question. Under a former treaty with France, importations were allowed. This nation brings in rum. She has forbidden her people to drink it, and faithfully warned them of evil consequences; and, in their presence, she caused the barrels assigned to her as revenue to be broken, and the contents poured out upon the sand. "I CANNOT," she says, "TAKE A REVENUE FROM ANY THING THAT WILL DEBASE AND DEGRADE MY PEOPLE."—*The Church Advocate*.

CORRESPONDENCE.

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

CHURCH SOCIETY MEETING.

TO THE EDITOR OF THE CHURCH OF ENGLAND RECORD.

SIR.—My attention has been drawn to a letter in your last issue signed "Joseph Barnier" and, though I am very unwilling to minister to the love of controversy prevalent in the religious world, I must crave space for a short reply. Your correspondent informs your

readers of my "ungenerous taunt of ignorance and apathy with regard to the Society, as belonging to those churchmen who are interested in the Bush Mission, or City Mission, or Y.M.C. Association, or other kindred societies;" also, that I turned aside to have a fling at my brethren, censured my audience, and accused certain church people of preferring outside societies before those of our own church. If the Rev. Mr. Barnier is amazed, I am also, and emphatically deny that the charges made against me can be fairly made, and that the conclusions drawn from my utterances can be legitimately drawn. Your readers can judge for themselves, as I am, fortunately, in a position to give them the very words I used—not, by the way, when I had gained the sympathy of my audience, but at the very beginning of my speech. My words were: "There would, I believe, be no difficulty in finding churchmen and churchwomen who knew a good deal about the City Mission, the Bush Mission, the Mission to the Aborigines, and the Y.M.C. Association and kindred societies, but who knew very little about the great work which has been carried on by the Church Society." Several intelligent gentlemen who were present confirm my statement that these were the words I uttered. Of the truth of the statement made by me, I have most ample oral and documentary evidence; and if my words, as Mr. Barnier says, have caused great pain, I reply I am not responsible for the effect of my words, and cannot withhold the truth because it is not acceptable to some of my friends.

I am very much tempted to discuss other statements in Mr. Barnier's letter, but must content myself with one. He asserts, "while the parishioners are encouraged to lend kindly aid to all Evangelical work, the interests of the Church Society have not been overlooked." This is certainly a strange course of action to pursue. Is this what the Bishop and the Church Society Committee have a right to expect from the officers of the Church? If many of the clergy and laity follow this advice, here is one reason why the Church Society is in its present lamentable state of indebtedness. As a lover of Evangelical truth and Apostolic order, I hold the Church Society has a far stronger claim than any other on church people, and should be the first commended to them.

Acting on Mr. Barnier's recommendation, I have searched the latest published reports of the Church Society, and find St. Barnabas's parish contributed in 1878 £25, and in 1879 £22 16s. 8d. This parish, we are told by the incumbent, has done fairly well for the Church Society. It must not, however, be forgotten that it can raise a great deal for local wants—not less than £1712 from Easter, 1879, to Easter, 1880, according to the statistical returns—and that it is also under very great obligations to the Church Society. Apologising for the length of this note, I am, yours faithfully,

W. J. GUNTHER.

THE ATHANASIAN CREED.

TO THE EDITOR OF THE CHURCH OF ENGLAND RECORD.

SIR.—Allow me to ask one question with reference to the above. On what authority do some of the clergy neglect to recite this Creed on the days prescribed, and use in its place the Apostles' Creed? Surely the Rubric directing its use is plain enough. We all remember the movement which took place in England some time ago, having for its object the removal of this creed from the service. It came to nothing, the Creed still occupies its original place, and the Rubric—stubborn Rubric—commands its use.

ATHANASIUS CONTRA MUNDUM.

Easter Monday.

MISSION AT ELLORE, SOUTH INDIA.

TO THE EDITOR OF THE CHURCH OF ENGLAND RECORD.

DEAR SIR.—I beg to thank you for inserting my last letter, covering communication from the Rev. F. N. Alexander, missionary at Ellore. May I further trouble you by asking for permission to acknowledge, through your columns, the following contributions towards the expenses of the missionary work?

Glanmire Sunday School	£1 0 0
"Teluga"	5 0 0
St. Mark xvi. 15	0 10 0

£6 10 0

I am, yours obediently,

Holy Trinity, Kelso.

A. R. BLACKET.

We have received the following questions from "S." to which we append replies:—

1. Is there any place in Sydney where jewellery, books, and articles of the kind could be disposed of, the proceeds to be devoted to missionary purposes? I have read of this being done in other parts of the world, and wish to know if it could be here.

2. Could you advise me how to act in the following matter? The Sunday-school in which I teach is some miles from my own residence. I have often wished that I could become better acquainted with my scholars. When I visit their homes they are usually away at school, or in other ways not accessible. Circumstances prevent my inviting them to my own home, as is often suggested in writings bearing on the subject; and also I am prevented from having any intercourse with them when they meet for worship at the church.

3. What is your opinion about the "Unfermented Wine" question, referred to lately in the *Herald's* advertisements? I had previously seen a good deal about it in the *Christian*, an English periodical, which I often see, and now that the question is brought into notice here am more interested about it.

1. We do not know of any.

2. We sympathise with your difficulties as a Sunday-school teacher. Your position in relation to your scholars seems to render personal visitation impracticable. We would advise you to explain this, and

tell them how much you regret it, seizing any and every means which you can employ to show your interest in their spiritual welfare. Have you ventured writing to them?

3. We do not think it worthy of the attention it has received in some quarters. It is plain enough that the wine used in the Corinthian Church at the Lord's Supper was fermented, for it was intoxicating. Yet, St. Paul did not condemn the use of it on that account. What he did was to recall to the minds of the Corinthian Christians the institution and design of the Sacrament. Having every sympathy with the friends of temperance, we think that extreme views, such as that involved in the use of what is called unfermented wine are likely to raise objections to their important efforts.

EDITOR.

COLUMN FOR THE YOUNG.

JOANNA'S INHERITANCE.

BY EMMA MARSHALL, AUTHOR OF "NOW-A-DAYS," "MRS. MAINWARING'S JOURNAL," "HEIGHTS AND VALLEYS," ETC., ETC.

(Continued from page 207.)

CHAPTER III.

LESSONS OF LIFE.

Come, Joanna, I have finished practising, and I want to take you into the garden. We have a garden, though you may not believe it. Oswald walks up and down there learning his lessons. Don't you, Oswald? Sybil and Daisy carry their dolls there in state; and I know the way to climb the old apple-tree, and how to knock down the best mulberries. To be sure there are a great many snails, and the leaves are riddled with holes as soon as they come out in the spring; but that affords a pleasing variety. The mulberry-tree is a grand possession; it has had many thousands of silkworms, kept by college boys. If only the silk that has been made out of that tree could be spun, it would be a fortune to somebody. But really, Joanna, I beg you to shut up that old book. You will get quite moped, if you sit in that position any longer. I beseech you move, or do something, and don't sit like patience on a mole-hill; here goes!" and Gertrude took up the book, shut it, and danced away with it.

"Give me the book, please," Joanna said.
"I shall do no such thing. I shall deposit it on the highest shelf," and Gertrude tossed the poor Wordsworth up to the top of some big dusty gazettiers which crowned the schoolroom shelves.

"My dear," she continued, "you are coming with me into the garden till dinner-time. M. Le Bras will be here at a quarter to three; and so much the worse for me. Did you know I could make rhymes—verses—poetry, and that I am going to dedicate my first volume to you? Now then," and Gertrude put her arm round Joanna, and whirled her off her chair towards the door.

"I hate it," Joanna said passionately. Leave me alone!
"Ah! but you must not say hate. When I asked old M. Le Bras what the French said when they hated any one, he replied, '*Je n'aime pas, c'est assez.*'"

But Joanna was in sober earnest now, she struggled to free herself from Gertrude's grasp, and succeeded, much to Oswald's satisfaction, who was glad to see Gertrude had found her match. Still even he was almost frightened at the flashing eyes which met his, as Joanna said to him, "Will you get that book for me? I can't reach it."

Gertrude tried to prevent her brother from doing what Joanna asked, but he was too quick for her. He jumped up on a chair, and had the book in a moment, giving it to Joanna and saying, "I am sorry you have so soon to learn what a teaze Truda is."

Joanna reseated herself without a word; and Charlie's voice calling Gertrude, made a diversion in her favour, for her tormentor left the room. Again Oswald began his scrutiny, and very soon he saw two big tears falling upon the open book, and then they were quietly wiped away. Oswald had less shyness and reserve than many boys of his age, and he had a dash of chivalry in his composition which won for him the allegiance of those who were weaker and younger than himself.

This chivalrous feeling was moved at the sight of a lonely friendless girl, made a butt for Truda's thoughtless banter, and anxious to show he felt for her, he said:—

"Is that hard to learn? Wordsworth is a tough old fellow to deal with, though he seems so easy at first sight. Ah," he said, "I see," rising and looking over Joanna's shoulder. "The Happy Warrior." Yes; that is difficult to remember; there are so few places to halt at; but it is a grand thing all the same. I will bear you say the first six lines if you like, if you think that will help you."

The expression of kindly interest touched Joanna, and she had great difficulty in repressing her sobs.

"Look here," said Oswald kindly; "I will try if I can remember the first part, and say it to you. My memory is not what it was; but I learned it three years ago."

If his memory was not what it was, it was still very good; and he went glibly through the piece, with only an occasional stumble.

"Thank you," said Joanna. "It seems easier now. I am a dreadful dunder, and your sisters are so clever."

"Nonsense; I am sure they are not. Cecil is a good girl, and works hard; but Gertrude only gets a smattering of everything. She is an awful bother; but she does not mean amiss, so you must not care about her; and if you are ever in any scrape and I can help you, mind you tell me. You will be all right at your lessons when you get into the way of it. Now that is the dinner-bell, and I must cut

it, or Aunt Helen will be pitching into me for rough hair; she has a mania about rough hair."

Gertrude got over her apology to M. Le Bras in the hall, and was in high spirits at the lesson in consequence.

Lottie and May Cuthbert overwhelmed Joanna with attentions, and lent her a pen for her dictation, in which she became entangled in a hopeless maze, before M. Le Bras had reached the end of the second sentence. Lottie, who sat next her, made a variety of cabalistic signs, but Joanna only grew more and more confused. Then came her turn to read. If Freeman's "Norman Conquest" had been a severe ordeal, how much more was Madame Therès's Joanna's French and M. Le Bras's French were like two different tongues, and certainly the ripple of the rivers of the country which is said to have its echo in its language was not heard in Joanna's hard, uncompromising syllables, with their jerking termination.

Joanna's misery was intense. She felt that Gertrude was hiding her laughter; and M. Le Bras shrugged his shoulders as he corrected every third word. Then came the arrangement for the German for M. Le Bras, and try to repeat after him a few easy words. As soon as the lesson was over, Gertrude moved upstairs to find Charlie, leaving Joanna and the Cuthberts with Cecil in the dining-room.

Lottie Cuthbert had soft, insinuating manners when she wished to please, and she did very much wish to please Joanna. Lottie hardly knew why; but some foolish idea that her position was socially superior, and that one day she would be mistress of Ashton Court, and then certainly a desirable friend, possessed her. This touch of real, right-down worldly policy is not common with the young; let us be thankful that it is not; nothing is more distasteful to all right-thinking people. Poor Joanna, who had never had any companions of her own age, was somewhat taken with Lottie, who put her arm in hers caressingly, and said she hoped they should have a walk together soon.

"Could Joanna come now?"

"We are going to the Vicarage to tea," Cecil interposed; "but of course if Joanna likes, there is time before. Mrs. Stuart did not ask us till six o'clock."

Joanna decided to go, and set off with her two companions, who only faintly asked Cecil if she were coming with them.

"No, thank you," said Cecil coldly; "I have to pay a visit with Aunt Helen this afternoon."

"It is such a pity," Lottie said, as the three girls left the house, "that Cecil is so brought forward. Girls ought to be either in the schoolroom or out of it; and Cecil is not really to come out till she is eighteen. Don't you find Gertrude dreadfully rough? She is quite noted for it here."

"I have only been with the Prendergasts one day," said Joanna evasively; "but I don't like Gertrude."

"I should think not," said May; "she is such a plague. Mamma says she would not have us like her for the world."

At this point the sound of feet coming rapidly behind them was heard, and Gertrude and Charlie overtook them.

"We are going to watch the football practice; come on!" Gertrude said.

"No; we must not," Lottie replied. "Mamma does not like our going down to the College field alone."

"Well, you won't be alone. Charlie and I can look after you."

"What is football?" asked Joanna.

"O you dear innocent child!" exclaimed Gertrude. "It is football, and nothing else; a ball that is kicked about and scrunnaged over; but come with us, and you shall see."

"No, thank you," said Joanna; "I don't wish to come."

And Gertrude with a quick, "And I am sure I don't want you," disappeared with Charlie down a bye-street which led to the College playground.

Joanna was left with her two new friends, who continued to enlighten her as to the inhabitants of Ministerholme, who were "nice" and who were not quite nice; and Joanna's mind, open to receive impressions, retained all that was said. When at last the Cuthberts left her at the door of the Priory, she was very tired, and crept up to the schoolroom. She found it empty; and taking off her hat and jacket, and curling herself up in the arm-chair, fell asleep.

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Meanwhile Miss Prendergast and Cecil had come home, and Aunt Helen heard to her astonishment, that Joanna had gone a walk with the Cuthberts. She ought to have been consulted; and she was sure Dr. Prendergast would not like it; and it was very pushing and forward of the two girls to propose it. Cecil was very wrong to allow it. Then Gertrude had gone down to the football with Charlie, and that was a thing she disliked. So Miss Prendergast fumed for a few minutes, and then forgot her grievances over a good cup of afternoon tea; and the bright fire, and the appearance of Daisy and Sybil in all their pretty childish grace, helped her to dismiss uncomfortable thoughts. Things did not go deep with Miss Prendergast. People who can talk out their cares and vexations soon forget them; it is the silent brooding natures to whom the thorns and briars of life are such a perpetual grievance, a burden too heavy to be borne. Gertrude came home about five o'clock; her usually high spirits seemed to have failed her, and she was abstracted and restless; scarcely hearing her aunt's expressions of displeasure that she had gone to the football with Charlie, and throwing down her hat on the drawing-room sofa, in defiance of the established rule.

"And did Charlie come in with you?" Miss Prendergast asked.
"No; I walked back alone. Only from the school gates," she added.

"You ought not to have done so; it is getting quite dark; it is the last time I shall think of allowing it," Aunt Helen said. "And, pray, where is Charlie?"

"He is with one of the College boys; I suppose there is no harm in that." And yet, as she spoke, Gertrude knew there was harm. Weston was a boy who did not stand well in the estimation of the school. He had narrowly escaped being expelled for dishonourable conduct the last term, and Gertrude had heard enough that afternoon to quicken her fears about her brother's intimacy with him. She caught some words about six shillings being only half a debt, and that the other six must be forthcoming, or he should go direct to Dr. Prendergast. Charlie's rejoinder she lost, as just by the school gates her brother asked her to run on home, and he would follow.

"Does she twig?" were the last words she heard from Weston, and she felt sure the six shillings she had placed under the tin box had found their way into Weston's pocket.

"What dresses are we to put on to go to the Vicarage?" Gertrude asked.

"Your blue and white striped baréges; they will do quite well."

"And is Joanna to be told to change her dress?"

"Well, really," Miss Prendergast said, "all her dresses are so much alike, so completely like shop made ones, loaded with crape, and yet looking nothing, and out in such an old-fashioned way. Of course in time I must get her properly dressed; but it is difficult to manage. How did you get on with her to-day, girls?"

"We have not got on; we have stood still," said Cecil. "She is horribly ignorant, Aunt Helen; and so proud she does not seem to like to be helped or shown anything, except by Lottie and May Cuthbert; she is quite taken in by them."

"Well, we were as bad once," Cecil said. "I remember how devoted you were to Lottie, Gertrude; and you used to provoke me by kissing her before and after the French lesson."

"I shall not provoke you in that way again, anyhow," said Gertrude. "Somebody must go and look after Joanna."

Sybil volunteered to find her, and after a short absence, returned to say that Joanna was asleep in the arm-chair in the school-room, and that Oswald was there doing his Greek, and said no one was to wake her.

"What nonsense," said Gertrude. "I shall go and poke her up, fast enough."

"Stop, Gertrude;" but Gertrude seemed to recover her energy and speed at once, and was off like an arrow from a bow. "She will make Joanna late us all," Cecil said; "she does nothing but tease and worry her."

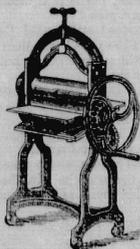
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COLLECTIONS.	
Lithgow—compensation	2 17 9
St. John's, Darlinghurst	6 9 9
AUXILIARY GENERAL FUND.	
Collected by Rev. Dr. Corlette—	
Mrs. Devlin	£1 0 0
Mr. Chas. Freight	0 5 0
Dr. Corlette	1 0 0
Mrs. Lawson	1 1 0
Mr. and Miss Edwards	1 10 0
Mr. T. Remington	1 0 0
Miss K. F. and Mr. 10s	
each	1 0 0

St. Peter's, Woolloomooloo	6 16 0
All Saints', Woollahara, 1880	100 0 0
Hartley	15 0 0
Redfern	2 8 6
St. Mary's, Balmain	12 10 3
Bull, 1880	22 6 1
St. John's, Darlinghurst, 1880	3 16 0
Hon. W. Busby	3 3 0
Mr. R. H. Denne	5 5 0
Paddington	8 8 0
St. David's	4 5 0
St. Luke's, Burwood	20 0 0
Mr. Jno. Flavelle	1 5 0
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	3 5 0

FOR STIPEND.	
Enfield	20 0 0
Lithgow	16 13 4
St. Saviour's	9 10 0
Appin	5 10 0
Wilton	12 10 0
Dr. Jenkins	27 10 0

Blacktown	12 10 0
Prospect	30 0 0
Seven Hills	26 0 0
	68 10 0
Mulgoa, D. Wentworth	10 0 0
Luddenham	6 10 0
	16 10 0
Dural	7 10 0
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Richmond	50 0 0
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St. John's, Parramatta Curate—	
Smithfield	9 9 6
Granville	11 4 3
Rookwood	6 15 9
Guildford	2 10 6
Canon Gantner	16 19 0
	46 10 0
Ashfield	29 3 4
St. Luke's	11 11 6
Lithgow, Catechist	5 0 0
Newtown	33 6 8
Curate	12 10 0
Nowra	25 0 0
Terrara	25 0 0
	50 0 0
Castle Hill	24 0 0
Rouse Hill	20 0 0
	44 0 0
Penrith and St. Mary's	87 10 0
Campbelltown	20 13 4
St. John's, Parramatta	22 17 3
St. Michael's	6 5 0
Enmore	25 0 0
Greendale	7 16 3
Balmain West	18 6 8
Springwood, 1880	62 2 11
Handwick	75 0 0
St. Simon and St. Jude	8 6 8
Waterloo	20 0 0

Windsor	£62 0 0
Arncliffe	10 0 0
Lords Forest	16 13 6
Kogarah	15 10
Belmore	6 13 10

Willoughby	50 17 4
Mainly	29 3 4
Cobbitty and Narellan	87 10 0
Canterbury—Hon. J. Campbell	56 5 0
Burrawang	50 0 0
Wallarewang	15 0 0
Catechist	20 0 0
St. David's	11 13 4
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Broughton's Creek	12 10 0
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Mount Victoria	47 11 9
Sutton Forest	19 6 8
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Burgundy	s. d.	s. d.	s. d.
No. 1 Coolalata Red	3 0	17 6	12 6
No. 2	2 10	12 6	8 0
Vin Ordinaire	1 10	9 6	5 0
Port	12 0	7 6	4 0
	21 0	12 6	8 0
WHITE WINES.			
Muscadet	3 0	17 6	12 6
No. 1 Coolalata	2 10	12 6	8 0
No. 2	1 10	9 6	5 0
Vin Ordinaire	12 0	7 6	4 0
Sherry	21 0	12 6	8 0

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Cables & Anderson,
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which will be found equal to any sold in Sydney at a much higher price.

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Double screened Newcastle, 22s. Single ditto, 22s. The best wood, coke, and charcoal at current rates.
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466 GEORGE-ST.,

One Door South of
Market Street,

SYDNEY.



SYDNEY.

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

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

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

3rd. From J. R. Sanford, Esq., Mongolai, Assam—"The Tea (Pekoe) I got from you reached this nearly three weeks ago, and I have deferred writing, intending to let you know what people think of it. It is very much appreciated, in fact several people—among them our Gamaliel in tea matters, says it's the nicest tea he has ever tasted."

4th. Col. G. J. Dalrymple Hay writes—"Began the tea (unassorted) on 1st August. After the first cup, the following remarks fell from one who may be quoted as an authority:—"I have always failed to find a certain desired flavour in tea until I tasted this. It's the only good tea I have had in India for years."

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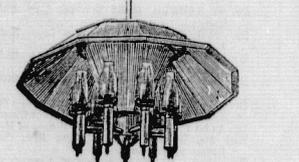
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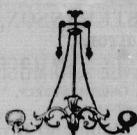
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PUBLISHED MONTHLY.

VOL. I.—No. 12.

SYDNEY, WEDNESDAY, JUNE 1st, 1881.

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

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NOTICES TO CORRESPONDENTS, &c.

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

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

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

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

CHARLES WATERS.—Your communication is more suitable for a
prophetic journal.

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

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

THE SESSION OF SYNOD.

By the time that these lines fall under the perusal of our
readers, summonses will have gone out, convening the
Second Session of the Fifth Synod of the Diocese, for, we
believe, the 21st of this month. In consequence of the
absence of the Bishop, the duty of presiding, and the
exercise of other important functions, will devolve on the
Vicar-General. It will not then, we think, be out of
place if, with the view of interesting our readers in the
work of the Synod, and without indulging in anything
like suggestive curiosity, we take the present opportunity

to anticipate some of the topics which it is likely that the
President will bring under the notice of the Representa-
tives of our Church, and also briefly to draw attention to
certain important matters with which the Synod may
probably deem it proper to deal.

And first we may safely surmise that the lamented
cause of the Bishop's absence will be noticed by the
Vicar-General; and we hope that he may be able to
express a reasonable expectation that the Bishop has
maintained that improved state of health which he
enjoyed when he arrived at Galle,—a state which would
give a fair promise of such complete recovery as would
insure his return to the Diocese at no distant period.
The President will next probably allude to the various
matters committed by the Synod at its last session to the
charge of the Standing Committee; matters which, though
not at present calling for any direct legislative action,
may give rise to discussion, and the eliciting of the
opinion of the Synod upon them. In this way, after
noticing with regret the more than probable failure of the
efforts made here and in England to prevent the Act for
secularising the Church and School Lands from becoming
law, the President may draw attention to the new regula-
tions issued in reference to the celebration of marriages,
the Bishop having, in pursuance of a resolution passed at
the last session of Synod, conferred with and obtained
the opinion of the Standing Committee on the subject.
The President will doubtless congratulate the Synod on
the passing of the Trust Property Incorporation Act, and
invite it to discharge the important duty of appointing
trustees for carrying out the objects of the Act. He will,
we believe, be in a position to inform the Synod that
nearly four hundred distinct portions of church property
may be transferred and vested in the body of trustees to
be so constituted, and be thus rendered secure from the
risks to which they have hitherto been exposed. Among
matters of lesser importance the President will probably
notice the resumption by the Government of the site of
St. James' School, thus practically closing the school.
The mode of disposing of the compensation which in this
case, and in others which are certain to arise, will be
received, may naturally call for some consideration on
the part of the Synod. A topic of great interest which
will be doubtless dwelt upon by the President will be a
return which, in obedience to a reference made at the
last session, has been prepared by the Standing Com-
mittee, showing the progress of the Church within this
Diocese during the last twenty-five years. That this
return will be generally considered as highly gratifying
we can hardly doubt, though we are aware that there are
among us those who refuse to acknowledge anything as
well done which is done under other guidance than that
which emanates from their own school of thought. We
are thus quite prepared for an exhibition of a certain
amount of amiable dissatisfaction, an exhibition which
perhaps is not undesirable. We are anxious that the
fullest discussion should be encouraged of all that the
return may suggest, either of shortcoming in the past, or
of improvement for the future. The only requisite, that
those who take part in such discussion should remember
in what character they are acting, and that the functions
of censors and critics are not imperilled by preserving the
demeanor and tone of Christian churchmen.

In close connection with the last topic will be a men-
tion of the Church Society, its work, and present con-