

**TARALGA CHURCH OF ENGLAND TEMPERANCE SOCIETY.**—The annual tea of the Taralga branch of this society was held at the parsonage on Friday evening, July 17th. The room was decorated by two banners bearing the initials C. E. T. S., also the motto, "God bless our Temperance society. Fifty sat down to table. The rest of the evening was occupied by an entertainment, presided over by the Rev. W. M. Martyn, president of the society. The society has been working quietly, but steadily and surely. The members now number 57, of which five are non-abstainers; 35 total abstainers, and 17 juvenile abstainers. There is also a well-stocked temperance library of 54 volumes, which it is hoped shortly to increase.

Why not follow Benjamin Franklin's advice—"Temperance puts wood on the fire, meal in the barrel, flour in the tub, money in the purse, credit in the country, vigor in the body, contentment in the house, clothes on the barns, intelligence in the brain, and spirit in the constitution."

(To the Editor of the Church of England Record.)

SIR,—May I ask you to draw the attention of your readers to the advertisement in this issue from the Local Option League, which states that in consequence of the Government deciding not to summon Parliament before the 8th of September, the time for the return to me of the petitions in favour of full Local Option has been extended to the 30th August.

Friends are earnestly requested to make a house-to-house canvass, so that all those interested in the moral advancement of the people may have an opportunity of signing the petition. At the same time, I respectfully ask friends and all temperance organisations throughout the colony to be so good as to request all their speakers to deal mainly with the question of full Local Option in their speeches during the next four months, in view of the general election. This will be a great help.

Friends must pardon my strongly impressing this special subject upon them. I know that the publicans' interest is being actively worked, and, therefore, it is imperative on all those who have the social well-being of the people at heart to leave no stone unturned to advance the welfare of New South Wales.

EDWARD J. H. KNAPP,  
Hon. Sec. Local Option League.  
Wentworth Court,  
Sydney, 20th July.

### "THREE NEW SUBSCRIBERS."

ONE of the speakers, at the last annual meeting of the Church Society, made the suggestion that, in order to increase the number of subscribers, each subscriber should undertake to find three new subscribers for the Society before the year closed. Unlike many suggestions, made on similar occasions, as far as the speaker was concerned, it did not remain a mere suggestion, for in the Society's last monthly statement of receipts, appear the names of three new subscribers—obtained through his exertion. And this result is the more pleasing as the names are those of men. We say this, by the way, because it has often struck us, in looking through the Society's list of subscribers, in what undue proportion, relatively speaking, the names of women therein appear. It shows that the larger and, presumably, wealthier portion of the 147,500 members of our Church who do not subscribe to the Society are to be looked for in the busy haunts of men rather than in the quiet scenes of the lady collectors' afternoon round. But our desire now is to urge the admirable "three new subscribers' suggestion," if we may so call it, on the friends of the Society, as one which, if generally acted on, would relieve the strain under which its work is at present hampered. Not only would the financial results be beneficial, but that which is not less important would be evoked—we mean an increased personal interest in, and knowledge of, what the Society is doing. We are often made very conscious that subscriptions are given with little regard to the purpose to which they are applied, beyond its being "for some good object, I suppose," or that which is more disheartening, with a view of getting rid of the collector! But, once get the subscriber actively interested, and ignorance of what he or she is interested in seems impossible, a new class of collectors is created, and fresh vitality infused throughout the organization. We commend the suggestion most heartily to the subscribers, and hope that the collectors will not fail to urge its application on their friends.

### THE BIBLE REVISION.

The great event of the past week, however, has been the publication of the Revised Old Testament after fifteen years' preparation. It was distributed simultaneously on the 19th in America, Canada and throughout England. Paternoster Row was crowded from end to end with waggons laden with the New Version. Thousands of persons on that day turned hastily to well known passages to glean some idea of the reform. Most of them are all but untouched. By this time you will have it in your hands, and it is, therefore, unnecessary to go into particulars. The general impression is favourable. Many think that the revisers have been too conservative. Probably the most frequent changes will be found to occur in what seem to be unimportant passages. In some places the whole idea is changed by a slight alteration, like a train shunted at the points. Some-

times as slight a change entirely reverses the sense. One has seen enough to know that it will be an immense boon to all that large class who are troubled with bad memories, even if they have access to scholarly works.

The Presbyterian Church of England, which numbers 288 congregations (income for last year £215,000, at an average rate of £3 11s. 6d. per member), and now holding its annual synod in London, is making an approximation to the doctrine of our Church as laid down in the xvii Article, as following:—"A declaratory statement *re* the sense in which the Confession of Faith is received, was submitted to the effect, 1st, that election is held along with other vital truths, such as (1) that the love of God moved Him to provide a propitiation for the whole world; (2) that He desires that all should repent; (3) that men are responsible for rejecting or accepting eternal life; 2nd, that man, though depraved, is yet responsible, and has natural virtues; 3rd, that infants dying are not necessarily lost, and that God may have ways of reaching those beyond the ordinary means of salvation; 4th, that nothing savouring intolerance or persecution in the Confession is to be accepted; and, 5th, that there is liberty of opinion on non-essentials." The statement was unanimously approved.

Mr. Richard Astatut Pearce, who is deaf and dumb, was ordained deacon by the Bishop of Winchester on Sunday. He is about to devote himself especially to mission work among the deaf mutes in the diocese of Winchester. This is, we believe, the first instance of a deaf and dumb man being ordained in the Church of England. May very special blessing attend him in his work amongst those who are afflicted like himself.

Disestablishment of the Church in Ceylon takes place on the first day of 1886. The Government have nominated a standing body of trustees, which includes laymen from each congregation.

### ACKNOWLEDGMENT.

We gratefully acknowledge the receipt of the following amounts up to the present date in response to our late appeal to our friends and well-wishers. The unfortunate occurrence which necessitated the appeal has proved the occasion of evincing a practical sympathy with us which serves much to cheer us in our course. Contributions from other friends able to help are still solicited, and will be duly acknowledged hereafter:—

The Very Rev. Dean Cowper...	£10 0 0	Robert Fowler...	£5 0 0
Rev. J. D. Langley...	10 0 0	T. A. Dibbs...	3 0 0
Rev. J. D. Langley...	10 0 0	H. E. A. Allan...	3 0 0
Rev. Robert Taylor...	10 0 0	J. A. Curtis...	3 3 0
Rev. Joseph Barnier...	10 0 0	J. B. Storrer...	5 0 0
Rev. G. H. Moreton...	10 0 0	Rev. Samuel Fox...	2 2 0
Rev. A. W. Pain...	10 0 0	A. B. Dimelow...	2 2 0
Rev. F. B. Boyce...	10 0 0	Robert Grant...	2 2 0
Rev. T. B. Tress...	2 10 0	W. Beaumont...	2 2 0
Dr. Kyndgon...	10 0 0	Rev. S. S. Tovey...	1 0 0
Robert Chadwick...	10 0 0	M. H. Stephens...	1 0 0
Mrs. Jane Darvall...	10 0 0	E. T. Watkins...	1 1 0
Hon. W. J. Foster...	10 0 0	Captain Chadfield...	1 0 0
A. H. McCulloch, Esq.	...	J. P. W. Garvin...	1 0 0
M.L.A. ...	5 0 0	Mrs. Glennie...	0 12 6
G. H. Harrison...	5 0 0	Rev. F. W. Adams...	0 2 6
T. Thompson...	5 0 0	Rev. B. Stephens...	0 4 0
E. W. Molesworth...	5 0 0	Mrs. Staff...	0 4 0
Robert Hills...	5 0 0		
			£171 5 0

The MANAGER acknowledges with thanks receipt of the following subscriptions during the month of July:—

Miss Jenkins, 7s. 6d.; Mr. Thomas Crawford, 8s.; Mr. William Pardon, 8s.; Mr. R. Robinson, 7s. 6d.; Mr. R. Fletcher, 7s. 6d.; Mr. Williams, 8s.; Mrs. A. Glennie, 7s. 6d.; Mr. W. Wilkins, 8s. 9d.; Mr. C. B. Walsh, 7s. 6d.; Mr. W. Orth, 7s. 6d.; Miss Dight, 7s. 6d.; Miss Doyle, 7s. 6d.; Rev. E. J. Sturges, 7s. 6d.; Rev. J. O'Connor, 7s. 6d.; Rev. N. F. James, 8s.; Rev. F. W. Addams, 7s. 6d.; T. H. Makin, 15s.; Miss Anderson, 7s. 6d.; W. and G. McDonnell, 7s. 6d.; Captain Chadfield, 7s. 6d.; Rev. R. Taylor, 15s.; Mrs. H. Barrett, 7s. 6d.; Mrs. Broadhurst, 7s. 6d.; Dr. Duncan, 7s. 6d.; Mrs. M. J. Caldwell, 7s. 6d.; John Kealey, 7s. 6d.; Mr. C. Brandon, 7s. 6d.; Mr. Fry, 7s. 6d.; W. H. Platt, 7s. 6d.; Rev. H. Dillon, 7s. 6d.; Mr. J. E. Miller, 7s. 6d.; Rev. J. Campbell, 7s. 6d.; Mr. Jones, 7s. 6d.; Mrs. T. Fisher, 7s. 6d.; Mrs. Wall, 10s.; Mr. R. Barnier, 7s. 6d.; Miss Dunn, 7s. 6d.; Mrs. Curtis, 8s. 9d.; Rev. F. M. Dalrymple, 15s.; J. B. Holmes, 7s. 6d.; Mr. Newcombe, 7s. 6d.; Mr. John Croaker, 7s. 6d.; Mr. H. Crawford, 7s. 6d.; Mr. R. Kinder, 7s. 6d.; Mr. C. R. Middleton, 7s. 6d.; Mr. A. A. Champion, 8s.; Mr. R. S. Back, £1; Miss M. Winter, 15s. 6d.; Dr. Beatty, 7s. 6d.; Rev. G. Brown, 7s. 6d.; Mr. J. Sams, £1; Mr. G. Murray, 7s. 6d.; Mrs. W. Bowman, 7s. 6d.; Rev. Dr. Wools, 7s. 6d.; Mr. W. Ward, 7s. 6d.; Miss Donithorne, 7s. 6d.; Bishop of Perth, £1; Rev. C. Baber, 8s.; Mr. A. Milop, 7s. 6d.; Mr. A. Brown, £1; Mrs. Crossing, £1; Rev. H. G. Neild, 7s. 6d.

**Holloway's Ointment and Pills.**—Rheumatism and Neuralgia.—"Through the former disease remorselessly attacks persons of all ages, and the latter ruthlessly selects its victims from the weak and delicate, the persevering use of these remedies will infallibly cure both these complaints. After the affected parts have been diligently fomented with hot brine, and the skin thoroughly dried, Holloway's Ointment must be rubbed in firmly and evenly for a few minutes twice a day, and his Pills taken according to the printed directions wrapped round each box of medicine. Both Ointment and Pills are ace signified by instructions designed for the public at large and no invalid, who attentively reads them, can now be at any loss how to doctor himself successfully.

THE

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## NOTICES TO CORRESPONDENTS, &c.

All communications of a literary nature should be accompanied by the name and address of the contributor—not necessary for publication but as a guarantee of good faith—and should be addressed to the EDITOR. Those of a business character to be addressed—The MANAGER—CHURCH OF ENGLAND RECORD, 172, PITT-STREET, SYDNEY.

Will our correspondents please note that we cannot guarantee insertion, unless MSS. be to hand not later than the Tuesday previous to publication.

Accounts of Tea Meetings, Picnics, &c., should be as succinct as possible.

## RELIGIOUS INSTRUCTION IN PUBLIC SCHOOLS.

The sixth Annual Report of the Committee for providing Special Religious Instruction in Public Schools in the Sydney Diocese is a document of much interest. It shows progress in every direction. Last year the subscriptions amounted to £413, while this year they have reached £935, or have more than doubled. Of this sum the church collections amounted to £290, of which, be it said to its honor, All Saints', Wollahra, contributed £102. These figures prove the increased regard for the work in different quarters. Churchmen are beginning to show in a substantial way that they will make every right use of the 17th clause of the Education Act, by having the children taught under it the principles so dear to all who honor God's word. The Primate has given spur to the movement which we are sure will not now flag.

The annual returns attached to the report should be studied, especially by those who have often said that the church is not doing anything. There are nine pages of tabulated matter. They give the name of the parish and school, the description of class taught, the day and hour of teaching, the subject of lessons, by whom taught, and the ordinary attendance. In most cases the lessons are given once a week. In some twice a week. In a few fortnightly. The clergy give 130 lessons a week and the paid teachers 159. There are 15,840 children in ordinary attendance at the classes. This number represents about two-thirds of the mean quarterly enrolment of Church of England children in the schools in the diocese.

The schools unvisited are chiefly small ones in the country. Such are usually far from each other, and present difficulties to the committee not met with in towns. For instance, in the Ulladulla parish there are a dozen schools miles away from one another. It is next to impossible for the clergymen to take more than two or three with regularity. These country schools need to be specially dealt with. We commend them to the attention of the authorities. They exist in places where Sunday Schools are weakest, or where they often cannot be maintained, and thus are surrounded with peculiar importance. The need for religious instruction in them is greater than elsewhere.

Prominent in the work of the Committee is the Rev. A. W. Pain, B.A. As secretary he has indeed been indefatigable. In collecting funds he has taken an active part, as well as supervising, &c., the work of the paid teachers. The Rev. Charles Baber paid him in the synod a well merited tribute. Members of the synod felt that he did not say a word too much.

A point worth noticing is the absence of all friction between the church teachers and the state teachers. The utmost harmony has existed. The state teachers have usually given the church teachers a cordial welcome. We hear of irritation or friction in most public matters, and it says much that there has been none here. The enemies of clause 17 must feel much disappointed.

Care must be taken to maintain the advance already made by the Committee. Efforts should be forthcoming to cover the ground untouched. The Committee can only do what they desire by continued and increased liberality on the part of churchmen. We hope the friends of true education will on every side take the matter up so as to complete what has been so well begun. The Primate has told us that £1500 a year are needed. If this amount can be reached we feel sure good will follow. In fact we believe that in scarcely any department of Church work would an equivalent sum under God's blessing produce so much real fruit.

## VIVI-SECTION AND ITS EXPERIMENT.

Reading the other day some of the evidence given before the Royal Commission in England to enquire into this subject, we came upon the following by Dr. Hoggan an eminent surgeon.

"The only point upon which these people agree, after all their cruel experiments, is that what is applicable to the dog is not applicable to man." And so Mr. George MacLaurin, F.R.C.S., speaking of those who practice vivi-section says:

"They almost universally differ more or less in the conclusions at which they arrive. So we can only accept those on which they agree. Thus reduced, the results are so meagre and for all practical purposes so useless, that whether we regard the time and labour bestowed upon them, or the almost incon-



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ceivable amount of suffering which their mistaken labours have inflicted—we are alike struck with the impossibility of applying them to any useful purpose whatsoever."

Dr. Haughton was another of the witnesses examined, and what was his testimony? "I believe that a large proportion of the experiments now performed upon animals in England, Scotland, and Ireland, are unnecessary and clumsy repetitions of known results."

Sir William Fergusson and Sir Charles Bell declared "that no gains to Science have resulted from vivisection."

Why then should such cruel practices be permitted? Is it not a disgrace to humanity? If we may judge from the spirit displayed by the undergraduates at Oxford towards the Bishop of that Diocese and Dr. Liddon, because they presumed to advocate the cause of God's dumb and helpless creatures, it hardens the heart, and rouses some of the worst passions. Those gentlemen were met with a storm of yells and shouts, because they pleaded for mercy to the brute creation!

#### A NOBLE EXAMPLE.

Mr. Ruskin resigned the Slade Professorship of Fine Art at Oxford in consequence of his strong objection to vivisection, and of the endowment of it by Convocation. It was said most erroneously that his resignation was tendered on account of his declining years. But in a letter to the *Pall Mall Gazette* he states most distinctly that it was solely caused by the vote of Convocation endowing vivisection.

#### CORRECTION OF A MISTAKE.

Dr. Lyon Playfair informed the House of Commons that "when Galvani put a copper-hook through the spine of living frogs and hung them up on the iron-rails of his balcony at Bologna, no one could have predicted that this experiment was to establish the science of Galvanism and lead to the discovery of electric telegraph, the electric light, and all the important advantages of motive and curative electricity."

How does this agree with the following inscription on a marble slab let into a house in Bologna?

"In this house, then his temporary dwelling place, at the beginning of September 1786, Galvani discovered animal electricity in the dead frog. Fountain of wonder for all ages."

### CHURCH NEWS.

#### BIOCESAN.

#### SYDNEY.

VEN. ARCHDEACON KING'S LECTURE.—At the usual weekly meeting of the Moore College Debating Club (August 10th) an interesting lecture was delivered by the Venerable Archdeacon King on the 'Antiquity of Man.' After a brief review of the evidence afforded by history, ethnology, philology and geology, etc., compared with biblical evidence, the lecturer arrived at the conclusion that the antiquity of Man was not greater than 7,000 years—and, probably, less than 6,000.

THE CHURCH SOCIETY'S CONFERENCE.—This meeting—fraught, as we sincerely trust it may be, with much permanent good to the Church at large, has been fixed for the 27th and 28th instant. Invitations have been issued by letter from the Primate, and, as the accommodation is limited, a ticket of admission has been sent with the invitation. The subjects chosen for discussion—touching, as they do, on the past, present and future of the Church Society—ought to evoke very interesting debates, and result, if in no other issue, at least in making the aims and objects of the Society more generally known

and understood. On the afternoon of the first day 'The History and Principles of the Church Society' will be dealt with in a paper by the Dean; and in the evening Canon King is to treat of 'The Future of the Society.' The second day's discussion will open with a paper on 'Sustentation and Endowment,' by Mr. W. J. Foster; whilst the evening sitting will be devoted to 'Auxiliaries and how best to work them,' in a paper by Canon Gunther. Speakers conversant with their subjects have been chosen to follow the readers, and it will be open to others present to address the conference. When we add that the deliberations will be under the presidency of the Primate, who will deliver the opening address, we shall be surprised if this miniature Church Congress fails to be marked throughout by sustained interest.

APPOINTMENT.—The Rev. E. C. Beck has been appointed Minor Canon at St. Andrew's Cathedral, Sydney.

ST. ANDREW'S CATHEDRAL.—There is now a choral service at St. Andrew's Cathedral every afternoon, at half-past 4 o'clock. These services were commenced on Monday last. The Cathedral staff has been increased by the arrival of Minor Canons Beck and Bartlett. A course of lectures on the Christian Creeds will be delivered after the daily service on August 18th and 25th and September 1st and 8th by the Primate.

CHURCH SOCIETY.—At the meeting of the committee of the Church Society on Monday last, the Primate of Australia in the chair, it was agreed to adopt the report of the finance and auxiliaries committees on a proposal having for its object the more regular and systematic payment of stipend through the society. Reference was made to the loss sustained in the death of the Rev. F. W. Stretton, of Windsor, and an application for a grant towards the stipend of an assistant curate for that parish was postponed until after the appointment to the now vacant incumbency had been made. It was announced that the conference, to be held in furtherance of the society's objects, had been fixed for the afternoons and evenings of the 27th and 28th inst., and that the subjects for discussion would include:—The history and principles of the Church Society; sustentation and endowment; auxiliaries, and how best to work them; and the future of the Church Society.

CHURCH OF ENGLAND SUNDAY SCHOOL INSTITUTE.—At a meeting of the Church of England Sunday School Institute, held on August 7th, the report of the examiners in connection with the recent Sunday school teachers' examination was laid on the table. It was resolved to award 1st and 2nd class certificates to the following out of the 24 candidates who presented themselves voluntarily for examination in June last:—Bible subject, St. Matthew, chapters 1 to 14, examiner, the Rev. Mervyn Archdall, M.A.—Certificates, class 1: James Hedding, St. John's, Darlinghurst; Maude Stiles, Canterbury; Elizabeth M. Waters, Christ Church, St. Leonard's; Alice M. Cottingham, St. Thomas, Willoughby; Walter Newmarch, St. John's, Darlinghurst; Rebecca Martins, St. Thomas, Willoughby; Catherine M. Ward, St. Thomas, Willoughby. Certificates, class 2: Annie M. Fletcher, St. Andrew's, Sydney; Robert Parry, Canterbury; Florence B. Batton, St. John's, Darlinghurst; Emma J. Lee, St. Andrew's, Sydney. Prayer-book subject (order for morning and evening prayer): Examiner, Rev. Canon Sharp, M.A. Certificates, class 1: Maude Stiles, Canterbury; Elizabeth M. Waters, Christ Church, St. Leonard's; James Hedding, St. John's, Darlinghurst; Alice M. Cottingham, St. Thomas, Willoughby; Catherine M. Ward, St. Thomas, Willoughby. Certificates, class 2: Rebecca Martins, St. Thomas, North Shore; Robert Parry, Canterbury; Walter Newmarch, St. John's, Darlinghurst; Edith Findlater, St. Thomas, Willoughby. It was also resolved to call a public meeting as soon as convenient, when the certificates, signed by the Primate, would be given away.

SOCIAL PURITY SOCIETY.—The Rev. Charles Olden hopes shortly to have his recent valuable lecture in pamphlet form, so as to affect public opinion more widely on the subject.

YOUNG MEN'S CHRISTIAN ASSOCIATION.—The opening ceremony of the new building for the Young Men's Christian Association will come off on the 7th proximo. The Board of Management rely upon the friends of the Association to rally round them on the occasion. Arrangements have been made for an entertainment on a scale commensurate with the occasion. The full programme has not yet been made out; but among other things there will be a large art exhibition. The building itself, at the corner of Pitt and Bathurst Streets, is a magnificent one, with a Lecture Hall, to seat 700 and other fine rooms.

CHRISTIAN EVIDENCE SOCIETY'S LECTURES.—The second series of Christian Evidence Lectures has been begun by the Rev. Principal Kinross on "Can man do without religion?—a review of recent discussions" delivered on August 11th last, Sir James Martin presiding. Among those on the platform were the Primate, Revs. Canon Hey Sharp, M. Archdall, S. S. Tovey, A. W. Pain, G. Campbell, J. H. Fletcher, Hon. A. Gordon, Q.C., Messrs. S. Wilkinson, Oram, Piton, and others. The Chairman delivered a valuable preliminary address, which ought to be widely read—the more so as coming from the Chief Justice of the colony. The lecturer considered the utility of both Agnosticism and Positivism, and showed how Christianity elevated man. "Jesus touched human life, and met the profoundest wants of the soul." The next lecture "Geological Science in accord with Christian faith" by C. S. Wilkinson, Esq., F.L.S., F.G.S., on Tuesday next, the 25th inst., has been deferred owing to the lecturer's illness, Canon Sharp occupying his place.

THE FRAZER PRIZE.—The subject for the Frazer prize essay, value one hundred pounds, for 1886 is—"Agnosticism, considered from a moral and spiritual point of view." The prize is open for competition to all residents in the five Australian colonies and Tasmania, and to all natives of the same race.

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dent abroad. The conditions are—(1st) According to the will of Mr. Frazer, the defence of the Christian faith is to be 'from the Protestant point of view'; (2nd) the essays of the competitors may be either written legibly or printed; (3rd) the essay shall not be signed by the name of the author but by a motto; (4th) each essay shall be accompanied with a sealed letter containing the name and address of the author, as well as the motto with which the essay is signed; (5th) the prize shall not be in the hand-writing of the author; (6th) the prize shall not be awarded to the best essay unless, in the opinion of the judges, it is possessed of sufficient merit. The essays must be lodged with the Rev. J. Kinross, D.D., principal of St. Andrew's College, Sydney, New South Wales, on or before 30th June, 1886. The copyright of the prize essay will become the property of the trustees under Mr. Frazer's will. The judges are the Bishop of Sydney, Rev. Dr. Kinross and the minister of the Palmer-street Presbyterian Church.

CHURCH SOCIETY COMMITTEE.—The committee met on the 3rd inst., the Lord Bishop presiding. The election of the sub-committees of Finance and Auxiliaries was postponed until the next meeting. Reference was made to the loss sustained in the death of the Rev. F. W. Stretton; and it was agreed that the consideration of an application for a grant towards the stipend of an assistant curate to the parish of Windsor should be postponed until the Incumbency had been filled. The report of the Finance and Auxiliaries Committees on a proposal having for its objects to insure the more regular and systematic payment of stipend through the Society was adopted. On the motion of the Rev. A. Yarnold, it was agreed—"That the Aborigines Protection Association having assumed control of the appointment of superintendent of the Warangesda Mission, and having appointed Mr. Thwaites, a member of the Church of England, to the position of superintendent with the understanding that he be licensed by the Bishop of Riverina, the Society's grant of £50 per annum be in future placed at the disposal of the Bishop of Riverina towards the salary of the superintendent as long as his Lordship may think fit." The following applications were referred to the Finance Committee—(1) for £100 per annum towards stipend of a curate for the parish of St. Barnabas; (2) £20 expenses at Bar Island; (3) £100 per annum for parish of Five Dock. The Hon. E. Knox gave notice of the following resolution—"That this Committee tenders its best thanks to the Rev. H. S. King, M.A., Canon, for his valuable services rendered as Secretary of the Church Society over a period of 10 years."

#### Parochial.

GLADESVILLE.—The Church at Gladesville has been enlarged by the addition of a nave and two aisles. A stained-glass memorial window (subject, "The Resurrection of Christ") has also been put in the chancel by one of the parishioners at a considerable cost. The work has been executed in the most satisfactory manner by Messrs. Lyon and Cottier.

ST. PETER'S, COOK'S RIVER.—The Rev. E. F. Hutchens, M.A., who has been doing duty pro tempore at St. Peter's, Cook's River, has left for the important charge of Young, in the diocese of Goulburn. A deputation consisting of the churchwardens and parishioners, presented him previously with an address and a purse of sovereigns in recognition of his attention to the spiritual welfare of the congregation during his pastorate. The members of the St. Peter's branch of the Girls' Friendly Society also waited on Mrs. Hutchens and presented her with an address, accompanied by a handsome work-box and writing-desk, expressive of their appreciation of the interest taken by her in the society, and their regret at her departure.

CHRIST CHURCH, KIAMA.—On Tuesday evening last the members of the above gave a musical entertainment to a number of the quarrymen and other labourers engaged at the Bombo stone works, near Kiama, in the Episcopalian School-room. The number of Bombo workmen who responded to the invitation of the Rev. J. Done was not large, but the room was well filled with communicants of the Church and others who approved of the object of the gathering. The Kiama Brass Band was in attendance, and rendered good service. A fine programme of songs, etc., was gone through, and the majority of the performers acquitted themselves very creditably. Following are the names of those who took an active part in the entertainment:—Mr. A. Curtis, Mrs. Cordery, Miss Major, Miss T. Geoghegan, Miss Waldron, Miss Cordery, Mrs. Muddins, and Mr. Holbrook. During the evening tea was handed round to all present, and seemed to be heartily enjoyed. The Rev. J. Done intimated that his object in inviting them to be present on that occasion was to inform them that he contemplated having erected at Bombo a building similar in size to the one they were at present in, furnished with papers, books, materials for games etc., in which the workmen might amuse and interest themselves after their day's work was done. One of the men (Mr. J. Bright), on behalf of his fellow workmen, expressed his gratification and thankfulness for the step about to be taken. A very pleasant evening was brought to a close by the singing of the National Anthem.

REDMYRE AND HOMEBUSH.—A sale of fancy work in aid of the building fund of St. Anne's Church, Redmyre and Homebush, was held in the Burwood School of Arts on the 20th and 21st August.

ST. PHILIP'S BELFRY SOCIETY.—The annual festival of the above society to commemorate the 83rd birthday of the Hon. John Campbell, who presented the bells, took place on Saturday, the 25th of July. The belfry was tastefully decorated with flags, presented by the ringers to the church. The bells commenced to ring out at 10 a.m., and were rung at intervals throughout the day. In the afternoon the members of St. Mark's Society of ringers, Darling Point,

and All Saints', Parramatta, St. Mary's Cathedral, and Christ Church were also represented. Some excellent ringing was the result, owing to their presence. The performance was brought to a close at 6 p.m. The following is a description of the bells:—The peal consists of eight bells, and were cast at the foundry of G. Mears, London, in the year 1858. Each bell bears the following casting:—"G. Mears, London, 1858. St. Philip's Church, Sydney, presented by John Campbell, citizen of this parish." And in addition to the above the "Tenore" or largest bell also contains the following inscription:—"With the view of reminding them of their duty towards their Master." Weight of tenor, 1 ton 1 qr. 12 lbs.

ST. JOHN'S, DARLINGHURST.—Last Friday evening the St. John's (Darlinghurst) Parochial Association held its 15th annual meeting in the school-room, the Rev. A. W. Pain, B.A., presiding. The report and balance-sheet of the various organisations showed that a considerable amount of work was being carried on in the parish, and that they were all in a fairly flourishing condition. Nearly £4000 had been raised last year in the parish for religious, educational and parochial purposes. The report was adopted and ordered to be printed. The office-bearers for the ensuing year were elected, namely:—President, the Rev. A. W. Pain, B.A.; vice-president, the Rev. E. G. Cranwick; committee—Messrs. H. E. A. Allan, F. H. Dangar, C. H. Delahery, R. G. Higgins, R. Hills, J. F. Holle, Dr. Kyndgon, S. Merrick, J. Scroggie, M. H. Stephen (Q.C.), P. B. Walker; hon. secretary and treasurer, Wilfrid Docker. The meeting was closed with the benediction.

CHRIST CHURCH, SYDNEY.—The Feast of St. Lawrence has been celebrated in this church at the evening service. A number of candles were lit on the communion-table, and the members of the guild entered in procession, followed by the Bishop of Sydney (before whom a Cross was carried) who preached the sermon with reference to Gilds. His lordship was particularly careful in warning the guild of exaggerating its importance and its standing; defined its true position in subordination to the Church, and was of opinion that such associations for particular purposes within the Church were "in obedience to a great law of nature."

SHOALHAVEN.—Last month Miss Wheatley and Miss K. Glanville were each presented by the incumbent on behalf of the Ladies' Working Society with a handsome mahogany davenport. Each article bore a suitable plate with a suitable engraving. In addition to these they each received a Variorum Bible and Teacher's Prayer Book (Dr. Barry's edition). These presents prove the high value which is set upon the services of our young lady organisers. Our Eight Days' Mission began at Nowra on Sunday, 19th July. Rev. H. J. Mullens, of Moss Vale, was the mission preacher. During the early part of the week heavy rain fell; but notwithstanding the bad weather and bad roads, the church was very well attended every night. On several occasions people went away, being unable to secure seats. The sermons were eloquent and most impressive. They were full of the living Saviour, and were preached in the power of God's Holy Spirit. Very much good has been the result of our Mission. Numbers have been "born again" and others drawn into a living union with Christ Jesus. Believers have been edified and strengthened and careless ones impressed. To God be all glory!

ST. ANDREW'S, SUMMER HILL.—We notice that the Most Rev. the Primate is to open this new church on Saturday, 5th September next. Just four and a half years ago, Mrs. Barker, the wife of our late revered Bishop, and during his illness, laid the first stone of the school-church, in the middle of what was then a large vacant hill, with little more than surveyors' marks for streets, the design for the edifice being considered by many at that time of too large and expensive a character. Immediately following its opening, the roomy and ecclesiastical looking parsonage, was seen rising beside it. It was not long before the school-church became inconveniently crowded, and the erection of a permanent church was decided upon. The debt being paid off the former and some £1500 being paid or promised for the new building on December 8th, 1883, Lady Stuart performed the ceremony of laying the foundation stone. A few months afterwards, finding that the contractor was delayed in his work, and the congregation continuing to increase, it was decided to enlarge the school-church, and provide extra accommodation for another 120 persons. This building has gathered and kept together the congregation which is looking forward to enter the new church next month. And now we observe a splendid block of church property, consisting of church, school, parsonage, and cottage, surrounded with good houses and having well made streets. Certainly few suburbs have grown so rapidly, and it is pleasing to endorse the words uttered by the Rev. J. D. Langley at a recent meeting, "the church progress in this parish is unique in the history of the church in this colony." In his circular inviting to the opening ceremony, the Incumbent says that the new church will cost nearly £7000 towards which over £3000 has been subscribed, and he asks for the sum of £700 which is urgently required to relieve the trustees of present liabilities. We earnestly hope that all friends of church extension will rally round him upon the opening day, and help to crown his efforts with that success which they deserve.

#### NEWCASTLE.

ST. PETER'S, EAST MAITLAND.—The bazaar in aid of St. Peter's new church building fund, at East Maitland, which has just closed, realised a net profit of £780.

#### GOULBURN.

The Rev. J. Maitland Ware, late incumbent of Young, has just deceased, after a lengthy illness.



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## BATHURST.

**O'CONNELL.**—Many of our readers will remember that shortly after the death of the Rev. W. J. Campbell at Coonamble last year, it was resolved by many of his friends in this parish to erect a memorial window to his memory in the district church at Oberon. It will now interest many (and none more so than his parents who are still alive) to know that the window was unveiled by the Rev. H. Holliday, incumbent, on Sunday, July 26th. There was a large congregation, who came through the falling snow to pay their last tribute to his name, for none can forget his earnestness and work amongst them. The subject of the window is the Good Shepherd with the well-known suggestive text and the inscription—"In loving remembrance of the Rev. W. J. Campbell, died at Coonamble, July 25th, 1884."

## TASMANIA.

**LAUNCESTON CHURCH OF ENGLAND GRAMMAR SCHOOL.**—The head-mastership of this school having become vacant through the resignation of the Rev. W. H. Savigny applications for the appointment are invited. The head master must be a clergyman of the Church of England and a graduate in arts of a British or Colonial university. Further particulars may be ascertained by communicating with Mr. Alfred Green, George-street, Launceston.

**GERMAN TOWN, ST. MARY'S.**—The Rev. Mr. L'Oste, incumbent of St. Mary's, regularly visits the residence of German Town and holds divine service in the school-room, his ministrations being received with much acceptance. Mr. L'Oste also imparts religious instruction in the public school.

**HOLY TRINITY CHURCH, BEACONSFIELD.**—The Rev. Humphrey Davies, recently appointed to Beaconsfield, has proved himself an energetic pastor. He is constantly at work among the people in his extensive parish, and his efforts are evidently appreciated. The debt upon the church building has almost been wiped off, the congregation is increasing in numbers and matters are working very smoothly. Candidates for Confirmation are being prepared, and will be presented to the Bishop on his next visit, which is shortly expected. His Lordship's visits, by the way, are always looked forward to, and highly esteemed.

**DEAN DUNDAS.**—Mr. Dundas leaves England during the early part of the current month, accompanied by Mrs. Dundas and family of four children (boys). He has advertised for a minor canon for St. David's Cathedral, so it is very probable that the Dean will bring a curate with him.

## MELBOURNE.

**CHURCH ASSEMBLY.**—The Church Assembly will be convened for Monday, the 21st September.

**APPOINTMENTS.**—The Rev. T. H. Rust, M.A., to the charge of the parochial district of Oakleigh and East Brighton. The Rev. A. McCully, B.A., LL.B., to the curacy of St. Paul's, Sandhurst. The Rev. A. J. McCausland, to the charge of the parochial district of Rushworth. The Rev. M. Williams, to the charge of the parochial district of Bacchus Marsh. The Rev. R. G. Burke, M.A., LL.B., to officiate in the Archdeaconry of Sandhurst. Mr. C. M. Bromfield, to be reader at Gundowring, in the parochial district of Yackandandah. Mr. F. Webb, to be reader in the parish of St. Matthew's, Prahran. Mr. H. W. Lane, to be reader at Numurkah, in the Archdeaconry of Beechworth.

Sir William Clarke has added to his many benefactions to Trinity College the handsome gift of £1000, to be expended in building a laboratory, the necessary fittings and apparatus for which had been presented by him to the College some time ago, but had been lying unused for want of a suitable apartment in which to place them. The tablet erected to the memory of the late Mrs. Macartney in St. James' Cathedral was unveiled on Wednesday evening, 29th July. The Rev. Henry A. Langley was the preacher.

Rev. T. B. Tress, of St. Peter's, Woolloomooloo, Sydney, has lately been engaged in mission work at Carlton, Melbourne.

**ORDER OF DEACONESSES.**—The Diocese of Melbourne, a year or two ago, made the first movement in this direction, when a deaconess was set apart by the Bishop to labour in the parish of Christ Church, South Yarra. It is now proposed to establish a Deaconesses' Home in the heart of Melbourne, to serve at once as a residence for ladies who may be willing to serve the Lord in ministries of love and pity to the destitute and degraded of their own sex, especially to young girls whose friendless or homeless condition may call for shelter or advice, and also as a place where women may meet for purposes of instruction and devotion. Several ladies having offered themselves for the work, Canon Handfield has accepted the office of chaplain to the mission, and a house (171 Little Lonsdale-street East) has been purchased for £700, of which £230 has been paid, and the rest, it is expected, will be made up before the end of the year.

## BALLARAT.

**APPOINTMENTS.**—To Ministerial Duty in the Diocese. June 1st, Rev. J. Fulford. July 11th, Rev. William Puttock, Surrogate. July 11th, Rev. William Puttock. Reader, July 5th, Mr. John Moody to Brown Hill, &c., on nomination of Rev. C. G. Allanby.

Mr. R. A. Armstrong, well known here and in Melbourne as a most successful schoolmaster, also a prominent member of our Assembly, and foremost in assisting every branch of Church work, has recently left Ballarat for an appointment in Melbourne, to which new sphere he carries the best wishes of numerous friends.

**THE BISHOP'S MOVEMENTS.**—For August he is appointed for Buninyong, Scott's Marsh, and Nerrina, 2nd; St. John's, Ballarat, and Nerrina, 9th; Clunes, 16th; Avoca and Lexton, 23rd; Cape Clear, Corindhap, and Rokewood Junction, 30th.

## BRISBANE.

It is stated that the Rev. E. Meeres has resigned the incumbency of St. Andrew's, South Brisbane.

Dr. Webber, the new Bishop of Brisbane, has been presented by the members of his late vestry with an address and a complete suite of furniture for his episcopal residence in Brisbane.

The Rev. A. C. Julius, of Gayndah, has been chosen to succeed the Rev. H. J. Campbell in the incumbency of St. David's Church, Allora.

Two Pacific Islanders, from the Te Kowai plantation were baptised in Christ Church, Walkerstown, on Sunday last, says the *Mercury* of 25th July. The catechumens had been carefully prepared for the service by the principal sponsor, Mrs. H. J. G. Robinson, and answered the usual questions with surprising intelligence and promptitude, and the ceremony was particularly impressive throughout.

**THE LATE BISHOP OF BRISBANE.**—Dr. Hale, late Bishop of Brisbane, has declined to accept the rectory of Ozleworth, in Gloucestershire, which was offered him some time ago.

## NORTH QUEENSLAND.

**THE LATE DIOCESAN CONFERENCE.**—This has closed with complete success. The report of its proceedings has been forwarded to us, and is a perfect treasury of practical suggestions on the various interesting topics which were discussed. The price of the report is sixpence.

The Church paper mentions that "only one—and he the youngest—of our clergy has contributed a single line of the present issue"; and the editor takes the opportunity of reminding his brethren in the ministry that a pennyworth of help is worth more than a pound of criticism.

The preliminary plans roughly sketched for the Cathedral have been returned to Messrs. Blackett, architects, together with suggestions for several alterations in the western and central towers and transepts.

Messrs. F. and A. Neame, late of Macknade, Herbert River, and now of Luton House, Kent, England, have sent £50 towards the Cathedral Building Fund, and express hearty good wishes for success in the undertaking.

The Rev. C. G. Barlow will leave London for Queensland next November. He will be welcomed by all. In the absence of the Very Rev. the Dean of Chester, and at shortest notice, Mr. Barlow preached the Annual Sermon for the Colonial and Continental Church Society, in the parish Church of Kensington, London.

The Society for the Propagation of the Gospel, which has long and largely aided this Diocese, has been compelled by reduction in income to reduce the grant to £100, and desire the sum to be spent on the passage money of additional clergy from England to the Diocese.

The Rev. F. Biddulph Clive has returned to Ayr after a few weeks' illness, consequent on his fall from a horse.

At a land sale lately held on Thursday Island, six allotments were bought by the inhabitants of the island and the Straits, and have been presented without charge to the Diocese for Church purposes. Their act was most generous and exemplary. Few places have bought land for their Church use.

## WAIAPU.

**ST. AUGUSTINE'S, NAPIER.**—During the past month the various services and classes have been fully maintained as to their attendance and the interest manifested therein. On Sunday morning June 28th, we were favoured with a visit from the Bishop, when his Lordship preached and administered the Holy Communion. The sermon, from 1st Peter, last clause of 9th and 10th verses, was a most interesting account of mission work. The offertories, morning and evening, were in aid of the Melanesian Mission.

**THE BISHOP'S VISIT.**—His Lordship the Bishop of Waiapu arrived in Gisborne on the evening of Saturday, June 13th, and left again, I regret to say, for Napier on the 19th. He took part in both services in the church of the Holy Trinity, preaching a very impressive sermon in the evening. In the afternoon he took a service in the Maori church, on the opposite side of the river. On Tuesday evening he held a service in the Te Arai schoolroom, at which a collection was made in aid of the Diocesan Fund.

**THE BISHOP'S VISITATION.**—At the end of May the Bishop started for a visit of five days to Lake Rotorua and the surrounding district. On this occasion he was driving in a small light buggy, and was accompanied by two members of his family. Hitherto he has gone these journeys on horseback, generally with a Maori henchman, but in many ways it makes the journey easier to drive, that is if the roads are fit. Leaving Tauranga on Friday, the 29th May, at about noon, the first halting place was reached soon after three o'clock, at a station called Orangi (Europe). Here a most hearty welcome awaited the party, and arrangements were made for service to be held in the house of one of the settlers at 6.30 p.m. This was very hearty and much appreciated, and all the people of the place attended it. Pressing offers of hospitality on the return journey were made, in hopes

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that the Bishop might be able to give them another service; this, however, was left an open question, as it would have to depend on the state of the roads whether he returned that way or not. Orangi is situated at the edge of the great bush that clothes the mountain ranges, and from Tauranga it was a steady ascent the whole way. On Saturday an early start had to be made, as the journey to Ohinemutu is over 30 miles, and it was necessary to be there for Sunday. There is a "Half-way house" where travellers can get some tea and other refreshments, but that is about all the place furnishes. Breakfast was over very early, but parting chats with some of the settlers occupied some time, and it was 9.30 before we were fairly off, with rather a threatening sky overhead and a very muddy road below. However, before long the sun shone out and dispelled the morning clouds, although the road did not improve; indeed, the further we penetrated into the bush the worse it got, and we soon decided not to attempt that track again if we could possibly get on better by the Te Puke road. The journey took the whole day. Only two halts were made for rest and food for man and beast. For the greater part of the way the road winds round the face of the hills and there are wonderful cuttings, where you look down the precipice into the grand gorge below. The bush on these ranges is very fine, often crowning magnificent rocky heights. This kind of scenery extended for over twenty miles, the silent solitude only broken by the occasional sound of the woodman's axe; and passing a lonely little hut in some sheltered nook, a halt would be made to speak a few friendly words and leave some tracts with the one or two men at work. Ohinemutu was reached after dark. We were not sorry to drive up to the door of a comfortable hotel, and the cheerful fire was a welcome sight, for the night was bitterly cold. The volumes of steam rising from the shores of the lake were seen to great advantage in the cold frosty moonlight. The following morning being Sunday, the bell rang at 8 o'clock for Maori service in the pretty new church. This was well attended by about 40 Maoris, who were all very hearty and glad to see the Bishop. At 11 o'clock there was another service, largely attended. The singing on this occasion was led by a young negro with an accordion, with which he managed wonderfully well to control the somewhat uncertain voices of the natives. The lessons were read by the two churchwardens, who are very energetic and exemplary in the discharge of their duties as lay-readers. The Bishop read the service and preached in Maori, and the congregation was most attentive and orderly. At 3 o'clock in the afternoon there was a children's service and baptism, which was attended by a mixed congregation of Europeans and Maoris, and the Bishop addressed them in turn, and gave part of the service in each language. At 7 o'clock there was English service in the large room of the hotel, which was well attended and very hearty. On Monday after exploring all the hot baths in the neighbourhood, we started at 3 o'clock for Wairoa, accompanied by Mr. Goodyear, the C.M.S. Missionary of this district, who found us here. This was a beautiful drive of two hours, passing two lovely lakes, the "blue" and the "green" lakes, so called from the peculiar difference in the colour of the water. They lie close together, surrounded by fine mountains. It was just getting dark as the buggy stopped at the door of the hotel at Wairoa, and several natives came round us with words of welcome. The church bell was rung at once for *karakia*, some zealous native considering that was the first thing to be done when he saw the Bishop arrive. The natives here hold prayers morning and evening regularly in the *whare* of one of the principal persons of the *hapa*; in this case it is the tourists' guide "Sophia," and she seems to keep them in very good order. In the evening she came in to the parlour and seated on the floor beside us to have a chat. She is very pleasant and good-looking, and speaks remarkably good English. In the morning we had prayers again with them, in Sophia's house, about 40 being assembled. There was a *korero* after this on Church matters, as there seemed to be some difference of opinion as to the necessity of having a new building. The old church, which is a relic of the bygone days of the mission, is a most picturesque little building all overgrown with ivy. It stands on a hill among the mountains at the head of Lake Tarawera, in the most romantic situation, close to the old mission house. It has lately been repaired, and if it were fitted with seats it could be used for the Sunday services, whilst the daily prayers could still be held in the *whare*, in the *hainga*. Leaving the Wairoa at 12 o'clock we had lunch on the shores of the blue lake, and driving past the lovely Lake Rotiti reached the Taheke at dusk. The place was full of Maoris, come for the Land Court, which had been sitting there for 6 weeks and would probably go on for 6 weeks more. After dinner the Bishop and Mr. Goodyear went out and held service with the natives. It was a bitterly cold and frosty night. The next morning, Wednesday, we left Taheke by 8 o'clock on the return journey by Te Puke, a distance of 42 miles. It was intensely cold, with a thick mist, unfortunately hiding Rotiti and enveloping the mountain tops. After an hour or two it lifted, and by the time we had ascended to the summit of the range it was perfectly clear, and we saw to advantage the magnificent panorama spread below and around us for many miles in all directions. The Bishop's house at Tauranga was reached by six o'clock in the evening, and thus ended a most interesting and successful expedition.

**C.E.T.S. HAKARI.**—On Saturday, 23rd of May, a most interesting gathering of about 200 natives took place at the Bishop's residence at Tauranga. This was a *hakari* or festival meeting in connection with the Church of England Temperance Association. Just 12 months previously a large number of natives were invited by the Bishop to a similar meeting, and about 130 Maoris were enrolled as members, and that almost all these natives have kept it faithfully during the past twelve months, and in order to encourage them, and to try and secure new members, the natives from all the surrounding *kaingas* were

invited to attend this second *hakari*. Soon after breakfast on Saturday morning gaily dressed groups of Maoris came trooping in from all directions, and by 11 o'clock the field outside the garden fence was a lively scene, the men mostly walking and talking together, the women squatting in little groups, Maori fashion, on the damp grass, to the horror of some of the English lady visitors. By this time nearly all having arrived a small table was brought out and placed beside the gate, with the book and pen and ink for signatures, the Bishop and a few other *pakehas* being accommodated with chairs. Just at this point a sound of singing was heard coming nearer and nearer, and then up the steep path leading from the entrance gate came a large band of the children from three schools marching in procession, headed by their teachers, all joining in the hymn "Oh! that will be joyful when we meet to part no more." It was so well timed that the last words were sung just as the leaders of the procession halted beside the Bishop in front of the table. The children with their dark smiling faces and gay clothing all singing so heartily and happily made a picturesque scene, and the whole was an effective picture. After another hymn had been sung, also in English, the Bishop made a short address of welcome in Maori, and this was replied to by two or three of the principal chiefs present in Maori fashion. The names of those who had previously enrolled themselves were then called over, and more were invited to join. This part of the proceedings took a long time, and several English ladies were busily employed in fixing on the significant "bit of blue." Twelve o'clock had been fixed as the hour for the refreshments, and active preparations were going on indoors. At the appointed hour a bell was rung, which was the signal for the natives to arrange themselves according to their custom in a large irregular circle on the grass, the Bishop as host, with the three chiefs, standing in the middle. A procession of eight or ten English ladies, bearing large trays of cakes and bread, was then to be seen approaching from the house, followed by some native men carrying buckets of tea. The procession wound down the path in the orderly fashion that the Maoris understand so well, until it reached the spot in the centre of the throng, where all the *kaui* was piled on the grass before the Bishop. The ladies retired into the background, and after grace had been said by the Rev. Mr. Burrows, the Bishop in a few words invited them all to partake of his *hakari*, and asked the chiefs to divide and distribute amongst them all in their own way. This having been carefully done, the chief man in a loud voice pointed out the different portions for the several *hapas*, and called to each to carry off their own, and in a surprisingly short space of time everything had disappeared. After some informal chat and interchange of friendly greetings with the different *pakehas* present the Maoris gradually dispersed, all seeming very well pleased with their entertainment, and enquiring eagerly when there would be another *hakari*. "This time next year" was the response, and with many hearty expressions of good-bye they returned to their *kaingas*. The European visitors in two relays were afterwards entertained to luncheon, and all seemed greatly interested in what they had seen. It is to be hoped that meetings of this kind will tend to draw out increased interest in their Maori fellow countrymen amongst the English people, too many of whom are totally indifferent to them, and others from want of having their attention directed to the subject are almost entirely ignorant of the great amount of real good work being done amongst the natives of this country. —(Church Herald.)

## MELANESIA.

**MARRIAGE OF BISHOP SELWYN.**—The Right Rev. John R. Selwyn, D.D., Bishop of Melanesia, has married a daughter of the late Mr. Thomas Sutcliffe Mort, of Sydney.

**THE RECENT VOYAGE OF THE MISSION VESSEL.**—During Holy Week (says the Rev. J. H. Plane) our eyes were gladdened by the appearance at Norfolk Island of the *Southern Cross*, having on board for the Mission Miss Lodge, and the Rev. A. Brittain, who were returned from a well earned rest of three months in New Zealand, and a visitor Mr. Coleridge Harper. It was fortunate that the ship arrived when she did, for it rendered possible a re-union of the Mission party on what is perhaps the most important day of the year at St. Barnabas, Easter Day. This year ten of our boys received baptism I do not write officially but from memory. The chapel had been decorated with many tropical plants, flowers and branches, and this together with the extraordinary piety which pervaded the responses and singing, and the earnest seriousness which pervaded the faces of the catechumens, made the services of the day affecting and not soon to be forgotten. Easter Monday was devoted to packing-up, leave-taking and general preparation for the island voyage; and on Easter Tuesday the *Southern Cross* weighed anchor and we were soon standing away from Maewo, our first stopping-place, under a fair, fresh wind. The party on board included the Revs. A. Penny, R. B. Comins and J. H. Plant, Messrs. Lister Kaye and Coleridge Harper. Just four days one hour out from Norfolk Island we passed Mr. Brittain's village at Raga, on Pentecost—this place is distant from Norfolk Island nearly eight hundred miles—and reached Maewo during the night of Saturday, April 11. On Sunday morning we came to anchor, and heard of the welfare of the churches there. All seemed to be going forward steadily and encouragingly; but we were sorry to hear that Mr. Rice's boat had been stolen by the crew of a Samoan labour vessel. On reaching Boli, a fortnight afterwards, Captain Bongard was so fortunate as to light upon the vessel herself. In the very early morning the Samoan captain weighed anchor and got away, but Mr. Penny, who was on board, learnt quite enough from the natives to justify us in believing that it was a deliberate act of theft. The boat, to that means may be taken by the proper authorities to punish the culprit, so as to deter them from further acts of vandalism. We parted with our friends at Maewo, after a hard day's waiting



in the boats, on Monday night, and stood away for Mota, where some of our party landed on the following Wednesday. The new stone church which the Mota people have built is a fine substantial building, well lighted and seated, but at present very cold looking. Some hangings and coloured scrolls would improve it. At Mota'ava and Ara also stone churches have been built under the superintendence, I presume, of the Rev. Henry Tagalana. The building of stone churches by the Banks Islanders is a gratifying evidence of the sincerity of their profession, for there is very considerable labour and expense attached to the erection of such churches. In this respect we are in advance of our sister diocese of Auckland. From Mota we hurried to Santa Cruz, where Mr. Kaye was enthusiastically greeted by his wild merry friends. We were sorry to find the Rev. Mano Wadrokai, who has been living at the head-quarters of the district on the main island, very weak and thin from age, and on this account it was agreed to send him and his family north for a trip in the vessel. During the next day we landed two of our scholars at their home, Nufaloli, one of the reef islands, and putting back during the night we were able to leave Mr. Kaye at his station on the main island on Sunday afternoon, April 12. The next district to the north is that of Mr. Comins. He works the islands of San Christoval and Malanta, with their adjacent islets. Both on our way north, and again on our return, opportunities were afforded of judging of the nature and effect of the work in these islands. The people are about the lowest class of natives in the diocese. They are generally cannibals, and I fear treacherous—the latter characteristic was evidenced in the late murder of the trader perpetrated on San Christoval, yet they have within them the germs of a higher life. Dora, the chief man at Saa on Malanta, lost by death a little girl whom he had adopted. He was inconsolable, and for several weeks all work, schooling, and bathing was forbidden in the village, and men went about talking in whispers. One did so long to tell him of the land where such as his darling "follow the Lamb whithersoever He goeth," and so to comfort him. Mr. Comins was much cheered by the reception he met with at Hani on San Christoval. The people were quite grateful to him, and tried to show their gratitude. Gratitude or even interest is not very common, I fancy, amongst his people. We left Mr. Comins well and happy at Saa for a few weeks, and sailed northwards. The next day, Sunday, April 26, we were able to land in good time for evening service at Gaeta. The Rev. C. Sapibwana, who is in charge here ecclesiastically, and owing to the death of Kalikona (the chief who was implicated in the Sandfly massacre), for the time civilly too, was in good health, and was able to report that the usual raid made by neighbouring tribes on a chiefless community had been averted by judicious presents and a firm defensive policy. From Bugota the church was reported to be progressing favourably. There had been one of those head-hunting raids in which 60 persons had been massacred at one place, 45 of these being women and children. Fortunately, our little Christian settlement has been spared. On May 11 we left Mr. Penny for his island stay at Gaeta, and reached Mr. Comins two days afterwards. We spent some days in his district, managing to get two nice boys from Port Adam, and the promise of two more from Suvaia, both of which are new places on Malanta. He was able to report well of Saa. On Sunday, the 17th, after a terrific thunderstorm, followed by some hard beating up to windward, we landed at Ulawa, and the same evening dropped anchor at our watering-place at Wongo, on San Christoval. On our way next day to Santa Cruz, we met a fierce gale of wind, and though we were able to go ashore to Mr. Kaye's we were prevented by the roughness of the sea from landing at Nukapu, as we had hoped to do this year. We called, however, at Nufoli and took off our two scholars and two new boys, and were fortunate enough to secure two bright little fellows from what seems to be the great weaving centre of the main island—in fact, the Manchester of Santa Cruz. There seems to be no difficulty in inducing the Santa Cruz people to entrust themselves or their children to our care. On the other hand, the difficulty lies in the opposite direction. It required some promises on the part of Mr. Kaye to induce some of them to leave the vessel. Like Juvenal's Jew the Santa Cruzians entire luggage consists of a bag, and, in place of the historic wisp of hay, a mat made from the stalk of the banana. Armed with this he is prepared and importunate to venture forth with us and face the world. We left Wadrokai at Santa Cruz in Mr. Kaye's place, all the better for his tour round the Solomon Island, and after an uneventful, tedious passage, reached Norfolk Island on June 15. J. H. P.

#### DELHI MISSION S.P.G., INDIA.

One of the clergymen engaged in this mission the Rev. A. C. Maitland proposes visiting Sydney next month and would be glad to hold missionary meetings in any of the suburban parishes where he would be allowed an opportunity of bringing before church people the claims of his mission.

The Rev. J. D. Langley of St. Philip's will be glad to communicate with any of the clergy on Mr. Maitland's behalf and to arrange for meetings for him.

Professor Drummond, author of 'Natural Law in the Spiritual World,' has recently delivered some striking lectures in London at the Duke of Westminster's residence. We hope in our next to furnish a few extracts from them, specially showing how the Professor reconciles the theory of evolution with Christianity.

### NOTES ON PASSING EVENTS.

WE were under the impression that the people of Sydney were over-amused, that pleasure formed with most people the great staple of life, that one danger which besets the rising generation was the idea that life was all recreation. The *Sydney Morning Herald* seems to hold a very different opinion. Commenting upon an effort which is being made in London to have the schools of the State utilized for the recreation of the lower classes, it suggested that some such thing would be an advantage in Sydney, and that the Government might undertake to initiate, regulate, and superintend a system of amusement for the delectation of the masses.

WE do not think that the people of Sydney are at all behind the times in the matter of amusing themselves; nor can we honestly say that they are slow in devising methods of amusement. We are rather of the opinion that they are fast and fertile in these particulars. We cannot, therefore, sympathize with the idea of a "Department of Amusement." What our young people want is more work. Laziness is one of the besetting sins of this young community. The dignity of labour is a more suitable theme, in truth, than the necessity of amusement.

DR. JEFFERIS has spoken out upon the subject of "Ritualism"—the ritualism of the Church of England. We have no cause to complain of the tone or spirit of his lecture. We are thankful for honest, straightforward criticism from without. This is a matter which concerns not members of the church only, but every individual of the community, inasmuch as a large body like the Church of England affects the entire community, and not merely that section which conforms to it. Dr. Jefferis dealt with principles, and his sermon last Sunday night was one with which, we believe, a large number of church people will cordially agree. The root-principles of ritualism as enunciated by Dr. Jefferis are contrary to the spirit of the Church of England—subversive of her teaching—and distasteful to the great bulk of her members. We believe that the evil is rapidly spreading and the louder, the clearer, and the more extensive the protest against it the better.

GENERAL GRANT is beyond the eulogies which have been pronounced from pulpit and platform. He lived a busy, eventful, useful life, and has passed into the eternal world. The world recognises the value of such a life, and from all parts have been sent words of condolence to the nation mourning over the loss of a great man who has fallen. We are glad that Australia has not been backward in recording her appreciation of the man whom America so deservedly honoured.

THE Liberals and Freethinkers of New South Wales expressed their sympathy with the American people, and with the family of General Grant, in the great loss which they have sustained in the death of that great man. In the same breath they congratulate Colonel Ingersoll upon the completion of the fifty-second year of his life. How suggestive is their combination—*Grant and Ingersoll*—The one, having served his day and generation, has fallen on sleep, amidst general regret, leaving behind him the record of a useful life. The other is still living, spending time and ability in fighting against God, and undermining the best interests of man to his own selfish advantage.

THE very curious carvings still disfigure our Post Office, although it is said their removal was decreed some time ago. We wish a decree similar in purpose but swifter in execution would go forth against certain other sculptures which obtrude themselves offensively on the facade of a handsome building in George-street. They are as offensive to good taste as they are inappropriate to the edifice on which they appear. Banks are suggestive of cash, and if Cupid deserts Psyche for bullion he requires some scanty drapery to furnish pockets for the spoil. The architect might have compassion on these naked ones, and supply

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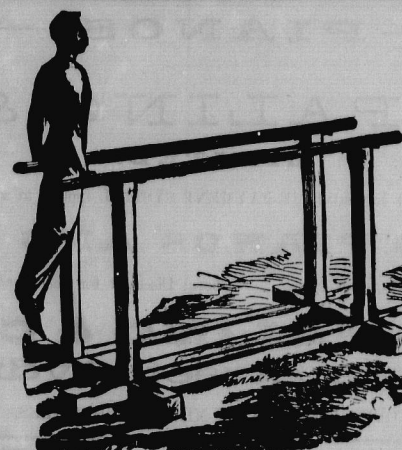
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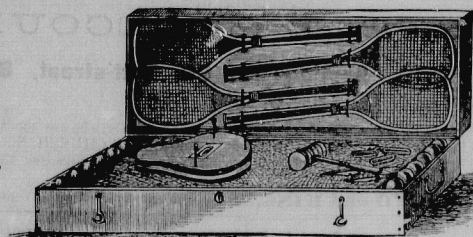
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them with conveniences for the purpose. Art ought to be as careful to cover indecencies as charity is to cover sins, else she shall never have her sweet sister's blamelessness.

MANY of the best of our Church people were amazed at the sanction given by the Primate to the ceremonies at the anniversary of the Guild of St. Lawrence. They belong to the system of clerical mechanism, by which Churchianity rather than Christianity is developed. Who can read the address of the Primate on the occasion without feeling that all through it there runs an apologetic strain? Broad and generous as are his sympathies, he could not shut his eyes to the latent evils of this innovation, and bid it the hearty God speed which every really good work gets from him. His was half-hearted praise. It seems a pity that it was given at all.

THE New Church of St. Andrew's, Summer Hill, is to be opened on Saturday, the 5th Sept. next. The prosperity and success of this parish in obtaining, within so short a time, such a valuable block of Church property, and gathering such a large congregation, affords no uncertain testimony to the power of evangelical truth and the simple testimony of the Gospel of the Lord Jesus. May the Lord fill His house with His glory, and His servants' hearts with gladness!

FIRST small-pox; then, just as we write, dengue, a severely afflictive epidemic fever of India; finally, there can be very little doubt, there will be cholera. Australia cannot remain secluded from the rest of the world. Small-pox—an eruptive fever—can be guided to a safe termination; dengue—another fever—however painful—is seldom fatal; but what of the dire malignity of Asiatic cholera? Including both Dr. Koch and Dr. Ferran, none of the European medical savants can explain it, or deal with it, and that simply because they proceed on the utterly erroneous line of empiricism instead of the one and only true scientific basis of medical chemistry conjoined with pathology, therapeutics, and morbid anatomy. Meanwhile, the only work of this (latter) description on cholera—probably because it cannot be grasped by the Paris Academy of Medicine—probably because the demonstration is not by a French doctor—possibly because it is by an Australian author—which has chemically and scientifically explained and demonstrated and gone to the very roots of this fell disease, remains unacknowledged by the French Institute! It may be added that the author himself—who is in the midst of us, and is one of our fellow-citizens—in a communication to the Institute of France, predicted the failure of Dr. Koch's Cholera bacilli. We indicate his remarkable work not only because of the peculiar treatment he has met with from Paris, but because it has been widely and gratuitously circulated, and as being by an Australian, the honor of Australia is concerned. Australia has come to the fore in nearly every other line; and in this of medical science and discovery we feel assured her claims will also meet with due acknowledgment, however tardily, and though it be not from a body of French doctors—or so-called savants from the greatest medical discovery of the age will have to pass through the ordinary ordeal of jealousy and opposition.

LITTLE did we think when writing in our last of the paucity of the police—writing crime—in the suburbs, we should have to chronicle a foul murder committed in Canterbury, one of those suburbs which rejoices in the protection (?) afforded by a solitary policeman. And that murder of the policeman himself! Such things can only be the natural result of the system pursued of placing one man where should be two, and two where there should be four. Are the suburbs of no account with the Inspector-General of Police? We know of other such suburbs as Canterbury where the life of the solitary policeman has been threatened by villains.

WE observe that the new Licensing Bill in Queensland has passed its second reading without a division. As it concedes to the people the right of full Local Option, this unanimity is remarkable. The progress of the bill through committee, as it marks such an advance in the

temperance feeling, will be watched with much interest. Five years ago no government in Australia would have dared to have introduced such a measure. Social movements are progressing. We feel sure that if the bill passes it will be of immense benefit to Queensland.

MR. BERRY in Victoria is struggling on with his Licensing Bill. The division as to the second reading is expected about 23rd instant. The bill is an enormous step in advance, as it will enable the people by Local option to close up 2000 public houses. The Temperance people, however, give it no very enthusiastic support. It gives only limited Local Option. It does not concede to the people the right of local prohibition. Mr. Berry proposes also compensation for the publicans whose bars may be shut up. Compensation, so far, is without precedent in the history of the liquor traffic.

GENERAL GORDON ON SOUL STARVATION AND  
SCRIPTURE STUDY.

(Contributed).

"Bibles abound in this land; but are they read and studied as they ought to be, considering who is the writer? It is said both in the Old and New Testament, 'Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God' (Matt. iv. 4; and Deut. viii. 3). How few forget to take their daily meals (some may abstain, but feel the want); yet we starve our souls; they require their portion, which is the Word of God. We know no more how it nourishes our spiritual nature than we do how our bodies are benefited by the good we take in. 'So is the Kingdom of God, as if a man should cast seed into the ground, and should sleep and rise, night and day, and the seed should spring and grow up, he knoweth not how' (Mark iv. 26, 27). 'The seed is the word of God' (Luke viii. 11). . . . 'The things of God knoweth no man, but the Spirit of God' (1 Cor. ii. 11); and he alone can reveal His own words: 'Ye do err, not knowing the Scriptures' (Matt. xxii. 29). In family and public worship, how little is read of the Bible compared with man's words. Take a sermon which lasts from twenty minutes to an hour; as a rule, a single verse or two is taken, and the preacher's opinion on that text occupies the time; verses may be brought in here and there to support his argument. Isolated passages of the Bible and detached portions may be made to support almost any opinion. The outward letter of the Scriptures is but the sheath or vehicle of the incorruptible Word, by which, as Peter testifies, we are born again of God (1 Pet. i. 23). The Holy Ghost will keep us from becoming faneul in our interpretation, if we look prayerfully to Him for His teaching. 'Open Thou mine eyes that I may behold wondrous things out of Thy law' (Ps. cxix. 18)."

These are the true and wise words of a noble man. Let us add to them a few sentences from the "Homilies" of the Church of England. Here is her testimony:—"Unto a Christian man there can be nothing either more necessary or profitable than the knowledge of Holy Scripture: forasmuch as in it is contained God's true word, setting forth His glory and also man's duty. And there is no truth nor doctrine necessary for our justification and everlasting salvation, but that is (or may be) drawn out of that fountain and well of truth. Therefore, as many as be desirous to enter into the right and perfect way unto God, must apply their minds to know Holy Scripture; without the which they can neither sufficiently know God and His will, neither their office and duty. And as drink is pleasant to them that be dry, and meat to them that be hungry; so is the reading, hearing, searching, and studying of Holy Scripture to them that be desirous to know God, or themselves, and to do his will. 'There is,' saith Fulgentius, 'abundantly enough, both for men to eat, and children to suck. There is whatsoever is meet for all ages, and for all degrees and sorts of men.' These books, therefore, ought to be much in our hands, in our eyes, in our mouths, but most of all in our hearts." For, in the reading of God's word, he most profiteth not always that is most ready in turning of the book, or in saying of without the book; but he that is most turned into it, that is most inspired with the Holy Ghost, most in his heart and life altered and changed into that thing which he readeth. Although other sciences be good, and to be learned, yet no man can deny but this is the chief, and passeth all others incomparably. Ignorance of God's Word is the cause of all error, as Christ himself affirmed to the Sadducees, saying that they erred because they knew not the Scripture (Matt. xxii. 29). And if you be afraid to fall into error by reading of Holy Scripture, I shall show you how you may read it without danger of error. Read it humbly, with meek and lowly heart, to the intent you may glorify God and not yourself with the knowledge of it; and read it not without daily praying to God that He would direct your reading to good effect; and take upon you to

\* From "Short Notes" by C. C. Gordon.



expound it no further than you can plainly understand it. For, as St. Augustine saith, 'the knowledge of Holy Scripture is a great, large, and a high place; but the door is very low, so that the high and arrogant man cannot run in; but he must stoop low and humble himself that shall enter into it.' Humility needeth to fear no error. For humility will only search to know the truth; it will search, and will bring together one place with another; and where it cannot find out the meaning, it will pray, it will ask of others that know, and will not presumptuously and rashly define anything that it knoweth not. Therefore the humble man may search any truth boldly in the Scripture without any danger of error. And if he be ignorant he ought the more to read and to search Holy Scripture, to bring him out of ignorance. For God receiveth the learned and unlearned and casteth away none, but is indifferent unto all. And the Scripture is full of low valleys, plain ways, and easy for every man to use and to walk in; as also of high hills and mountains, which few men can climb unto. And those things in the Scripture that be plain to understand, and necessary for salvation, every man's duty is to learn them, to print them in memory, and to exercise them. And as for the dark mysteries, to be contented to be ignorant in them, until such time as it shall please God to open those things unto him. And briefly to conclude, as St. Augustine saith, 'By the Scripture all men be amended, weak men be strengthened, and strong men be comforted. So that surely none be enemies to God's Word, but as such as either be so ignorant that they know not how wholesome a thing it is; or else be so sick that they hate the most comfortable medicine that should heal them; or so ungodly that they would wish the people still to continue in blindness and ignorance of God.'

## NOTICES OF BOOKS.

LITTLE FOLKS. New and enlarged series. Cassell and Co.

This most exquisitely got up volume must be a universal favourite among those bright, happy, and young folks for whom it is specially designed. To speak in terms of praise of it is superfluous. The type, quality of paper, beauty, number and style of the taking pictures and illustrations, are simply beyond praise. The subject matter, too, both for amusement and instruction, is perfectly adapted to Little Folks. A work like this is indeed a boon to the great world of children, and must surely add to their purest enjoyment and happiness making bright many an otherwise dreary hour and home. Messrs. Cassell have extended their firm to Australia where we wish them every success. Few publishers have dealt so successfully with the purification and cheapening, as well as the universal diffusion, of the very best class of works of every kind.

MADAGASCAR AND FRANCE: With some account of the Island, its People, its Resources, and Development. By George A. Shaw, F.R.S. London Mission, Tananarive. With many illustrations from original sketches and photographs, and a Map. London: The Religious Tract Society.

Mr. Shaw's survey is singularly comprehensive. He touches lightly, but with discrimination, upon the geography and history of the country and its people, while his concluding chapters deal with its flora and fauna. He reviews its past and present civilization and religion's state no less clearly than the present political questions which make the home of the Hovas a factor in the problem of European politics.

He discusses with pitiless logic the recent French claims, as distinguished from the shadowy rights which are based upon the action of the French Eastern Company in 1643.

But the testimony which Mr. Shaw bears to the religious progress of this interesting race is the most interesting part of the volume. Since 1868, when Queen Ranavalona II. ascended the throne, and burnt the idols, the Gospel has here been greatly blessed.

The Jesuit missionaries have never laid a firm hold upon the people. Much interest attaches to his account of the work of the London Missionary Society and of the Society for the Propagation of the Gospel, but space forbids us giving details. Education has made great strides here, and has created a demand for literature. The native *Good Words* have a monthly sale of about 8000, and there is a *Children's Friend*, illustrated with engravings that have appeared in the English paper of that name; and a paper called *Vary Tondrahantely* (rice mixed with honey,) with the plates of the *British Workman*, is read in many households, the large first-page picture being subsequently used as a wall-decoration. The Religious Tract Society and the British and Foreign Bible Society are both helping greatly in this work of facilitating the printing and publishing of books. But, while this is a very refreshing testimony to the Christian progress of this ruling race of Madagascar, it accentuates the concern which England, as the great Christianizing country, must feel that these influences for good are being so greatly hindered by the gratuitous

and cruel hostilities which French greed of conquest is here so wantonly prolonging.

EVANGELICAL MISSION IN FRANCE, known as the McALL Mission, Embracing within its operations Paris and its environs, Versailles, Marseilles, Nice, Cannes, Corsica, Lyons, Bordeaux, Arcachon, Boulogne-sur-Mer, La Rochelle, Rochefort, Lille, Roubaix, Croix, Dunkirk, St. Etienne, Saintes, Cognac, Montauban, Toulouse, Nantes, St. Nazaire, Clermont-Ferrand, Auxerre, Alençon, Lorient, Brest, Dijon, Perpignan, Sotteville, Melun, Clamecy, Tulle, Magny-en-Vexin, Fontenay-le-Comte, Algiers, &c.

The above Report has been furnished to us for notice. The McALL Mission in France is too well known to need any recommendation. It is the great evangelising agency in France, and, along with the Bible Society, is doing most excellent work. We have heard much of the present religious crisis in that country—that it was fast going off into atheism. The following extract from the report may present a truer estimate and a more faithful picture:—

"It is hard just now to gauge with exactness the mind of France regarding religion." Such is the sentiment expressed by M. Gustave Monod, jun., of Paris, in the last Annual Report of the British and Foreign Bible Society. He goes on to say: 'There, as elsewhere, rival forces are striving for the mastery; and, for the time at least, the greatest show of progress is on the side of the opponents of the Bible. Frenchmen who wish to steer a middle course between superstition and atheism as yet hardly know where to find one. They have been accustomed to understand by religion much that culture and common sense now refuse to accept. And when they wish to part company with that portion of their traditional religious system, they do not know where to stop. They have seen little or nothing of worship which is warm, and sincere, and bright, without being superstitious. They know too little of the Bible itself. Past experience has left bitter memories behind it. Present liberty is jealous of the slightest restraint. . . . France is in the Redeemer's crucible. Those who only notice the smoke and the heat of the furnace are unaware of the real process going on beneath the surface. But the Refiner Himself knows the issue. There shall come forth a vessel for the finer.'

"We place these forcible words at the head of our Report, because close observation leads us to endorse them. It must be added that the imbroils of worldliness and immorality keep pace with those of atheism. The total setting aside of Christianity—of all religion—on the ground of its admixture with puerile and enslaving superstition, is only too welcome as a pretext for giving unbridled license to every evil passion. No prophetic eye is needed to discern the disorganization and ruin in which, if unchecked, this tide of iniquity must result. But we thankfully recognise on the other hand, contrasted elements and tendencies, which, under God, may yet become a healthful and saving LEAVEN to the nation.

"While multitudes wildly rush to the fatal extreme indicated, there is another large section of the French people, both among the higher and lower orders, composed of those in whom the religious principle retains deep root, and who, on finding themselves constrained to break from a traditional and travestied religion, look anxiously out for some stable TRUTH—for a sure basis of faith and an anchor-hold for eternal hope. It is to these, especially, and to their children, that our evangelistic works find access. Rarely, if ever, have we opened a new station without our having speedily around us a little band of thoughtful persons, saying, 'This is what we have been waiting and longing for. Never before did we hear teachings like these; they meet our deepest needs.' In countries like England and America it may be scarcely possible that intelligent men should be in the position of desiring, as it were to discover a Gospel, to find something adapted to fill the void of the soul, and looking around in vain. Here in France, and in other continental countries the case is far different. The Bible has been so buried in the darkness that vast numbers, in all classes of society, have no idea whatever of the treasures contained on its blessed pages. Nor have they ever come across a Gospel service, nor the voice of a believer in Christ seeking to lead them to Him.

"What cause for rejoicing, then, when we are enabled to open a mission-room in some neglected district of vast Paris, or in a provincial town or village where only Romanism existed, or where there was no homely and unecclesiastical place for preaching the Gospel, and so preparing the way for the ultimate entrance of the people into the evangelical Churches! When, in the new stations or in those which have longer existed, we see thoughtful hearers pressing around us with alacrity, and when they open their heart to our devoted workers, and assure us they have at length found the haven they desired, our heart and hope revive. We seem to discern the effectual LEAVEN, which needs but be diffused in order to its permeating, through the Divine Spirit's power, the entire mass. Let men and women, old and young, rich and poor, be raised up everywhere among the people as witnesses for Christ, their hallowed influence shall soon sweep back the flood of folly and corruption, and prepare the glorious spectacle of a regenerated France."

## MISSION FIELD.

### AN EASTERN BAZAAR.

Bazaars in the East constitute the centre where all classes meet either to transact business or to beguile time. In cities like Constantinople and Damascus they are handsome, well-built structures abounding with goods from every part of the world. There may be seen costly shawls from India, and cheap calicoes from Manchester; dried plums from Bokhara, and nicely done up confections from Paris. Further in the interior, where people conceal their wealth to escape the rapacity of Government officials, the bazaars are shapeless, barbarous looking rows of recesses utterly destitute of the crudest architectural skill. To exclude the fierce rays of a burning sun planks and trunks of date-trees are thrown across the top of the dark cells to support the mats, reeds and rushes, which form the covering. A few only are of solid masonry arched and neatly painted. They are invariably occupied by merchants of a higher rank. In front of each little shop rises a platform about two feet from the ground, which serves as a seat, and also a counter for the exhibition of the various commodities.

At Bagdad, where the writer resided for some years, he almost daily spent several hours in the midst of that bustling and noisy rendezvous. The sight in the early part of the morning before the heat exhausts all energies is most picturesque. People of every Asiatic race and tribe may here be encountered. All, of course, are bent upon buying and selling to the best advantage. Calm and quiet business transactions are out of the question. All shout, clamour and vociferate in the most uproarious confusion of the numerous tongues and dialects with which the East abounds. In summer the bazaar is generally crowded from seven in the morning till ten, and in the winter from nine to three. To wrangle and haggle over the most trifling bargain seems to be an established rule. It is quite amusing to see a group of panting and gasping buyers and sellers in the very act of concluding a long debated bargain unceremoniously separated by a file of heavily laden camels, or a string of obstinate, restless mules. A regular chorus of questionable benedictions instantly breaks forth, but the drivers march on with the greatest indifference.

My object in spending so many hours every day in these resorts of traffic and gain was not to make money, but to seek opportunities of directing some benighted Jew or Mohammedan from the objects of time to those of eternity. And I do not remember a single day that my visit was quite unprofitable. Now and then I quitted our own Bible and tract depot near the entrance of the bazaar, and sought the shop of a friendly Mohammedan or well-disposed Jew. Immediately a small group would collect around me, and hear what I had to say. Sometimes the conversation continued uninterrupted for an hour or longer, but now and then the approach of a customer put an end to all discussion. The change from solemn and serious topics to profane oaths and outrageous falsehoods was very painful. Occasionally I remonstrated with my friends, but the reply generally was, "If we do not swear and lie, we shall do no business." I found this to be perfectly correct. The vendor must put an exorbitant price on his goods, as the buyer is not expected to offer more than a third of what has been asked. Before a bargain that comes up to the sum of three or four hundred piastres is struck, there is an immense amount of wrestling and debate. The shopkeeper, roused to indignation by his customer's low bid, seizes the goods, and in a violent passion throws them back into the recess, declaring at the same time that he will have nothing to do with people whose object it is to effect his ruin. A pipe and a sip of coffee restores the equanimity of his temper, and once more the negotiation is resumed. Wearied with shouting and gesticulating, the parties at last come to an agreement. The purchaser gives a few piastres more, and the shopkeeper, who is making fifty per cent., yields to the entreaties of one or more bystanders, and for the sake of a mutual friend or a great saint, or because he has done no business that morning, parts with his wares.

On Friday, the Yom-i-Jumrah, the day of Mohammedan rest, not much business is transacted. After midday the followers of the Prophet go to the mosque, and the Jews hasten home to prepare for the Sabbath. Saturday is a universal holiday. No money can be obtained, and no traffic carried on. All is in the hands of the Jews, and, whatever their moral delinquencies may be, they certainly keep the Sabbath-day most rigorously. In passing through the bazaar every shop is closed, and the most perfect quiet pervades these noisy centres of trade and sordid gain.

The Jews of Bagdad constitute one of the oldest communities. They are unquestionably descendants of the captives, who, in the days of Zorobabel, Ezra and Nehemiah, preferred the land of their exile to the home of their fathers. In their communications with Israelites in other lands, they still style themselves Jews of Babylon. At one time they had several famous schools and distinguished Rabbis, but all have passed away, and the grossest

ignorance prevails among them at the present day. They retain a recollection of their former high position in the person of the Nazi, or Prince of the Captivity. This phantom of departed rank and power possesses no more authority than any other rich Jew. It is merely a title of courtesy enjoyed by the head of the community.

There are sixteen thousand Jews at Bagdad. Their number was considerably larger at the beginning of this century. In 1831 the city was visited by the plague, which swept away two-thirds of the population. The Jews suffered severely. They never recovered from that terrible calamity. Besides that scourge, some hundreds of families emigrated to India, where they have been successful in realising vast fortunes. Although their number has diminished, they are still an influential community. Nearly the whole trade of the town is under their control. Years ago, the Society had a well-organised and promising Mission at Bagdad. Other labourers have entered into the field, and, under their spiritual culture, God grant that the seed already sown may spring up and yield an abundant harvest.—*Jewish Intelligencer*.

## TEMPERANCE.

### TWENTY-THIRD ANNIVERSARY OF THE CHURCH OF ENGLAND TEMPERANCE SOCIETY.

The May meetings of this society were grandly successful, and demonstrated the powerful hold it has upon the people of the old country, which we colonists still love to talk of as 'Home.'

On the Sunday appointed, 26th of April, there were sermons preached in two hundred and eighty churches in London alone, many of them by the ablest preachers of the day. The annual sermon in Westminster Abbey was preached by the Bishop of London at evening service. Twenty minutes before the service commenced the nave was filled and numbers were unable to find room. The preacher selected Rom. xv. 1, 2. A sentence or two will show the drift of this straight, strong discourse: "Is there anything that we can do for which there is a plainer demand in the presence of our people than to make an entire and absolute sacrifice if we can, each in his own person, of the pleasure that is to be got from innocent things. To me it seems that there is hardly anything else which is better worthy of being done for the sake of the poor."

On Monday, 27th, the Festival Service was also held in Westminster Abbey. The congregation was very large, and a sermon preached by the Rev. J. C. Edghill, D.D., Chaplain-General to H.M. Forces, from the text Luke v. 4, 5. It is described by the *C. E. T. Chronicle* as a "powerful and eloquent plea for the society's work."

A conference of the Juvenile Union, in connection with the C.E.T.S., came first on the list of meetings. It was presided over by the Bishop of Bedford. There was a large and influential attendance and the proceedings were of a most interesting character. On Tuesday morning there was a "special service for workers" held in St. Margaret's, Westminster, at which a most earnest and soul-stirring address, calling for consecration to Christ for reserve work, was given by Rev. Ed. Capel Cure, Canon of Windsor, followed by the administration of the Holy Communion.

At the meeting in the Library of Lambeth Palace on Tuesday afternoon the Bishop of Dover presided. Here the report was read. It gives an account of great work done with little means, the income of the society reaching only £5,000. Any person reading the document would be struck with the immense usefulness of the C.E.T.S. to the whole work of temperance reform. It reviews the work of the society under many heads, and everywhere one notices the immense advantage it commands through the parochial machinery of the Church, and also through being in touch with social reformers outside of the total abstinents by reason of its double basis making room for their co-operation. The bare headings of the many sections of the report make a long paragraph. We have "Legislation," "Educational Work," "Work among the Young," "Juvenile Union," which is successfully gathering the young of all classes under the organizing secretary, Miss S. V. Gardner; "The Women's Union," making steady progress, although hindered by the illness of the secretary, Miss Haslam. It has now ninety-one branches.—"Police-court Rescue Work," carried on with blessed results for nine years. "Railway Work," with its monthly organ, "On the Line." "Agricultural Work," with successful meetings to report, slowly influencing farmers, landlords and labourers to banish strong drink from the harvest field. "Army Division," now on a most satisfactory footing with the authorities and supported and encouraged by such men as Lord Wolseley and Lord Napier, of Magdala. "Our Sailors," of whom more "Seamen, Fishermen and Baymen," were enrolled than in any previous year." Under the ministrations of their 24 chaplains and 44 readers, no less than 9667 took the total Abstinence pledge. Total enrolled during six years 42,387, besides many of their wives and families. "Cabmen and Busmen." Here the Chairman and Secretary are both cabmen of long standing, and the best of the work is accomplished by the men themselves on the ranks, and in the thirty-five shelters where many of the attendants are total abstinents, keep the pledge book, take pledges and fasten the blue ribbon on their brother whips.

"Ireland" reports 625 branches, with at least 85,000 members. Passing allusion is made to "the strides being made by our sister Church in the United States of America on the lines of the C.E.T.S., 'The Colonies.'" Here it is noticed that almost every new colonial



bishop is found to be a staunch member, and special thanks for his work accorded to Rev. J. T. Webber, the Bishop of Brisbane. Under "Counter Attraction," we have coffee-taverns, of which there are 1,244 clubs, reading-rooms, &c. "Sick and Burial Society," doing useful work; "Publication Department," sending out from its depot at Westminster, 1,362,094 papers; and other interesting matters concerning Finance, Diocesan Progress, Missions, &c. The returns of membership are incomplete, but the total may be estimated at about 688,000.

But the enthusiasm culminated in the meeting of the Total Abstinence section in Exeter Hall on Wednesday, 29th April. The large Hall was filled to its utmost capacity, hundreds having to stand during the whole of the proceedings, and many having to turn away unable to obtain admission. The greatest enthusiasm prevailed from first to last, and it is doubtful if Exeter Hall ever witnessed a more successful meeting. A Choir of 500 voices sang hymns and songs. The Bishop of London took the chair. A striking feature of the proceedings was the "Address of welcome" to the Bishop. It was read by the veteran leader of the C.E.T.S. Canon Ellison, and well expressed the thankfulness of the society for giving to the Metropolitan See such a foremost champion of Temperance, and gladly placed the great society under the leadership of his Lordship the Bishop of the diocese. When the Right Rev. Chairman rose to reply the enthusiasm of the vast assemblage found vent in cheers again and again repeated. His speech was worthy of himself and that is saying a great deal. All the speakers rose to read them in the C.E.T. Chronicle. We only wish we had room in our columns to reprint them. The Bishop of Brisbane moved the vote of thanks to the Chairman. The collection was the largest ever made in the Hall for this society. It exceeded £40. The hymn—"Glory to thee my God this night" closed the grand meeting.

#### THE GIRLS' FRIENDLY SOCIETY IN N. S. WALES.

The General Council held its second meeting on July 8th, at the G. F. S. office, 43 Wentworth Court.

Present:—Mrs. Alex. Gordon, *President of General Council*; Mrs. R. Armstrong, Miss Allwood, Mrs. Baber, Mrs. Dove, Mrs. Hildsworth, *Head of Saving Fund Department*; Miss Phillips, *Head of Literature Department*; Mrs. A. J. Riley, *Head of G. F. S. Unattached Members' Department*; Mrs. A. Stephen, *Head of Home of Rest Department*; Mrs. Weigall; elected members. Mrs. Barry, *President Sydney Diocesan Council*, ex-officio member; Mrs. R. Armstrong acted as delegate for Mrs. Selwyn (Newcastle); Miss M. Walsh as delegate for Miss Williams (Cootamundra).

The minutes of the Executive Committee, and of the Finance and Reference Committee since last July, were read.

It was decided by this Council that there should be a G. F. S. badge for N.S.W., to be worn by any members or associates in this colony. The design approved of by them is one distinctively Australian, having the Southern Cross introduced. An order has been sent to England for same to be made at once, and it is hoped that the first badges will arrive before the end of this year. The cost of each badge will be 2s. 6d. The purchase and wearing of the badge will be optional with all in the Society. The badge is to be in metal.

The wording of Object No. 1 of the authorized Objects of the Society was altered by the Council, and is for the future to be worded thus:—"To bind together in one Society, Associates and Members, for mutual help (religious and secular), for sympathy and prayer."

A Statement on G. F. S. Immigration in N.S.W. was presented to the Council. After careful deliberation on the matter, and with the knowledge that the President of the Society, the Most Rev. the Primate, the Finance and Reference Committee, the Executive Committee, all recommended the adoption of the following resolutions, they were adopted with extreme regret that such a course of action was rendered necessary by the existing state of matters in the colony:—

Resolution I.—"In consequence of the opposition raised in this colony to the Immigration Department of the Girls' Friendly Society's work, it will be necessary to advise the Society in England to discontinue the nomination of G. F. S. members for immigration to New South Wales."

Resolution II.—"That a copy of this Resolution be sent to the President of the G. F. S. Central Council in England, requesting her to lay the matter before the Central Council there."

Resolution III.—"That a copy of the Statement as regards G. F. S. Immigration in this colony be also sent with these Resolutions to the President of the G. F. S. Central Council in England."

A copy of these Resolutions was sent to the Hon. the Colonial Secretary, Sir Alex. Stuart, and copies were also sent to the daily papers.

The Council unanimously passed the following Resolution:—"That the Bishop of Riverina be asked to become one of the Vice-Presidents of the Society."

GOETHE'S DIARY.—The *Berliner Tageblatt* announces that Goethe's complete autograph diary, extending from 1777 to 1832, has been discovered among the papers of his recently deceased grandson.

## ENGLISH + MAIL.

The London Record says, on the 16th June, the Honorary Degrees in Divinity were granted to the three Bishops and two distinguished clergymen in a Convocation held at 2 p.m. There was a large number of visitors present. Dr. Ince, Regius Professor of Divinity, and Canon of Christ Church, introduced each recipient of this high distinction in an appropriate Latin speech, and there was much cheering. The Venerable Bishop of Winchester in his doctor's robes and the blue riband of the Order of the Garter, presented a striking and very dignified appearance. Perhaps, however, the largest share of applause from the gallery was bestowed upon the Rev. H. Coddington, Fellow of Wadham, whose noble missionary work for the past seventeen years among the dark natives in the isles of Melanesia is so well known. This autumn, when a book on the language of these eastern tribes is completed, he returns again to the sphere of his past labours. In presenting him the Regius Professor spoke of him as having renounced the pleasures and comparative ease of academic life soon after taking his degree of B.A., and devoted himself to the cause of God, the Church, and the good of his fellow-men. He went out at his own expense first of all to New Zealand, under the direction of Bishop Hobhouse, of Nelson, a former Fellow of Merton, well known to and beloved by many Oxford men. Afterwards he joined the band of missionaries who had undertaken the evangelization of the islands of the South Pacific. His special service to the mission had been the exploring and collection of the native languages and their reduction to grammar. A book by him on the origin and mutual relations of the Melanesian languages is on the point of publication at the University Press, which competent philologists speak of as likely to form an era in that department of philology. Mr. Coddington has translated the Scriptures into many of the Melanesian dialects, so that the islanders, as on a Second Pentecost, might almost exclaim, "Now hear we every man in our own tongue wherein we were born!" After seventeen years' absence he had returned to superintend the passage of his book through the University Press.

ARCHDEACON FARRAR.—Archdeacon Farrar will leave for Quebec in September next. After visiting Canada and the great West, he intends to spend some time in the Atlantic States. It is expected that the American temperance party will give him a cordial reception.

THE LORD MAYOR IN THE PULPIT.—On the occasion of the fiftieth anniversary of the Brunswick Chapel, Great Dover-street, Borough, which will be celebrated on Sunday, June 28, the Lord Mayor, M.P., has consented to preach the sermon at the evening service.

AN EXAMPLE WORTHY OF IMITATION.—Mr. E. Herbert Fison of Ipswich, immediately on the publication of the Revised Version of the Bible, forwarded to nearly seventy ministers connected chiefly with the Suffolk Congregational Union and the Suffolk Benevolent Society, a best-bound copy of the Parallel Bible, containing both the Authorized and the Revised Versions.

GENERAL GORDON'S TESTIMONY.—Sister Young, P.G.S.J.T. writes:—"There have been recently going the round of the papers a number of beautiful quotations from the letters of the heroic, God-fearing General whose death has filled England with grief and mourning, but I do not remember to have seen among them the following written from Khartoum, while he held the office of Governor-General in 1877:—"Now that I have given up all drinking of wine or spirits I am better, and sleep well; but it is a fever life I lead. Were it not for the very great comfort I have in communion with God, and the knowledge that He is Governor-General, I could not get on at all."—"Life of General Gordon," p. 211. As some writers have told us that on his arrival in Africa a few years before, he held the common opinion that spirits were a necessary protection against that deadly climate, it is interesting to find how that opinion was reversed by later experience.—*Good Templar's Watchword*.

#### St. Paul's Church, Burwood.

A CURATE being required for the above Church, applications for the appointment may be addressed to the Rev. R. W. Young, Burwood.

E. BUKTON,  
H. W. HAMMOND, } *Churchwardens*.  
M. A. FELTON.

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#### THE CHURCH SOCIETY OF THE DIOCESE OF SYDNEY.

ADDRESS: THE CHURCH SOCIETY'S HOUSE, 171, PHILLIP STREET, SYDNEY.

Hon. Secretaries:  
REV. J. D. LANGLEY,  
ROBERT HILLS, Esq.

Organizing Secretary:  
THE REV. S. S. TOVEY, B.A.

Bankers:  
The Commercial Banking Company.

#### GENERAL FUND.

Receipts for the month ending August 3rd, 1885.

#### SUBSCRIPTIONS.

	£	s.	d.
Rev. S. Fox ... ..	5	0	0
Rev. G. E. C. Stiles, for 1884-85 ...	1	4	0
Mr. J. A. Penson ... ..	1	0	0
Mr. W. B. Campbell ... ..	1	1	0
Mr. F. A. Cubitt ... ..	2	2	0
Mr. and Mrs. Rowell ... ..	2	10	0

#### DONATIONS.

Dr. A. B. Morgan	...	10	0	0
Miss Stella K. Dawson	...	5	5	0

#### AUXILIARIES.

Waverley	...	10	0	0
Liverpool	...	6	6	6
Windsor	...	2	15	6
Newtown	...	5	9	6
Ryde	...	11	6	4
St. Thomas', Balmain	...	10	17	2
Enmore	...	5	0	0

#### OFFERTORIES.

S.S. Simon and Jude	...	6	4	10
Wingecarribee at Burawang	...	1	0	0
Rev. G. E. C. Stiles, for 1884-85	...	0	10	0
Pennant Hills	...	2	7	6
Lithgow	...	2	10	5
Ryde	...	5	19	9
at North Ryde	...	0	14	6
at Castlereagh	...	3	7	6
Jamberoo at Shellharbour	...	1	4	0
Mount Victoria	...	0	11	3
at Blackheath	...	0	15	1
Windsor	...	7	4	7
at Riverston	...	1	6	0
Cobbitty, Narallan	...	1	0	6
Richmond	...	7	5	6
Sutton Forest	...	1	13	5
Bundanoon	...	0	16	3
Moss Vale	...	1	8	6
Bong Bong	...	6	7	4
Mount Ashby	...	1	11	6
St. James'	...	56	10	2

J. D. LANGLEY,  
ROBERT HILLS. } Hon. Secretaries.

#### Y. M. C. A.

OPENING OF THE NEW BUILDING.

Sunday, September 6th.  
OPENING DEDICATORY SERVICES  
At 3 o'clock.

Monday, September 7th.  
THE  
FINE ART EXHIBITION  
AND

#### LADIES ARCADE

Will be formally opened at 3 o'clock, and will remain open during the evening, when THE RECEPTION OF DELEGATES will take place in the Large Hall, at Half-Past Seven o'clock p.m.

Tuesday, Wednesday, Thursday  
Musical Entertainments, Continuation of Exhibition, Ladies' Arcade, &c.

Friday, Saturday.  
FLOWER SHOW  
In addition to Exhibition and Conversations.

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#### Full Local Option.

RETURN OF PETITIONS, EXTENDED TO 30th AUGUST.

In consequence of the Government deciding not to call Parliament together before the 8th of September, I respectfully inform all friends throughout the Colony, that, the time for the return, to me, of the petitions in favour of full Local Option, has been extended to the 30th of August, and they are requested to make a house to house canvass, so as to secure the signatures of those interested in the moral welfare of the people.

EDWARD J. H. KNAPP,  
Hon. Sec.,  
Local Option League.  
Sydney, 20th July.

## STATIONERY! FANCY GOODS! PRESENTS! ALFRED C. BEGGIE.

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Farrar's Life of St. Paul, 4to, illustrated, 21s. Farrar's Sermons and other Works. Charles Kingsley's Life, 6s. Charles Kingsley's Sermons, 6s. each volume. Life of Frederick Denison Maurice, 2 vols., 10s.

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THE

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**NOTICES TO CORRESPONDENTS, &c.**

All communications of a literary nature should be accompanied by the name and address of the contributor—not necessary for publication but as a guarantee of good faith—and should be addressed to the EDITOR. Those of a business character to be addressed—The MANAGER—CHURCH OF ENGLAND RECORD, 172, PITT-STREET, SYDNEY.

Will our correspondents please note that we cannot guarantee insertion, unless MSS. be to hand not later than the Tuesday previous to publication.

Accounts of Tea Meetings, Picnics, &c., should be as succinct as possible.

**ERRATA IN THE LAST ISSUE.**

Under head "Shoalhaven" p. 51, line 4, for "suitable" read "silver"; line 16, for "others" read "thus"; p. 57, line 3 from end of 3rd paragraph for "from" read "even" and place a period after "savants." In the notice of "Little Folks" it should have been stated that the book may be had at the Church of England Book Depot, 172 Pitt Street.

**THE UNIVERSITY ELECTION.**

The Primate has acted gracefully in withdrawing from the contest for a seat in the Senate of the University. But the opposition to his election brings no honor to those who have succeeded in keeping him from a place in which he might have been so eminently useful. It is no reflection upon either of the other gentlemen nominated to say that Dr. Barry is far and away the best fitted for the position. No one in the colony could bring such ripened fruits of a long and varied experience in scholastic work to the Senate chamber as the late Principal of King's College. Indeed we think it goes without saying that his services would have proved a valuable acquisition to the University. And over against his high qualification for the office there is set one objection, only one, that he is an ecclesiastic. Truly this is clerical disability with a vengeance. Surely if anywhere, we have a right to look for freedom from exclusiveness in the members of our University; and if the higher culture of this electorate does not raise it above such a narrow spirit as is now displayed we must lower our estimate of its value. It is nothing less than moral cowardice to be frightened at the phantom of sectarianism. If in course of time other ecclesiastics should be nominated and right of precedent be urged, what then? If the gentleman nominated be as well fitted as Bishop Barry let him be accepted.

If he be not possessed of the necessary qualifications let him be firmly rejected. Let the candidate stand on his merits. Tests of his suitability for the particular office in question without reference to his profession should be applied and by these alone let him stand or fall. It is strange that churchmanship should be urged as a disqualification for high places in a school of learning. Which of the old foundations in the mother-country is not indebted for inception and successful working to ecclesiastics. If this revolutionary attack is to be carried out to its logical conclusion the reverend professors should be ousted from their chairs and clerical voters at once be disqualified. Perhaps their success in condemning the ablest of our learned men to academic ostracism solely because he is a bishop in the Church of Christ may encourage these reforming secularists to advance in this direction. If consistent in shewing their aversion to theology they ought not to stay their hand while one of its benighted professors has anything to do with the University. But we believe the country at large as well as the church of which Bishop Barry is chief pastor will not approve of this act of narrow exclusiveness. Mr. Justice Windeyer has scored a victory for bigotry and intolerance, but such ignoble strife brings no honor to the winning side.

**THE PRESENT CRISIS.**

Some of the words uttered by the Primate at the Conference of the Church Society are pregnant with thought. We refer to where he drew attention to the danger at the present day of the masses being carried away by the various forms of secularism and practical infidelity. Forms which were unknown before—such as Agnosticism, Positivism, and the *rechauffe* of imaginary Buddhism served up by such writers, however divided between themselves as Edwin Arnold and A. P. Sinnett, besides such others which take shelter under spurious science or spurious criticism of the sacred volume—have arisen and crowd the market and the forum, enter the cave, and even proceed to govern the tribe. There is a crisis in the world in respect of religious thought. There are more people in the world,—the population has nearly doubled since the beginning of this century; there is greater mental activity; greater material wealth, comfort and progress; greater scientific knowledge; greater shallowness widespread; more carelessness; more professed and open irreligiosity; and even more aggregate vice. Even the influence of the Press—the great teacher and guide of the modern age—is sometimes found unworthily arranged on the side of vice and infidelity. Who can wonder, then, that thoughtful minds—especially those whose positions are those of standard-bearers in the Church—should feel concerned, or gird up their loins to the battle—the battle, let it be remembered, of the Lord against the mighty?

Two of the speakers at the Conference seemed to us to touch at the means of checking the evil that,