

large scale. A proposed change in the bye-laws is under the consideration of the Society, which, if adopted, will have the effect of making many contributions for local purposes pass through the hands of the Society.

The Income for the year, including interest on invested funds, is as follows:—

General Fund.....	\$2618.44
Mission Fund.....	1704.09
Widows' and Orphans' Fund.....	1499.97
Depository Fund.....	370.79
<b>Total.....</b>	<b>\$6188.29</b>

being an increase on the amount reported last year of \$1040.57.

The EXPENDITURE of the year has been, for—

Missionary purposes.....\$3017.87  
(including special grants in aid of stipends, mentioned in the Report, to the amount of \$1000.)

General Fund:—

Churches, Parsonages, Education, Salaries and Expenses, &c., and Grant to Depository Fund..... 1539.13

Widows' and Orphans' Fund..... 100.00

Depository Fund:—

Purchase of Books, and Expenses..... 226.48

The FUNDED PROPERTY of the Society (exclusive of that administered by the Clergy Trust Committee) amounts to—

General Fund.....\$9175.00

Widows' and Orphans' Fund..... 11840.00

Mission Fund..... 1000.00

Nicoret Endowment..... 3720.00

**\$25735.00**

being an increase in all the different departments (except the Mission Fund, of which the capital is \$200 less than last year) over the amounts mentioned in the last report, in all, of \$4160.

### Foreign Ecclesiastical Intelligence.

#### SYRIAN REFUGEES AND MISSION AT CONSTANTINOPLE.

The Editor has lately received a letter from the Rev. A. Tien, of which the following are extracts:—

Pera, Constantinople, December 5, 1860.

I have pleasure in forwarding an account of the expenditure of the last amount received by me on behalf of the poor Syrians; allow me to assure the donors that it has tended much to alleviate the sufferings of some who have returned to Syria, and about forty who still remain here.

From October 30th, to the present time,—

Food.....	2448 piastres.
Clothing .....	1285
Fuel and Candles.....	750
Bedding, &c.....	625
Passage-money and food to Beyrout for three persons.....	750

5853—£46 18 6

One Sunday I visited the people and held a short service in Arabic; they appeared deeply interested, and listened most attentively. My text was Hebrews ii. 9. 'But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that He by the grace of God should taste death for every man.' When the address was ended, a poor woman came to me and said, 'But what are we to do with our blessed Virgin Mary? You have not once mentioned her name, and you say your prayers are only to be offered through

Jesus Christ.' Others said, 'And our patron saints also? We cannot do without them, for we are taught morning and evening to address our prayers to them.' I replied, 'Before I was enlightened I did the same, and daily petitioned Saint Anthony; but I found this was useless, for instead of praying to the Creator the creature was addressed; and then I showed them that these holy men were our examples, and that we should ask God for help to enable us to follow their steps.'

A short time ago I met with a Turkish priest, and entered into a long conversation with him, a sketch of which will interest you; the subject was 'Jesus and Mohammed;' he openly confessed the falsehood of the Mussulman religion, and more than once said, 'I pray thee tell me, is Mohammed a true or a false prophet?' 'He is false,' I replied. 'How can you prove this?' 'By comparison with Jesus: look at the meekness of Jesus and the fanaticism of Mohammed; the love, gentleness, humility, and kindness of our Saviour, contrasted with the cruelty, pride, and haughtiness of your prophet; compare the word of Jesus, "all they that take the sword, shall perish with the sword," with the legend of the two-edged sword of Mohammed; also, "whose looketh upon a woman, &c., with the licentious habits of the Koran. These things appeared to strike forcibly, and he said, 'Truly I believe that Jesus is the Son of God.' The doctrine of the Trinity is, however quite incomprehensible to him, and he cannot understand why we offer prayer through Jesus. I endeavoured to explain to him that we cannot love God truly without keeping His commandments, and He has ordained that our Saviour should be the Mediator. I trust with God's help that this man may be brought from darkness into the glorious light of the gospel.'

A professor of the Druse creed was with me a few days ago, and in the course of conversation proved the truth of the statement that Druses believe in the transmigration of souls. He said, 'When a man does his duty, and acts uprightly, his soul, after death, passes into a member of some good family, but if he be wicked his soul enters one of the lower animals. When I was first a man I had a dispute with a neighbour about some property, and finding that he would not restore it to me I became angry and shot him dead, for this crime my soul passed into a donkey, belonging to a cruel man, who made me work very hard, and constantly beat me; after eight years had elapsed I died, and my soul entered the body in which you now see me.'

I have plenty of clerical work at present, as I assist the Rev. O. Gribble, chaplain to the embassy, and frequently hold services in the hospital and prison. Our little chapel has lately been much enlarged and improved, and now makes a very good temporary church. We shall be glad when the Memorial Church is commenced.—Believe me, yours very sincerely.—Colonial Church Chronicle.

A. TIEN."

#### THE CHURCH IN NEWCASTLE.

(From the Church Chronicle for the Diocese of Adelaide.)

A considerable portion of the original Diocese of Newcastle now belongs to the newly-constituted Sec of Brisbane. The information which we now publish has reference to the original diocese just before the subdivision took place. The ninth annual report of the Newcastle Church Society anticipates that, before another report is published, the then newly-appointed Bishop of Brisbane will have arrived. The financial affairs of the Church in Newcastle have not yet been committed

to a Synod. A Society has supplied its place, as a temporary arrangement. The history of that society, during the nine years of its existence, appears to have been marked by uninterrupted progress. At the close of the first year, its income was £561 10s. 8d.; at the close of the ninth year it was £7,400 4s. 11d., being an increase on the previous year of £550 11s. 7d. This income appears to have been expended on six different objects. The largest amount, £5,187 6s. 2d., is naturally that devoted to the Clergy Fund, which, however, includes £1,400 subscribed by the Bishop and his friends towards the endowment of the bishopric. The next item in importance is the Building Fund, £1,709 5s.; and there are an Educational Fund, a Book Fund, a Mission Fund, and a General Fund.

The most important works accomplished by the Church Society in Newcastle appear to have been the establishment of a diocesan book depot, and the endowment of the See. Great prominence was given to the former object, and our readers will like to learn from Newcastle how a prosperous diocesan depot may be established. First, the bishop advanced, in various sums, a capital of £1,600, with which a large and suitable stock was provided. This, however, had to be repaid; which was done in a very simple manner. "Year by year," says the report, "the profits arising from the sale of books have enabled the managers to pay off £100 of the principal, besides £100 of the sum lent, and another £100 has been granted by the committee in each year from the general fund of the society towards liquidating the debt." At length the debt has been completely cleared off. How the depot does business may be inferred from the following brief summary of the accounts for the year.—Stock in depot, £934 11s. 5d.; stock in branch depots, £80 2s.; debts, £245 4s 9d; remitted to England for books, £318; credit account in bank, £19.

Another good work completed is the endowment of the See. The original endowment was the same as that of Melbourne, viz., an annual payment of £338 6s. 8d.—the interest of a principal sum of £8,300 invested in England. To this an additional sum of £12,000 has now been added, by means of the Church Society; and whatever may happen, a suitable income has been secured *en permanence* to the Bishop of Newcastle.

We are not quite certain what support the Newcastle clergy have from the State; but they must have some, for the rule of the diocese is that each district shall raise the sum of £210 in order to secure for their clergymen an income of £300. Of this amount £200 is considered as contribution towards stipend, and £10 towards the working expenses of the Church Society. The supplemental £100 is provided, we presume, from the Government grant. The aid from the State (i. e. New South Wales) is, however, diminished in amount—the "additional grant of £14,000 for the support of the clergy" having been withdrawn. The colony of Queensland has not, so far as we are informed, adopted any definite principle with reference to State aid to religion; so that the position of that portion of the diocese, which has passed over to that of Brisbane, must be somewhat anxious.

From certain passages in the letter of the Bishop of Newcastle to the secretaries of the Church Society, we should judge that in that diocese the difficulty of securing lay co-operation is even more strongly felt than amongst ourselves. On this subject we quote the following passage from his Lordship's letter:—"Who should be chief agents in carrying on the work of our society? In a previous letter I said—'The services of the clergyman in carrying on his district association