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THE

Church of England Record.

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SYDNEY, FRIDAY, DECEMBER 18, 1885.

4s. PER COPY or 7s. 6d. per annum in advance.

CHRISTMAS.

To all our readers we send hearty Christmas greetings. Amongst fellow-disciples of the Word Incarnate these ought to mean more than mock courtesy of barren words. The Church commemorates and sings at this season of—

"Peace on earth and mercy mild
God and sinners reconciled,"

and our hearts may well go along with the shaking of hands and words of welcome at the home gatherings in wishing for all a thorough realisation of the blessings which the King brought with him when—

"Mild he laid his glory by,
Born that man no more should die."

The world owes more to the Church than it is willing to acknowledge. One of its unrequited obligations is this festive season. The wheels of labour are stopped and toiling millions have their holiday, family ties are strengthened, old feuds are healed, social amenities bring some sunshine into sordid lives, the poor come into remembrance, and charity moves with livelier step and more cheerful mien in scattering her gifts. All save the meanest souls feel the kindly influence of the hour, and even those who proudly reject the sweet story of Bethlehem are blest by the light and love the new born babe brought into this sorrow-stricken earth. For this spirit of a gentler and broader humanity has been evoked and kept alive by the Church's endeavour to catch and sing in the ears of an unwilling world the angels' song, "Glory to God in the highest, and on earth peace, goodwill towards men."

From the very earliest ages the Church has celebrated "The Nativity of our Lord." For ages, year by year, the faithful have kept the feast with gladness. The season called them to meditate upon the wondrous story so rich in simple beauty and quiet grandeur, told with the unadorned directness of writers whose only thought was simply to narrate the incidents as they occurred. And from the contemplation the pious worshippers have come forth touched and humbled by gazing upon the "mystery of mysteries," the One higher than the highest, yet born of a woman, themselves after each view becoming more like little children, therefore the more receptive of the Father's love, and consequently better fitted to win others to a like subjection to The Father, and lead them into the family of the adopted children of God.

Without trenching on the office of the preacher, we may in conclusion remind our readers that this is a time of gifts.

Remember there may be clergymen missionaries and catechists who, by reason of their occupation, have not enriched themselves. Sickens, large families, small stipends, constitute a claim upon the liberality of the wealthy.

There are charities languishing for lack of funds. Look about you and see if there be not some to whom you may be the good angel to bring help and comfort, and win the blessing of hearts made glad by your bounty.

RELIGIOUS INSTRUCTION IN PUBLIC SCHOOLS.

The Treasurer of the Fund for providing Special Religious Instruction in Public Schools, not having sufficient funds to pay this month's account, applied to one of the subscribers for a pre-payment of his subscription. He received the following reply, which we commend to the attention of our fellow-churchmen who are so slow to support this most important work:

"My dear Sir,

I am in receipt of your letter of yesterday, explaining the difficulty you are in to meet the expenditure for Religious Instruction in Public Schools, and asking me to help you by pre-paying my next year's subscription. This I am unwilling to do, as I feel satisfied that next year's income (and more) will be required to meet next year's expenditure. But I willingly send you my cheque for £20, as a second donation for the current year.

I am sorry my fellow-churchmen generally are not more alive to the importance of the work you are engaged in, and more willing to render it adequate support.

Yours truly,

The Hon. Treasurer
Religious Instruction Fund.

* CHURCH NEWS. *

SYDNEY.**Bishopric.**

AT A meeting of the general committee of the Church Society, the Rev. Canon H. E. King has been presented with an illuminated address in book form by the members of the committee, on the occasion of his retirement from the position he had so long held of secretary to the society. The Primate occupied the chair, and among others present were the Venerable Archdeacon King, the Rev. Canon Moreton, Canon Gunther, J. D. Langley, H. L. Jackson, C. F. Garnesey, A. W. Pain, T. Holme, H. Price, J. Barnier, A. Yarnold, Messrs. E. Knos, H. E. A. Allan, P. W. Uther, R. Hills, W. Crane, A. Cook, R. R. Terry, J. H. Davies, Dr. Kyngdon, and others. The proceedings were opened by prayer. The Primate said they were aware that they had to present an address in the name of the committee of the Church Society to the Rev. Canon King, who was present that day, but as a guest. The address spoke for itself, and it said not one word beyond what the occasion deserved, and it was unnecessary for him to say anything except for himself personally. Feeling the almost infinite importance of the work of the Church Society to the welfare of the diocese, and understanding how very much of the burden had been cast upon Canon King in the organisation and administration of the society; and knowing also that Canon King united in himself several characters—that of an honest and devoted minister of the Gospel, a thorough man of business, an ecclesiastical lawyer, and one of a rare class; he had infinite pleasure in handing him the address. The address was read by Mr. R. Hills. Rev. Canon King said he heartily accepted, and most gratefully received, their most welcome recognition of his services, while he could but feel conscious that their kind partiality and friendship had overestimated those services. It would ever give him sincere pleasure to assist to the utmost of his power in forwarding the interests of the Church Society—a society whose prosperity—to use the words of a Master in Israel—must command our best services. Again thanking them most heartily and gratefully for their kind address, he thanked them also for the form which it had assumed.

THE ANNUAL distribution of prizes to the pupils attending the Church of England Grammar School took place yesterday afternoon at the schoolroom, Church-hill, in the presence of a large and fashionable assemblage. The Rev. J. D. Langley, vice-president, took the chair in the unavoidable absence of the Primate. There were also present on the platform the Rev. R. McEwan, Rev. R. D. Madgwick, Rev. C. F. Garnesey, Rev. W. A. Charlton, and Captain Mulholland.

THE COUNCIL of the King's School, Parramatta, have come to the conclusion that it is best to seek a new head master in England, and have requested the Dean of Westminster (formerly head master of Marlborough), Canon Westcott (formerly at Harrow), and Dr. Percival (president of Trinity College, Oxford, formerly head master of Clifton) to act as a committee of selection for the post. The income of the head-mastership is likely to be, from £1000 to £1200 a year. The council have made it a condition that he must be a graduate in honours of one of the two great English Universities, and must have had some experience of public school teaching and administration. By the trust deed, he must be a clergyman in full orders. He will enter upon his duties after the June vacation, and take up the work so ably and successfully conducted by the Rev. George F. MacArthur, whose resignation we lately noticed.

THE FIRST ANNUAL Meeting of the subscribers of the Sydney Church Endowment Fund was held in the Church Society's rooms, on the afternoon of Friday, the 27th ultimo. The Rev. B. W. Young presided. The attendance was small. The annual report, which was, on the motion of Mr. Plummer, seconded by Mr. Hills, unanimously adopted, stated that Messrs. T. A. Dibbs, J. Plummer, and R. Chadwick had been appointed trustees of the fund, and that all monies as received from the Church Society were now being deposited in their names in the Commercial Bank. After acknowledging the obligation the committee felt they had been placed under by the advice and guidance given them by the Chancellor of the Diocese, the Hon. A. Gordon, in the transfer of the fund, the report went on to state that though several openings had been introduced to their notice, it was but recently that, in the judgment of the committee, a sound and suitable investment in land had been found. The balance available at present for investment is now £433 8s. 5d. On the motion of Mr. Hill, seconded by Mr. Plummer, the following were elected a committee for the ensuing year:—Messrs. R. Chadwick, R. Hills, J. Y. Mills, J. Plummer, W. A. Hutchinson, John Roberts, and the Revs. J. D. Langley, S. S. Tovey, and F. B. Boyce.

THE CORNER-STONE of St. Paul's Parsonage, Pennant Hills was laid by Mrs. B. Allen, the donor of the site upon which it is being erected, in the presence of a large number of persons.

AT A MEETING held on Tuesday week last it was announced that the effort made to raise £500 for the endowment fund of St. John's, Parramatta, had been so successful that the treasurer had surplus in hand of nearly £60, and that there were some promises, which would be fulfilled before the accounts were closed.

THE PRIMATE presided over a large gathering of the church-workers of the rural deanery of Camden on Wednesday last week. The conference was held at Campbelltown, and representatives attended from Camden, Cobbitty, Picton, and Appin. All the clergy of the deanery (except the Rev. H. Dicker, who was detained by parish duty) were present. The Primate administered the Holy Communion in St. Peter's Church, being assisted by the Rev. G. N. Wood, B.A. The sermon was preached by the Primate; and a collection was made for the Church Society. Luncheon was provided for the church-workers and the visitors, by the Campbelltown ladies committee. The conference took place in the Town Hall, and addresses were given by the Primate, the Rev. J. F. Moran, B.A., Rev. F. Elder, B.A., Rev. G. H. Allnut, Rev. T. V. Alkin, M.A., Rev. G. N. Wood, B.A., Messrs. E. R. Woodhouse, P. Dowe, E. H. Myerson, and W. Fowler, J.P. Miss Clark, organist of St. Peter's Church, had charge of the musical arrangements. In the evening the Primate preached at a special service for men only, in the interests of the White Cross Union.

THE REV. W. A. PHILLIPS, incumbent of St. Mark's, Granville-with-Guildford, has resigned his charge, and purposes revisiting the old country. Mr. Phillips has been labouring in the district—out of which the parishes of Granville-with-Guildford, and Rookwood-with-Auburn, have recently been formed—for some six or seven years, and he is now about to seek a well-earned relaxation from duty.

ST. SAVIOUR'S REDFERN.—In the address delivered by Dr. Tarrant, M.L.A., the Grand Master of the Grand Lodge of Freemasons of New South Wales, on the occasion of the second laying of the foundation stone of the above Church in Masonic style, he said:—"All progress of knowledge and philosophy, aided by divine revelation, having enlightened the minds of men with the knowledge of the true God and the sacred tenets of the Christian faith, masons have readily acquiesced in a religion so widely calculated to make men happy. The tendency of true religion is to strengthen the springs of government, by purifying the motives and animating the seal of those who govern, to promote the virtues which exalt a nation by rendering its inhabitants good subjects and true patriots and confirming all the essential bonds and obligations of civil society. The enemies of true religion are the enemies of mankind, and it is the natural tendency of infidelity and licentiousness to dissolve the most sacred obligations, to remove the most powerful motives to virtue, and, by corrupting the principles of individuals, to poison the sources of public order and tranquillity. I desire in the name of the craft of Free and Accepted Masons owing allegiance to the Grand Lodge of New South Wales to offer our humble applications to the Supreme Architect of the Universe that He will aid the promoters of this undertaking in raising a superstructure within the walls of which may be taught all the true principles of Christianity."

CHRIST CHURCH, GLADESVILLE.—The Primate held a confirmation in this church on Friday, the 11th instant. The incumbent of the parish presented 32 candidates; the Rev. Evans-Jones, *locum tenens* at Ryde, 17; and the Rev. J. O'Connor, of the Railway Camp Church Eastwood, 10; making 59 in all. The Primate gave two solemn and impressive addresses to the candidates. The church was filled in every part, and the hymns, sung to familiar tunes, were heartily joined in by the congregation.

INDUCTION OF REV. C. H. GIBSON, M.A.—On Saturday, the 12th instant, the Rev. Charles Henry Gibson, M.A., was formally inducted by the Rev. Canon Günther, rural dean, into the incumbency of St. Paul's, Castle Hill, together with Balkham Hills and Dural. The induction took place at the 4.30 evening service. Miss Thorne presided at the organ, and there was a good attendance. Parts of the ordinary service were used, after which a short special service was impressively gone through, at the close of which the Rev. Canon Günther delivered a stirring sermon upon Ephesians v. 25, 26. The service terminated shortly before 6 o'clock.

ST. THOMAS' ENFIELD.—The eight days mission in this parish was brought to a close on Monday evening, 23rd November. There was a prayer meeting every morning at 10 a.m., which was increasingly well attended, and the evening congregations enlarged as the mission advanced. The mission commenced with an early celebration on the Sunday morning, when about 26 communicants. At the closing thanksgiving service there were 90 communicants. On each Sunday an open air service was held at 4.30 p.m., which was well attended, and a children's service at 3 p.m. The addresses of the missioner, the Rev. T. B. Tress, secured the rapt attention of all present.

GLADESVILLE.—Mission preacher, Rev. J. D. Langley. Besides the usual services, there were children's services each Sunday 3 p.m., devotional meetings, 6.45 a.m. Bible readings, Tuesday and Friday afternoons, and mothers' meeting on Wednesday. All the services were well attended. At the early celebration of the Lord's Supper there were 52 communicants, and 63 at the closing thanksgiving service.

CROYDON.—Mission preacher, Rev. J. Barnier. All the services were well attended. The morning prayer meeting growing from 15 to 40 persons. At the closing service many testified to the blessing received during the mission, and the incumbent looks for much permanent benefit as the result.

BATHURST.

The generous and truly unselfish proposition made by that venerable, intelligent, and highly respected Christian philanthropist, the Hon. Charles Campbell (who has no personal interest whatever in this district) is first an engagement on his part to pay down on the 30th November, 1886, the sum of £1000 to assist in founding the diocese of Central Australia, which latter will be formed of a section cut off from the present unwieldy diocese of Bathurst, and must, in any case, be larger than the remaining section which will still constitute that diocese. Mr. Campbell furthermore advises the immediate formation of a committee to take prompt action in the matter, and will himself be prepared to influence contributions from his family and friends, and from various religious societies at home that will bring in perhaps another £4000, or, in other words, inclusive of his £1000 liberal donation—a total of £5000 out of the £15,000 estimated as required to found the See of Central Australia. It is contemplated making Bourke the seat of the bishopric.

CLERICAL PROMOTIONS.—It will be interesting to many of our readers to know that the Bishop of Bathurst has lately made several appointments among the clergy of his diocese. The original Archdeaconry of this See has been revived in the old and very important district of Mudgee, and Canon Bentzen appointed Archdeacon. The lengthened colonial service of Dr. Black has been recognised by his appointment as Archdeacon of Bourke. The Rev. F. M. Dalrymple, who has laboured in this diocese longer than any of the clergy, has been made Canon of All Saints' Cathedral in place of Canon Blacket, and the Rev. J. S. Dobson has been appointed Rural Dean of Mudgee. —*Bathurst Times*, November 30th.

KELSO.—A new church has recently been completed in the country district of Durraman, parish of Kelso, and by the direction of the Bishop of Bathurst was opened on Advent Sunday by the Vicar-General. A large number of persons assembled on the occasion, and there seemed to be general satisfaction with the appearance of the building, and the prospect of the regular ministrations of the Church.

AT THE FAREWELL CONVERSATIONS TO DR. MARSDEN the following speeches were made by members of various Evangelical denominations:—The Rev. W. Riding (Congregational), said that although he was an outsider in the sense of not being a Church of England clergyman, he had very soon learnt to respect the Bishop for his widespread generosity. The latter had sought to maintain friendly intercourse with all. When he (Mr. Riding) had been asked on railway stations and elsewhere who the Bishop was, he had not said it was "the Bishop of Bathurst," but "our Bishop," for Dr. Marsden seemed to be the Bishop of all of them.

The Rev. Dr. Geekie (Presbyterian) said:—Dr. Marsden had always been true to his own church, but he had been kind to every one, never arrogant, and ever a member of the Church of Christ. When he left he would carry away with him the kind wishes of all communions, and he would be remembered long after he had gone. Bathurst owed him more than the people were aware of. In schoolastic matters his help had been most valuable. They had schools when he came, such as they were; but after a period of difficulty, during which the boys suffered great loss, the Bishop came to the front and was the means of establishing All Saints' College. (Applause.) Had he done nothing but preach the gospel, had he confined himself to going about the diocese, he would have done a great work; but he had, besides, done good for us, and our sons, and our sons' sons, and accomplished a work which would never be forgotten. He (Dr. Geekie) could not imagine a greater benefit to society than All Saints' College, especially with Mr. Bean at the head of it to second the Bishop's efforts. (Applause.) The Rev. J. Middleton (Wesleyan), said he was glad to be present, first as a citizen, and then as a person, to pay a tribute of respect to

Dr. Marsden. He (Mr. Middleton) had not had much personal knowledge of the Bishop, but he had heard of his many generous deeds; and the charity he had dispensed with such freedom would be like the subtle fragrance of a rare flower returning and remembered in years to come. He (Mr. Middleton) thought that such acts of charity as the Bishop had performed in this district, would outlive any eloquence. Men were to be judged by their acts, and not by their words. Lavater had said that to know a man best one should live with him, and see how he treated his inferiors. This was how they had judged Dr. Marsden.

The Rev. E. Price (Baptist), said he, too, was outside Bishop Marsden's communion, but he was very glad that this meeting had been held. It would be a bright and pleasing memory to the Bishop that the gathering to bid him farewell was one representative of all shades of religious opinion. He (Mr. Price) had not been in Bathurst many weeks before the Bishop had called on him, and ever since Dr. Marsden had proved a true friend, a Christian, and a gentleman. He (Mr. Price) was there that night to bear testimony as one of another communion to the high moral worth of Bishop Marsden. He had asked if the Bishop had not been the means of starting or helping to start churches of other denominations in the outlying tracts of the diocese, and he had been informed that Dr. Marsden had done so. The influence of these churches would be vast in the near future, and Dr. Marsden would feel that his work would be a blessing to him.

THE ADDRESS was read by Mr. Suttor as follows:—**TO THE RIGHT REVEREND THE LORD BISHOP OF BATHURST.** My Lord,—We the undersigned ministers of religion and others in and adjoining the city of Bathurst, desire, on the occasion of your departure from amongst us, to offer you in a few words our assurances of regard and our kind wishes.

For sixteen years you have administered the affairs of your extensive diocese, not sparing yourself at any time, and in circumstances of no ordinary difficulty; while in all your work, and in all your movements, public and private, you have ever shown yourself not only zealous as a bishop of the Church of England, but conciliatory as a minister of Christ in your intercourse with members of other communions, and zealous also in every good work.

You are now about to leave us, and while we sincerely regret your departure, we bow to your decision, and earnestly hope that your return to Britain may tend to the restoration of your health and the prolongation of your usefulness.

We wish, also, to express our sincere desire for the best welfare of Mrs. Marsden and your lordship's family, and trust that the Gracious Giver of all temporal blessings may grant them many years of honoured happiness.

The time may come when you may revisit us, and if it should, we shall indeed be as glad to welcome you then as we are sorry to bid you farewell at this time.

And now, on behalf of your many friends in Bathurst and the Western District, we beg to subscribe ourselves, yours very sincerely, —H. T. A. Bentzen, T. R. C. Campbell, F. M. Dalrymple, E. Price, J. Young, A. C. Geekie, J. G. Middleton, W. Riding, W. H. Suttor, G. Lee, E. T. Webb, T. M. Sloman, W. G. Thompson, W. F. Bassett, J. L. Alexander, B. Cutler, E. Webb, W. C. Greville, C. H. Beaver, F. G. Johnson, J. Stewart, C. McPhillamy, W. H. Paul, J. Clunies Ross, W. J. Holmes, J. Busby, E. Benn, and W. T. Bonnor.

The Address is in book form, and is bound in purple morocco.

TASMANIA.

THE BISHOP.—On his return from Melbourne the Bishop paid a visit to Richmond Hill, near Longford, inspected the property belonging to the Church there, and then returned by way of Launceston to Hobart. On Wednesday, the 18th, and Sunday, the 22nd ult., he held confirmations at Holy Trinity, Hobart, and at Glenorchy and Bridgewater; on Wednesday the 25th he was present at the United Service of Intercession on behalf of Missions at the Cathedral, and preached, and after the service had ended he admitted Mr. C. Lumsden to the office of lay reader in connection with St. David's parish. On Friday the 27th the Bishop left town for Launceston. During his absence he will visit remote parishes in the Northern Archdeaconry, viz., Kinn Bay, Hamilton-on-Forth, Stanley, and Circular Head. He proposes to hold in Hobart a Quiet Day for the clergy on the 17th of this month, being Thursday in Ember week, and an Ordination at the Cathedral on the 20th, the fourth Sunday in Advent. The heavy fall of rain which we have been favored with since the Bishop left, may render the carrying out of all his projected arrangements impracticable.

CURACY OF ST. DAVID'S.—The Rev. Thos. D. C. Firminger, with his wife, arrived from England on Wednesday, the 25th ult. He was engaged by the Dean in England as curate, and will enter upon his duties without delay. We offer him a hearty welcome.

CLERGY.—We very cordially welcome the return from Sydney of Ven. Archdeacon Hales and Rev. Canon Brownrigg.

MELBOURNE.

APPOINTMENTS.—The Rev. R. Heffernan to the curacy of St. John's, Melbourne. The Rev. A. V. Green to officiate in the parochial district of Maldron. The Rev. W. Jennings to officiate in the parochial district of Lilydale. Mr. C. A. Brewer to be reader at Footscray and Yarraville.

It is with deep regret that we announce the death—on Thursday, 12th November—from internal paralysis, of the Rev. W. Hutchinson, late incumbent of St. John's Church, Mansfield.

BALLARAT.

ON TUESDAY, 27th of October, the Bishop issued a special missionary's license to Mr. Cheok Hong Cheong.

NOVEMBER 30.—The Rev. G. Macmurray, M.A., as Coadjutor to Rev. P. Homan, M.A., in the Parochial District of Ararat.

THE BISHOP was taken ill on 2nd October, and did not recover sufficiently for work till Friday, 16th October. He was consequently unable to take the important part allotted to him in connection with the Governor's visit to Ballarat on 8th and 9th October, and his northern journey, and much business has unavoidably suffered. The fever left behind it considerable weakness, and the Bishop has been slow in recovering his wonted vigour.

BRISBANE.

BISHOP WEBBER held his first confirmation service in All Saints' Church. The candidates numbered eighty-two,—fifty-two females and thirty males.

THE REV. Mr. Julius is to be stationed permanently in the Spring-sure district, the required guarantee as to stipend having been given. The people of the district are well satisfied with the arrangement.

THE PARISHIONERS of St. Andrew's Church, South Brisbane, have decided to send to London for a clergyman—whose name has not been made known—to replace their present incumbent, Rev. E. Meeres, who leaves in a few days.

THE BISHOP OF GOULBURN'S VISITATION JOURNEY IN THE SOUTH-WEST OF THE DIOCESE.

The Bishop of Goulburn left the Goulburn railway station by the express at 10 p.m. on Thursday the 29th of October.—At 1.15 a.m. on Friday he reached Harden, where he was kindly met by the Rev. T. Watson, and driven by him to the Murrumburrah vicarage.

Friday, 30th October, at 7.17 a.m. the Bishop and Mr. Watson went by train to Young, and were met at the station by Rev. E. F. Hutchings and other wardens. At 4 o'clock a meeting of wardens and the finance committee was held and was well attended. It became evident that the Rev. E. F. Hutchings' announcement that he would resign the charge of the parish had arisen from some misunderstanding on the subject of the stipend; for which nevertheless arrangements had been duly made at a meeting held before his appointment and arrival. At the meeting on the 30th October it was resolved that up to Easter next, so long as the Rev. Mr. Hutchings discharged the duties of incumbent, the town would provide a stipend of £300 a year, independently of the country portions of the parochial district. The Bishop and Mr. Watson returned to Murrumburrah by train in the evening;—when the Bishop transacted business with the organizing secretary of the Church Society, the Rev. J. Studds, who was then passing through Murrumburrah.

Saturday, 31st October he travelled by mail—leaving at 7.11 a.m.—for Junee, where he was kindly met by Archdeacon Pownall. The Bishop continued his journey to Albury and the Archdeacon to Wagga.

Sunday, the 1st November, All Saints' Day. The Bishop preached morning and evening to large congregations in St. Matthew's Church, and in the afternoon confirmed ninety-six persons presented by Canon Acocks, after baptizing in the presence of the crowded congregation two adults who were afterwards among the confirmees. Great credit is due to Canon Acocks for preparing and presenting so large a number for the solemn rite. All the candidates from the country had been most kindly provided with dinner previously in the vicarage verandah, which was neatly transformed into a dining-room by closing it in with a canvas awning. The collections morning and evening were for a new schoolroom, for which the Bishop pleaded successfully; and in the afternoon the collection was for the Church Society.

On Monday, the 2nd November, he was fully occupied with official letters and with visitors. In the evening at 8 p.m., in the existing Church of England schoolroom, the Bishop, Canon Acocks, and Rev. W. M. White addressed a well-attended meeting of the Albury branch of the Church of England Temperance Society. And at 9 p.m. the Bishop delivered an interesting and important address in the same room to the Sunday-school teachers.

On Tuesday, the 3rd November, the Bishop made many calls before the arrival of Mrs. Thomas from Goulburn by mail train at 1.15 p.m. In the afternoon a large number of ladies and gentlemen paid their respects to the Bishop and Mrs. Thomas in a large marquee erected on the church ground for the purpose. At 6.30 p.m. a tea-meeting was held in the large room of the Lyceum Hall, which was crowded to excess both at the tea and at the subsequent meeting. At the latter, after the Rev. Canon Acocks had delivered a brief address appropriate to the occasion,

Mr. J. Walker Jones, of the Bank of New South Wales, on behalf of the congregation, read the following address of welcome:—

"To the Right Rev. the Lord Bishop of Goulburn.
"My Lord Bishop,—As one of those who first welcomed your lordship to Albury some twenty-one years ago, on the occasion of your first visit, I have been deputed by the members of the congregation of St. Matthew's Church to bid both Mrs. Thomas and yourself a hearty welcome to the Albury parish, and to congratulate your Lordship upon the division of your vast diocese by the formation of that of Riverina.

Many of us remember when your Lordship's visits not only to the remote but to all parts of your diocese, entailed upon Mrs. Thomas

and yourself privations, fatigue and danger, which are now happily things of the past.

In visiting the different parishes, your lordship must derive encouragement and satisfaction from the gradual lengthening of cords and strengthening of stakes consequent upon the development of churches and parishes, in most cases established by yourself; and it must be as cheering to your Lordship as it is gratifying to us to notice the steady growth and increase in the congregation and church organisation in this parish.

Some few years ago it was found necessary to remove the junior classes of the Sunday-school to the unoccupied portion of the old church; now both that building and the Sunday-school are found to be much too small, and it has been decided to erect a building sufficient to meet the growing requirements of the school.

Since last Easter the churchwardens have found it necessary to increase the sitting accommodation of the church by the provision of some ninety-five sittings, very few of which are at present unoccupied; therefore we venture to express a hope that we may at no distant date have the gratification of inviting your Lordship to consecrate St. Matthew's in its complete form.

Among the many duties which pertain to your office in administering the affairs of the church in this diocese, we feel sure that none commands more earnest consideration and anxious thought on the part of your lordship than the appointment of spiritual teachers to the different districts in your diocese. In this parish we are particularly blessed in being under the ministrations of a gentleman who has endeared himself in the hearts of the members of his congregation, not only in Albury, but also in the extensive district which surrounds it; whose anxious care is to extend the influence of the church and the spiritual welfare of the parishioners. Our earnest prayer is that the Almighty may be pleased to afford him such a share of health and strength as will enable him to fulfil the onerous duties of his office; that his career amongst us may be extended for many years to come, and at its close, whenever that close may be, it may end with satisfaction to himself and the permanent benefit of his congregation.

In conclusion, we earnestly pray that the Lord Jesus Christ, the Great Head of the Church, may continue His presence and blessing with you in all your arduous and self-denying labours in this diocese, and that Mrs. Thomas and yourself may be spared to see a still greater development of fruit from those spiritual trees which your hands have planted.

We are your Lordship's most obedient and faithful servants.

For the congregation of St. Matthew's Church,

J. WALKER JONES.

The Bishop was much gratified by the address and by the fact that it was presented by one of his oldest friends in the diocese, Mr. Walker Jones. He then gave some graphic information respecting the condition of the diocese of Goulburn twenty-one years ago, when travelling was specially difficult and churches and clergy very limited—only two clergymen being resident west of Goulburn in the whole of that vast territory, with only five churches in the same. He eulogised the clergy who had laboured in Albury in his time, from the Rev. Marcus Brownrigg to Canon Acocks, whom he specially commended. He also expressed his admiration of the new church at Albury, which is one of the handsomest in the diocese; and gave information respecting the formation of the new diocese of Riverina, the establishment of the Warangesda mission to the blacks, the great exertion required in the past fourteen years on his part to raise funds for the cathedral in Goulburn. In spite of the cession of so large a territory to the Bishop of Riverina, whom he mentioned very favorably, the existing diocese of Goulburn was as much as to require constant activity and toil on the part of the Bishop. He referred with special warmth and gratitude to the founder of the Riverina diocese, the Hon. John Campbell, M.L.C., of Sydney. He also seized the opportunity of thanking the Sunday-school teachers, and expressed an earnest hope that the additional school-room would soon be provided for the accommodation of the increasing number of Sunday-school children; and closed his remarks by again thanking them for the beautiful address presented to him, and the very kind reference to Mrs. Thomas, and by wishing them prosperity in spiritual things, and hoping they would continue to set an example so that other parishes might take pattern from them in the building of school-rooms and in the support of their clergy.

Wednesday, the 4th November.—Dr. and Mrs. Thomas made other calls on their friends in Albury, and at 4 p.m. they left with Canon and Mrs. Acocks for Tabletop, the residence of J. Mitchell, Esq. The morning and afternoon had been exceptionally hot and sultry. But soon after the travellers had set out, a sudden change occurred in the weather, which soon became overcast, and they were overtaken by a storm of wind, rain, and thunder long before they reached Tabletop at 6:45 p.m., after a journey of 15 miles. They were most kindly and hospitably received by Mrs. Mitchell, in the absence of Mr. Mitchell in Victoria. The Bishop conducted worship in the house in the house in the evening and next morning likewise.

Thursday, 5th November. While Mrs. Thomas returned to Albury with Canon and Mrs. Acocks, the Bishop proceeded in Mrs. Mitchell's carriage to Mullenjandra, 12 miles, and at 11 a.m. service in St. Luke's Church, he administered the rite of confirmation to fourteen persons, presented by the Rev. Julius Scott, incumbent, and afterwards the Holy Communion. The Rev. J. Scott then drove the Bishop back 3 miles to Hoare's Hotel, where they and several of the confirmed and their friends dined together, after which the Bishop and Mr. Scott travelled 18 miles to Germanton vicarage, where on the lawn near the house a considerable number of friends assembled to meet his Lordship at a picnic tea. Addresses were delivered by the incumbent, the Bishop, and others, and a list was opened for the purpose of raising a fund for building a church at Germanton. The idea was warmly taken up, and a considerable sum promised by those present, and by the Bishop who said he would add £20 to the building

fund. But the Bishop was taken ill, and had to retire, while the rest spent a pleasant evening with music and singing at the vicarage.

(TO BE CONTINUED.)

→NOTES ON PASSING EVENTS←

TRADE has been very dull in America, so dull that it was considered advisable to appoint a special Commission to enquire into the cause of the depression which was creating so much uneasiness and discomfort. The members of the Commission appear to have gone about their business with great thoroughness. They enquired into the condition of the working man in other countries, and the result of the investigation was the declaration, that in almost every country claiming to possess commercial influence, the individual referred to was better off than in America. Having arrived at this painful conclusion, their next duty was to find out, if possible, the reason for this state of things. Their finding upon this point was very definite. The depression was charged home upon the Protection policy which has hitherto ruled in America. This verdict was very naturally followed by a recommendation that relief for the distress should be sought in the adoption of a free-trade policy. We wait with interest to learn what effect the report of the Commission will have upon our American cousins.

THE folly of hurrying on the Federation scheme is to be seen in the council which is summoned to meet in Hobart next January. It will consist of representatives from Victoria, Tasmania, Western Australia, Fiji and Queensland. New South Wales and South Australia will be unrepresented. Of course the decisions of the council will not affect the colonies which have not entered into the compact, but to talk of federation when two of the largest and most populous colonies stand aloof, is absurd. The absurdity of the position is further demonstrated in the fact that small communities like Western Australia and Fiji may outvote the larger colonies, and promulgate laws which shall be taken to guide and govern federated Australia.

A "LAYMAN" has rendered good service to the Church on sending gratuitously a copy of the Bishop of Liverpool's invaluable book, "Principles for Churchmen," to every clergyman in the diocese of Sydney. We sincerely hope that it will be carefully read and weighed by every one of them. The introduction should be written in letters of gold. The two great dangers to the Church at the present time he considers to be, first, "The existence of a body of Churchmen who seem determined to unprotestantize the Church of England;" and secondly, "A spirit of indifference to all doctrines and opinions on religion." These two evils exist in the Church in Australia, and although we have not disestablishment to fear as a result of such unfaithfulness to the Church, yet we have to fear the secession of good and true men who threaten to quit the ranks of the Church if the development in the direction of Romanism and Liberalism goes any further. It may be that Dr. Ryle's book has come in time, and that many who have not carefully considered the perilous position in which the Church is placed by those who are false to its teaching and practice, will halt before they either participate in or sanction that which is at once dishonouring to God and ruinous to the Church we love so well.

LORD CARRINGTON has arrived, and has received a warm welcome. From all quarters he has had the assurance of our loyalty as a people to the Sovereign whom he represents, and of our respect for him in his official capacity. We hope and pray that his term of office may prove to be one of pleasure to himself and of profit to the colony and this Empire. Great opportunities lie before him. If these are wisely availed of he will do much to strengthen the influence of Britain in the Southern Hemisphere.

WE have not much reason to complain of the gentlemen who in past years have occupied the high and responsible position of Governors of New South Wales.

They have been cultivated, estimable men, who have worthily represented Britain's Queen. But have they exercised that moral and spiritual influence which, it might reasonably be expected they would do? We do not forget that in one important respect the position which the Governor occupies religiously, differs from that of the Sovereign, inasmuch as here there is no established Church. But we are an integral part of a Christian nation, a nation which acknowledges God and His Son Jesus Christ—and we venture to think that the Governor might take a more active interest in the moral and spiritual welfare of the people than has usually been the case in the past. We have grateful remembrance of the earnestness of Sir William Denison and Earl Belmore; and the religious influence which they exercised is felt even to this day. We trust that to the many admirable qualities with which Lord Carrington is justly credited, may be added a simple faith in, and ardent love to the Lord Jesus Christ, which will enable him to give not an official patronage to the Church—or the Churches—but to manifest active sympathy with, and earnest co-operation in, those works of faith and labours of love which are as much the glory of our nation as those other virtues which adorn it and make it great.

WE always read with pleasure the "Annual Commemoration" address of Principal Kinross. The last effort in this direction is in no respect inferior to those which have been delivered in the past. It contains very much which is worthy of our closest attention. He speaks very strongly of the necessity of culture for those who aspire to any of the learned professions—and naturally and rightly enough asserts the importance of having divinity students educated up to the highest possible standard. We agree heartily to this—but at the same time enter a protest against the idea which is largely entertained, that a mere intellectual training is sufficient qualification for a Clergyman. We can point to every profession to prove that the most highly cultured are not always the most successful or useful men—and this is particularly applicable to the Clerical profession. We want more of education, no doubt, but we want more of men who "are inwardly moved by the Holy Ghost to take upon themselves the office and ministration," and moreover we need men possessing that sound common sense, and that knowledge of the world, which will enable them to deal in a practical way with the people of this work-a-day world.

THE claims of logic and metaphysics to a high place in the curriculum of the University were ably urged by Principal Kinross at the annual commemoration in St. Andrew's College on Saturday last. His plea must be listened to, and a professor's chair be allotted to mental and moral science if we are to keep up with and emulate the older seats of learning.

THE Government have succeeded in bringing forth their financial statement, and it has produced their downfall. The deficit has taken the uninitiated, at any rate, by surprise. The proposed method of meeting it has been universally condemned. We do not envy the gentlemen who are to succeed Mr. Dibbs' Government. Taxation is inevitable, and the imposition of taxes is always an unpopular work. There is an opening for the display of political acumen, and financial ability, and the man who will come forward and show a satisfactory way out of present difficulty will be hailed as a public benefactor.

A SPLENDID illustration of the power of the Gospel of Christ to reclaim and civilise was given in an eloquent speech of Rev. Dr. Kelynaek last week. He has just returned from a trip to Fiji, and gives a striking account of the Christian Church there and the contrast between the heathen life of half a century ago and the present state of things. Fifty years ago there was not a Christian in the group; at the jubilee of the mission there was not a heathen in the land. Fifty years ago Fiji had not a church or a convent; it had only two brave men and their brave wives, who had gone to teach the people the glorious gospel of God. There were now 1200 villages and towns in which they had a church or preaching

house. The attendance at the Methodist public worship out of 110,000 stood at the high figure of 102,000. The Sunday attendance of the people in church is from 90 to 95 per hundred of the population. The lives of the people are consistent with their profession.

WE notice with pleasure that two of the three English Clergymen who about a year ago resigned their curacies to join the Salvation Army, the Revs. J. H. Pigott and H. Sampson, have had the good sense and courage to retrace their steps and return to the ministry of the Church of England.

THE spirit of encroachment upon the Lord's Day is growing more aggressive. There is now a Sunday paper. A writer in our dailies cries out for Sunday postal delivery, and a Minister of the Crown talks of running a Sunday night train for the convenience of mountain tourists. The world is mad upon its idols and the claims of God and of man are thrust aside so that selfish enjoyments may be had at the expense of those whose necessity compels them to submit to the cruel exactions by which they are robbed of their day of rest.

WHEN will the difficulties in the disposal of the night soil be overcome. Thousands of sufferers sympathize with the complaint of the Sanitary Inspector. There are accumulations of filth in some localities which will assuredly breed pestilence if not speedily removed. There ought to be no delay in this matter, for the present state of things is a standing menace to the health of our fair city.

THE Rev. J. B. Gribble is fairly at work in Western Australia. He is living in a tent near Carnarvon, building the first house on the mission station, and gathering the aborigines around him already. Some interesting extracts from one of his letters are given in another page.

BISHOP MARSDEN does not mean to be idle, nor will he forget Australia when he ceases to be one of her bishops. In the field he has chosen, that of assisting emigration to this colony his services are likely to be of great value to the emigrants, and to this country as well.

CONSIDERABLE interest is being shewn in the forthcoming distribution of Prizes to the children attending some of the classes of Religious Instruction in Public Schools. Nearly three hundred prizes have been awarded. It is expected that the New Hall of the Young Men's Christian Association will be crowded on the occasion. We learn that the Prize Fund is very low. Those who sympathise with the delight a prize affords to one who has carried it, are earnestly invited to send a contribution to the Rev. A. W. Pain, Darlinghurst.

A SUGGESTION that it would be only appropriate that all the dioceses of this colony, and even of Australia and Tasmania, should contribute in some measure to the erection of the Synod Hall, might have been made by the Primate at the late ceremony with effect, as well as justice. The Hall marks the completion of the ecclesiastical organisation not of the Sydney diocese, but of Australia and Tasmania. For Church Congresses and purposes it is the place where all the Bishops of, not only New South Wales but, the entire continent, will meet under the presidency of the Primate. Taking it in this proper light, the Building Committee may use appeals far and wide, and find their hands quite free from debt when the Hall is opened.

WHERE do all the "lost" go to—the numerous articles from animals to rolls of papers, rings, keys, &c., which daily miss their owners in a variety of ways in a large city of 300,000 souls like Sydney. A few are advertised for in the papers—but how small a proportion of "found" are advertised back again! There must be much carelessness, if not hidden dishonesty. A member of our staff reports that he has lost in Sydney, at various times, wearing and other apparel, heavy and other—

wise, a bunch of keys, and week before last a large packet of newspapers, and *M.S.* articles. But though some of them have been advertised for, and others attended to at once by telegram, he has never had the satisfaction of having any one of them ever returned, or reported as found again! Several of these articles were dropped in the Railway carriages or at the Redfern Railway Sitting room. In the last instance, that of the packet of newspapers and *M.S.* articles, the address, that of this office, where they may have been restored, was on several of the papers inside, so that there is no excuse for their non-return. In consequence of the loss of this packet the *Union of Christendom*, which lay in it, is deferred.

A very important series of questions has been put by Dr. Wilkinson in Parliament. Information is sought as to the number of lecturers employed by the Technical College, their subjects, salaries, &c. Many of these subjects we need hardly say, are purely ornamental—not useful, nor helping the progress of the colony or its population in any way, and were never in the intention of the Legislature to bring about. Meanwhile the salaries paid are very large. We are afraid the thing is being greatly overdone, and that some check is necessary.

WE notice that the subject of Mr. Cohen's appointment of an Oriental Interpreter on the very last day of his term of office, to which we referred lately, has been brought before the public in the daily Press, and that the subject has been taken up in Parliament. The man appointed may be a scholar in Oriental languages. He may be an English, Malay, Hindustani and Bengali scholar. But it is to be observed that the post involves consequences to the lives and liberties of Europeans and Australians—and Orientals alike. Mr. Cohen's action as yet presents the appearance of a grave blunder, one which Mr. Slatery did nothing to rectify, though his attention was repeatedly drawn to it in Parliament. The opportunity now of doing it has been taken away from him.

THE BIBLE IN STATE SCHOOLS.

The Bishop of Melbourne gave the last of a series of lectures in Melbourne and the suburbs on the subject of "The Bible in State Schools" in the Athenaeum Hall, on Thursday afternoon, 26th November. There was a large audience. The lecturer spoke of the "absurd and desperate position in which we place our children when we try to make Christian duty a power in their lives, while ignoring Christian motives and aids. We say to them, in our secular schools, Do this, and do that, but we refuse to tell them how and why. (Hear, hear.) The name of Christ, or of the God and Father of our Lord Jesus Christ, must not be mentioned in our schools. So great a horror, indeed, have we of wounding the susceptibilities of some 4000 of our fellow-citizens, that we have carefully expunged the name of the Redeemer of the world from the few passages in our reading-books where it once occurred. It is true that at the last census more than 800,000 of our citizens called themselves Christians, and in so doing made the profession that they wished Christian duty to be made a power in their children's lives. (Cheers.) But that is nothing. We must not offend 4000 Jews, and therefore we commit ourselves to the hopeless task of inculcating Christian duty without Christian motive or Christian help. (Hear, hear.) Theism may be occasionally referred to in some schools. Christianity cannot be taught in any. And thus we are driven to the conclusion that in a Christian land, where all but a very few declare themselves to be Christians, the name of Christ is tabooed, and where morals are taught, men are engaged in the desperate and hopeless task of teaching Christian duty, without the support of Christian aids and motives." (Applause.) "Morality," the lecturer said, "can never, in these lands, become a determining force in human character, unless it win its motive and support from Christianity. That is what made Sir Robert Peel declare of a secular education that it was 'only half an education, with the more important half left out.' (Cheers.) It was the perception of this fact which inspired the celebrated declaration of Victor Hugo—'Those parents who send their children to a school over the doors of which it is written, 'Here religion is not taught,' ought to be summoned before the magistrates.' (Applause.) What, then, shall we say before the State which, undertaking the education of the people, and by its power of purse excluding all possibility of competition, deliberately affixes that superscription to the door of every schoolroom in the land?" The Bishop continued: "Is it true, then, I ask you first, that the creation of the sense of duty is the main aim of education; and, secondly, that you cannot create the sense of duty in a Christian land without teaching the Chris-

tian religion? If so, then our Government system of education must necessarily fail of its end. In other words, we are spending £600,000 a year, and employing more than 4000 teachers, to do what is worse than useless—to carry on what is practically a secular propaganda; all the more hateful and unjust because it is employed to injure the children of professing Christians. (Hear, hear.) Do you approve of this employment of your money? Are you satisfied with this waste of your resources? Answer that question to your own minds clearly at the outset, for upon the answer which you will give to it will depend your treatment of the excuses which are advanced to justify this waste? If you think as I think upon the main issue, you will brush aside all those excuses with more than impatience—with indignant contempt." (Applause.) The Bishop entered his protest against "the representation that the church would provide the whole religious instruction apart from the State. (Hear, hear.) What, then, is the true remedy for all the evils which I have pointed out? I would say, in short, the adoption of the recommendations in which both sections of the Education Commission agreed. Interpret the word regular in the Act to mean undenominational. (Applause.) Let non-denominational religious instruction be given in the State-schools by the teacher as part of the regular course, and add a conscience clause for teachers and scholars. (Hear, hear.) I have said nothing about the Roman Catholic difficulty. The Bible in State-schools League does not meddle with it. But I desire to express my private conviction that this question will never be settled till that difficulty be successfully dealt with. (Applause.) I believe that the adoption of some modification of the Canadian system will be most likely to satisfy all parties, and I earnestly hope that our legislators may see their way to pass such a measure. (Hear, hear.) Alone among civilised communities, some of the English colonies share with France the honour or the disgrace, as men may choose to deem it, of divorcing religion from education. Are we desirous, here in Melbourne, of sinking to the moral condition of Paris—a condition which, according to the statistics published by Carl Hillebrand, is not misrepresented by the awful, loathsome disclosures of Zola's *L'Assommoir*? Do we wish it to be said of us, as was said by Heine, of Paris—'There are no atheists here. They have not preserved enough respect for *le bon Dieu* to be at the pains of denying Him.'—*Church of England Messenger*.

TEMPERANCE.

LOCAL OPTION IN SYDNEY.—The limited local option vote was taken within the city of Sydney on 1st December. Three times as many persons polled as in 1882, which shows the increased interest taken in the question. In seven wards, the vote went against any increase of public-houses. In Phillip Ward alone, the majority—180 Yes, to 189 No—was sufficient to prevent an increase. The majority must be eleven-twentieths. In two wards, the vote will not prevent the renewal of licenses. On the whole, however, it must be considered very satisfactory. It is believed that the publicans generally voted in favour of more licenses, with the view of increasing their political power. The extension of the local option principle is regarded by the trade as so dangerous that they have been seeking protection by allowing an increase of houses to strengthen their numbers.

TRINITY CHURCH branch of the C.E.T.S., had a good meeting on Monday evening. A good selection of music and singing and an address from Rev. J. Barnier, filled up the programme.

St. Phillip's C.E.T.S. had a grand festival this year. There was a large congregation and a night service on Sunday afternoon, 8th instant, and a large tea meeting on Monday following.

St. Paul's meeting of the C.E.T.S. was held on Tuesday, 1st instant. There was a crowded room and good entertainment. This branch is working very successfully at present.

THE C.E.T.S. VOTING CARDS were very useful at the municipal elections, and no doubt led many to vote on the liquor question who might otherwise have neglected their duty.

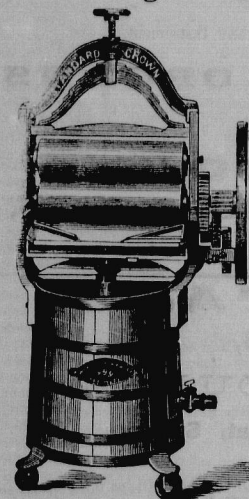
Dr. GUTHRIE gave four good reasons for being a total abstainer: 1. My health is stronger; 2. My head is clearer; 3. My heart is light, and 4. My purse is heavier.

TEMPERANCE.—How shocking to read of that poor drunken mother flinging her child into the Yarra. But how much of suffering and anguish must have been induced before the climax was reached. Long years of wretchedness for father, mother and children led up to the tragic end. The cause of it all was, of course, strong drink. The father was brutalised by drink, the mother maddened with drink, the children worse than orphans through drink, and the dismal story is only one of ten thousands. Still the traffic in drink is a highly respectable occupation, and those who would interfere with it, or attempt to empower the people themselves to stop its cursed career are only crack-brained enthusiasts. Perhaps God will reverse the judgment. He is wiser even than newspapers.

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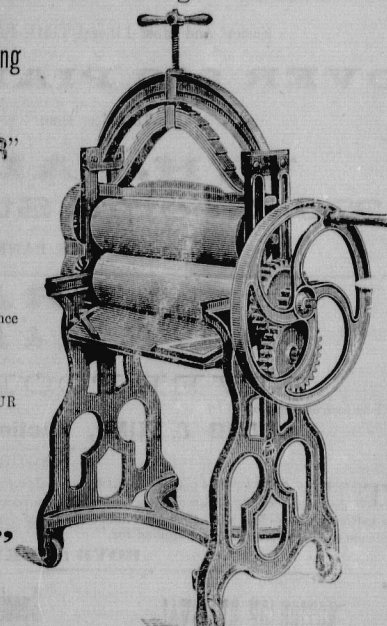
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* CORRESPONDENCE *

°° We are not responsible for the opinions expressed by our correspondents.—Ed. C. E. R.

ERROR in Mr. Durham's letter, which appeared our last issue:—p. 169, para. 4, for "to show him," read "to show how."

THE TEACHING OF ERROR.

To the Editor of the Church of England Record.

Sir,—I do not wish to play the part of an alarmist, nor to introduce anything in your columns which would give pain to any one, but when the best interests of our Church are endangered and the cause of true religion in the Diocese imperilled, it becomes a duty to speak out, notwithstanding the effect upon individuals.

Now, sir, it is a matter of fact becoming every day more widely known, that many of the laity are intensely dissatisfied with certain things which exist in the Church in this Diocese, and some have gone so far as to threaten secession, if the evils complained of are further developed. I confess that I sympathise with those churchmen in their dissatisfaction, though I deprecate their proposed withdrawal from the Church as a weak surrender to that which, though in the Church, is not of it.

One cause of offence is the ministry of a clergyman in the city who openly teaches "the real presence on the altar," and whose church is replete with ceremonies which are symbolical of Romish doctrine.

Another serious grievance is the teaching of a missionary who has recently conducted several missions in Sydney and the suburbs. This gentleman openly advocates the *confessional*, *prayers for the dead*, *prayers to the dead*, and other things entirely opposed to the teaching of the Church of England.

And beyond these there is a kind of undefined influence pervading the Church, the effect of which is more felt than seen, but which fills very many with fear and apprehension. I am one of those who admire the Bishop, and believe that he has been the means of much good during the time that he has spent among us. His vigorous mind, his intense earnestness, his untiring energy, his broad sympathies, his love for Christ, have exerted a powerful influence upon the Church.

But I feel convinced that the encouragement and sanction given to practices that are novel and objectionable—the allowance of false doctrines, either by statement or symbol—tend to weaken his influence. And, what is of more moment still, to weaken the influence of the Church and hinder its usefulness.

I write with regret and pain, but under a sense of duty. I honor and respect personally many of the clergy who are implicated in the charges which are made, but no amount of earnestness, of ability, of amiability, of goodness can make up either for the teaching of error or the withholding of truth.

I am, yours, &c.,

A CHURCHMAN.

DEAN MARRIOTT AND ECCLESIASTICAL PRECEDENCE.

To the Editor of the Church of England Record.

Sir,—Though unwilling so shortly before my departure from Australia to take notice of the statements of Dean Marriott in your issue of December 14th, I feel it due to the Diocese of Bathurst and to myself to ask you to allow me to refer briefly to them in your columns.

Newspaper reports are not infallible, nor do I think that they should be considered to be binding upon any man, unless acknowledged by him to be accurate. In the quotation, however, which Dean Marriott makes in your last issue, the *Bathurst Times* of August 28th, 1882, is made to say a strange thing. It is there stated: "In the *Bathurst Times* of August 28th, 1882, the Lord Bishop of Bathurst caused it to be announced the Dean would rank next to himself." What the *Bathurst Times* of that date actually published was: "We believe it to be the intention of the Bishop to complete the organisation of the Cathedral as soon as practicable, by the appointment of Dr. Marriott as Dean, who will then rank next in order to him, but will not have any function beyond the parish." Your readers will see that the partial quotation which Dr. Marriott adduces is calculated to produce a wrong impression. In my utterances and rulings in reference to the relative positions of Archdeacon and Dean, I have been guided by the highest legal advice, and not by "likes and dislikes." Archdeacon Campbell has acted upon similar advice.

The opinions of the three Deans of Cathedrals in England were printed by Dr. Marriott and circulated, I think unadvisedly, by him during the last session of the Synod at Bathurst. Unknown to myself, a member of Synod sent this printed paper to Chancellor Gordon, and I received from him the undermentioned memorandum upon it:—

"The Dean is misleading himself and others. The question (to state it generally and simply) is, whether if a colonial Bishop

at the same time appoints one Clergyman Dean of the Cathedral and another Clergyman Archdeacon of the Diocese, the former, by reason of his title being that of Dean, takes in the Diocese precedence of the latter, whose title is that of Archdeacon?"

"The answer to this question, according to reliable authority on ecclesiastical law, is that the Dean does not, except in the Cathedral, take precedence of the Archdeacon, but that the Archdeacon in the Diocese takes precedence of the Dean; and the reasons given for the answer seem to me conclusive of its accuracy; at all events, such is the answer.

"It is useless, therefore, to embarrass this simple case by introducing the instance of Dean appointed not by the Bishop, but by the Crown, and then placing their position and rights in competition with those of Archdeacon who are appointed by the Bishop only. This consideration, as I have from the first pointed out, renders worthless the Dean of Bathurst's references to what he calls the law of the Church of England, which as to this matter means only rights and customs resting on long usage, and supported by the position which the Church in England occupies as being established by law. It is thus that in England Deans and other ecclesiastical dignitaries often possess power and rights quite distinct from those which attach to the mere ecclesiastical title or status which they hold.

"If it cannot be shown that the title of Dean confers of itself on the person holding it a right of precedence over a person holding the title of Archdeacon, then it certainly must be in the power of the Bishop, who undoubtedly has authority to confer both these titles, to arrange at his pleasure the rights of precedence which shall attach to them.

"How it comes to pass in any particular case in England that a dignitary holds a higher position than his title by itself warrants may be a matter of interesting and curious enquiry, but the result of it cannot affect the determination of Ecclesiastical Law, which settles the character of and position attached to the title.

(Signed) ALEX. GORDON.

"November 14th, 1885."

It is only from the necessity of the case that I have felt obliged to refer to a question which, according to his distinct promise was to remain in abeyance until the appointment of another Bishop of Bathurst, and it is with regret that I ask you to do me the favor of inserting the above in your issue of next week.

I am, Yours, &c.,

S. E. MARSDEN,
Bishop.

A QUERY.

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

Sir,—Permit me to point out what appears to be a somewhat strange, not to say startling, proceeding, in fixing Sunday, the 13th inst., as the *first of the days* upon which a meeting can be held of parochial representatives to the new Synod legally elected. Is it accidental or intentional? If the former, the error, it is opined, cannot be too speedily corrected; if the latter, is it not a new departure in the Church history of the Anglican Communion in this colony—a departure fraught with peril to its most vital interests?

Yours very truly,

Αἰνῆα.

MR. ARCHDALL IN EXPLANATION.

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

Sir,—I am glad to have drawn from Mr. Archdall a denial of my soft impeachment as regards the words "Let this exposition be placed alongside of Dr. Moorehouse's and let Scripture awe into silence every 'I cannot believe before our Father's voice;'" but I cannot but think that if all he meant to convey by this was, ought any a priori objections to be allowed to prevent our accepting his humble endeavours if they seemed to us to represent the meaning of Scripture, he might have expressed himself in terms less likely to awaken a spirit of opposition.

I object however to such an appeal, that while of course it must stand as long as the a priori objection to an interpretation is merely that the doctrine taught is in some respects beyond our comprehension or repugnant to our own feelings, if the a priori objection is that it seems to be *contrary to reason* the "obedience of faith," so yet from requiring its acceptance, would, from the mere fact that an exposition of Scripture was weighted with such an objection, imperatively demand its rejection, or at any rate suspension of judgment, on the part of all those who believe that "Scripture cannot outrage reason;" and I therefore still contend that until Mr. Archdall has removed some of the a priori objections to the view of the statement which he maintains to be taught in Scripture and has shown for example how the sufferings of the innocent can be "really penal" how the sins of the world can be imputed to Christ, etc., etc., he can hardly expect even a patient reading of his exposition, and that because he has apparently failed to recognize, and has certainly failed to grapple with the difficulties that attend it, he has so far left the Bishop

of Melbourne and others, whose expositions are not open to similar objections, with a higher claim on our attention than they had before.

I am, etc.,
J. A. N.

P.S.—Will you kindly allow me to explain that there was no "wait believe" in my MSS. or at any rate that there is not in my copy. It is "cannot believe" there—which is a different thing.

[This letter must close the correspondence on the subject.—
Ed. C.E.R.]

WESTERN AUSTRALIA.

LETTER FROM REV. J. B. GRIBBLE.

After my last I travelled 185 miles up the Gascoyne and Dalgetty Brook, and was absent just three weeks from the Port, having during that time ridden nearly 400 miles. I first visited the notorious Kennedy Range partly rendered notorious in consequence of the rugged character of its hills and gorges and the cannibals inhabiting the same. Just fancy me going right through the lonely bush without any road and my only guide being an old Kennedy native, and he not the most unlikely looking one to feel hungry before he got me to the Spring of which I was in search. On my lonely way I passed many a secluded spot where numerous tracks of the (bushmen) wild blacks were to be seen and at times I must confess that I felt rather uncomfortable more especially at night when laying my head down to rest in the hollow of my saddle. I knew not but that I might share the same fate of several white men who had been murdered by some of these very people and in the very neighbourhood of my track. But then I could always look to the sparkling heavens and think of the care of Him who never slumbers nor sleeps. After 90 miles riding over most uninteresting country as a rule, I reached the great frowning black wall of the Kennedy Range. It rises right up abruptly from the plain country and for the most part is entirely destitute of either grass or trees, and it is only here and there along its base that a small spring of water is to be found. A more inhospitable region than this range especially in view of missionary operations I could not well imagine. I left the Reserve with a feeling of utter disgust with it as such. But with feelings of deepest pity for the poor creatures inhabiting such a place. It is generally supposed that the Kennedy natives are very numerous and I am certainly of this opinion from what I saw of their tracks to and from the springs. Though strange to say I never saw a single bushman all the time I was on the range. This was accounted for by their supposing me to be a policeman. From rocks and crags and scrub I was told they saw me, but thank God they allowed me to pass unmolested. From the Kennedy I made my way up the Gascoyne to the large Mission Reserve which is 20 miles long by 8 miles wide and situated on the Dalgetty Brook which runs right through the reserve from end to end. This part of the country is quite different to the Kennedy. The valley of the brook is very fertile while beautiful hills rise on either side all along its course. The chief of these being Mount Dalgetty which is the loftiest height in this part of the country, and at a distance it looks grand. In this part of the country the wild blacks appear to be numerous, and taking all things into consideration I concluded that Koodardee the native name for Mount Dalgetty would be admirably adapted for a kind of Pastoral mission station. At the same time there are difficulties in working it. Forasmuch as the carriage of supplies from the Port of Carnarvon alone would be at least £12 per ton while freight from Fremantle to the Gascoyne is £2 10s. per ton. Just think of £14 10s. per ton carriage for our supplies. It would take an immense revenue to support that kind of thing, wouldn't it? Then, again, Koodardee being so far inland it would be very hot during the summer months, which, after the heat of dear old Warangesda, would not be an inviting prospect for yourself, the children, or your other self.

There is only one way in which I can see the difficulty can be got over, and that is by making a position near Carnarvon the basis of operations. Here we should be near the mail steamers, by which we could secure intercourse with the outside world, and the station here could be the depot for the station in the interior. While to crown everything the climate here is, I suppose, the very best in Australia, so that those working at Koodardee could beat a retreat (at least some of them) to the coast station during the great heat of summer. Then, again, the coast blacks require attention as well as those in the interior. These reasons have led me to recommend in my report that Carnarvon be made the basis of our mission operations; and having faith that such a plan will be adopted by the Bishop I have already selected a site about the same distance from Carnarvon as Warangesda is from the Point, and near a permanent water, which is called in native language Yangett Ba-ba, Yangett being a kind of tall flag which grows in the water, while Ba-ba signifies water. There I have since my return from the interior pitched my tent, and there I am at present busily engaged building a cottage, the Bishop having sent me timber and iron all the way from Perth.

I have with me two natives, one a man named Champion, and the poor fellow has lost a foot in consequence of a spear wound. The other is a piece of rough material, in the shape of a lad about sixteen, and the poor fellow has lost the sight of an eye; his name is Minda; I brought him down from the Upper Gascoyne; I am breaking him in by degrees, but he makes some funny blunders at times. If I tell him to do a certain thing he goes and does the very opposite. You must know that when I got him he was completely naked; I got a squatter to give him a shirt, and so clad he journeyed to the coast; but one of the sleeves being rather a trouble to him he tore it right off. When he reached the Port I gave him a pair of trousers and a piece of cord to tie round his waist, by which to keep the said trousers up. He hardly knew how to put them on in the first instance, and when he did get them on he could not keep them up one day; these troublesome trousers of Minda's were indelicately low down, and I called to him to pull them up, when, imagine my astonishment, he pulled them right off, and was about bringing them to me before I could get him to fathom my meaning; nevertheless he is a good fellow; he is willing to do anything, and never murmurs. As you may suppose I have a difficulty in building a house with two such poor crude and maimed helpers as Champion and Minda, and at times amidst my daily work I cannot but stop and laugh as I see Champion hobbling about without a foot, and Minda quizzing about with only one good eye; but then I think of what God's word says, "He uses the weak things of the earth to confound the mighty, and things that are not put to naught the things that are, that no flesh might glory in His presence."

→ FOR CHILDREN. ←

ABOUT THE EARTHQUAKE IN CASHMIRE.

Letter from the Rev. Rowland Bateman.

My dear children,—Most of you have heard of the Vale of Cashmere, and I daresay some of you know that there is a Medical Mission there, and that thousands of poor people get help and healing either in their own villages or in the Mission Hospital.

People who go there for pleasure call Cashmere "The Happy Valley." Never was there a more beautiful place. Think of lotus-clad lakes glittering in the sunshine, and of clear snow-water dancing down the hill-sides to keep the fishes cool. Think of mighty mountains rejoicing on every side because of their glorious snowy head-dress, and the thick cloak of forest that they wear. And between the lakes and the mountains there are fair fields of grass and corn, which don't exactly laugh and sing, but the frogs in the grass croak cheerily and tunelessly all night, and skylarks overhead never cease their carolling by day. Think of all this, and say whether the people ought not to be happy. Yes, they ought, to be sure; but then we ought to teach them about God and His love. They know nothing about it, and so they are degraded and miserable in spite of the beauty of their home.

Have you heard that there has been a terrible earthquake lately in Cashmere? Thousands of natives were killed, and hundreds are wounded, houses are blown down, cattle killed in countless numbers: so that the people are more wretched than ever. Oh, what a wail went up to heaven that night when the crash came, and what groans have gone on rising ever since.

I won't tell you what I saw amongst human beings; you would be horrified if you knew how they suffered. But I will tell you about the birds and beasts and plants, if I can.

It was a wet night, and so many cows and horses were crammed into the houses, that they would have thought they could have carried the roofs on their backs when they fell, or at all events that they would have saved the sheep and their masters, who were lying by their sides. But no, the roofs broke the backs of the strongest oxen, and crashed down among the sheep and the shepherds. It was impossible to bury all these beasts. They are not buried yet. So the vultures came down from their mountain homes, and the jackals crept out of the thickets, and the dogs came too and had rare feasting.

And the earthquake made great cracks in the earth, besides making it quake. I saw some that you could not have jumped across, any of you, and if you had fallen in I could not have got you out again. Frogs do almost whistle in Cashmere—their note is too sweet to be called a croak, anyhow.

I saw one of these cracks or rifts in the earth about a foot broad, and deeper than I could measure. It ran across a field straight towards a big walnut-tree, and when it got there it split the trunk in two, and went on far across the country. But the tree stood firm like a giant, with new-made wooden legs, one on each side of the fissure. It is a plucky tree, and still promises plenty of nuts, but they are hardly bigger than peas yet.

I said I would not tell you what I saw among human beings, but I must tell you one thing which is not a horror. I saw a boy of about thirteen years old who, the villagers said, had crept in under the fallen beams of the houses and rescued eight people. What a fine boy! I sent in his name to Government for a

reward, and I hope he will get it. But I should like you all to be like him. Oh, if you were so full of Christ's love as to be the means of saving eight souls, how blessed you would be. I am sure you would not lose your reward. Why, that is as many as were saved in the Ark.

The Medical mission has had lots to do, and its agents have been able to save many limbs and some lives. How I hope that some of the sufferers will give the lives that have been spared to God, of whose love they first heard from the lips of those who were binding up their wounds.—From the C. M. S. Juvenile Instructor.

PUBLIC OPINION ON BISHOP MARSDEN.

THE farewell conversation to Bishop Marsden yesterday had a deeper significance than that of a mere social success. If Dr. Marsden exercised his influence over his own flock only, the meeting would have been composed almost entirely of members of the Church of England; but he has during his 16 years of labour met those of other communions on the broad platform of Christianity, acknowledging that all were engaged in the same work. As one of the speakers said last evening, hand in hand with the growth of the Church of England in remote districts of the sea, churches of other denominations had there sprung into existence. Bishop Marsden had not barred the way; he had rather pointed the road. It is his practical acknowledgment that there is room and liberty for all that has won for him the esteem of other communions, and the hearty tribute paid to him yesterday. With Dr. Marsden, Bathurst loses one of its most cherished landmarks. It is no light matter that one who has been identified with every onward step; who has seen sacred edifices arise in the midst of the pristine bush; who has planted the seed and watched the growth of the sapling into a vast tree, should be removed just when he is enabled to enjoy the fruition of his life work, to take a little ease while he beholds the church he had established flourishing. The associations of sixteen years are not broken without a wrench and a pang, either to him or his people, and if his successor be the greatest prelate in England, he will to very many never fill the place of Bishop Marsden. Even in bidding us farewell that ardent pioneering instinct leaped out, and his Lordship, in his address last night, spoke of a bishopric in the far west being to him a temptation, although he had already "spent and been spent" in the service of his Master. He showed the dominant spirit and zeal which in the true evangelist never die. Though impaired health is among the causes which have compelled him to resign the see he has so long held, he is sanguine that his strength will be restored, and in that contingency, he does not anticipate a life of ease among cultured brethren and friends in England, but he looks forward with a keen pleasure to an existence among the rough and scattered inhabitants of the arid western plains, far from the ken of civilised comfort. It is not that he does not possess the power to enjoy; but because he desires to be of use to his fellows and his church to the last. The education of his life has been self-education; the fervour of the apostle has been instilled into his blood; and therefore what to others would be a trial, is to him merely an occupation. His is not the nature to be idle, and accordingly, while he takes his well-earned rest, his mind is bent on undertaking fresh labours. With such a prelate ruling over the destinies of a church for 16 years, it is no wonder that the diocese has flourished; it is no marvel that eighty churches have been built, aided by the Bishop's private purse, and the example set to others by his liberality; or that the prelate's zeal has galvanised his flock into enthusiasm and generosity; it was to be expected that he would sacrifice all and more than his stipend on the work he had made his mission. Such generosity coming from most men would astonish us; it is Dr. Marsden's attribute, and we take it as a matter of course. The diocese has vast dimensions, and few besides the Bishop could have so well attended to its various wants. It was not till 1881 that a portion of it was added to Riverina. The labour of the prelate extended over a region a vast proportion of which was waterless, and which it was anticipated could not be inhabited, so that there never appeared to be any probability of towns being formed or even of the settlement of squatters. But (we quote from the Bishop's address to the synod of 1883), "Enterprise has overcome all difficulties. . . . Where 'members of our church go I have to follow them, and provide them with ministers and the ministrations of the diocese.' Each yearly address, delivered quietly by Bishop Marsden from his President's chair at the Synodical gatherings, spoke of arduous work undertaken and accomplished, and now he is leaving his life task to fructify under the guidance of another. No wonder that all denominations should flock to bear testimony to the worth of such a prelate. What he has achieved is not only the good and advancement of his own church, but the establishment of Protestant Christianity; and people of all shades of Protestant opinion feel that they owe him a debt of gratitude of which last night's demonstration paid but an infinitesimal part. Let us sincerely hope the next Anglican Bishop of Bathurst will be a worthy successor of him who is about to leave us. The

new prelate, whoever he be, will never altogether take the place of Dr. Marsden in the hearts of his people; but if he carry on the work of his predecessor—if he put the coping-stone on the structure so carefully built, it will be as much as can be expected. We, in common with the assemblage of yesterday and the people at large, wish Bishop Marsden a prosperous voyage to England, a happy meeting with his family, a long life of usefulness, and a speedy return to New South Wales with renewed health and strength to accomplish what there is yet left for him to do in the cause of his Master.—Bathurst Times.

ENGLISH + MAIL.

(From our own Correspondent.)

The death of two Bishops within two days, is a most unusual occurrence. Dr. Fraser, second Bishop of Manchester will be widely missed and deeply lamented. A hardworking parish clergyman, he became a hardworking and popular bishop—would we had more of them. His death at the comparatively early age of sixty-seven, is indeed, a blow to the Church. The wide sympathies which he has shown for the past sixteen years, are appreciated now that these sympathies are more or less shared by all good men. He was called the Bishop of all denominations, he deserved the name, and the Catholicity of Christianity was exemplified in him. By vast numbers his death is felt as a personal loss, his preaching was so simple, direct and unforgettable. Much of this influence he owed to the "contemporaneity" of his talk, as some one calls it, which never failed to remind you of what century you were living in.

Dr. Woodford, Bishop of Ely, has no such claim to popular notice, yet he has doubtless done good work. It is rather curious that of the three vicars of Leeds in late times, the greatest, Dr. Hook, only became a Dean, while two lesser lights, Woodford and Atlay received the mitre.

The elections are fixed for Nov. 18th, and the din of battle rises loud and long. It is indeed sickening to see how all the efforts of great statesmen are directed rather to discredit their opponents and to catch votes than to lay down the great principles of administration which ought to override party. Probably the ignorance of the agricultural labourer can hardly be credited by Australian workmen. It is, however, a fact for which I can vouch that in one country village the labourers have one fixed idea that if they vote for the Liberal they will have cheap bread; if for the Conservative, a dear loaf. That is the sheet-anchor of their political faith; having laid hold of this, they fancy they have "touched bottom," and need not mind any further argument. And this is only a sample of the general condition of things in the South of England; though another generation to supplant that which knew no Board Schools will be different, and let us hope, better. Farmers and landowners are everywhere changing over to the Conservative side, some hoping for protective duties, but most dreading the return of the hopeless foreign middle which drove the late Government with discredit to its grave. Nothing is more striking than the success of Lord Salisbury in foreign affairs. England has checked Russia, shaken hands with Germany, and made the long-wished-for Convention with the Turk for the benefit of Egypt. Turkish soldiers, under English officers, are to form the army, which shall eventually prop the Khedive in his seat and enable the English to withdraw. Sir Henry Drummond Wolff has had a trying task, and deserves well of those who commissioned him. Meantime Thebaw, that wretched potentate who troubles the State of Burmah, has so behaved towards unoffending traders that the British Lion has raised his paw, and now awaits complete submission. Should that paw descend in the shape of 10,000 troops, Burmah will know its tyrant no more. But in this case, unlike others of late, violent threats have not been allowed to precede all preparation: troops and transports are ready to make short work of this scandalous monarch.

The small world which takes interest in Church Congresses has been rather amused to learn that the crucifix at St. Paul's, about which Mr. Beresford Hope was so delighted, is only to be a part of a carved retables, and therefore deprived of most of its obnoxious meaning. This information has been elicited by Lord Mayor Fowler, who, in his capacity of trustee of St. Paul's fabric, thought good to make inquiry of the Dean. Sir Robert Fowler's reign at the Mansion House will be long remembered. As an entertainer, as a practical philanthropist, and, may we add, a lay-preacher, he has done nobly. Almost his last act was to meet the performers or artisans for the new "Indian village," who have crossed the Black Water to the home of their Empress, and have been entertained by the great Burra Sahib of London. The great Dependency is just now asserting itself in a novel way. Mr. Lalmoohun Ghose, a native barrister, is one of the most eloquent candidates for a seat in parliament. One who heard him says he is a better speaker than Mr. Chamberlain. Two or three other gentlemen are soliciting votes "in the interest of India." Why should not some one come forward in the interest of New South Wales, and thus secure a representation in the Imperial Parliament. Several candidates, however, are making

their actual representation a point in their programmes : and a new name has been coined to cover a small but enthusiastic party. Imperial Radical is to be the name by which to know men who, like Forster, Cowen, and Lord Rosebery, combine liberal doctrines with a decided colonial policy. I mean one which fosters the growth and attachment of colonies. Local option makes good way, and such a modified form as the Church of England Temperance Society adopts and calls Local Control commands the approval of the Prime Minister. On this point thousands of Conservatives are as Radical as any one could desire.

The reform of the House of Lords is again on the *tapis* and Lord Rosebery deals with the question in an enlightened manner. Reform it, he says, not boycott it. Make it representative and optional. But the great difficulty to all Liberals is that they are, and always will be, in a "ridiculous and permanent minority." As soon as a thinking man is removed from the arena of party conflict, unless he has the sweets of office before his eyes, he becomes more impartial, more cautious, and therefore more Conservative : and while the liberals make twice as many peers as the Tories, they are invariably in a minority. No wonder Radicals see no good in it !

The Marquis of Lorne has come forward as a Radical candidate for Hampstead. He advocates free education, Home Rule, and the disestablishment of the Church of Scotland. We know the Briton dearly loves a lord, but we doubt if Hampstead can swallow this Radical Scot, and fear he will not be able to disestablish his royal mother-in-law just yet. Meantime his father, McCallum More, has made a most eloquent speech in defence of the kirk, of which he is a member.

The extraordinary bigamy case has terminated, as it should, and a well-deserved sentence of seven years' imprisonment, has requited the ingenious labours of the seducer. It is one more revelation of the abominations of our great Babylon, which may God cleanse ere it be destroyed.

The following is from an excellent notice of the late Earl of Shaftesbury, which appeared in the *S. M. Herald* :—For more than half a century the deceased peer was known as one of the foremost of philanthropists in the world, and the good which he accomplished it is beyond the power of any man to describe. The poor, the downtrodden, and the outcasts of society were the objects of his constant sympathy, and he spared neither money nor effort to ameliorate their wretched condition. The inspiration to engage in this work was largely derived from the religious belief which he professed. Lord Shaftesbury belonged to what is known as the Evangelical School, and that school has always been conspicuous for works of philanthropy. To the Evangelicals belong the credit of having established the majority of the numerous home and foreign missionary societies that are one of the distinguished characteristics of the present century, and which have done incalculable good : and they also were the

initiators of a large number of the philanthropic enterprises which for years past have been the glory of the metropolis of the Empire. Being a fervent evangelist, the Earl of Shaftesbury was naturally opposed to the Ritualists, whom he always regarded as being amongst the greatest enemies of the Church of England and of Apostolic Christianity, but he did not permit his opposition to carry him into bigotry. He was a catholic-minded man, and from first to last he was never known to be guilty of an act of intolerance. At the funeral the pall-bearers were—Mr. John Macgregor, Bible Society, and London Shoeblacks' Brigades; Mr. H. R. Williams, King Edward Industrial Schools; Mr. George Williams, Young Men's Christian Associations; Mr. W. J. Orsman, Costermongers' Mission; Mr. Joseph G. Gent, Ragged School Union; Mr. William Williams, National Refugees and Training Ships; Mr. George Holland, George-yard Ragged School; Mr. J. M. Weyland, London City Mission. There were present, in addition to a large representative Committee, appointed deputations representing nearly 200 of the religious and philanthropic institutions with which the late Earl was more or less actively associated. The Queen and the Prince of Wales were represented at the service. The Archbishop of Canterbury, Lady and Mr. Burdett-Coutts, the Lord Mayor and Sheriffs, the Mayor of Poole, Lord Northbrook, Sir W. Arthur, Mr. Tricoup (late Prime Minister of Greece), M. Gennadius, Lord Beauchamp, Mr. Samuel Morley, M.P., Sir Rutherford Aleock, and the Bishop of Liverpool. The Bishop of Ripon, the Marquess of Lorne, and Sir Richard Cross were among those who were present at the service in the abbey.

The Russian spiritualist, Mme. Blavatsky (Tadda Bay), who has passed many years in India, where she edits a periodical upon spiritualism, and the modern psychological wonders of mesmerism, has been forced to leave that country. The antipathies of this lady on the Afghan question being naturally on the side of the Russians she did not take the trouble to conceal the fact; quite the reverse. The consequences were that she was politely requested to leave the British possessions, and as she persisted in staying, she was submitted to espionage, which gradually assumed a serious character. The rumour reached her that she would shortly be arrested; she then thought it wiser to retreat, and left India on board a French vessel, which carried her in safety to Naples. India is well rid of a most undesirable kind of pest. — *Evening News.*

"Sunday," says Smiles, "has long ceased to be a Sabbath in France. There is no day of rest there. When the Revolution abolished saints' days and Sabbaths alike, Sunday work became an established practice. The museums and Galleries are open on Sundays, but you look for the working people there in vain. They are at work in the factories, whose chimnies are smoking as usual, or building houses, or working in the fields, or they are engaged in the various departments of labour. The Government works all go on as usual on Sundays; the railway trains run precisely as on week days.

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GENERAL FUND.

Receipts for the month ending December 7th,
1885.

SUBSCRIPTIONS.

	£	s	d
Mr. F. T. Trivett	1	0	0
Miss Trivett	1	0	0
Rev. J. Spooner	1	0	0
Rev. F. T. Trivett	1	0	0
Messrs. Blacket Brothers	2	2	0
Mr. Cyril Blacket	2	2	0
Mr. J. S. Harrison	5	0	0
The Most Rev. the Primate	50	0	0
Rev. J. O'Connor	1	1	0
The Very Rev. the Dean of Sydney	10	0	0
Rev. Canon Allwood	10	0	0

DONATIONS.				
Mr. J. B. Durham	...	...	...	1 1 0

Mr. A. L. C. Bond	0	10	0
LEGACY.			
Mr. Mary Roberts	2000	0	0

Mrs. Mary Roberts	2000	0	0
OFFERTORY (Advent.)			
St. Paul's, Sydney	17	19	9
" after Confirmation ...	6	8	6

Cobbitty	3	1	0
" at Marelán	0	18	0
St. Barnabas, Sydney, after Con- firmation	8	15	0
St. Peter's, Woolloomooloo, after Confirmation	4	10	7
All Saints', Parramatta	4	12	4
<i>Trinity.</i>			
Mulgoa	8	2	0
" Luddenham	1	10	3
" Greendale	0	13	3
Manly	7	15	4
Gordon—			
" Hornsby	0	16	2
St. George—			
" Kogarah	2	7	7
" Hurstville	2	11	6
Outlying Districts, Woolahra—			
" Vaucluse	3	13	6
" Watson's Bay	1	17	3
Wollongong	7	0	0
Kangaroo Valley	4	10	0
" Fern Hill	0	10	0
Broughton Creek	1	9	0
St. Luke's, Sydney	2	10	0
Christ Church	17	12	3
Castle Hill	7	2	6
" Rouse Hill	4	6	0
Pictou	5	11	3
St. Thomas, North Shore	22	12	0
Wallerawang	3	7	0
All Saints', Woolahra	62	10	0
Jamberoo	1	12	4
Blackheath	1	7	0
Katoomba	1	3	9
St. Andrew's Cathedral	44	1	0
Prospect, at Seven Hills	3	13	3
St. Peter's, Cooks River	10	4	6
Bulli	2	12	0
" Clifton and Offerd	1	14	8
Berrima	8	15	3

AUXILIARIES.			
Cobbitty ... ..	...	...	4 0 0
Manly, Mr. G. F. Wise's Subscrip- tion ... ..	...	...	3 3 0
Newtown ... ..	...	...	3 6 0
Enfield ... ..	...	...	0 10 0
St. Paul's, Sydney ... ..	...	...	11 2 0
Watson's ... ..	...	...	22 16 6
Bowral ... ..	...	...	9 18 0
King's School, Parramatta ... ..	...	...	25 14 6
Enmore ... ..	...	...	10 3 3
St. Barnabas', Sydney ... ..	...	...	20 0 0
Christ Church, Sydney ... ..	...	...	9 0 0
St. James', Sydney ... ..	...	...	3 0 0
Mulgoa ... ..	...	...	1 0 0
All Saints', Woolahra ... ..	...	...	7 17 3
Berrima ... ..	...	...	4 0 0
St. John's, Darlinghurst ... ..	...	...	3rd List
Mr. H. E. A. Allan—			
Mr. W. E. Sparke ... ..	...	...	5 0 0
Mr. G. W. Lord ... ..	...	...	10 0 0
Mr. G. Lee Lord ... ..	...	...	10 0 0
Mr. Herbert E. Lord ... ..	...	...	10 0 0
Mr. W. L. Docker ... ..	...	...	3 3 0
Mrs. W. L. Docker ... ..	...	...	2 2 0
Miss Begg ... ..	...	...	3 0 0
Miss Broadhurst ... ..	...	...	5 0 0
Mr. C. W. Darley ... ..	...	...	10 0 0
Mr. L. H. Kyndgon ... ..	...	...	1 1 0
Mr. Edward Reading ... ..	...	...	2 2 0
Mrs. Chauvel ... ..	...	...	2 0 0
Mrs. Hayden ... ..	...	...	5 5 0
Mr. G. H. Smithers ... ..	...	...	2 2 0
Mr. P. Holdsworth ... ..	...	...	5 5 0
Mr. and Mrs. F. Villeneuve Smith ... ..	...	...	2 2 0
Mr. M. H. Stephen ... ..	...	...	2 0 0
Rev. E. G. Cranwick ... ..	...	...	0 10 6
Mr. Edward Horden ... ..	...	...	2 2 0
Mr. R. G. Higgins	10 0 0
J. D. LANGLEY, Hon. Secretaries. ROBERT HILLS,			

December 18, 1885.

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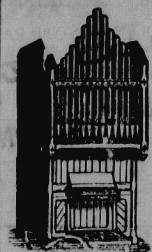
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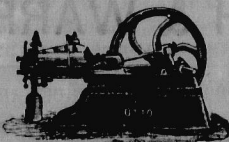
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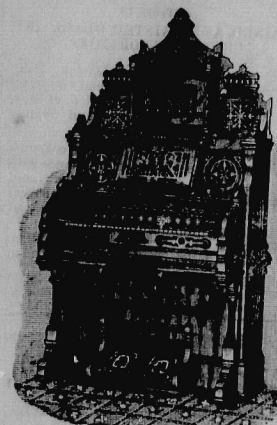
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INSECT AND VERMIN DESTROYERS
 —Kruso's Insecticide, 1s., 1s. 3d., and 2s. 6d.; Clayton's American Insect Destroyer, 1s., 1s. 3d., 1s. 6d.; Keating's, 1s. and 2s. 6d.; Clayton's Rat and Native Cat Destroyer, 6d. and 1s.; Hill's, 3d., 6d., and 1s.; Phosphor Paste, 4d. and 7d.; Fly Papers, 8 for 6d.; Crystal Fly Traps, elegant and clean, fit for the drawing-room or kitchen, 1s., and others.

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CLAYTON AND CO.'S WELL-KNOWN FLAVOURING ESSENCES 1s. each, all kinds; also, their Curative Lozenges (18 cents) 6d. box; Glycogene and Carbolic Juices, 6d. each box, and all their other goods. See list, page 25.

CUSTARD POWDERS (4 in box), 1s. Each powder equal to 5 eggs, and with milk makes one pint of fine Custard.

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For **INDIGESTION, DYSPEPSIA**, and other complaints of the Liver and Stomach.—Mother Seagle's Syrup, 2s. 6d.; Cross's Drops, 2s. 3d.; Acid Phosphates, 2s.; August Flower, 3s.; Dr. Scott's Rhubarb Pills, 1s.; Dr. Warner's Dandelion and Quinine, 1s.; Mineral Waters of all kinds; Holman's Liver Pads, 10s.; Perry's ditto, 5s., and other goods. See list, page 37.

RHEUMATIC AND GOUT REMEDIES of all kinds. See list, page 49.

RAT, MICE, AND OTHER VERMIN DESTROYERS. See list, page 49.

FOOD FOR INFANTS AND INVALIDS of all kinds. Feeding Bottles, Teats, and Food Warmers, Medicines for Horses, Dogs, Birds, together with 1,000 other articles of useful and every day utility, for which look through the list, and keep it for reference—its 60 pages will save you money.

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AT REFORMED PRICES. See the List. For the PICNIC, the KITCHEN, and the DINNER TABLE.

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 For Steaks, Chops, Cold Meats, Fish, Game, Gravies, Soups, &c. 1s. per Bottle. "All use it!"

Three Pounds sent free to nearly all parts of the Colony, and to any port in Queensland, New Zealand, Tasmania and Victoria; and Five Pounds worth to Western Australia or Fiji—Carriage Free.