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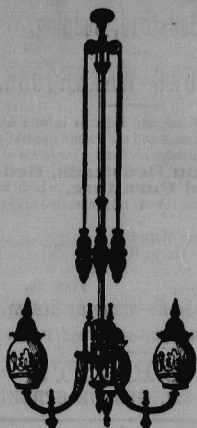
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THE

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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.

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

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

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

"PRIORY, ORMISTON, BRISBANE."—Letter crowded out. Your
name was illegible to us.

"A. W. GRIFFIN."—Notice of Model lesson by Rev. T. B. Tress
crowded out.

Important Notice to Subscribers.

Subscriptions to June, 1883, are NOW
DUE and will be thankfully received.
Postage Stamps (penny preferred) may be
remitted in payment. All Subscriptions
are acknowledged at the commencement
of the advertisement columns.

THE VACANT BISHOPRIC.

We are informed that on Tuesday, the 21st ultimo,
the Vicar General, having previously received the
necessary certificate from the senior Bishop of
Australia, that the Bishops had elected the Right
Rev. Dr. Edward Parry, Bishop suffragan of Dover
for their Primate, sent a cablegram to him informing
him of his election to be Bishop of Sydney, Metro-
politan of New South Wales, and Primate. On the
24th, he received a reply stating the Bishop's deep
regret that he could not possibly accept the office. The
See therefore remains vacant, and the proceedings
will have to be taken *de novo*. A meeting of the
Synod will be summoned in due course. But for
several reasons it can hardly meet before the
first or second week in January.

The necessary instructions have been recently
issued for the election of a new Synod, a period of
nearly three years having elapsed since the election
of the fifth Synod. And the returns may not be
complete until nearly the middle of the month.

The Christmas holidays will then be approaching,
and it is usual to give about a fortnight's notice of
the meeting. So that we understand it is not
likely that the meeting will be held sooner than the
second week in January 1883. We hope that in
the meantime those who will have to decide what
course they will pursue, will seriously ponder and
pray over the matter, seeking guidance from God.

THE PARLIAMENTARY ELECTIONS.

During the last month the Parliament of New
South Wales has been dissolved, and the Colony is
now in the throes of a General Election. The
ground of the dissolution was the defeat of the
Government upon the new Land Bill brought in by
the Minister for Lands, Sir John Robertson. That
defeat took everybody by surprise, inasmuch as the
Government was supposed to have had at its back,
a devoted, if not a servile, majority. It is now
evident, however, that there is a widespread feeling
of dissatisfaction with the proposals of the Govern-
ment on this question. Twenty-one years ago, the
principle of "Free Selection before survey" was
triumphant. But its fruits have not been what was
then expected. The working out of that policy has
not proved the grand success which its warm and
enthusiastic admirers expected. And if the defeat
of the Government is to be taken as indicating the
views of the public, the verdict of 1861 is likely to
be reversed in favour of a more equitable and pro-
fitable adjustment of the disposal of the public
estate. It always appeared to us that the indis-
criminate free selection which the Act of 1861
authorized was bad in everyway. It was not calcu-
lated to create a body of true yeomen in the country
—a thing so much to be desired. It held out
inducements to needy and improvident persons to
take up small selections, which when they come to
contend with the difficulties of the climate, they
found themselves unable to hold, and were there-
fore compelled to part with. It was adapted to
engender ill-feeling, jealousy and bitterness, of
which it has only been too fruitful, between the
squatters and free selectors. All of which evils
might have been avoided, if selection had been
confined to certain areas suited for agricultural pur-
poses, and industries connected therewith.

But a short time will tell what the verdict of the
country is. Our anxiety with regard to the elections
which are now proceeding is, that the men sent into
Parliament may be men of true character, of
righteous principles, and if possible of religious
habits; men who have the fear of God in their hearts,
and are not ashamed to acknowledge Him and His
Providence, and that the national welfare depends

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of Coming Season.
DONT FORGET.

upon His blessing. This is what the Electors should look to.

The late Government and Parliament did some good things, we will admit. But they did some bad ones also. We give them full credit for their Licensing Act, and their endeavours by it to check the terrible Intemperance which was degrading the land. And we give full credit to the House for enabling them to pass such a measure. But we cannot but feel the wrongs done by the late Parliament by its Educational policy, by the spoliation of the Church and School lands, and by the too frequent anti-christian tone of its debates, which diffused through the country works mischief.

We ask for no pre-eminence of the Church of England above other religious societies. She is able to win her way and to hold her own by the purity of her faith, the soundness of her principles, and the blessing of God upon her voluntary efforts. But we want to see men returned to Parliament who bow to the authority of the Word of God, who do not scoff at religion, who reverence the Sabbath day, and are prepared to maintain its sacredness and the duty of the State to protect it from desecration. We want to have men, in short, as our Legislators, who will do their best to promote that righteousness which is the true honour of a nation, and can alone secure its permanent greatness.

LOTTERIES AT CHURCH BAZAARS.

The secular papers have been attributing to Bishop Moorhouse, upon the authority of what appears to have been a private conversation, a defence of "Raffling and Lotteries at Bazaars for Church and Charitable purposes." We do not think it fair to the Bishop that any words of his spoken in the domestic circle should, without his permission, be thus paraded before the world. There is too much of this in our Colonial life, which cannot be too strongly deprecated. As however the words said to have been uttered by him have been published to the world, whether justly or not ascribed to him, we may state our objections to the arguments adduced without charging them necessarily to his lordship's account. The argument we believe is this: that first of all the principle of co-operation is called into play by a number of persons to secure the sale of a certain article. These persons agree to give each so much—1s. 5s. 10s. or £1. They do this to promote a benevolent, or religious project. The lottery is merely to determine which of them shall become the possessor. And in this there can be nothing wrong; for casting the lot has authority from Scripture.

But if we analyse the argument, we shall find that it will not stand. The principle of co-operation in trade means that each one shall derive profit in proportion to the amount of his investment. The shares are equal, but one holds 2, another 5, another 10 and so on. The profits when divided are assigned rateably to the shareholders. Is it so in the church lottery or raffle? No: one person only out of all the investors is the gainer; and he gains at the expense of all the others. The price obtained for the article is perhaps a fair one. But one person buys it with the money of the others, mainly, at a twentieth part of its value, so far as he is concerned. We cannot see how this can be defended upon the principles of strict justice and equity. Nor does there appear to us to be any practical difference between such a proceeding and the lottery at a horse race or elsewhere, in which "the man who risks his money expects to win yours, and vice versa, without anything being given in return." In both cases

there is the risk of losing; in both the chance of winning, and of losing little with the hope of gaining much.

Then as to the scriptural authority for using the lot in such a way. Where is it? If we recollect aright, the lot was used by Divine command for solemn decisions in matters of doubt and difficulty, not in things of trifling moment, and frivolous amusement.

OPINION OF COUNCIL RE ELECTION OF BISHOP OF SYDNEY.

We mentioned in our last issue that the Standing Committee of the Diocese of Sydney had taken steps to obtain a legal opinion with reference to the validity of the Election of a Bishop of Sydney by the Synod. The following is the joint opinion of Mr. Alexander Gordon, Q.C., and Mr. George Knox upon the subject. The reasons of these gentlemen are given at considerable length, separately. We have not room for them in our columns at present.

We have carefully considered the various important questions to which our attention has been directed, and raised in the joint opinion of Mr. Salomons, Mr. Owen, and Mr. Walker, laid before us; and the following conclusions, at which we have arrived, will be found to embrace the result of that consideration, by way of answer to the questions raised:—1. That the practice of the Crown to appoint Bishops to colonial sees by letters patent must be taken to have ceased, and that it will be useless to make any application to the Crown to resume it in the case of the Diocese of Sydney. 2. That the Synod of the Diocese of Sydney, in passing the ordinance accepting and adopting the Determination No. 1 of the General Synod of 1881, and the ordinance to provide for the appointment of bishops 1882, has not done anything contrary to the Royal prerogative, or otherwise illegal; and that the passing of such Determination and Ordinance, and the action taken under them, will not work a disconnection of the Church in this colony from the Church at home. 3. That, for various reasons, it is highly desirable, if not absolutely necessary, that the person elected under the ordinance should be consecrated in England, by the Archbishop of Canterbury, under mandate from the Crown, as has been the recent practice with regard to colonial bishops, and that if such a course be adopted it is impossible that any objection can ever be raised on the ground of infringement of the Royal prerogative. 4. That a person so consecrated, coming to the colony, will be a bishop of the Church of England, with its full power to confer holy orders, consecrate churches, administer the right of confirmation, and discharge all other Episcopal functions of a like character in the diocese of Sydney, as if he had become Bishop of that diocese by letters patent. 5. That the acceptance by the clergy of licenses from such bishop, as Bishop of Sydney, will amount to a submission to and recognition of his episcopal status and diocesan authority; and that, with regard to the lay members of the Church, the bishop will be in precisely the same position as if he had been appointed by letters patent. 6. That no legislation further than to provide for the vesting or devolution of property and statutory rights and powers, similar in principle to what has already been applied to other dioceses, is necessary; and that such legislation should be carefully confined to the one matter of giving full effect as regards such property and rights to the past and future action of the Synod, taken under its ordinances with reference to the appointment of bishops. 7. Having regard to the nature of the subject with which we are called upon to deal, and the wide range of investigation involved in a due consideration of it, we have deemed it well to unite in stating the foregoing conclusions at which we have arrived, and also to append the accompanying separate statements, in which we have been able with greater freedom to show the grounds on which our joint opinion is based; and also to comment, so far as to each has seemed desirable, having regard to the work of the other upon the opinion laid before us for examination and remark."

The Physical, moral, and spiritual condition of thousands of persons in the City of Sydney is enough to excite feelings of the most painful character. From either of these points of view it is lamentable. Looking at it in its physical aspect it produces the gravest apprehensions with regard to future national prosperity. The moral view of the question must beget in every thoughtful person the deepest anxiety—while its spiritual bearing is overwhelmingly painful—of course vice in one form or another accounts for the miserable outlook—but there is one evil which we desire especially to point out, as we are sure that it is closely connected with the matter to which we are now referring, viz., the overcrowding of houses which under the most favourable circumstances are scarcely fit for habitation.

Where we find two or three families occupying a single house, not too large for one, parents and children huddled together like animals, what can be expected but deterioration and misery. The Municipal Council has already done much towards the removal of houses unsuitable for occupancy. We hope however that much more will yet be done, we think that steps should be taken to prevent the overcrowding of houses which may in every respect be fit for use. One serious difficulty is the high rents which are being demanded rendering it almost impossible for a person with a small income to have a house for the use of his family. Christian men of means would do much good by building houses for the poor in Sydney, which might be let at a rental which would at once be within the reach of a poor man—and pay a reasonable interest on the outlay.

THE DERBY CONGRESS.

With the exception of an organised and united resistance to Canon Lefroy's attempt to speak on the subject of Church Discipline the Derby Congress seems to have passed off with very little friction. What the results will be we cannot say. Will Bishop MacLagan's admirable statement that the Church of England is the real Salvation Army result in more souls being saved by us. Will those souls number amongst them the sin-branded debauchees or the swollen-faced drunkards of either sex? Will thousands whose sins really are as scarlet be made whiter than snow by Church of England agencies in consequence of the ways and means for procuring this end having been discussed by the recent Church Congress at Derby? If so, then God speed the movement for congresses all over his footstool, and let all who name the name of Christ be soldered together in one phalanx against the forces of the Antichristian world.

THE BONA-FIDE TRAVELLER.

The friends of Temperance ought to be on the alert just now. Their cause is not of the sort with which the ordinary politician cares to deal on the hustings. It does not give such good party cries, nor work so easily with a role such as the soul of the free and independent elector loveth when listening to his favorite candidate pleading for a place in parliament.

There is the more need for compulsion, so that the reticence or modesty of the would-be legislator may be overcome and his opinion given on the reform of the liquor traffic. It is unquestionable that good results have followed the restriction measures of the last parliament. It is equally certain that the law has been shamefully evaded. We had sincerely hoped the better men amongst the dealers in drink would have helped to secure to the public the benefits of the late Act and assist with their advice to improve it. We are sorry that "the trade" as it is facetiously called has set itself in opposition to this useful reform. But let the friends of social order be found on every hustings to question the candidate. Let the brethren in every lodge-room of every society—and in every meeting of the Church of England Temperance Society encourage each other to make this the first question of the day. Let them remember that only very indirectly even such important matters as the Land question may affect them, but the increase or decrease of the grogshop plague will be felt by them whether they are landless or lords of thousands of acres. Electors having the true welfare of the people at heart ought to require from candidates a promise, at least, to let the present Act alone, or better still to carry the reform further. Every one sees now that in view of the publicans' lawlessness more severe measures ought to be taken to punish those who so persistently defy the laws of God and man by selling drink on Sunday. The *foe* *mis* *bona-fide* *traveller* proves himself to be a Sabbath-breaking scottish fellow, who makes his pestilent

presence a nuisance and an insult to the people in some of our suburbs. It would improve the Act and go a long way to banish this ugly larrikin if the distance was increased, over which the purchaser of strong drink must journey so as to become a traveller within the measure of the Act, from five to fifteen miles. The creature is robbed of half, yea of three-fourths of his unpleasant peculiarities if he cannot get strong drink. It is true many of the poor victims, dependant as they are for happiness on the publicans' taps, would still evade the law. When cheap railway travelling is possible, then, as in Sydney for instance these persons might by trip to Parramatta claim to be travellers and get drink accordingly. But it is evident that such persons could never grow to anything near the crowds, who make of the Lord's Day a day of devils at Botany and elsewhere, and also that the places from which conveniently a fifteen miles trip could be taken on Sunday are very few.

The publicans are gathering themselves together to win a repeal of the law. But the lovers of peace and righteousness may well believe that the best of them are secretly with the Temperance reformers. They value the Sunday and the shortened hours. Let those then, who have won so much before, stand fast in these elections, and the best of the men in the liquor traffic will at heart thank them.

* CHURCH NEWS *

Diocesan Intelligence.

THE SYNOD.—The Synod has expired by effluxion of time. The Vicar-General has issued a circular directing that meetings be held for the election of a new Synod on or before the 12th December.

According to an Ordinance of the Synod nominators will have to be elected at the same meetings to act for their respective parishes should vacancies occur by the resignation or death of the incumbent, a parish can, however, leave the appointment with the Bishop if it chooses. This matter only applies to parishes providing from local sources £300 a year as stipend, and a suitable residence.

DAY OF THANKSGIVING FOR RAIN.—Sunday, 5th ultimo, was appointed by the Vicar-General as a special day of thanksgiving for the late bountiful supply of rain given in answer to the prayers of God's people. The congregations were very large in nearly all the churches. A spirit of liberality was shown in some cases for the sick and suffering, but more generally on behalf of some local or diocesan object.

GLADESVILLE ASYLUM.—The Rev. W. Lumsdaine has been gazetted chaplain vice Rev. J. H. Rowell who has resigned.

CHURCH SOCIETY.—The monthly meeting took place on Monday, 6th ult. The Vicar-General presided and there were 26 other members present. The clerical secretary read the prayers. The receipts were stated at £1787 7s. Payment was recommended of £801 17s. 10d. A supplementary warrant was passed for £216 8s. 10d.

With reference to the advertisement of the receipts for stipend in the two papers it was thought they might be discontinued. The matter was postponed until the next meeting.

The Rev. E. D. Madgwick reported by letter that he had visited as a deputation Appin and Pictou, and that a meeting had been held at the latter place at which an auxiliary had been formed with a good prospect of much success.

A grant of £10 was made for interest on Koorah paragonage debt in response to an application from the Rev. R. H. D. Kelly.

A grant of £10 was made for interest on the church debt at Macdonaldtown.

The sum of £30 was advanced to make up the balance of Infirmity Chaplain's stipend to 30th September.

The following grants were made for the year 1883—

FOR CLERGY—		
St. David's (for Curate for St. Simon and St. Jude's)	£90	0 0
St. Luke's	67	10 0
Appin	90	0 0
Burrawang	90	0 0
Broughton Creek	72	0 0
Cobbitty	54	0 0
Dapto	90	0 0
Emu and Castlereagh	72	0 0
Hartley	72	0 0
Janbaroo	90	0 0
Woolahra (outlying District of Watson's Bay)	36	0 0
Mulgoa	45	0 0
Pictou	90	0 0
Shoalhaven	90	0 0

Sutton Forest	£70 0 0
Ulladulla	90 0 0
Bulli	90 0 0
Lithgow and Wallerawang	90 0 0
St. George	50 0 0
Pitt Town	90 0 0
St. John's, Parramatta (Curate for outlying Districts)	72 0 0
Infirmary—Chaplain	100 0 0
St. Saviour's, Redfern	90 0 0
Macdonaldtown	50 0 0
Gordon	90 0 0
Kurrajong	72 0 0
Enfield	72 0 0
St. Thomas, Willoughby (Curate for outlying Districts)	72 0 0
Kangaroo Valley	72 0 0
Penrith (for St. Mary's, South Creek)	45 0 0
Manly (for outlying Districts)	22 10 0
Summer Hill	50 0 0
Leichhardt	50 0 0
Mittagong	70 0 0
St. Mary's, Balmain (for St. John's)	50 0 0
Croydon	50 0 0
Campbelltown	50 0 0
FOR CATECHISTS—	
Camden (outlying Districts)	£54 0 0
Windsor (outlying Districts)	67 10 0
Waterworks (6 months)	75 0 0
Wallerawang	67 10 0
St. Peter's, Woolloomooloo	45 0 0
St. David's	50 0 0
	359 0 0
	£2893 0 0

The Stipend for a Curate or Catechist for Christ Church was granted.

Notices were given for the next meeting by the Rev. J. D. Langley and Mr. James Plummer, that grants to the following parishes be supplemented, so as to bring the amount of each grant up to that which was voted for the year 1882:—St. Luke's, Appin, Dapto, Hartley, Picton, Bulli, Pitt Town, Burrawang, Gordon, Mulgoa.

Two new applications were referred: 1st from Rev. T. Holme, for £100 towards a new Church at Leichhardt, 2nd, from Rev. F. W. Stretton, Windsor, for £12 to enable Mr. Brown, catechist, to meet the expense of purchase of horse, saddle, and bridle.

The Rev. Canon Günther gave notice to move at the next meeting by-laws:—

1. That no grant under ordinary circumstances be made from the funds of the society unless the application be signed by the incumbent and churchwardens of the parish for which the grant is required.

2. That no grant of money be made by the general committee until the Finance Committee have recommended it or reported favourably on the application.

3. That no grant be made in aid of the stipend of any incumbent or curate of a parish where such stipend exceeds £300 per annum, except the parish be unprovided with a parsonage.

4. That all stipends to incumbents, curates and catechists supplemented from the society's funds be paid to them through the society.

5. That passage money be granted under ordinary circumstances only to clergymen or candidates for Holy Orders who have entered into an agreement to remain at least three years in the diocese.

6. That deputations shall not be sent at the cost of the society a second time to parishes where there are no auxiliaries contributing to the funds of the society, unless the expense be paid by the parish or collections made.

OPEN-AIR MISSION.—A meeting of clergy called by circular was held in the Church Society House on 29th ultimo. The Very Rev. the Dean occupied the chair. Twenty-five clergymen were present.

On the motion of Archdeacon King, seconded by the Rev. Dr. Corlette, it was unanimously resolved, "That the present meeting entirely sympathise with the proposal to carry out the preaching to the masses in the open air where it is found necessary and practicable, and when it can be carried out on the lines of the Church of England." On the motion of the Rev. A. Yarnold, seconded by the Rev. W. F. B. Uzzell, it was also agreed, "That the Vicar-General be requested to call a conference of clergy and laity to consider by what means the Church work among the people can be carried on with greater practical efficiency." Interesting discussions took place in reference to both resolutions.

Parochial Intelligence.

ALL SOULS, LEICHHARDT.—Steps are now being taken for the erection of the permanent church in this rising suburb. For this purpose a public meeting was held in the School-church on Tuesday evening, 7th November, the Very Rev. the Dean in the chair. Plans for a church to cost £4000 and to seat 600 persons, were submitted to the meeting. It appears from statements made by the speakers, that £1,600 had been subscribed, and that an appeal had been made by circular to all the parishioners, which it was anticipated would realise another £400, making a total of £2000.

The Dean expressed full confidence under the Divine blessing in the work being accomplished, and invited liberal offerings from the people.

Mr. J. Kent also addressed the meeting, expressing great satisfaction at the warmth with which the matter had been taken up, and spoke of the necessity for the work, in the large increase of population in the parish.

Two resolutions were carried unanimously, to the effect that the work should be begun without delay, and appointing a building committee, consisting of the following gentlemen—Messrs. J. Kent, Breillat, Bull, Starling, Garsed, Allen, Minell, and W. Russell.

Since the above, a meeting of the Building Committee has been held, when the plans were carefully examined; and it was decided that tenders should be called for without delay.

ST. JOHN'S, BISHOPSTHORPE.—Mr. A. J. Drews, the organist, who is retiring from his office, has been presented by the choristers with a large and elegantly bound photographic album.

BULLI.—The annual meeting of the Bulli branch of the Church of England Temperance Society was held on 27th October. Nearly 200 names were reported as on the roll. The Rural Dean of Camden, the Rev. A. W. Pain, B.A., delivered an interesting speech on the occasion.

ST. PETER'S, CAMPBELLTOWN.—A conversazione was held in the schoolroom on the afternoon and evening of Thursday, 31st October. Specimens of plants collected by the Sunday School children were exhibited, as also many by other residents of the town and neighbourhood. Prizes were awarded. The whole affair passed off pleasantly and successfully.

ST. PAUL'S, HORNSBY.—On Saturday, 3rd ultimo, a public lunch and meeting was held in connection with this church. The attendance was large. The church is on a commanding site, and reflects credit on the incumbent, the Rev. G. Macintosh, and on all connected with it. After an excellent luncheon, the Very Rev. the Dean and other friends addressed the meeting. A financial statement made showed an expenditure of £670, and a balance in hand of £23, to which was to be added the receipts of that day, which amounted to £36 14s. There is a sum, however, of £225 due to the Church Loan Fund, repayable by instalments. Hearty thanks were accorded to those who had provided the tables, and to the Pennant Hills Band, which had kindly given its services for the occasion.

ST. BARTHOLOMEW'S, PYRMONT.—The Rev. Canon Blacket, B.A., delivered a lecture in the schoolroom on the 14th ultimo to a good audience. The subject was, "The Hindus, their History, Religion, and Customs." The lecturer gave much most interesting information relative to India, and was listened to throughout with great pleasure. The meeting closed with a collection on behalf of the Church Missionary Society, and a hearty vote of thanks to Canon Blacket.

ST. BARNABAS, PARRAMATTA STREET.—On 9th November, the churchworkers tendered a complimentary picnic to the Rev. Joseph Barnier and Mrs. Barnier. A most enjoyable day was passed at Mortlake.

ST. JOHN'S, PARRAMATTA.—The question of the enlargement of St. John's Church, Parramatta, was, at a meeting of the parishioners held on the 19th ultimo, referred back to the Incumbent, Churchwardens, and Trustees, who were requested to "consider the whole question, and to call another meeting within one month, in such manner as to them should seem fit—the method of voting to be fixed by the Incumbent, Churchwardens, and Trustees, before such meeting was held—to finally decide (so far as the parishioners were concerned) in regard to the proposed alterations to St. John's Church." In accordance with portion of this resolution a meeting to consider the question was held in the school-house on Friday evening last. Rev. Canon Günther presiding. The attendance was not large. The chairman having opened the meeting with prayer, and delivered a short address, proceeded to explain the basis of the voting qualification recommended by the Incumbent, Churchwardens and Trustees. In accordance with the Church Act, renters of sittings were to be permitted to record as many votes as the sittings held by them represented, up to six votes. A similar provision was recommended with regard to the contributors to the enlargement fund, subject to the same conditions. On the motion of Mr. Harper, seconded by Dr. Brown, the

recommendation of the Incumbent, Churchwardens, and Trustees was, after some discussion, and a number of questions had been asked and answered, adopted. After a great deal of discussion, scrutineers were appointed, and the meeting proceeded to divide on the question as to whether the erection of an organ chamber and vestry should be included in the additions to St. John's Church. Two-thirds of the votes were recorded by letter, and when the scrutineers had waded through the heap of communications, it was announced that the result of the voting was—for the addition of organ chamber and vestry, 83; against, 92. A proposition to the effect that the committee be requested to proceed with the erection of transepts, was, after some desultory discussion, carried.—*Cumberland Mercury*.

ST. JOHN'S, PARRAMATTA.—On 24th October, the Rev. F. B. Boyce delivered a lecture in the school-room, on "Bishop Selwyn." Notwithstanding the inclemency of the weather there was a fair attendance.

ST. JOHN'S, PARRAMATTA.—On 22nd ulto, a sale of work took place on behalf of the enlargement fund. Through the energy of the ladies the matter was attended with much success.

ST. JOHN'S (PARRAMATTA) GRAMMAR SCHOOL.—At a meeting of parishioners of St. John's Church, Parramatta, held on the 7th November, it was decided to establish a grammar school in connection with the parish, to be opened immediately after Christmas. Some gentlemen present guaranteed the necessary remuneration for the teaching staff for the first twelve months, after which it was estimated no difficulty would be experienced in making up the required amount. It was the general impression that the school would become self-supporting in a short space of time, as a large number of parents and guardians had intimated their wish to secure for their children educational advantages of the order likely to be afforded by the establishment of a Grammar School. The school will be managed by a council, and the Rev. G. F. Macarthur, Rev. Canon Günther, and Mr. A. B. Weigall, were appointed a committee to select a master for it. The fees have been fixed at two guineas per quarter for each pupil. The school will be carried on in St. John's Denominational school building, State aid to which terminates at the end of the present year.—*Cumberland Mercury*.

ALL SAINTS, PARRAMATTA.—Mr. Arthur Massey has succeeded Mr. Thornton as organist. During an interval of a month, Miss Harper kindly acted, and at sundry times when needed. On the 2nd ultimo, Miss Harper's valuable services were recognised by the presentation to her of a gold bracelet, inscribed as follows: "Miss Harper, from All Saints' parishioners, Parramatta."

GRANVILLE.—Rapid progress is being made with the new church. The floor will be laid in a few days, and it is expected the building will be ready for Divine Service in the course of six weeks.

ST. ANNE'S, RYDE.—Herbert Edward, son of the Rev. H. H. Britton, has won the Burton scholarship at the King's School, Parramatta.

ST. LUKE'S, BURWOOD.—A Sale of Work is to be held in the Burwood School of Arts on 19th, 20th and 21st inst., to reduce the debt on the Church. A Christmas tree will be among the attractions.

ST. SIMON AND ST. JUDE'S, SYDNEY.—The Rev. George Middleton has been appointed incumbent of this church, and will enter upon his new duties on 1st January.

ST. DAVID'S, SURREY HILLS.—Mr. H. S. Cooper has been appointed Parish Missionary.

ST. MARY'S, BALMAIN.—The newly appointed incumbent, the Rev. Mr. Archdale, has arrived from England by the Orient steamer "Fotosi."

ST. AUGUSTINE'S, BULLI.—We understand that Messrs. Orphin and Newson will have the erection of St. Augustine's Church, Bulli, completed on an early date according to specification. A bell, presented by Mr. Holden, of Bulli, will be hung in position on the church within a few days, and the seats and other furniture, being made by Messrs. Goodlet and Smith, of Sydney, it is expected that, as intended for some time past, St. Augustine's Church will be opened in the first week in December.—*Illawarra Mercury*.

OSBORNE MEMORIAL CHURCH, DAPTO.—This Church, which has been erected at Dapto by the Osborne family, in memory of their late father and mother, was opened for divine service on Wednesday forenoon by the Dean of Sydney, assisted by the Rev. J. Stack, incumbent of Dapto, Rev. T. C. Ewing, Rev. H. W. Taylor, of Bulli, and Rev. J. Done, of Kiama. There were not less than between 600 and 700 persons present, and although all standing room in the Church, as well as the seats, was occupied, not more than half the people were enabled to gain admittance. The remainder took shelter from the blazing sun in the adjoining old Church, or under the many mimosa trees in the grounds. The formalities of licensing the Church in accordance with

Episcopal usage having been gone through, the incumbent conducted the service, after which the Rev. Dean Cowper preached from Isaiah lii., 2-3: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited." The Rev. Dean preached an excellent sermon from these remarks, and, in conclusion, made special mention of the pleasant fact of the Osborne family having so considerably and liberally devoted a large amount of money for the two-fold commendable purpose of assisting the cause of God and doing honor to the memories of their late father and mother.

After the service, several hundreds of those assembled partook of a very good luncheon provided in the Dapto Show Pavilion by Messrs. Osborne Brothers, bakers, of this town. This being over, the people were addressed in terms appropriate to the occasion by the Dean of Sydney and Rev. T. C. Ewing, it being pointed out that the example of Christian liberality by the Osborne family in erecting so costly a Church at their own expense was unique within the diocese of Sydney, if not throughout the whole colony.

Mr. R. J. Marshall then read an address to the Rev. J. Stack, at the same time handing that gentleman a purse containing forty sovereigns. Mr. Stack made a suitable reply.

The church, which is 80 x 28 feet, and seated for about 250, is a most substantial brick building, with tiled roof. It was designed by Mr. Horbury Hunt, architect, of Sydney, and its style may be said to be semi-Gothic. In appearance, the interior of the building more especially is sternly stiff and cheerless, the severe outlines of the architecture being intensified almost into cavern coldness by the subdued, if not somewhat inadequate light the narrow windows with their cathedral glass afford. Of plaster, paint, colouring, or varnish, there is not a vestige to be seen within the building, and as if to match the net-work of naked and rustic-like beams and rafters overhead, the aisle is floored with dull coloured common bricks. However, all these features are mere matters of taste, which differs almost as much as do faces. In regard to strength, the building possesses almost that of a fortress; and the seats, especially, are perhaps the best in the district in every respect. There being only one door, and that a somewhat narrow one, for ingress and egress by the congregation, however, is not exactly as it should be. Altogether the building reflects high credit upon the Osborne family, of which Mrs. MacCabe, Miss Osborne, and Messrs. Henry, Alick, George, and Frank, with several relatives, were present at the services and ceremonies here referred to.—*Abridged from Illawarra Mercury*.

BURWOOD AND FIVE DOCK.—A very able and instructive lecture was delivered in the School of Arts, Burwood, on the evening of the 13th ultimo, by Thomas Robertson, Esq., on "The History of Astronomical Discovery, with some account of Meteorites and Comets." W. H. Pigott, Esq., M.L.A., presided. The lecturer traced the history of astronomy to its cradle in India and Egypt, sketched its progress through subsequent ages, until he came to the days of Kepler, Galileo and Sir I. Newton. Here, taking his stand for a time, Mr. Robertson showed what vast discoveries these mighty men had brought to bear upon astronomy. His remarks were interspersed with interesting biographical anecdotes. He then took up the thread of the history and brought it down through the Herschels to the present time, in an equally instructive manner. Mr. Robertson next told his audience of what is known of Meteorites and Comets. The lecture, which was beautifully illustrated with lime light views, lent by the committee of the School of Arts, Sydney, and ably operated by Mr. Brewer, occupied two hours, during which time the lecturer well had the attention of his audience. The immediate object of the lecture was to aid the building fund in the enlargement of St. Luke's church.

FIVE DOCK.—This is a part of the ecclesiastical district of St. Luke's, Burwood, the incumbency of Rev. Canon Moreton, but is more particularly the sphere of Rev. A. J. O'Reilly, son of the late excellent Canon O'Reilly. It is thought that the time is fast approaching when Five Dock should be formed into a separate parish. A few weeks ago, the incumbent, curate, and some of the parishioners projected a public meeting, to be preceded by a tea meeting. Both took place on the evening of the 15th ultimo. To judge from the remarks which were heard from some of the people at the close, the day must be marked with "a Red Letter" in the history of our church in Five Dock. A very graceful tent was erected on the ground at the end of the School-church, and by five o'clock, under the almost magic wand of the ladies, fruits, flowers, flags, &c., &c., presented a charming appearance. And none the less charming was the large number of people who (between 5.30 and 7 o'clock) were, in relays, seated round the tables. At 7.30 the public meeting was commenced in the school-church. This may have been as full before, but never more so. Mr. Russell Barton, M.L.A., presided, and spoke in such a manner as to show his interest in the work. Addresses were also delivered by Rev. Canon King (the Church Society), Rev. J. D. Langley (the Loan Fund), Mr. John Dawson (the

material progress of the district and the need of Church progress), Rev. Canon Moreton (the immediate object of the present effort to bring the people together with the view of progress). The interest and instruction of the meeting were greatly augmented by the presence of the ladies and gentlemen of St. Peter's choir, Sydney, 22 in number, who, together with their choir-master, Mr. Thomas B. Walcott, and organist, Mr. Edward Scrutton, rendered three anthems and one hymn in a devotional and artistic manner. The Very Reverend the Vicar-General would have been at this meeting had not a previous engagement of a Diocesan nature taken him into another part of the Diocese. A second meeting has been held, when it was resolved to lay the gas on to the church, improve the ventilation, make some other improvements, and, possibly, paint the inside.

MITTAGONG.—A sale for the Parsonage land and building fund was opened in St. Stephen's school-room on the 9th November, and continued during the afternoons and evenings of the Friday and Saturday following. The sum cleared, after all expenses were paid, was very nearly £80. There was not a single raffle or "dodge" of any kind. Musical friends made the evening attractive and entertaining. The debt on the land was £34; so that over £45 went to the building fund, and energetic measures are being taken to start the work itself at an early date. The way in which the people worked together for this sale shows what an energy has been put into the Church there by the prospect of having a pastor of their own. A really suitable man would meet with a warm welcome there and would undoubtedly prosper. The reunion of the workers on the 23rd, at a very pleasant tea, at the Station Refreshment Rooms, by Mr. and Mrs. Gibson's kind invitation, was a clear manifestation of the good feeling and hearty co-operation existing amongst us.

BOWRAL.—The debt on St. Jude's Parsonage is being diminished. It now stands at about £370; and the fund is being so well managed that interest is now being paid only to the amount of about £8 per annum. There is to be a grand effort made on Saturday, 30th December, when a public picnic, or garden party, will be held, God willing, in the paddocks around Mrs. Howard Reed's house, Burradoo Road. A sale will be held; goods to be exhibited on a Christmas tree. A flower stall, refreshment stall, and Bruce auction will all help to bring funds. Cricket, lawn tennis, croquet and rounders will be provided free to afford healthy amusement to young people, under the management and control of appointed stewards. Admission to the ground, free.

The "thanksgiving for rain" was duly observed here; offertories at Bowral divided between parsonage and Church Society, nearly £6 each. At Mittagong the whole went to the parsonage there.

On the 7th November, the annual members meeting of our C.E.T.S., Bowral Branch, was held. About 45 members attended. Two vice-presidents were elected, a secretary, financial secretary, treasurer, and librarian, and ten on the committee, of whom three are married ladies, one single, and six of the whole 17 are of the Wesleyan congregation, who worked with our Society before they had one in their own Church, and work with us still, helping to keep two Temperance irons hot. Two of these are office-bearers.

The annual public meeting was held on the 21st. It was attended by nearly 200 persons of all ages and descriptions, but most of them adults, and a large proportion of men. A very interesting lecture was delivered on "Father Matthew," by the Rev. F. B. Boyce, of Pyrmont. A brief statement of the Society's history was made by Mr. T. L. C. Shepherd, alluding to the very helpful visits of the Rev. J. Barnier, 1879, Rev. H. A. Barker, 1881; Mr. Shearston, and the Nelson detachment in April, 1882; and the Rev. W. Bryan-Brown's invaluable work. The corrected roll list shows 64 sound total-abstaining members, and four sound members of the red ribbon.

This report goes to press just too soon to give an account of another public meeting under the auspices of the Rev. W. E. Jackson, Chaplain of H.M.S. *Diamond*, Mr. Shearston, and some of the ship's company.

BROUGHTON CREEK.—A very successful Sunday School Festival was held here on November 9th. About 300 persons assembled besides a large number of children. The day was very fine and both adults and children availed themselves of various amusements on the Recreation Ground. Luncheon was provided in the schoolroom, at noon, fully 300 partaking of the good things on the tables. At 4 o'clock a meeting was held, presided over by the Incumbent, the Rev. Luke Parr. The Report was presented by Mr. Taylor, superintendent. Prizes were distributed to 68 scholars, and addresses were delivered by the Rev. J. Best, of Nowra, and Messrs. T. Shepherd and J. F. Hooper. In the evening a service of Sacred Song entitled "Eva," was given by the choir. The schoolroom was crowded by persons who greatly enjoyed the Service of Song, the connective readings of which were rendered by the Rev. L. Parr. A hearty vote of thanks proposed by the Rev. Mr. Dymock, Presbyterian, and seconded by the Rev. J. Best, was accorded to the choir. Mr. J. F. Hooper presided at the organ.

The proceeds of the day were over £18, which, together with

£14 previously collected, will, after all expenses are paid, leave a good balance to the credit of the school.

FOXGROUND.—The Church people here have recently exerted themselves to purchase an American organ and form a choir. A fine new instrument has been secured, and was opened on Sunday last free of debt.

About 30 young persons in the parish have been prepared by the Incumbent for Confirmation, which we believe is to take place in a few weeks at Broughton Creek during the visit of the Bishop of Northern Queensland.

Inter-Diocesan News.

NEWCASTLE.

HAMILTON.—A Tea and Public Meeting was held on 19th October. The Lord Bishop of the Diocese presided. Cash and promises amounting to £140 were received towards the new Church Building Fund.

WICKHAM.—The lay reader Mr. James, who is leaving to study for holy orders, has been presented with a purse of £70.

MORFETH.—On 31st October an entertainment was given in the school-room to aid the payment of a debt due on the building. A spelling-bee was one of the features of the entertainment.

ST. PAUL'S, WEST MAITLAND.—On 9th November the Bellringers had their Annual Picnic at Stoney Creek. Numerous invitations were issued and 40 or 50 persons attended. A very pleasant day was spent.

THE CATHEDRAL.—The Architect, Mr. Horbury Hunt, has laid out the ground according to the plan. Efforts will be made to have the building ready for service within two years.

GOULBURN.

ALBURY.—The Rev. A. D. Crooks is absent on a month's leave. The duty is being performed by the Rev. Dr. Carter, of Canterbury.

YASS.—The Annual Sunday School Treat was held on 9th ulto, and passed off very happily.

ST. JOHN'S, WAGGA.—Sunday week was observed as a flower festival day, and at St. John's Church the Rev. Archdeacon Pownall delivered a sermon appropriate to the occasion in the morning, and again at the special service in the evening. The movement met with a large amount of support, and the results were of an exceedingly satisfactory nature. The attendance in the morning and evening was large.—*Advertiser*.

ST. MATTHEW'S, ALBURY.—The annual flower service was held on 29th October. The congregation was very large. The choir of the Church has sustained a loss through the departure of Mr. and Mrs. Henderson. A very handsome album filled with photos of the Vicar and members of the choir, has been presented to them.

GRAFTON AND ARMIDALE.

The Rev. Mr. Duncan has been appointed incumbent of Gunnedah.

TAMWORTH.—In consequence of the heat, the wardens have removed the organ from the loft built for it in the church. The instrument had been warped and split in some parts. Mr. Broderick, of West Maitland, has rectified the damage.

BATHURST.

THE LATE REV. CANON SMITH.—At a meeting of the parishioners held on 6th November, it was decided to erect a tablet in the Cathedral to the memory of the late Canon Smith. The Very Rev. the Dean of Bathurst was in the chair.

BALLARAT.

The Bishop of Melbourne, acting for the Bishop of the Diocese, has administered the rite of confirmation at Casterton and at Clunes.

ST. MARK'S, ECKERTON.—A bazaar in aid of the funds of the Church, was held on 28th October, and proved successful.

MELBOURNE.

The Bishop of Melbourne has laid the foundation stone of a new Church at Balaclava.

The Church Congress has attracted much attention. A report of the proceedings will be found in another column.

NORTH QUEENSLAND.

The *Port Denison Times* states that Mr. H. St. John Tucker has intimated to the Rev. W. F. Tucker his intention of presenting a handsome reredos for the use of Holy Trinity Church. This kind gift is made by Mr. Tucker in memory of his brother Herbert, who was, while a resident here, so deservedly popular, and whose death we all deplored. The reredos will be of wood very handsomely carved.

THE BISHOP'S PRIZE, October, 1882. "The Gospel according to St. Mark." Answers to be written on only one side of the paper, and the papers to be pinned together.

1. Explain—Gospel, New Testament, Authorised Version, Revised Version.
2. State all that the Bible tells us about St. Mark.
3. Contrast this Gospel with that of St. Matthew.
4. What is our Lord's explanation of the Parable of the Sower?
5. Write a full account of the Transfiguration. Why was our Lord transfigured?
6. What does Christ say about children in this Gospel?
7. What does St. Mark tell us about the following persons?—Zebedee, Barabbas, Joseph of Arimathea, Malchus.
8. Explain—

- i. No man seweth a piece of new cloth on an old garment.
 - ii. It is Corban.
 - iii. Take no thought beforehand what ye shall speak.
9. When were the following sayings uttered? Explain them—
 - i. Yet the dogs under the table eat of the children's crumbs.
 - ii. Render to Cæsar the things that are Cæsar's, and to God the things that are God's.
 - iii. Thou art a Galilean and thy speech agreeth thereto.
10. Explain the following words—
 - Hosanna, Pharisee, Publican, Scrip, Synagogue.
 11. Try to state fully what St. Peter meant when he said to our Lord "Thou art the Christ."
 12. Explain the Geographical position of Capernaum, Jericho, Bethany, Nazareth, Tyre.
 13. Describe the institution of the Lord's Supper. What phrases in the chapter narrating it point to an intimate knowledge of the ceremonies of the Jewish Feast of the Passover?
 14. What does St. Mark say were the words written over the cross? What words are given in the other gospels? How do you account for the differences?
 15. Explain and comment on the following note on xvi. 9 in the Revised Version:—"The two oldest Greek manuscripts and some other authorities, omit from ver. 9 to the end. Some other authorities have a different ending to the Gospel."

The names of the first ten in order of merit.

1. Ada Walker, Prize; 2. Adeline Wareham; 3. William Marks; 4. Mary Glanville and Janet Glanville, equal; 5. Millie Grose; 6. Marion Irving, Agnes Gowthorpe, and Ellen Gowthorpe, equal; 7. Lottie Somer.

A. LUKYN WILLIAMS, M.A., Examiner.

BRISBANE.

MARYBOROUGH.—The *Wide Bay News* reports that a meeting of inhabitants of East Maryborough was held at the residence of Mr. W. A. Holme, on Tuesday week, for the purpose of taking measures for the erection of a school-church in that locality. The chair was occupied by the Rev. R. R. Eva, rector of St. Paul's, supported by the Rev. G. Hall, of Tiaro. It was reported that two allotments had been secured on the high ground known as Granville Terrace, one of which had been generously presented for the purpose by the vendors of the Granville Estate. The trustees, in whose names the land is to be vested, are Messrs. H. Palmer, M.L.A., H. Walker, N. Tooth, J. E. Noakes, and W. A. Holme. The following gentlemen were appointed as a building committee: Messrs. Beyer, Keyle, Brown, Holme, (Treasurer), and Rankin (Secretary). The sum of £42 was subscribed at the meeting. The new school church is to be a Gothic structure, at an estimated cost of £200. One of the main objects of the promoters is to establish a Sunday School as soon as possible, as such an institution is much wanted; indeed, there are upwards of fifty children ready to attend at once. There will also be held services on Sunday evenings, as much inconvenience has been hitherto experienced by reason of the distance from Maryborough and the necessary and unpleasant delay at the ferry.

ROCKHAMPTON.—Efforts are being made to get on with the building of the proposed new church. The Building Committee have agreed to endeavour to "obtain from friends loans of money, to be secured by debentures signed by the chairman and treasurer on behalf of the Committee for £100 each; said debentures to be redeemable in five years from 1st January, 1883, or before by giving 6 months notice, the debentures to bear interest at 8 per cent. per annum." £2,000 is required, but little difficulty is expected in raising the money in the way proposed.

ADELAIDE.

ST. PAUL'S, PORT ADELAIDE.—The *S. A. Chronicle* (21st ult.) reports:—"A large gathering of members of the congregation of St. Paul's Church, Port Adelaide, took place October 17, to make a presentation to the Rev. J. Orchard, who acted as *locum tenens* for the Rev. Canon Green during the absence of the latter in Europe. The incumbent presided. Mr. B. H. Laker (people's warden) presented an address and a purse of about forty sovereigns to Mr. Orchard."

ST. MARY'S, SOUTH ROAD.—The Rev. C. H. Young was inducted to the incumbency on the 13th October.

MEETING OF SYNOD.—A special meeting was held on 24th October, when the resolution was rescinded requiring that the new Bishop should be consecrated in this colony. It was arranged that a special telegram should be sent informing him thereof, and also giving him a welcome.

THE BISHOP-ELECT.—S. A. *Chronicle* says that the Very Rev. the Dean of Adelaide, has received the following telegram, dated London, October 27, from the Rev. G. W. Kennion:—"Hearty thanks for the Synod's welcome. Am arranging consecration, London, S. Andrew's Day. Sail ten days after. A *Herald* cablegram, dated London, Nov. 10, says:—"Dr. Kennion, the Bishop-elect of Adelaide, will be married to Miss Ferguson, a sister of Sir James Ferguson, on November 21, and will be consecrated on the 30th."

TASMANIA.

The resignation of the Bishop has been officially received. He reached England by the s.s. *Clyde* on 25th October.

The Ven. Archdeacon Hales will administer the affairs of the Diocese until the arrival of a Bishop.

APPOINTMENTS.—The Rev. J. Campett to N. E. Dorset. Rev. James Dodwell to Beaconsfield.

THE+MISSION+FIELD.

(SPECIAL COMMUNICATION FOR THE "RECORD.")

MISSION WORK IN SOUTHERN INDIA.

FIRST CASE—CONVERSION OF A BRAHMIN WOMAN.

Not long ago a most intelligent and well educated Brahmin young man was converted in the American Mission at Guntur, just across the Krishna, and not far from our station of Bezawada. His wife was living with him at the time, and as he was in his own house and was of full age, it was not thought necessary that he should remove and come to live with the missionaries. After a time his mother-in-law came and completely upset everything. She persuaded her daughter-in-law to leave her home and give up her husband. This was a heavy blow to our dear young friend, but the case was carried into court, and a suit was brought for the recovery of his wife. An English lawyer was brought up from Madras, a distance of 325 miles, and every effort was made to succour our poor afflicted brother, but in vain. The wife was called on to state in open court whether she left her husband of her own free will or by restraint, and she said that she had left him of her own accord and did not wish to return to him. This ruined the case. We had nothing to do but to submit. It was very touching to see all our Brahmin converts gathering round to comfort him, and he was well upheld at that trying time. He resolved to go to Madras and study for his B.A., in the Christian College, which is maintained in Madras by the different missionary bodies combined. Not long after his wife's parents took her to a town not far from Madras, where they had landed property, and while there the young wife turned with a yearning mind towards her forsaken husband. She set off from her father's house privately and made her way to Madras, and in the Christian College she found her husband. I cannot tell you the joy and gratitude to our Heavenly Saviour, that this event has produced in us all as it was so manifestly an interposition of providence, when human aid was of no avail.

SECOND CASE—CONVERSION OF THE WIFE OF ONE BRAHMIN AND OF A YOUNG BRAHMIN LAD.

These two are connected and I give them in one. Many years ago a Christian school was commenced at the head quarters of a native clergyman, about 16 miles away from Masulipatam. A number of Brahmin lads were educated there, but in course of time the native clergyman died and the school was closed, but the seed sown was not all lost, a young Brahmin lad was convinced of the truth as it is in Jesus, and though the school was closed he continued friendly relations with the native catechist in charge of the station, and it was generally known that he was friendly to Christianity. Not far from his village is the home of a Brahmin convert's wife and her parents. All Brahmin women, without exception, are married young. Some of them at the early age of three years, others at four or five years old, so our Brahmin converts have

always a severe trial about their wives. One of these converts, Rama Sasbrulu by name, went about three months ago to seek an interview with his wife, now come to an age fit to join her husband. An interview was granted, and he begged his wife to join him, but no encouragement was given to him, and he thought it was all in vain. But he engaged a Brahmin friend in the village to write to him from time to time when any hopeful sign appeared of his wife's willingness to join him. The young wife was very much struck with her husband's earnestness and pleading. She was, no doubt, dreading the horrid fate reserved for Brahmin widows, and she would be counted one, even though she had never joined her husband. She would have to shave her head, take off her jewels, and the marriage thread, which (with a piece of gold attached) hangs from the neck of every Indian wife, and as it would be a disgrace for an Englishwoman to be without her wedding ring, so it is considered the greatest shame and disgrace for an Indian woman to be without her wedding thread, but they have to submit to it, when the husband dies, or when he becomes a Christian, which is civil and religious death to them. These poor widows live a very desolate life, which often leads them to ruin or to death, unable to bear it they often threw themselves into a well and die, yet the cruel parents will prepare such a fate for their children rather than let them join their Christian husbands. This is the odious tyranny of Caste. Well to return to my tale. Rama Sasbrulu's wife determined to join her husband, and left her home with the young man whom her husband had engaged to help her. They made their way to Paramuru, the name of our station not far off; and there the young woman was shut up in the O. M. S. Bungalow, and all the doors were bolted and locked, for our catechist happened to be away at the time. Soon the pursuers came after them. They entered our compound (enclosure), but seeing the house deserted, as they thought, and no living persons about, they thought the fugitives could not be there. They went away and searched all the town and found her not. Then her Brahmin escort bethought himself of getting some local aid, and went to the Brahmin lad above mentioned, who was friendly to Christianity and to his care, he delivered up his charge. At the dead of night this second helper raised up for her by God's providence, brought her some food and secured a native cart, and brought her during the night to Masulipatam, and there delivered her up to her husband. I have had the pleasure of seeing her, and a more pleasing face or a most intelligent mind it would be hard to find. She is now under instruction for baptism, and in due time she will be received into the Christian Church. Meantime the two Brahmin young men, who aided her escape were excommunicated from their Caste. The first one has made his peace by paying a heavy fine, but the second had already for a long time determined to be a Christian, and this action of his Caste people at once settled his mind to cast in his lot with the Christians. The Brahmin priests cast him out, but Jesus found him and brought him to His own. The young man at once openly joined the Christians, and in the presence of an immense congregation confessed his faith in Christ crucified.—F. N. ALEXANDER.

* STRAY NOTES *

By ARMOUR BEARER.

The talk of the hour is about the elections. The merits of different candidates are being hotly discussed, I hope electors will be careful to vote only for honorable and upright men. Our best hope is in the real characters of the men themselves. We want God fearing men in the house. They make far-and-away the best legislators. For instance, it is a noteworthy fact that the three great leaders of the parties in England are devout Christians. Mr. John Bright, the leader of the Radicals is a Quaker. He has often made great personal sacrifices for the principles dear to him, which he believes are in accordance with the New Testament teaching. Sir Stafford Northcote, the leader of the Conservative party in the Commons, is one who has a missionary spirit as any one can see who reads his speech made last year at the annual meeting of S. P. G. Mr. Gladstone the leader of the Liberals is earnest in most church matters. On Sundays, when home, he reads the lessons in the Parish Church.

He has given a son to the work of the ministry. He has written largely on church questions. His words at a meeting on 22nd March, 1877 are well worth remembering by preachers. He said "It is the preaching of Christ our Lord which is the secret, and substance, and centre, and heart of all preaching, not merely of facts about Him and notions about Him, but of His person, His work, His character, His simple, unfathomable sayings—here lies the secret." The future of New South Wales would be bright indeed if a goodly number of God fearing men were elected to the new house.

The House of Commons opens with prayer, and why should not our Parliament. A person sitting in the strangers gallery at Westminster will see the Speaker walk into the house accompanied by his chaplain wearing his surplice. There is a service which lasts about ten minutes. Ordinarily the House is full during the time, and deep reverence is apparent. After it is over most of the members go out and talk in the lobbies until the questions have been asked and the formal business finished. Why should not our Legislature follow the example of the greatest deliberative assembly in the world? If the Parliament desires God's blessing it should seek it by commencing its daily work in prayer.

The Rev. James Jefferis, LL.B., has been nominated to the position in the University vacated by the late Mr. Forster. I do not know what his special qualifications may be, but admire his manly protest against rejection because he happens to be a minister of religion. To deprive a man of rights common to citizens is unjust, but to object to a minister in the University when probably the largest section of the members are clergymen is both unjust and absurd. I never expect clergymen to stand aside and merely look on and leave others to manage or mismanage affairs. Clergymen have but little public spirit if they are content to be ousted from all charitable and educational institutions, and which by sympathy and knowledge they are peculiarly fitted to help forward.

There appears to be an attempt in Sydney to disconnect Christian teachers from all institutions. Yet, who founded hospitals? Who were the chief promoters of public charities for ages? Who have helped forward education for years and years when the state kept its pockets buttoned and would not give a fraction to assist? The answer in each case is the churches led on by clergymen. Is it fair or reasonable, or is it gratitude now to say because you are a clergyman you are disqualified from taking part in these matters any more?

Matters are very different in the Mother-country. In every charity or educational matter clergymen of different denominations take a prominent part. It is felt that their every-day life and experience prepares them for the work. Leading clergymen are frequently the spirits in hospitals, clothing and coal clubs, in benevolent asylums and institutions of a like nature. In England, School Boards are elective, and clergymen run the gauntlet with laymen and are frequently at the top of the poll. There are few school Boards with no clergyman. Charity, intellectual and moral progress should naturally go hand in hand with Christianity. Why the teachers of Christianity here should not have the same privileges as laymen as regards matters of management is most difficult to understand.

Who are those who wish to discontinue Christian teachers from charitable and educational affairs. I think sceptics are to blame. They see it is a wise step to entirely disassociate christianity outwardly from charity and educational matters. It deprives the christian religion of honor which is its just due. I think others are to blame. They fear sectarianism. All the clergymen, however, I have ever known on committees have left their churches outside, and merely sat as christian gentlemen. I have known two or three cases of sectarian strife but they have each time arisen through some lay brother's zeal. On the other hand when war seemed imminent I have known clergymen by a few well-timed remarks make peace. The very presence of a clergyman often keeps up the tone of a meeting. Persons have to put up with the hair splitting of lawyers and the differences of doctors on many committees, but they seldom see trouble, or waste of time caused by clergymen.

I humbly believe that Mr. Jefferis should be tried upon his own merits apart from his ministerial office. If he has educational and other qualifications for the senate of the University superior to those of other candidates by all means let him be elected, and so give the country the benefit of his services.

SUNDAY SCHOOL INSTITUTE.

CHURCH OF ENGLAND SUNDAY SCHOOL INSTITUTE.

A very interesting and instructive Conference of Sunday School teachers, was held in the Church Society's House, last Monday evening, in connection with the above institute. The Very Reverend the Vicar-General, who presided, in opening the meeting stated what the aim and object of the institute was. After which a paper was read by the Rev. J. W. Debenham on "The Preparation of a Lesson," which was discussed at length, a second paper was read by Mr. A. W. Green on "Discipline in a Sunday School," which was also freely criticised. Mr. Moore proposed, and the Ven. Archdeacon seconded a vote of thanks to these gentlemen for their papers.

ST. STEPHEN'S, NEWTOWN.—A Model Lesson in connection with the Church of England Sunday School Institute, was given by the Rev. J. W. Debenham, in St. Stephen's school-room, Newtown, on Monday evening, 6th November. Owing to the inclement weather there were only about 40 teachers present. The subject for the lesson was the "Call of Abraham," 12th chapter of Genesis, 1st to the 9th verses. After the lesson had been given, criticism was invited, which became very general. There is no doubt that these Model Lessons do a great amount of good, and it is to be hoped that the Institute will hold them as often as possible at the different centres. The next lesson will be given by the Rev. T. B. Tress in St. David's school-room, Surry Hills, on Monday evening, 27th November.

The following was Rev. J. W. Debenham's paper:—

THE PREPARATION OF A LESSON.

(A PAPER READ AT THE CONFERENCE OF SUNDAY SCHOOL TEACHERS, OCTOBER 30TH, 1882.)

"I will not offer . . . unto the Lord my God of that which doth cost me nothing."

A few years ago I should have been obliged to begin my paper with a long argument to prove that a Sunday School lesson needs any preparation at all. At one time it was thought by many that anyone who had the earnest love of God in his heart ought to be able to teach without preparation, and they acted according to their theory. But this absurd idea is now so generally abandoned that to refute it would be slaying the slain. No one who takes such interest in Sunday School work as to attend such a Conference as this, holds such an idea. Nay, I trust that there is no one here who will not say that our preparation—being, as it is, part of a most important work for God—ought to be careful, earnest, and thorough. The noble work which we have taken up must be done with all our might; excuses must be set aside; pains must be taken; time must be found.

And although my remarks will deal merely with the intellectual side of the teacher's preparation, let us remember that our earnest prayers, and our careful forethought, are necessary in other portions of the work than the study of the lesson. If the teacher who is now mourning bitterly over failure in preserving discipline, failure in arresting attention, or failure in inspiring love, would previously devote more time to asking for God's guidance, to thinking over the problem of the scholars' circumstances and dispositions, and to the careful preparation of ideas and words for the lesson, there would be greater success. If you have had a class long, and have done your duty in visiting the members of it at their homes, you ought to know their dispositions, their temptations, the parts of the lesson where they will be interested, the ways in which their attention is liable to be diverted. Do not go to the schoolroom without thought on these peculiarities of theirs. The sanctification of each scholar is a problem that needs earnest prayer, deep thought, and thorough work.

Probably a definite course of lessons is adopted in every Sunday School that is represented here. If not—and you are left to your own discretion in the choice of subjects—I should urge as absolutely *indispensable* the adoption of a definite course of lessons; I should urge as *expedient* the adoption of some course published by the Church of England Institute. I do not want to puff the Institute, but I have never seen any books to rival theirs as guides for the Sunday School teacher.

But the very excellence is apt to tempt us into an error which was once strongly pointed out here by the Bishop of North Queensland. We are tempted to employ the lesson-helps not merely as a *help*, but as the *source* of the lesson. We carefully study the Institute lesson—we "cram" it—and then we think we have done our duty. We have not; we may do well, but we have not done our *best*; and it is nothing less that we ought to offer in God's cause. By slavishly following the book, we have robbed ourselves of originality, of freedom, and not improbably of earnestness. It is as if a clergyman should preach the sermons of others; it may be done once in case of necessity,

but as a practice it is ruinous to himself, and probably ruinous to his congregation.

The lesson being fixed—not being so short as to necessitate wearing our scholars with niceties of verbal criticism, and not so long as to embrace many unconnected incidents—how are we to prepare to teach it?

The study of the lesson must not be left till the day of its delivery. Either on the Sunday before or during the week it ought to be prepared, and the final revision ought to be given to it just before it is to be taught. There is a great superiority, I know not why, in what has been "slept over," and this plan affords time, if necessary, for thinking over difficulties and searching for their solutions.

The first thing to be done ought to be the careful reading of the lesson as it stands in the Bible, without commentary or notes, yet noticing, in the case of a New Testament lesson what is the reading of the Revised Version; in the case of a lesson from one of the gospels, what is the parallel account given by other Evangelists, and in every case looking up marginal references to make the Bible to some extent its own interpreter.

From this perusal we ought to be able to find out the great lesson of the passage. Of course if we cannot deduce it ourselves we must go to our lesson help and notice the heads of its paragraphs, but an application chosen by oneself is likely to be better and more forcibly taught. Choose one great moral, or, at the most, two. Centralization is strength. If you can impress on the minds of your scholars one definite truth so as to leave it firmly fixed in their hearts as a standard for their future conduct, you will have done better than if you had left them with vague and uncertain ideas on a score.

Take the great truth that the subject leads up to; do not drag the lesson to make it teach your favourite truth. To make your teaching acceptable, you need variety; the gospel is many sided, and you will find no difficulty in obtaining variety if you seek for it. The great truths of the gospel are ever the same, but they can be presented in different ways—nay, they are so presented in the Bible. The children will need to have the gospel particularized to them. Their temptations are various and they need to be shown how the gospel of Jesus Christ fights against evil in all its different forms, and aids goodness in each different effort. To take an example:—Love is the fulfilling of the whole law, but the children need to be shown, not only how love can be divided into love to God, and love to man, but also how its obligations can be divided into the precepts of the ten commandments, each of which has a bearing on a greater or less number of their every-day temptations. This grand central truth of love can best be taught, not by taking love in general as the moral of every lesson, but by deducting the particular truth that the lesson teaches, and then shewing how that truth is part of the grand law of love.

In the institute's series of lessons, the title and the motto of each lesson are usually so chosen as to draw the attention of both teachers and scholars to the main truth to be drawn from it.

Having fixed on our main truth and having arranged other truths in the lesson, so as to converge towards the teaching of that one, we now read over the verses again, putting ourselves as far as possible in the place of the children, in order to see what difficulties the scholars will find in them. Jewish customs and long or antiquated words will probably present more difficulty to the children than those questions which seem hard to ourselves. The intellectual difficulties of Free thought will rarely present themselves to the minds of children, except in the case of those senior scholars, who may have heard those difficulties raised. But, remembering that our children will grow up to be met with such doubts, we must be careful not give them ideas which they will afterwards need to unlearn.

As we thus study the lesson it would be well to keep a piece of paper by our side and mark upon it each point as it occurs to us. "Writing makes a correct man," and is one of the surest protections against merely skimming the surface of a subject. Superficial teaching when put on paper looks the feeble and unsatisfactory thing which it is.

We can now use commentaries or books of reference to elucidate difficulties and thoroughly to picture an incident in our minds: if it is vivid to us we shall probably make it vivid to our scholars. Let me warn you, however, against using too many books: you become confused instead of helped, and alter your opinions with every fresh commentator instead of obtaining a clear notion on the subject.

By this time you will have the plan of your lesson nearly complete. But now you need to make it interesting and forcible. If the subject consists of an incident you will probably have matter of sufficient interest in the story to provide you with a remedy against the wandering thoughts of your scholars. Your aim will be to make the incident seem real to them and to render the application forcible and personal.

But if your lesson be a part of the Catechism or of the Prayer Book or one of the Collects you will need much more labour. What you have at present on your paper is merely instruction and exhortation; you now need something to *interest*. This is found in illustrations, that is, instances, comparisons, and anecdotes.

dates illustrative of the subject. Illustrations are useful in other kinds of lesson, but they are absolutely necessary in this. Your great storehouse of illustrations will be the metaphors and the incidents of the Bible. By introducing these you will not only be interesting your scholars in the lesson, but you will also be improving their knowledge of God's Word. You will choose, in preference, the stories of the Bible which are less well known—those "lines left out" which so many grown up people, as well as children are ignorant of.

All illustrations require great care in the introducing. Do not expatiate on an illustration till it causes the children to forget your main lesson. Do not introduce an illustration for its own sake but simply in order to make clear or forcible some point in the lesson.

And now, having done this much by hard work, you can conscientiously afford to use your lesson help, and to fill up by its aid the gaps in your own preparation. Having read it, you can make short notes of the lesson as you intend to give it, or you can, if you please leave that task till the morning of the lesson's delivery. Notes it would be well to have although it is best to know them so well that you can afford to keep them in your bible unused.

Lastly, let us remember that the main end of all is the influence on the hearts of the scholars—the application of the lesson. Ample pains ought to be taken with this part of the lesson—whatever is neglected this must not be. The application must be practical—something which the scholars can act on: it must be definite—some teachers aim at nothing in particular and hit it: it must not be so long as to weary or so short as to attract no notice.

Here is a wide field for care in preparation and for anxious forethought, remembering the responsibility of your position and the needs of the lambs of Christ's flock. May we be guided and helped so that our Master's name may be glorified. And surely if a lesson has been earnestly and thoughtfully prepared, and if hearty prayer has been offered for its success we can be confident that, we having done our part, God will do His part and send the blessing which we ask for.

[FROM OUR OWN CORRESPONDENT.]

LONDON, October 6th, 1882.

"The war is over; send no more men from England." Such was the welcome announcement telegraphed to the War Office by Sir Garnet Wolsley after the now-famous battle of Tel-el-Kebir. Sir Garnet has again shewn himself to be a skilful and wary tactician. The battle of Tel-el-Kebir, begun at early dawn and finished soon after broad daylight, was the closing struggle in a series of naval and military successes, which appear to have excited alike the admiration and the envy of every European power. But that which added a brilliant climax to the whole, was the march thence on Cairo after exhausting work, and the successful demand by a mere handful of cavalry, worn with fighting and fagged with travel, for the unconditional surrender of the citadel. The prompt occupation of the grand and interesting capital was followed by the capture of the arch-rebel Arabi, and his trusty lieutenant Toulba Pasha. The last-named appears to be a paragon of mendacity; he constantly urged the populace to an interest in Arabi's behalf by publishing the most contemptible defeats as victories over the British; so that their consternation appears to have been excessive, when Arabi was seen to be entering Cairo by train from Tel-el-Kebir alone, instead of carrying under his arms the heads of Sir Garnet Wolsley and Sir B. Seymour. Preposterous as this seems, it had been noised abroad by the wire-pullers, and was fully believed by the masses as certain to happen. As a further indication of the slavish credulity with which the Oriental mind accepts reports of "victories," the correspondents of our leading dailies telegraphed the following as one of such implicitly relied upon at Damascus:—"The Duke of Connaught taken prisoner, and the Queen obliged to sign a treaty of peace on these terms; all expenses of the war to be paid by England; cancelment of the whole Egyptian debt to Europe; immediate evacuation of Egypt by the British troops; execution of Sir Garnet Wolsley and Sir B. Seymour, and the marriage of Arabi Pasha with the Princess Beatrice!" Even the imposing review of British troops, which took place at Cairo last Saturday, was believed by many to be in honour of Arabi. All this leads to the very reasonable conclusion that Arabi and his colleagues in rebellion ought to be severely dealt with. There are some who fear the humanitarian sentiment of our time may secure to these ambitious men immunity

from well-merited punishment. A court martial for their trial is being formed, but the Khedive declares, very naturally, that nothing short of the capital decree will meet the case; and the Egyptian ministry threaten to resign in the event of any other conclusion being arrived at. A termination of the trial favorable to Arabi would involve a prolonged British occupation. In the meantime 10,000 troops remain as a British protectorate; the Egyptian army is disbanded, and Baker Pasha has accepted the Khedive's invitation to proceed to Egypt for the purpose of organizing a reliable soldiery. He tendered his resignation to the Sultan a fortnight ago, and immediately left Constantinople for Cairo.

Turkey's vacillation over the projected military convention ended in a miserable fiasco, and rendered her a ridiculous spectacle. Now that fighting is over, diplomacy will enter the arena, but John Bull is master of the situation, and the general feeling is that, for the present, he must remain so; and, in the event of any "European concert," England's voice must not only be heard but respected. France is putting forth "feelings" as to the renewal of the old joint-control, but the popular sentiment here is that this is a thing of the past. Before hostilities commenced France was invited to share the cost and the risk, but as both were declined it will hardly do to talk seriously now of reviving this particular *statu quo ante*.

There has been some talk of a Holy War, but the unfurling of the Green Flag which inspired terror in former times, has been stripped of all but rhapsody. Hordes of untrained men would fly before a few thousands of disciplined warriors armed with all the appliances of modern warfare.

Sir Garnet Wolsley and Sir B. Seymour are to be raised to the peerage as a first instalment of rewards for successes by land and sea.

The telegraph has rendered no mean service throughout the campaign, for news has been "wired" hour by hour, as battles or other important matters have been progressing. This morning we have full details of yesterday's ceremony at Cairo, the "Procession of the Holy Carpet." The following is from the *Daily Telegraph's* special correspondent:—"At 8.30 a.m. the Khedive arrived in a carriage, drawn by four handsome greys, and escorted by a troop of Egyptian cavalry, his personal body guard. All officers of State and ministers followed, being received at Ramadan, where the carpet had been deposited on the night previous in the presence of General Wolsley, the Duke of Connaught and Sir Edward Malet. * * * Amid general murmurs from the crowd, the camel now appeared richly caparisoned, and labouring under a ponderous and gorgeous canopy of fringed gold cloths, the silken holy carpet being placed under the canopy, and hidden from view. This camel, being consecrated, was received with much reverence by the people, who bowed as it passed. A string of camels next followed, the second one carrying the Sheikh, who owned the consecrated camel. He had a sheepskin round his loins, the upper part of his body was devoid of clothing, and with his long streaming hair and wild locks he appeared very much like a hermit or a madman, especially as he rocked about in a peculiarly insane manner. After him came another sheikh, who did his best to imitate his hermit friend by still more absurd antics. This man was deputed to take charge of the cortege to Mecca. Other sheikhs of various degrees of rank, and more camels came next, Arabs playing drums bringing up the rear of the procession. All these passed round the square (the Place Mehemet Ali) seven times, whereupon the Khedive joined them, a salute was fired from the citadel, the troops presented arms and the procession moved off towards the railway station, preceded by the Indian cavalry, the 18th and 84th regiments of the line, the Belooches and the Bengal sappers." Considering that this ceremony—the annual departure of pilgrims for the "City of the Prophet"—appertains alone to the followers of the false prophet, it may not be out of place to question the propriety of allowing British soldiers to salute the emblems of a lie. There could be no objection to the Indian troops, many of whom are Mussulmans, taking part in these observances, but such permission ought to have been limited to them.

The Archbishop of York, acting for the Primate, whose health is somewhat better, appointed Sunday, Sept. 24th,

as a day of thanksgiving for the late victories and for the conclusion of the war in Egypt.

Irish affairs are a little quieter than usual just now, although, if a normal state of things existed, they would be considered serious indeed. Mr. Gray, M.P., High Sheriff of the city of Dublin, who was recently sentenced to three months' imprisonment and a fine of £500 for contempt of court, has just been released by Mr. Justice Lawson, on payment of the fine, although only half the term of imprisonment had expired. Judge Lawson, who has shewn himself to be the right man in the right place, when on the Irish bench, stated that, as the law had been vindicated, and Mr. Gray's newspaper had ceased the unjustifiable attacks on the administration of justice which had led to his incarceration, he need no longer hesitate in restoring the Sheriff to his official functions. Mr. Dillon has given notice to his constituents that failing health necessitates his retiring from Parliamentary life. He will not immediately withdraw, however. The Irish Irreconcilables cannot yet well spare one of their leading factors.

Mr. H. M. Stanley, the celebrated—I might almost say the illustrious—African traveller, has just returned from his long journeyings made at the instance of the King of the Belgians, and is now at Brussels giving in his report of his travels. His object has been to open up trading stations in the interior.

A ship canal to connect Manchester with the Mersey is in contemplation. Plans have been drawn out, and there appears to be every prospect of the undertaking assuming a practical form. Such a communication would be of great value to this important commercial centre.

The underground railway, running around the metropolis, although not yet a complete circle, is very nearly so. The line, commencing in the city at the Mansion House station in Cannon-street, runs westward to its extreme limit, having large ramifications of junctions and intersections, and returns by a northern circuit to the city, as far as the Tower of London. This last-named station was opened ten days ago. The remaining link connecting it with the Mansion House station will, it is thought, be finished in twelve or eighteen months. The importance of this route when complete, for rapid and convenient town travel, will be very considerable. In the course of the excavations in the city portion, many Roman antiquities of great value have been unearthed, amongst them being some fine specimens of pottery and Samian ware, a piece of the old city wall, a massive lead coffin ornamented with scallops, and other interesting relics dear to antiquaries. Many such specimens found in the city within the last few years have been deposited in the Guildhall Museum.

The death of Dr. Pusey, on September 16, removes from the visible church one whose views gave him prominence as the founder of a certain school of religious thought. Whether the more important work of disseminating evangelical truth will be a sufferer by the great leader of the Oxford school may possibly, though hardly, be a matter of opinion. Rev. H. Deane, B.D. St. John's College, Oxford, is said to have succeeded the Dr. as Regius Professor of Hebrew.

The Church Congress for the present year was opened at Derby, on Tuesday last. The presidential address was delivered by the Bishop of Lichfield to a very large audience. The Right Reverend Prelate, having referred to the serious illness of the Archbishop of Canterbury closed an eloquent address in the following words:—"If it were true that difficulties and trials had often developed in the individual powers and capacities of which he himself had scarcely been conscious till the occasion called them forth, might they not well believe that this would also prove true of the Church of Christ, and that, even for her, 'sweet are the uses of adversity'?" The Church, however, must be more aggressive in her work. They had been preparing their armour for the conflict, and the time was come to go forth to battle. What a noble work it would be for the Church of England if a united effort were now made to win for God the masses of the people who were living in ignorance of His love and in subjection to the power of evil. For the Church was the true Salvation Army, and although they might well thank God for any permanent good effected by the irregular forces which were in motion around them, they had nothing to imitate in them but their earnestness and energy. The Church had her own

methods and her own armour, and although she brought out of her treasures things new and old, they were only new in their adaptation to the varying circumstances of each succeeding age." Subsequently, Professor G. G. Stokes read a paper on "The harmony of science and faith," and, in referring to the results given by science and Scripture of the creation and design of the species, said "science advanced nothing more than a hypothesis of continuous transmutation, incapable of experimental investigation. To object to study science would be like objecting to honest industry. The investigator who wished to be successful must be on his guard against prejudice, and hold his mind ready to receive fresh indications of truth hitherto unperceived. And was not this what should be our attitude as regards divine truth?" This question may be commended to the exclusive scientists of our time. The Bishop of Bedford, in speaking on the paper, observed that he wished to answer those who said that the more they knew of the universe the more they saw that God had imposed on His universe laws, which were in their operation so unfailing that the violation of them was inconceivable; and that since prayers asked for such violation it was foolish to make such prayer and expect God to answer it. It seemed to him that the more they knew of the universe the more amazed were they at the vastness and inviolability of law. Science was, he believed, in spite of the opinion of Dr. Andrew Clarke, continually enlarging the dominion of the law, continually lessening the number of facts which refused to be classified or to be in submission to this great law. They could not alter a law, but they could alter its operation. God's will, though unseen, yet working in a far higher and more wonderful way than man's will could, was the true source and origin, not only of the first chain of events, but of everything that affected His creatures' well-being. The whole earth was bound with golden chains around the feet of God. A spirited discussion followed a paper by Mr. Beresford Hope, M.P., on "The ideal of liturgical worship in the Church of England." Mr. C. S. Wood recommended a return to the prayer-book of Edward VI., which provoked strong expressions of dissent. Canon Hoare said 'they had been told to go back to the Liturgy of 1549. They were told that the first Liturgy of Edward was a falling off from the Sarum, which he (Canon Hoare) called a popish liturgy. He was disposed to think that if Mr. Wood got the First Book of Edward, he would not stop there. They were told, after using the prayer-book for three centuries they were to go back again to what existed before. Mr. Beresford Hope knew as well as he (the Canon) that there was no such thing in the Church of England as an altar. But if they turned back to the First Book of Edward they would find an altar there, and that is why the Ritualists want that book back again. An altar meant sacrifice, and the mass was an abomination. Mr. Wood had told them his intention was to go back to the Reformed Church of England, stop a little by the way, and then plunge into the abyss of Rome. Would they have this?' Loud cries of "Never!" greeted the enquiry. Canon Gregory (St. Paul's Cathedral) said, "it could not be doubted that the party represented by Mr. Wood was a rapidly increasing force throughout the length and breadth of the country. The tone of that vast meeting showed that a great majority of those present sympathized with Mr. Wood (this statement was received with strong expressions of dissent.) Did Mr. Hoare's friends use morning and evening prayer daily, as ordered by the Prayer-book? Had they celebrated Holy Communion every Sunday and on the occasion of festivals; or had they not, on the contrary, looked upon such a practice as a mark of 'the beast'?" The Bishop of Lincoln read a paper on "The Controversies with Rome," and in the course of his remarks said "The Church of England traced her apostolic lineage by uninterrupted succession from Christ himself, and though in its transmission that lineage passed through the Church of Rome it was not vitiated by it." In conclusion the bishop observed that "many things around us betoken the nearness of a great outbreak of anti-christianism against the Church of God and against civil society. These were not days for strife among Christians, but for the unity of all in the one true faith." After a few words exhorting Roman Catholics to "be content with the Catholic faith as it was preached by Christ and His apostles;" he said

to his dissenting Protestant brethren "the strength of Rome lies in the schisms of Protestants. Reconsider your position, return to the unity of the Church of God, as founded by Christ and His holy apostles—the church of primitive saints and martyrs—and to its doctrines and principles. Then Rome will be powerless against you." And, lastly, to his brethren of the Church of England, "Be more thankful to God than some of you are for the inestimable blessings of the Church of England and of her Reformation. Try to understand her better, and you will love her more."

PENTALPHA, F.S.A.

CHRIST THE PARENT OF THE NEW LIFE.

Paper read by Rev. A. L. Williams, M.A., at the New Life Conference, at Christ Church, Enmore, Tuesday afternoon, October 24, 1882.

It is, I believe, a sign that augurs well for the effect of this Conference upon us that our deliberations begin by considering the *Origin of the New Life*. For if there is one reason more than another why the believers of New Testament times were more zealous and more holy than we are, it is probably this, that they realised more than we do that the power by which they lived was not from themselves. They were for the most part men who had been brought up in the grossest heathenism. They knew only too well the strength of temptations from the world, the flesh, and the Devil, and they had learned by bitter experience that their natural powers were insufficient to enable them to live holy lives. They knew that they needed some other power not their own if they were to live for God.

But with us things are different. The gross sins of Heathenism have been expelled and good influences have surrounded us ever since we were born. From the moral lessons taught us in our copy books to the last sentiments breathed in the hymn we sang just now Christianity has been so about us that we are in danger of forgetting what we are without it, and of looking on our improvement quite as a matter of course. I need not remind you that this is untrue. You will at once remember such passages as "we were dead in sin," "by nature the children of wrath even as others," "we are all under sin," "there is none that doeth good, no, not one." But many find it difficult to take this in. It is one of the great hindrances to Conversion that men will not believe this. It seems too humbling to them to be told that they cannot improve themselves in spiritual things, however much they may improve themselves in things that are merely worldly or merely moral. "Man," says Markensen (*Ethics, Individual sec. 61*), "will not be (does not choose to be) redeemed exclusively, and without any personal merit, through a miracle of grace." He will not see that the source of a new life is not in himself, but is in God, and that he must have this New Life given to him by God.

But to avoid confusion of thought let us see *what we mean by New Life being given to us*. What may we understand by Life? What is Life? Who can tell? We can only say that it is an unknown force or power that acts in a particular way. Let us look at this for a moment. We see on consideration that everything in the universe is moved by certain forces the nature of which we cannot understand but to which we give names. Lift up your eyes this evening to the heavens. What is it that keeps those myriads of swiftly moving stars in due relation to each other? What is it that keeps the moon at her present distance from the earth, or makes the earth revolve round the sun? What is it that makes a stone fall to the ground? A force of whose nature we know absolutely nothing, but which we call Gravitation. Or take a magnet, see how a needle follows it along the paper. What attracts the needle? or say what brought the news from England to-day that Sir Garnet Wolseley had left Egypt? And what will this evening cause that gas jet to burn and to give light? You may answer to these questions Magnetism, Electricity, Heat and Chemical changes, or you may say, as scientific men tell us, that these results are all caused by one force, by some undulations of a theoretical body called Ether, and you may say these are the effects of Etherodnamy the power of Ether, but you are only acknowledging that there is a force, you are not explaining it. Then look at the rose-tree in your garden. It is acted on by Gravitation, and it undergoes Chemical changes, but it has something else. It grows, it puts forth leaves and flowers, it reproduces itself. How? By a force that you cannot understand and choose to call Vegetable Life. Turn to your dog. Here again is a fresh force. It also is acted on by Gravitation, undergoes Chemical changes, lives in most of its organs a purely involuntary, Vegetable Life, and yet has more. It has the power of refusing this or that. That is to say, it has will, it has in some measure consciousness, and in some measure reason. Some force, some power is in it which you may call Animal Life. And when we come to man there is a new force again. Man is acted on by Gravitation, continually undergoes Chemical changes, lives in most of his organs a purely

Vegetable existence, has the power of willing this or that, is conscious, reasons, but has more. He has morality, he has religion. He has some force, some power, in him which we do not understand but may call Human Life. And yet again Scripture tells us even if we did not know it by experience that there is a difference between men and men. Scripture speaks of some being born "not of blood, nor of the will of the flesh, nor of the will of man, but of God." What does this mean? That some have yet another principle, another force, which is not merely moral or merely religious, but emphatically spiritual, and is as superior to the merely natural life of men—high though that is—as that in its turn is to animal life. This, I believe, the true conception of the New Life. It is a fresh force, it is a fresh power which acts in spiritual things, is possessed by only some among us, and is given directly by God.

But the title of our subject to-day is not exactly 'God' but 'Christ the Parent of the New Life.' That is, if I understand it rightly, that the New Life comes to men from God through Christ. To use Christ's words "As the living Father sent me, and I live because of the Father; so he that eateth me, he also shall live because of me;" "I am the Life;" "The Son quickeneth (giveth life to) whom He will;" "The bread of God is that which cometh down out of heaven and giveth life unto the world;" "Jesus said unto them 'I am the bread of Life.'" When therefore we speak of Christ being the Parent of the New Life we mean that we have to come to Him to obtain it.

For our knowledge of God the final source of all Life is but slight apart from Christ. Christ told us more of God and of our relations to Him in these few short years that He spent on earth than had been told us in all the centuries before. Take away the New Testament and ask yourselves how much you know of God as our Father, as the Father caring for each of us, hearing the prayers of each of us, ever present with us in the Holy Spirit. Surely you must answer, very little. But Christ has taught us more than this. His life, so far above what the world has ever seen before or since, first brought home to man the knowledge of his sinfulness. There was holiness, there was zeal, there shone love to God and man, unselfishness in word and action. The possibilities of human life revealed by the holiness of Christ made the darkness of our ordinary lives more noticeable by the contrast. We could now apply as a standard to our lives not merely a Law that had always failed to produce the holiness it required, but that Law lived up to, in an example of absolute perfection. As we gazed on that life of Christ we could but place a covering upon our lip and cry 'unclean,' 'unclean,' stricken deeply as we are with the foul leprosy of sin. And yet it was Christ too that brought the knowledge of the remedy. Pointing forward to the cross he said "The Son of Man . . . came to give his life a ransom for many." He depicted the love of God to fallen man as ready to receive the sinner with the intensest joy and affection even though he had sinned for many years and had wasted his strength and talents in the far off country of sin. "When he was yet afar off, his father . . . ran, and fell on his neck, and kissed him." Christ brought home to our souls the knowledge of the fact that there is forgiveness awaiting us whenever we like to take it. Was it not so with each of us? Did not the contrast of our lives with that of Christ first make us realise the greatness of our sins, and did not the picture of God's forgiveness win our hearts and move us to come and claim it?

But was that all we received when we asked for pardon? Do we not know that there was more? Do we not know that the effect of this forgiveness was to give us a new principle of Life, a new Spiritual Force, to implant the New Life within us? It did not come from ourselves but from God. It did not come by our own thinking or our own wishings, but it was given by God through Christ. It must have been received at some one moment, though we need not be able to remember the moment. One moment we must have been out of Christ, condemned, unsaved, the next moment we must have been saved, pardoned, and in Christ. There is no third state. Scripture knows of none. Scripture speaks very emphatically of the greatness of this change, though it represents it under different aspects. Now it is a New Creation, for "if any man be in Christ, he is a new creature;" "created in Christ Jesus unto good works." Now it is a Translation from one Kingdom to another. God "hath delivered us from the power of darkness, and hath translated us into the Kingdom of his dear Son." Now it is a Transition from Death to Life, "He that heareth my word and believeth on him that sent me hath everlasting life, and shall not come into condemnation, but is passed from Death unto Life." And still more emphatically it is a Life Imparted by a new birth. "Ye must be born again" says our Lord, and the Evangelist points out that "as many as received him, to them gave he the right to become children of God." God, St. James says, "of his own will brought us forth by the word of truth." Again, "Whosoever believeth that Jesus is the Christ is begotten of God: and whosoever loveth him that begat loveth him also that is begotten of him." And in estimating the results of this change St. John says "Everyone that loveth is begotten of God," and again, "if ye knew that he (probably Christ) is righteous,

ye know that every one also that doeth righteousness is begotten of him."

What then do these passages mean? That as our natural life comes from a natural father, so our spiritual life comes from a spiritual Father. That as we received ordinary human life from man, so we receive this higher force, this spiritual life from God. But let us realise clearly what is involved in this statement. It is nothing less than this, that the nature of this new force, this new power, is one with that of God. The New Life springs not from us but from God, and must be of the same nature as its source.

Perhaps this seems to be verging on mysticism. This may be. Yet we do want to see what Scripture says we possess, and Scripture emphatically says that the new birth is not a mere improvement, a mere development of our ordinary powers, but a fresh implanting of a Divine Life. It does not say that our Personality is changed—that we know is not the case, for we are the same persons after our conversion as we were before—but it says our being is augmented. We have a New Spiritual Force implanted in us, and from being spiritually dead, we become spiritually alive.

To sum up then what I have said. The early Christians realised their need of the New Life more easily than we do, because humanity was untampered by Christianity. *The New Life is nothing else than another Force added to the forces men naturally possess.* This New Force is given by God through Christ and received by our realising our sinfulness and obtaining forgiveness. It has its source in God and therefore partakes of the nature of God.

On the direct relation of this New Life to Christ; on its working and results in earth and heaven; on the world's attitude to it and the responsibility of possessing it I have not touched, for fear of encroaching on the other subjects to be proposed to us.

❖ THE MONTH. ❖

A DETACHMENT of the Salvation Army will soon be in Sydney. The officers will not be long in entering upon their work. What position is the Church to take up with reference to this work? No doubt there is very much in their operations which may justly be regarded as extravagant, and with which soberminded Christians cannot sympathise; still, are they doing the work of God? Have they been enabled to reach and influence a class which the churches have failed in laying hold of? We think that the testimony of observation and report will be favourable. Our wisdom will be to regulate the work as far as possible, and deliver it from the many objectionable features which no doubt have presented themselves in connection with it in other places. At any rate, let us not forget the words of Jesus, which seem to be applicable: "Forbid him not; for he that is not against us is for us."

WE have had a great display of firemen in Sydney lately. We sincerely trust that the result of this recent demonstration will be to improve the organisation of our Fire Brigades. We have recently had sad illustrations of the ravages of fire, and of the danger to which we are exposed. There have not been wanting signs of inefficiency on the part of our firemen. We are fully aware of the dangers and difficulties of this work, and we do not complain in any carping or fault-finding spirit, but from an earnest desire that those men who deserve our sympathy and support, should do the very best for themselves and for the city, whose interests they serve in so important a manner.

THE PARISHES of this Diocese are called upon to elect representatives to the Sixth Synod. This is a matter of great importance, and has in the past been regarded far too lightly. When we consider how important the functions of the Synod are, and how much influence (either for good or evil) a member of the Synod may wield, too much care cannot be exercised in the selection of persons to represent the various parishes in the Synod. Difficulties are felt by the country parishes in obtaining representatives, and in their ignorance of churchmen in Sydney, not infrequently make mistakes in obtaining representation in the Synod. There are many good and worthy men who would, for the good of the Church, consent to represent the country parishes—such men might easily be found out, and their services in the matter secured.

THERE IS NO DOUBT that the Licensing Act is grossly infringed in the matter of Sunday selling. On the 20th ultimo (Monday) 63 persons were charged at the Central Police with drunkenness. We do not forget that this number includes the offences of persons of the previous Saturdays. We understand that 30 cases are a large average for any ordinary day of the week. Allowing, therefore, for the usual amount of intoxication on the Saturday, there must have been a great deal of

drinking on the Sunday. From observation, moreover, we are convinced that much Sunday selling is carried on in publichouses. We trust that a sharp look-out will be kept, and offenders severely punished.

THE MELBOURNE CHURCH CONGRESS is a new departure in Colonial Church life. From reports received, the season must have been a pleasant one. We hope that the profit to spiritual religion in the colonies will be as great as the pleasure was to those who were enabled to take part in it. Life is so earnest and so real, that everything which the Church takes up should have a practical bearing upon the many difficulties which beset Christian work in the present day, and some definite practical issue. If the recent gathering in the sister colony has the effect of stimulating Christian effort, of promoting Christian enterprise, and raising the religious life of the people, it will not have been conceived and carried through in vain.

WE REGRET to learn from the self-denying and earnest superintendent of the Warangasda Mission that great inconvenience has been experienced of late from lack of funds. The small sum of £500 per annum would suffice to maintain the mission station, with its 100 aboriginals, who would be fed, clothed, and instructed in secular and divine things. This, however, is not forthcoming, and the result is that the most independent of the blacks have been turned adrift to do for themselves. Unless the Christian people of the colony become sensible of their duty and responsibility in the matter, and contribute to the object far more liberally than they have been wont to do, the whole mission must collapse. The Government and many others look coldly upon the institution as a Christian Mission. They regard it as unlikely that the blacks will be influenced by Christian truth Christians, however, know otherwise. They have heard of blessed effects of the truth of God upon many of those outcasts who have been cared for at Warangasda, and it would be a disgrace to our Christianity if this work were to be allowed to drop. When we think of the prosperity of our colony, of the luxury in which many live, of the money spent in foolish and useless amusements, we are grieved indeed to think that the money for this noble work cannot be had. If £500 were required for a boat-race it would be got in one hour in Sydney by any earnest person; but £500 in a year for the purpose of feeding, clothing, and christianizing men and women cannot be got. Alas! Alas!

AFTER SEVERAL ADJOURNMENTS the inquiry into the cause of the disaster which befel the "Austral" has been concluded. We regard the issue as most unsatisfactory. We are not disposed to blame the jury, but we think that the evidence was most indefinite. A great deal of evidence was taken, but the main points were avoided, and the jury could do no more than return an open verdict. We understand that the Marine Board will further investigate the matter. We hope that this will lead to some definite conclusion with regard to this sad disaster. It will remove much of the uneasiness which is at present felt, if the sinking of this noble vessel can be accounted for.

IT WOULD SEEM that the Government are bent upon defying public opinion with regard to the Sabbath question. Numerous signed and influential petitions were presented against the increasing traffic upon the tramlines and railways on Sundays. The Minister promised that Sunday traffic should be restricted as much as possible. That promise was redeemed in a most remarkable manner, viz., by running three or four additional trains on Sunday. The last act of Sabbath desecration was the dispatching of the firemen who came over from Victoria for the recent demonstration to their homes on Sunday. What can we expect for our country if the "righteousness which exalted a nation" is so persistently ignored.

WE ARE IN THE MIDST of a general election. The question upon which the Government have appealed to the country is a very important one, affecting no doubt very largely the material welfare of the colony; but behind this, there are questions of greater moment. We trust that electors will not lose sight of these. A very determined effort is being made to effect an alteration in the Licensing Bill. The "Trade Defence Association" will make this the test question, and very great influence will be used to secure the voting of members who are favourable to such a change as they desire. Those who believe that the Licensing Act is a great boon and has worked well, should be careful that their influence is exerted against the designs of those who represent the traffic in strong drink.

MR. HENRY COPELAND, who is wooing the electors of Newtown, is opposed to the provision of the "Licensing Act" which enforces the closing of publichouses on Sunday. At a meeting of the electors, he gave his reasons for objecting

to the clause in the following language, as given in the *Herald's* report of the meeting—"So long as the present customs of society existed, people would expect to be able to get their liquors on Sundays as well as on any other day of the week. If Providence had intended that people should forego their customary beverages one day a week, men would have been provided with pouches like camels, in which they could lay in a supply till Monday." O tempora! O Mozes!

AN AUSTRALIAN PARSON ON FURLOUGH.

[FROM OUR SPECIAL CORRESPONDENT.]

VIII.—NORTH WALES AND THE LAKES.

In these sketches of travel, rambling, and imperfect as I know them to be, I have tried to maintain as large an element as possible of originality. At some pains I have avoided the beaten track wherever practicable, and have said my say after mine own poor fashion rather than quote from published records. If in the present paper I have not quite so successfully attained my purpose it must be remembered what swarms of tourists inundate the Lake and Mountain districts in the season. It would be difficult indeed, to find a spot among the lovely localities within reach of the ordinary traveller that is not literally over-run by a crowd of sight-seers. I have no right, of course, to complain of this, on the contrary, the facilities offered by railway companies and hotel keepers have opened up a source of enjoyment to thousands who would otherwise have never gone beyond a few hours' journey of the smoke dried agglomerations of bricks and mortar in which their daily work is carried on. The fact is stated simply by way of explanation. Given the time and incitation, there are still walking tours to be had through some of the wildest and loveliest scenery of the British islands. For obvious reasons these are, as yet, untroubled by the train loads of tourists despatched daily from the various London termini. Having, however, neither the time at my disposal nor the companionship essential to its full enjoyment, I must e'en be content for the nonce to go with the multitude.

Nevertheless, I have a brief space allowed me before joining the throng. From Shrewsbury I may hie me to Ruabon, and Carnarvon, thence to Denbigh, for the Eisteddfod, the annual national gathering of the Welsh people for musical exercises. Nothing loth, I accept the respite, and take my ticket accordingly. The intervening country is full of attractions, which well repay one for the roundabout journey. From Ruabon to Corwen we follow the serpentine course of the Dee. And more charming domestic scenery I could never wish to see. Lofty banks of purple, sweet-smelling heather, are interspersed with dark wooded heights, fir-coverts, and the like. At their feet babble and swirls the silvery stream so dear to the disciples of good old Isaac Walton, who love to reap in these peaceful glades the lordly salmon and the speckled trout, as the harvest of their easy toil. Years ago I used to wonder at the strange enthusiasm of fishermen, literally devotees of the rod and tackle. Without in the least affirming the cynical description of the process as "a rod at one end and a fool at the other," the devotion of wise and learned men to the sport seemed utterly incomprehensible to me. I begin to suspect that much of the charm lies in the surroundings. On the banks of the Dee, in Wales, of the Lune in Leicestershire, of the Tay in Scotland, and of numberless others that could be named, one might readily wait and dream the whole day through, though never a bite or a rise rewarded his exertions.

The Welsh national Eisteddfod, (Eistethvot), is of very ancient origin, having been instituted soon after the departure of the Romans, by Ap Maelin Wledig, for the encouragement of bardism, music, and education generally. From the tenacity with which the Cymri are known to cling to the old customs and traditions of the country it may safely be inferred that this yearly gathering runs little risk of abolition. In the absence of a better, Welshmen look upon it indeed as a sort of popular University, and lavish upon it the spirit and zeal that men of heart are wont to bestow upon their "Alma Mater." The Festival this year was held on historic ground within the ruined walls of Denbigh Castle, the "Castell Dinbych" of the early ages, when many a pitched battle was fought between the sturdy mountaineers and our own ancestors of the

border. Much to my regret, I was not in time to witness the opening ceremonies. The quaintness of their interest may be gathered from the title of their inauguration, "yr, or sedd," at which, Bard Clwydfardd presiding, addresses were delivered in "ye olden tongue," by Gwalchmai, Hirja Mon, and Iago Togeigl. The wife of Professor Rlys followed with a paper on the Education of Women, which was freely discussed. W. Hoggan, M.D., London, also spoke in favour of University Co-education, and was supported by the wife of Professor Ayrton. But to more musical themes. A temporary pavilion erected in the castle grounds, to accommodate 7,000 persons, was filled in every part with an audience eager for the commencement of the prize competitions. Of those the great event of the day was the winning of the Penrhyn Choral Union of the £100 prize, with gold medal for the best rendering of Mendelssohn's "Judge me O God," and another piece in Welsh. The judges, one of whom was the Rev. Sir F. Gore Ouseley, must have been hard put to it to decide, when so much general excellence was shown. Indeed, Sir Frederick in announcing the decision, admitted that he had not been prepared for such good singing all round, and stated that the performance of the successful choir was without a fault, the devotional spirit being particularly apparent.

Though exciting in their several degrees considerable interest my limited space forbids any detailed account of the proceedings of the next two days. Unfortunately, the weather did not partake of the prevailing festivity. And more unfortunately still, the roof of the pavilion leaked like a colander, quickly producing quite a little forest of umbrellas within the building, suggestive of the magic growth of mushrooms after a summer shower. The thorough enjoyment which I had promised myself of the oratorio of "Elijah" was out of the question under the circumstances. Wet seats and the noise of shuffling straw were not altogether conducive to rapt attention. Yet the oratorio was magnificently rendered. The singing of the leading tenors was a grand treat, while the choruses were given with a volume and precision which filled my Sydney breast with envy almost to bursting.

The exquisite panorama of the Vale of Clwyd to be viewed from the crumbling walls of Denbigh Castle amply compensates for the stiff climb which it costs, nay, would more than compensate for a dozen such climbs. To be properly appreciated it must be seen, so I will attempt no description. After basking for an hour or two in its varied beauties, I once more descend the hill, conning over in my mind the shifting scenes which have bound in one for good or ill the tumultuous struggles for past supremacy and the artistic and literary contests of to-day. It is the boast of the Celt that grace and refinement are rightfully his to add together strength and energy of the Saxon character. Be it so. And inasmuch as a wealth of piety underlies the ruggedness of Celtic speech, may the friendly rivalry continue. All success too to the proposed National School of Music, for how can the sweet voice of harmony be attuned to higher standards than these—"O Jesu n'ad cam waith"—"O Jesus, let no wrong be done"; or, "Heb ddu whe bddin—Du wad ien"—"Without God, nothing—with God, everything." I am indebted for the idiom translation of the mottoes to my room-mate, at the crowded hotel, where a bed in the attic was given me as a favour. I may be permitted, perhaps, to add that the first of them occurs in Welsh literature, as early as the second century, a sufficiently conclusive answer one would think to the pretentious claims of a Roman introduction of Christianity into Britain.

Had the skies been more propitious, I would have walked from Corwen to Bethws-y-Caed, a matter of twenty miles or so, over hill and valley—thus escaping the long detour by rail, by way of Rhyl and Conway. As it is, I have no help for it but to purchase a tourist ticket for Carnarvon. The number of fellow-travellers is astonishing, despite the rain and general cloudiness of the atmosphere. For two hours I see nothing worthy of note. True, we had in the early morning traversed the remainder of the sweet valley of Clwyd; we had passed the quiet little city of St. Asaph, with its miniature Cathedral, and reposeful straggling streets. We had under the ivy-covered walls of the little castle of Rhuddlan, commanding still in its low estate, the whole of the surrounding neigh-

bourhood. At Abergele, another picturesque castle had peeped upon us from the woods in which it was embowered, and farther on again our outlook was more than once diversified by pleasant glimpses of the Irish Sea. But compared with the solemn grandeur of the Snowdon country to which we were hastening, there was, as I have said, little that we could seize upon for record. Extremely pleasing in its way, it was not that which had brought most of us so many miles to study.

With the break at Bettws-y-Caed, the scene changes entirely. Here we found coaches, trim-looking and well-horsed, awaiting the arrival of the train and bound for Llanheis or Beddgelost as business or pleasure might determine. Waggonettes also, in plenty, for shorter and cheaper excursions. Perched upon my seat on top, I was somewhat taken aback on recognising on the coach alongside an old Burwood neighbour. How small the world is after all. Not very long previously, I had seen a Sydney Auctioneer in a Cab, in Fleet Street, another, a Grazier, popping out of Regent Street, and again had suddenly run against two Sydney friends, in turning a corner of Holborn Viaduct. Latterly too I have had the good fortune in Glasgow Cathedral to renew an old New South Wales friendship and in Princes Street, Edinburgh, was accosted by a lady whom I had thought at home at Glebe Point, with no idea of travel. The reader will scarcely need to be told that my wilhom neighbour and I quickly opened conversational fire and that we kept up a brisk interchange of Australian news, till the coachmen cracked their whips for a start.

About two miles from Bettws-y-Caed we made a halt for a few minutes to inspect the Swallow Falls, a cataract of considerable volume and of exceeding beauty. Then, resuming our journey, wind through the prettiest ravines imaginable, between wooded heights, to Capel Curig (pronounced Keppel Kerrig). Thence, by an excellent road, through more open though not less pleasing country to Pen-y-Gwryd (*Anglicised* Pen-y-gooreth). Of the Pass of Llanheis, what shall I say except that it is strikingly grand beyond my inadequate powers of description. I doubt if it could be worthily transferred to canvas, much less by more humble pen and ink to paper. The high roads and purling brook, together wind at the base of scooped rocks and huge precipices, the venerable giants changing front at every turn of the way. Snowden hides his head in the clouds in majestic displeasure. For below us, to the left, lies a beautifully fertile valley, green as an oasis, amid the encompassing brown of the hills, and generally refreshing to the eye. I had hoped for at least a single ascent of Snowden. But it was not to be. The guides were inexorable. Indeed, it would evidently be, in such weather, labour thrown away, as well as beset with danger. So to Chester for the night, with a passing glimpse, by the way, of Caernarvon, Menai Bridge and Bangor. My rambles among the Cumberland and Westmoreland lakes must be left for a later monthly budget.

THE MELBOURNE CHURCH CONGRESS.

The event of the past month has been the Church Congress in Melbourne. It has been a success, and for a first attempt or experiment a very decided one. The attendance all through was very good. The papers generally were marked by ability, and the speeches of the appointed speakers not less so with one or two exceptions. The proceedings were characterized by great fairness and tolerance of opinion. Much was said with which we could not agree. The differences, however, were not so great as some expected to find among speakers of known opposite schools of thought. There were many visitors from other colonies, towards whom much hospitality was manifested, and an earnest desire was shown to pay them special consideration in all proceedings connected with the Congress.

At the opening morning service on Tuesday, 14th ultimo, in the Pro-cathedral, the sermon was preached by the Bishop of Newcastle. Canon Bromby read the prayers; Canon Stephen, of Sydney, the first lesson; and Archdeacon Hales, of Tasmania, the second lesson.

The Congress was opened at 3 p.m. on the same day at the Athenæum Hall. A hymn was sung, but prayer was omitted. The Bishop of Melbourne was President, and delivered an inaugural address, which was listened to with great interest, and was frequently applauded.

Papers were read and discussed. Among the subjects treated were, "The Relation of the Church of England to all other

Protestant Churches" opened by Archdeacon Hales; "The Duty of the Church of England in reference to Unbelief," opened by the Bishop of Newcastle. There were other readers and numerous speakers, among whom were the Deans of Melbourne, Hobart, and Bathurst.

SECOND DAY—WEDNESDAY.

The first paper dealt with, "The Church of England and the Australian Aborigines," was read by the Bishop of North Queensland on behalf of the Bishop of Brisbane. There were, as in all cases, other readers beside the opener. The second subject of the day was, "The Church and the Social Movements of the Age," opened by Professor Pearson. Among the speakers on this question might be named the Bishop of Newcastle, Rev. Dr. Corlette, C. T. Perks, Messrs. J. W. Fairhurst and G. Guillaume.

THIRD DAY—THURSDAY.

The first paper was read by the Rev. R. B. Dickenson on "The Temperance Work of the Church of England, especially in reference to its Parochial Organization." There were numerous speakers, among whom were the Revs. Canon Stephen and Joseph Barner, of Sydney. The second paper of the day was on "The proper attitude of the Church towards the question of Sunday observance," opened by the Dean of Melbourne.

FOURTH DAY—FRIDAY.

Archdeacon Stretch read the first paper, which was on "The duty of the Church of England in the circumstances created by the Education Act of Victoria." He was followed by Mr. Justice Higginbotham and Canon Goodman, who both read papers on the subject. Among the speakers were Major Ferguson, Mr. H. J. Wrixon, and Professor Pearson.

We regret that we have not space at present for several of the valuable papers and speeches. The Congress very appropriately ended with some very solemn addresses on the Spiritual Life.

→* NOTES + AND + COMMENTS. *←

[We propose to open a new page in the *Record* under the above heading. The object of the writer is to combine interest with instruction.]

ROBERT RAIKES' METHOD OF DRAWING CHILDREN TO HIM FOR INSTRUCTION.

He says: "I have lately had a new flock of children come about me from a singular circumstance. I was showing my Sunday scholars a little time ago, how possible it is for an invisible power to exist in bodies which shall act in other bodies without our being able to perceive in what manner it acts. This I prove to them by the power of the magnet. They see the magnet draw the needle without touching it. Thus, I tell them, I wish to draw them to the paths of duty, and thus lead them to heaven and happiness; and as they saw one needle when it touched the magnet then capable of drawing another needle, thus, when they became good, they would be the instruments in the hands of God, very probably, of making other boys good. Upon this idea, these children are now endeavouring to bring other children to meet me at Church; and you would be diverted [delighted] to see with what a group I am surrounded every morning at seven o'clock prayers at the [Gloucester] Cathedral, especially upon Sunday mornings, at which time I give books, or combs, or other encouragements."—(From an unpublished letter.)

HOW TO INTEREST PEOPLE IN THE SERVICES OF OUR CHURCH.

(1.) Don't be afraid of some diversity of ritual, not to please the parson, but to teach and draw, and help the people. (2.) Make all as rational and hearty, and congregational as possible. (3.) Teach the use of the Prayer Book on all occasions for a time, and then, perhaps, at intervals of three or four weeks. (4.) Teach more and preach less; for example, let sermons contain much teaching about the Bible, and less oratory about text or sentiment. *The Bible is not known.* Preach and teach of Jesus Christ as a Person, and perhaps less of doctrine concerning Him. Let the doctrine rather come from the Person.—REV. G. VENABLES, Vicar of Great Yarmouth.

MARLBOROUGH COLLEGE.

Following the example of Winchester and other great Public Schools in England, the boys have founded a Church Mission, and on the recommendation of the Bishop of Bedford they have selected a populous district in Tottenham, which almost may be described as a suburb of London, for the labours of their missionary, Rev. E. Bailey Churchhill. The central hall of a large Board school has been licensed for public worship, and four or five services are held every Sunday, besides week-day lectures and classes. A Sunday School has been started, which is attended by nearly 200 children.

THE PALESTINE EXPLORATION SOCIETY'S NEW MAP
PALESTINE.

This invaluable Society has undertaken to supply to all Sunday School teachers in connection with the Church of England Sunday School Institute, London, with their maps of ancient and modern Palestine at subscribers' prices, i.e., 6s., the usual price being 12s. Would not the committee confer a similar benefit on teachers in connection with the Institute in the colonies?

THE CHURCH OF ENGLAND FUNERAL REFORM.

At a recent meeting of the Association, of which the Archbishops of Canterbury and York are patrons, it was stated that the objects of the Society were to encourage such observances only as were consistent with the hope of a resurrection to eternal life, and to discourage feasting and treating, and all useless extravagant expenditure; and that the Society also suggested the entire disuse of crape, plumes, scarves, mourning coaches, and the like, as involving unprofitable expenditure, and inflicting severe hardship upon persons of limited means.

"AND THEY (THE CHILDREN OF ISRAEL) BORROWED OF THE
EGYPTIANS," &c.—EX. XII. 35.

The chief Rabbi of London, Dr. Alder, maintains, against the attacks upon the Jews in Egypt made by Professor Goldwin Smith, that the true rendering of the Hebrew verb would go to show that the Egyptians gave the Jews of silver and gold to the Israelites as a remuneration for long services, and a compensation for cruel wrongs. The same Hebrew word occurs in *Ps. ii. 8*, "Ask;" &c. The Israelites "asked" of the Egyptians.

SURREY CHAPEL.

Long the scene of the labours of Rowland Hill, and more recently of James Sherman and Newman Hall—where, too, old Thomas Scott the commentator occasionally preached, has been sold to a company of ironworkers, for the purposes of their business.

JEWS IN PALESTINE.

A Hebrew paper, published in Jerusalem, invites Jews who are driven from other countries, as Russia, to settle in Palestine, and form agricultural colonies. The land has been without its people, and the people without their land, now they are being driven to it. Surely this is the finger of God!

OPENING OF THE BLACKS' CHURCH, WARANGESDA
MISSION.

On Sunday, 22nd October, the church lately built at the Warangesda Mission was opened. The weather was inclement, especially in the afternoon.

The morning service was attended by the blacks, and the workers at the mission. The sermon was by the Rev. J. B. Gribble, from the text "Lord, what wilt thou have me to do?" At the afternoon service there was a good attendance of whites from the surrounding districts, as well as of the blacks residing at the mission. A congregation of about 150 was made up. Mr. Gribble again preached. The text was "If I forget thee, oh Jerusalem let my right hand forget her cunning." In the evening Mr. S. Bennett of Manly Beach, delivered a simple gospel address to the blacks. A striking feature at the services was the excellent singing of the black choir, under the leadership of Mr. Carpenter the school teacher.

On the Monday there was a Tea Meeting. The good things were kindly provided by lady friends at a distance. The blacks evidently enjoyed themselves immensely. About 50 whites also partook of the feast.

A public meeting was held after tea. Mr. Herman Kook occupied the chair. In his opening remarks the chairman referred to the rapid growth of the mission. That it had exceeded the most sanguine expectations of all sympathisers in the district, and although cold water had been thrown upon it from certain quarters yet it had survived all difficulties and misrepresentations, and judging from present appearances was in a fair way of becoming self-supporting. He expressed the hope that Mr. Gribble might long be spared to preach the Gospel in it, and that it might prove the place of salvation to many souls.

Addresses were also delivered by the Rev. J. B. Gribble, and Messrs. S. Bennett, Fraser, J. Lander, and Bellenger.

At intervals the black choir rendered Sankey's songs and solos in a very creditable manner.

On the next day, Tuesday, a picnic was given to the banks of the Murrumbidgee, which brought the opening celebration to a close. A day of sport was enjoyed by young and old, black and white.

The building is erected of T and G New Zealand pine. It is a neat and substantial structure, with good plain internal fittings. There is a raised platform at the east end, on which stands the reading desk, which also does for a pulpit. Over the communion

table is the text, "This do in remembrance of me." It was presented and beautifully worked by the Rev. Bryan Brown and his good lady.

The whole reflects the highest credit on Mr. Gribble, and we trust that under the Divine blessing the new Church may help largely in forwarding the true work of this important Mission.

WARANGESDA MISSION.

TO THE EDITOR OF THE CHURCH OF ENGLAND RECORD.

SIR,—As several of the clergy and superintendents of Sunday Schools in Sydney undertook to raise at least £1 in aid of the building fund of our blacks Church, I would, through your columns, call their attention to the fact that the Church is now opened for Divine Worship, and that we are very anxious to clear off the existing debt. I shall, therefore, be very thankful to receive contributions to this object without delay.

JOHN B. GRIBBLE,
Missionary.

Warangesda, Oct. 30th.

SYSTEMATIC RELIGIOUS INSTRUCTION IN PUBLIC
SCHOOLS ESSENTIAL FOR THE GOOD OF THE
COMMUNITY.

The Rev. J. W. Johnstone, M.A., officiating minister of St. Mary's, Balmain, on the invitation of the Dean of Sydney, preached in the Cathedral on Sunday evening the 15th ult., on behalf of the Parochial Schools. His sermon was based on the 105th verse of the 119th Psalm. "Thy word is a lamp unto my feet, and a light unto my path." Having shown the urgent necessity for Divine Revelation to meet the wants of man, and its wonderful adaptation to those wants, he concluded in the following words:—

"I have spoken to you, on the present occasion, on this vital subject, not only that you may prize more highly the Word of God yourselves, and use it day by day more devoutly, but that you may be induced to give your aid to provide for the study of Holy Scripture amongst the young in the Day School. You are doubtless aware that Denominational Schools will soon cease to receive State aid; consequently if such schools are still to live and prosper, they must be supported by voluntary efforts; by judicious management and large liberality.

Whether the State has done wisely and well in refusing to provide for religious instruction in public schools, time will prove. No doubt the subject presents grave difficulties. In a free State there must be religious liberty, as well as civil; and inasmuch as there is so great diversity of opinion on questions pertaining to religion, it would not be easy to devise a scheme for religious instruction that would meet the views of all, and yet really contribute to the good of all. Indeed, it would be impossible. Still, it might be inquired,—Is the State justified in refusing to provide for religious instruction in schools, because it is beset with so many difficulties? At any rate, if it cannot meet the views of all christian sects, on what valid grounds should it deny to public schools, the daily use of Holy Scripture, which nearly all christians accept as the rule of faith? Is secular instruction sufficient to make the young good and useful members of society? Must the State regard and treat the opinions of the ignorant, the indifferent, and the irreligious, and those of the intelligent, the educated, and the godly, of equal value? Nay; is secularism, infidelity, atheism, to receive the same amount of consideration from the State, as Christianity? Surely not.

Perhaps, ere long, the State will be forced to reconsider this whole subject, and to change its attitude towards it. Meantime, the decision already made must be accepted; and the duty of the Church will be to provide for the religious instruction of the young, as may seem wisest and best. This may be done to some extent, through the Sunday School, by trained catechists whose duty it would be to visit the public schools regularly during the time permitted for religious instruction and to use it earnestly for that purpose, and, lastly, through day schools in immediate connection with the Church.

The value of the Sunday School we know already; but it must now receive still more attention, and a much larger increase of intelligent, earnest, devoted teachers.

It seems likely however, that a considerable proportion of the children attending the Public Schools will not go to the Sunday School, and consequently will not receive any instruction in Holy Scripture. They will, therefore, grow up without the knowledge, and the fear of God; and will assuredly prove a curse, and not a blessing to society. To prevent such a calamity, it will be the duty of the Church, either to provide a larger number of intelligent, zealous catechists to visit and instruct the pupils in the Public Schools in Divine truth, or to support schools in immediate connection with itself. Indeed both may be found necessary; but at present, some who have given this whole subject much anxious consideration are desirous to establish Parochial Schools, in which the children will receive not only sound secular knowledge, but especially instruction in the Word of God, and in the formularies of our Church. To put these upon a solid basis and

to render them efficient and successful, there is need of generous christian liberality; and you are asked on this occasion to contribute towards this important object.

As regards the importance of systematic religious instruction, which will form an essential part of the business of these schools, I need add but little to what has been already said. This should never be neglected, but its importance just now can hardly be over-estimated. There exists and abounds to-day, in our very midst, a spirit of unbelief which refuses to accept doctrines that for ages have been regarded true, holy, divine, and possessing power to enlighten, to mould and guide human souls in the path to heaven; which rejects, as the inventions of men, the sacred mysteries of religion, which pretends that man has not sufficient evidence even for the existence of God, the immortality of the soul, and a future life; which boldly proclaims that the present life is all, and consequently whose maxim is, or ought to be: "let us eat and drink for to-morrow we die." Is it any wonder that those affected by this evil spirit, should neglect the ordinances of religion, and despise Christianity? And just consider what must be the effects of this on the morals and well-being of Society! Now if the young are to escape the withering, perilous influences of this evil spirit, it is not manifest that they must be well instructed in the truths of religion; rooted and grounded in the faith; equipped and fortified to meet the attacks of the enemy; and above all, won to Christ, their Redeemer, Saviour, Lord and Master?

You admit it. Well, then, prove now by your liberal contributions, that you really believe in and feel a keen interest in the religious education of the young around you, both for their present and eternal welfare.

P.S.—Since the above thoughts were publicly expressed, the author has been informed that a new series of Lesson Books is in course of preparation by the Public Education Department, some of which will contain extracts from Holy Scripture; though it appears they shall be used only by some of the school Forms. If these extracts are found to be comprehensive, and judiciously arranged, they will doubtless be hailed with pleasure, for the present, by many; and if they are rightly used, they can hardly fail, under the Divine blessing, to do inestimable good. But why such extracts should be made for some Forms, and confined to them, and not provided for all, it is not easy to conjecture. If all possess a moral nature, and are responsible for their conduct, they need, and are entitled to the kind of instruction adapted to that nature. But though Scripture extracts for certain Forms may, in the opinion of the Legislature, seem sufficient, it is hoped this will not satisfy the community. What should be demanded, unless we are content to retrograde and degenerate, is that *The Bible* shall become a standard reading book, and shall be read by all the children.

This should be insisted on, even on the ground of the general welfare; "for it is a simple matter of fact, that wherever you find nations rising to what we call the highest places in civilization, the Bible and the truths contained in it are to be found likewise. Christian nations have for a long time been, are, and seem likely to continue, uppermost in the struggle for existence, and for improvement; and if the name Christian be now synonymous with that which is highest in civilization and moral power, you cannot separate this elevation from the character of the book, upon which all Christians stand as upon a common ground, and which they regard as the charter of their common faith." Indeed "the history of the modern world is more bound up with the Bible and its contents than with any other book or thing whatever; take away the Bible, and the modern world could not have existed; whatever else it may be, certainly the Bible is the Book of modern civilization, and that which is chiefly bound up with the improvement of our race."

If so—and the fact is certain—we trust the day is far distant when New South Wales will acquiesce in allowing the Bible, to be excluded from her public schools.

SERMON.

THE GRATEFUL RECOGNITION OF DIVINE INTERPOSITION.

A Sermon by the Rev. John W. Johnstone, M.A., officiating Minister of St. Mary's, Balmain, preached in St. Matthew's, Paddington, Sydney, on the 5th Nov., being the day appointed for public thanksgiving.

"Hungry and thirsty their soul fainted in them. Then they cried unto Jehovah in their trouble, and He delivered them out of their distresses. Let them give thanks to Jehovah for his loving kindness and for his wonders to the children of men."—*Psalm. cvii. 5, 6, 8.*

To apprehend the meaning and profit by the lessons of this beautiful Psalm it is not necessary first of all to inquire and determine what particular incidents in the history of the people of Israel furnished the occasion for its composition.

Whatever may have been the circumstances under which the Psalm was written, there can be no doubt as to the great lessons which it inculcates.

"It describes various incidents of human life, it tells of the perils which befall men, and the Goodness of God in delivering them, and it calls upon all who have experienced His care and protection gratefully to acknowledge them. Thus it teaches us not only that God's providence watches over men, but that His ear is open unto their prayers. It teaches also that prayer may be put up for temporal deliverance, that such prayer is answered, and that it is right to acknowledge with thanksgiving such answers to our petitions."

These are obviously the lessons of our text, as well as of the entire Psalm. The case specially alluded to in the text appears to be that of the caravan that has lost its way in the desert. Some suppose the particular occasion occurred on the return of the exiles from Babylon as they crossed long tracts of sandy desert. The usual track of the caravan was lost—obliterated perhaps by the sand-storm. Consequently they wandered, were exposed to severe hardships, and were in danger of being lost. Then under the pressure of their difficulties they did, as men are wont to do under the pressure of a great need, they sought Divine help. Their cry was heard. God signally delivered them out of their distresses. He conducted them by a direct path to the land which they sought, and where they would find a settled home. And for this gracious deliverance vouchsafed to them in answer to prayer they are exhorted by the Psalmist to praise God for His loving kindness, and his wonders before the children of men. That is to say, gratitude should prompt them to the public and devout recognition of God's signal care and favour.

The lessons of our text, then, are manifest; that the sense of need stirs men to seek Divine help; that God hears and answers prayer; and that it is the duty of those to whom God sends His aid or blessing, publicly to acknowledge Him.

1. That men are prompted by the feeling of need, by the apprehension of danger, by the anxiety of a trying condition to seek Divine interposition, is amply proved by the facts of human experience.

So it was in the case of the Israelitish nation during their bondage in Egypt, as they approached the Red Sea pursued by their enemies; once and again in the course of their journeyings through the wilderness, when they brought trouble upon themselves by their sins; frequently during the period of the Judges, and often in their subsequent history. Is it not a fact that Pagan nations also have often sought refuge in prayer in times of great danger or trouble? "Whether their prayers were offered to the gods of their own inventions or to the "Unknown God," dimly and imperfectly apprehended, does not affect the fact, that in great crises in national history men have sought supernatural guidance, help, or deliverance.

And the same thing is true in the case of individuals as of nations. They, too, have been led, in their seasons of trouble to raise their eyes to the hills whence cometh help—even to God. So did Moses on one occasion when he pleaded with God on behalf of the Israelites that they might be saved from utter extinction; so likewise did Hezekiah when his country was threatened by a powerful enemy; and again, when his own life was in serious danger from disease; and we are all familiar with the stated earnest prayer of the excellent Daniel when a conspiracy was formed against his life by his enemies. Nor have the prayers that have sprung from the sense of need, or the apprehension of danger been restricted to "temporal necessities." Other events besides those pertaining to time; other dangers than those discerned by the eye; other perplexities than those belonging to the business of life send men to the throne of Grace. Man's deepest want is the want of God—the need of His forgiveness, His peace, His favour, the good hope of Eternal life, which His friendship in Christ alone can inspire. Man apprehends danger pertaining to the future world, for he is conscious of sin, and he knows and feels that sin implies guilt, and entails punishment; he recognises obligations to do duties which he is unable rightly to fulfil without Divine aid, and he therefore feels that he must seek that aid if he would enjoy a good conscience; and though he is a member of a dying race he cannot divest himself of the conviction that he is accountable to God, and that when his eyes are closed in death, he must continue to live, and enjoy or suffer; and he ardently yearns for light and consolation. Thus certain it is that the sense of need prompts men to cry to God for help. Indeed it is in prayer that men everywhere seek, when all else fails them, support for their weakness, comfort in their afflictions, encouragement for their virtues.

But if it is so evident from long and wide experience that man from the keen pressure of need, is impelled to seek help from above what encouragement does he find to believe that his cry for aid will be heard? And this leads us to ponder the next point in our text.

2. That God hears and answers Prayer. Accordingly the Psalm says "They cried unto Jehovah in their trouble; and He delivered them out of their distresses." And this is in perfect harmony with the numerous allusions to this part of our subject throughout Holy Scripture. All students of the Bible are familiar with the examples of Jacob, Moses, Elijah, Hezekiah, and Isaiah, and Daniel, recorded for our instruction in the Old Testament and in the New; we are reminded of the Syrophenician woman, the leper, the publican at the temple, the dying thief, the disciples on the day of Pentecost, the devout Cornelius, St. Paul, when he suffered from a painful trial; in all these instances we learn that prayer had power with God and prevailed. And in accordance with these we read "The Lord is nigh to all that call upon Him, to all that call upon Him in truth." "Ask and it shall be given you, seek and ye shall find; knock and it shall be opened to you."

It must indeed be admitted that we do not always obtain the answer to our prayers which we expect, especially if they pertain to temporal things. And perhaps it is well for us that we do not, for in regard to these we do not know what would prove best for us. Still even in reference to these, Divine aid or sympathy is not denied. Nay, it may be vouchsafed to us just as really as when we pray that God would "graft in our hearts the love of His name, and increase in us true religion." Indeed our religious life is bound up with our

daily business life; they meet at many points, and act and react upon each other. Rightly, therefore, the poet sings:—

"The trivial round, the common task,
Would furnish all we ought to ask,
Room to deny ourselves a road,
To bring us daily nearer God."

Hence in regard to the difficulties and trials of our daily life which sometimes effect us so keenly, and from which we seek deliverance; if to our supplications for relief we obtain an answer similar to that granted to St. Paul when he besought the Lord thrice that "the thorn in the flesh might be removed," the answer will indeed prove efficacious. Then like St. Paul we may declare with thankful hearts: "Most gladly therefore will I rather glory in mine infirmities, that the power of Christ may rest upon me."

But while it may be readily admitted by many that prayer for blessings at least "strictly spiritual" are heard and answered, there are not a few who hesitate to believe that prayer possesses any efficacy in relation to "Nature." They tell us

"That the general order since the world began
Is kept in Nature and is kept in man."

Consequently they affirm that "We might as well go stand upon the beach and bid the main flood bate his usual height;" as seek to move the Great Being whose laws are regular and fixed, and whose arrangements admit of no interruption.

Now we frankly admit and rejoice to know, that there is a general order maintained in Nature and in man; and that the world is governed by general laws. It is well for man, well for the success of his efforts and his happiness in life that great uniformities are maintained in Nature. If there were frequent interruptions "for aught we know, they would produce greater evil than good, and prevent greater good than they would produce."

Still the question arises—May there not be answers to prayer for blessings that pertain strictly to the natural world?

Is there any valid reason to show that it is vain to pray for example, for dry or rainy weather, for restoration to health from a dangerous illness, for the prevention or removal of some public calamity.

Yes; it is objected, there are arguments to urge against such prayer: for it pre-supposes direct interference with the fixed order of Nature; the interruption of universal unchangeable laws.

Now, if the objector here conceded the existence of a Deity, his god would probably be found to be one of his own creation; an abstraction and indifferent to the condition and deaf to the cries of man for help; a god, too, far more restricted in operation than man. And it would further appear, on inquiry, that in the view of the objector, the so called laws of Nature are some mighty forces, grinding away for ever in their endless courses, inflexible and stern.

But surely one cannot help asking—are these really correct conceptions of God, and of law in the realm of nature? If they are it is not strange that many do not believe in prayer at all—either as it relates to mind or matter. It is certain, however, the god of the materialist is not the God of Nature, of Humanity, nor of Revelation.

Nature which is so "full of exquisite organisms, contrivances, and adaptations, points to an infinitely wise Intelligence as its original cause; man, endowed as he is, with a moral nature, dependent, needy, demands a living, personal God, righteous, considerate, and disposed and able to help; and Revelation assures us that this God is our loving Father, compassionate and kind to all; a Being of infinite wisdom, power, and love. Now with such a Being to befriend us, there is much encouragement to pray. But what of these laws of Nature that seem so formidable? One of the most distinguished of modern philosophers tell us that "The expression Laws of Nature means nothing but the uniformities which exist among natural phenomena when reduced to their simplest expression."

And another no less eminent observer affirms: "The Laws of Nature are the rules according to which effects are produced; but there must be a cause which operates according to these rules. The rules of navigation never navigated a ship; the rules of architecture never built a house." Hence it is manifest laws of Nature are not existences; Persons working by some blind instinct or fate but simply "modes of the Divine operation which we are able to trace in the world around us." They indeed presuppose a cause, an intelligent agent; and considering the various kinds of striking evidence furnished from so many sources, respecting the existence of this Great First cause we must recognise Him and admit His agency. If so, the difficulty concerning prayer even in the realm of Nature, to a large extent vanishes "We know from our daily experience that within the sphere of his action man can modify the consequences of natural laws and direct their operations, so as to alter the course of events to an almost unlimited extent. Now if it be a fact of universal experience that man's will while unable to alter a single law of Nature, is yet able to change and guide the succession of events to an incalculable extent, one cannot reasonably think that the Creator of man has less power over the course of the world. If we believe in Him at all, we must credit Him with the ability to exert, if so He wills, a directing influence over the course of events without the necessity of suspending or abrogating any one of the laws which He has impressed on Nature. The touch of His hand cannot be less efficacious than the touch of man's hand. Providence may guide and rule, without in the least degree violating natural law and order."

It is obvious, therefore, that it is quite in analogy with the facts of our experience, that God can, in harmony with the laws, constitution or course of Nature, interpose on man's behalf, and send him special help amidst his weakness and sorrows. The Bible teaches us most distinctly that He does graciously send deliverance to man, when it is sought in a right spirit; and the nature which God has given us, impels us in the time of our difficulties and misery, to look to Him, and seek and expect His friendly aid. This fact is in itself of more weight than many arguments in favour of the efficacy of prayer. Indeed, no system of the world will satisfy the wants of man's moral

nature, which does not permit and encourage man, so constituted, to approach God as his Father and Friend, to ask and ever obtain His gracious help in all times of need. If the world is a vast machine and no more, and if it be a system from which prayer is excluded, assuredly it is an imperfect machine; for it leaves some of the most important wants of man unsatisfied, and it renders love to God almost impossible. Are we not, therefore, on so many grounds, justified in the public recognition of God's Fatherly care and gracious help, just now displayed towards us? But a short time ago this colony was threatened with a great calamity. A drought had begun; its effects were widely felt, and serious apprehensions were entertained about the issue. Had it continued but a little longer, not only those engaged in pastoral pursuits, but the entire community, must have greatly suffered. But in this time of distress united prayer was made to God to interpose, and avert the calamity. Soon a gracious rain descended, which has been very plentiful and extensive, and which has already altered the entire appearance of the colony; and made the hearts of many to rejoice.

Now what is the duty of all in relation to this signal favour? Is it not most appropriately expressed in the language of our text? "Let them give thanks to Jehovah for his loving-kindness and for His wonders to the children of men."

And this is the next part of our subject already referred to,—marked interposition, to give Him thanks, to praise His name.

There are two recognised modes of showing gratitude for favours, *by word and deed*. And so we pray to God to "give us that due sense of all His mercies, that our hearts may be unfeignedly thankful, and that we show forth His praise not only with our lips but in our lives."

It is right and good openly to express our gratitude for the kindness or favours conferred by friends or benefactors. Every rightly constituted mind is prompted to do so, and feels pleasure in doing it. And if we express thanks to our fellow-men for favours; if we would be considered ungrateful and base, did we neglect or refuse to testify our gratitude for kindness, how ought we to be regarded, if we be silent respecting Divine favours, or forgetful of them? And are there not to day special reasons for the devout and public recognition of God "for His loving-kindness and for His wonders to the children of men?" In this age when so many are under the dominion of the world,—the lust of the flesh, the lust of the eye, and the pride of life,—nay, when so many say in their hearts, and endeavour to persuade others, that "there is no God;" surely those who believe in Him, and know they are the objects of His regard, ought not to be ashamed to confess Him before man, and publicly to praise His Name. But the gratitude that can find expression *by word only*, is often defective; indeed, if it be so restricted it can avail but little; and hence we pray that sincere gratitude, that really felt by the heart, may be evinced in *our lives*. When gratitude to earthly benefactors is so manifested, there is no room to doubt its genuineness. I am seen to be living and fruitful. And it is just so in relation to God. To have meaning and power, it must be conspicuous in our daily life; and that, too, precisely in the manner described in the prayer just referred to: "By giving up ourselves to His Service, and by walking before Him in holiness and righteousness all our days, through Jesus Christ our Lord." Brethren, if in this spirit and manner you express your gratitude to God for His loving-kindness and wonders to the children of men you will, indeed, glorify His Name, and you will lead those with whom you mix in daily life, to recognise and reverence Him, and to believe that He delivers from distress those who cry to Him.

NOTICES OF BOOKS.

OUR LORD'S LIFE ON EARTH, by the Rev. William Hanna, D.D., LL.D. New edition. Religious Tract Society, London. Price six shillings.

This volume has been issued with the view of placing Dr. Hanna's work within the reach of the largest possible number of readers. It includes an account of the earlier years of our Lord, His Ministry in Galilee, the close of this Ministry including a recital of each day's doings in Passion week with a lengthy reference to the last day of the passion, and nearly a hundred pages devoted to the forty days after the Resurrection. This was formerly only in two good sized volumes but now we have it in one. It is a work too well known to need any commendation on our part. We hope the cheaper form will be the means of placing it in hundreds of homes.

LIFE AND LETTERS OF THE REV. W. PENNEFATHER, B.A. Edited by the Rev. R. Braithwaite. Shaw and Co., London. Fifth edition.

This volume is an interesting record of the life of one who from his earliest childhood had been longing to enter the Ministry of the Church, and whose wish in due time fulfilled led to years of

usefulness. The Editor chiefly shows Mr. Pennefather by his own pen. Letters are given recording his spiritual experience, and especially his views on leading questions. No one can read the book without learning much of the Church history of the past forty years.

It is a volume full of thought. We give a brief extract as an example. Mr. Pennefather writes—

It is not a proof of our immortality that the decay of our bodily powers in no degree lessens the sensibilities and yearnings of the 'inner man.' Even though we may grow old and feeble, we are only preparing to be ushered into that kingdom where—
God hath built a city of light, and joy and song;
Where the eye at length beholdeth what the heart hath loved so long.

Mr. Pennefather was conspicuous as the founder of the Mildmay Conferences. These conferences he originated at Barnet in 1856 whilst vicar there. When eight years later he was appointed to St. Jude's, Mildmay Park, these annual gatherings which had been steadily increasing in importance, were removed to his new parish, and have been held there ever since. Recurring in later years to the subject he writes—

A deep consciousness of the essential unity of all who 'name the name of Christ and depart from iniquity,' led me earnestly to desire to bring into closer social communion the members of the various churches, as children of the one Father, animated by the same life, and heirs together of the same glory. . . . The object of the proposed conference was to promote personal holiness, brotherly love, and increased interest in the work of the Lord.

Testimonies to the good results even in those early days are given. For instance L.N.R. (Mrs. Raynard) writes—

The Barnet days are always *days of days* in memory to me. And the baptism of private prayer he, Mr. Pennefather, gave to the new works then arising; when thinking of the heavenly fellowship yet to be, I have always involuntarily identified it with his loving smile of sympathy and welcome.

The Mildmay Conference is now one of the largest of the gatherings annually held. It is attended by hundreds from all parts of England and includes visitors from many lands.

Mr. Pennefather passed away 30th April, 1873 and was buried at Barnet. The intense grief was manifested in many ways. One person who had watched the crowds wrote regarding the funeral procession from Mildmay Park to the Railway Station, "It might have been the funeral of a king." Among the hundreds of letters poured in upon the widow remarkable testimonies were given. One was, for instance—

He brought me to Christ, but he never knew it. I never told him what an unspeakable blessing he was the means of bringing to my soul. If I am a Christian, I owe it all to him, and I never thanked him.

We are sure this volume will well repay perusal. It is printed on good paper in clear type, and would prove an useful addition to the library of any one who loves the Master's Kingdom.

TEMPERANCE.

CHURCH OF ENGLAND TEMPERANCE SOCIETY.

Committee meeting held in the Church Society's House on Thursday November 2nd 1882.

Present Rev. J. Barnier, in the chair, the Revs. A. W. Pain and S. S. Tovey and E. M. Stephen Esq. Dr. Hansard and clerical secretary. After prayers, the minutes of former meeting were read approved and signed.

The Treasurer reported having received one affiliation fee 10s. 6d. and paid for postage stamps 4s. The Balance in hand was £6.

A letter from the Rev. F. B. Boyce was read which stated that the committee of the Fyrmont Branch had elected him as Representative to the central committee.

The clerical Secretary reported having attended together with Mr. Roberts a meeting in St. Philip's school-room as a Deputation when a Branch of the society was duly formed.

An abstract of Mr. Roberts work for the six months ending 31st October last was read and deemed satisfactory.

After some conversation respecting the revival of regular Quarterly meetings of members and others in accordance with Rule 6 and the expediency of postponing the annual meeting of the society until a later month in the year than January the meeting terminated.

ST. JAMES.—A bi-nal lantern exhibition was given in St. James's Schoolroom, Castlereagh-street, November 3rd by Mr. W. C. Roberts, Church of England temperance missionary, who has for some time

past been earnestly advocating the temperance cause throughout Sydney. The exhibition was held under the auspices of St. James's branch of the C. E. T. S. A large number of fine views, consisting for the most part of well-known edifices in the British Isles, were shown, and a lecture descriptive of each as exhibited was given by Mr. Roberts. The proceeds were for the purpose of aiding temperance work in the city.

ST. PAUL'S (REDFERN).—On the 7th instant the Rev. George Campbell delivered a most interesting address in St. Paul's schoolroom, in connection with the St. Paul's branch, C. E. T. S. The meeting having been opened in the usual way, the chairman briefly introduced the lecturer, who was well received. The lecturer opened his discourse by affirming that such a society as the Church of England Temperance Society should respect the principle that it was their duty to oppose what they knew to be injurious to the interests of man, and hindering the progress of the Gospel. He said that temperance does, as would appear by the following facts and figures:—The criminals in Edinburgh's prisons at one time were 568—of whom 408 were victims of strong drink (398, persons who had attended Sunday school, on an average 2½ years). In Leeds at one time out of 2000 criminals who traced their ruin to strong drink, 400 had been Sabbath scholars. Of 441 inmates of 16 penitentiaries—fallen women—ruined through strong drink, 311 had been Sabbath school teachers. In 1873 the amount spent in Britain on drink was £140,000,000, or £4 7s 3d per head; on necessities of life, £137,000,000, or £4 7s 3d per head; all Christian churches collect annually, £9,000,000, for missionary purposes—6½ per head: the National Bible Society would require 600 years, expending annually that amount, to put a copy of the Bible in every household. The Drink Bill for six months would accomplish this feat in the same time. The reverend lecturer then went on to prove how the drink traffic was destructive of capital: 1. The Caledonian Distillery produces £1,500,000 market value, and employs 150 hands: Atlas Iron works in Sheffield, raising similar amount, employs over ten thousand hands. Mr. Campbell showed then the imminent danger to which men are exposed from (1.) The nature of alcoholic drink—exciting the appetite; (2.) The appetite becoming strongest of human passions; (3.) The insidious habit-forming power of the drink; (4.) The tyranny of fashion. The influence of drink was next shown in family and social life. Pauperism and crime were traced to it, and in many ways its injurious effects were shown. Hearty thanks were given to the Rev. lecturer at the close.

ST. PETER'S.—This Branch held its monthly meeting November 20th, Rev. T. B. Tress took the chair. A good programme of singing and recitation was got through, and an interesting address was given by the C. E. T. S. missionary Mr. W. C. Roberts. There were new members enrolled after the meeting.

ST. PAUL'S.—Under the auspices of this parochial society an exhibition of lantern views with description lecture was given by Mr. W. C. Roberts on November 21st. About 500 persons were present and an instructive and pleasant evening was spent by all.

ST. JOHN'S, BALMAIN NORTH.—In this new parish they have not yet a branch of the C. E. T. S. but our missionary Mr. W. C. Roberts on the invitation of the incumbent who filled the chair showed his lantern exhibition with illustrative readings to an appreciative audience on November 24th.

In Memoriam.

THE REV. CANON O'REILLY.

DECEMBER 15TH, 1881.

"Him that overcometh will I make a pillar in the temple of my God and he shall go no more out."

No more to fight the battle
Where hosts of darkness close;
No more the Standard bearer
Amid ten thousand foes.
No more the bitter anguish—
The spirit tempest tossed—
For the stumbler in the path-way,
The fallen and the lost.

No more the faithful champion
Against the powers of sin
No more the hidden conflict
With foes that lurk within.
But peace and joy abounding,
The battle fought and won—
Enter the holy temple—
Soldier of Christ, well done!

Softly rest the shadows
Where his body lies;
Jewels, comfort sorrow,
Dry the mourners eyes.
Teach us to look upward,
To tread the path he trod,
To lean on Thee for succour
To daily walk with God.

Sweet the hallowed memory
He hath left us here,
Treasured in many a bosom,
Embalmed with grateful tear,
May we go onward, upward,
Thro' peril toil and doubt,
Till, perils and flock united,
We no more shall go out.

Bandaberg.

ISABELLA MAUNSELL.

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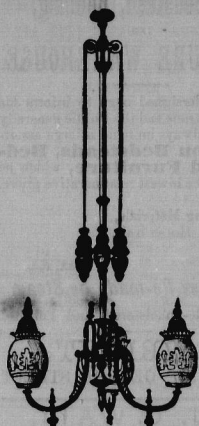
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	1st.	2nd.	3rd.
Length	68	61	45
Breadth	30	57	30
Height	30	27	27

and two class-rooms; one of which, 25 feet long, 18 feet broad, and 16 feet in height, will be fitted up as a gymnasium, and the other, a smaller one as a music-room. A School Library is in course of formation.

The position of the Schools is also everything that can be desired, being on the highest part of Church Hill, and within a few minutes walk of Flagstaff Hill, the Domain, and the swimming baths.

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Organ	...	6 " "
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German (Junior)	...	1 " "
(Senior)	...	2 " "
Drawing (Mechanical, Architectural, Landscape, or Figure)	2	" "
Painting in Oils or Water Colours, &c.	2	" "
Gymnastics	1	" "
Drill	1	" "
Swimming	...	As per arrangement.

Pupils may enter at any time, and a proportionate charge for the remainder of the quarter will be made. A quarter's notice or half-a-quarter's fee required before the removal of a pupil. The usual discount made in the case of brothers.

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The curriculum includes all the branches of a sound English education, with preparation for the University examinations. Special classes are being formed for the usual accomplishments and extra subjects, including science. If desired, any portion of the curriculum of the Boys' Grammar School may be taken up under the charge of one or more of the masters.

Frequent examinations will be held by the Head Master, and the whole of the work of both Schools carried on under his personal direction and superintendence.

Prominence will be given to the *lessons upon the laws of health and of household management*, so that when a young lady shall finish her school life she may not enter upon the duties of her after life without having been to a certain extent prepared to fill them.

Especial care will be taken to impress upon the pupils the propriety of ladylike speech and deportment, and to train them to the habits and manners of well-bred gentlewomen.

The greatest care will be paid to physical education. All the pupils, whether belonging to the special gymnastic classes or not, will be put through a course of extension and calisthenic exercises at least once a day. As opportunity offers the school-rooms will be supplied with all the modern appliances for strengthening and building up the constitution, and imparting an upright and graceful carriage to the figure. Those joining the Gymnastic and Calisthenic classes have the use of the gymnasium. In these classes, the young ladies of course wear a suitable costume, and the instruction will be given and the practices conducted with the utmost care and delicacy.

In one of the schoolrooms there is a pedal organ, and one of the class-rooms will be fitted up with every requisite as a music-room. A School Library of carefully chosen books and papers is in course of formation.

Attention has already been called to the splendid school accommodation; it only remains to add that every provision has been made for ventilation, for pure water for drinking, and for other sanitary necessities.

The School is opened with prayer and religious instruction, and dismissed by the singing of "Non nobis Domine."

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Senior Grammar School	3 and 4 Guineas per quarter.
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A charge of five shillings per quarter is made for school materials (including pens, ink, exercise books, copy books, blotting paper, slates, lead and slate pencils, rulers, and examination paper). The usual discount allowed in the case of sisters. A quarter's notice or half-a-quarter's fee required before the removal of a pupil.

EXTRA SUBJECTS.

Music—Pianoforte (according to Teachers) ...	2, 4, or 6 Guineas per quarter.
Organ	6 " "
Harp	5 " "
Singing	3 or 6 " "
French (Correspondence, Conversation, and the higher Classics)	2 " "
German (Junior)	1 " "
(Senior)	2 " "
Italian (Junior)	1 " "
(Senior)	2 " "
Painting—In Oils or Water Colours, or on Terra Cotta, Silk, Satin, Porcelain, &c.	2 and 3 " "
Drawing (Mechanical, Architectural, Landscape, or Figure)	1 and 2 " "
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Gymnastics	1 " "
Calisthenics	1 " "

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