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Declared at Sydney this 24th day of July, 1882 before me.

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 Paste, 4d. and 7d.; Fly Papers, 8 for 6d.;
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 FOOT COUGH LINCTUS, safe and reliable,
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 including Aureoline, or Golden Hair Dye, 4s.
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 Jujubes, 6d. each box, and all their other
 goods. See list, page 25.

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 Each powder equal to 5 eggs, and with milk
 makes one pint of fine Custard.

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 Lockyer's, 1s. 6d.; Mrs. Allen's, 5s.; Mexi-
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 other complaints of the Liver and Stomach.
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 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.

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THE

Church of England Record.

VOL. VI.—No. 103.

SYDNEY, FRIDAY, APRIL 2, 1886.

4s. PER COPY or
7s. 6d. per annum in advance.**DIVORCE EXTENSION BILL.**

Human laws can only be a blessing to a community when they accord with the letter or spirit of those laws which God has given for the government of his creatures everywhere and always. When they run counter to divine injunction they can tend to production of no real blessing, no matter how much may be said which seems to be in their favour. We view with considerable apprehension the proposed Bill, which has been introduced into the Upper House with the view of extending the operations of Divorce in the colony. If this measure be carried it will admit of divorce upon four grounds, over and above that which permits it as the law at present stands, viz., *habitual drunkenness, continued desertion, the commission of crime by one or other of the parties and in cases of assaults and kindred offences committed by one of the parties upon the other.*

We object to these extensions upon the ground that, judging from the history of other countries where there has been laxity in the matter of divorce, the most serious moral consequences are almost sure to follow if facilities are afforded for the dissolution of the marriage tie. We do not hesitate to assert that the invariable result of such a system in all places where it has prevailed, has been moral deterioration. We believe that the effect of passing such an Act as the one at present before the Upper House will be to increase very considerably the difficulties of those who are fighting the battle of morality in this land. The fight is one-sided enough already; the proposals of the "Extension Act" will give additional strength to the enemies of purity and right.

But the most serious objection to the Bill and one which the Christian can never waive, is that the proposals involve an infringement of the divine direction upon this important question. The words of our Lord Jesus Christ are most explicit "Whosoever shall put away his wife, except it be for fornication and shall marry another committeth adultery." Our readers will remember that the declaration was a deliberate answer to the question "Is it lawful for a man to put away his wife for every cause." The Word of God clearly forbids divorce upon any ground but one, and this should be sufficient to call out opposition to such legislation as that which is now proposed. Sir Alfred Stephen was most unfortunate in his treatment of the religious aspect of the question. He proposed to leave that quite untouched, because in the eye of the law marriage was only a civil contract, and no religious ceremony was necessary in order to such union. But marriage is a divine institution, and as we have seen God has been pleased to make this tie an indissoluble one except in a specified case. It is beyond the power of man to alter this without bringing human law into conflict with the divine. Such laws can never be righteous, and must issue in confusion and injury to the State.

ON CHRISTIAN GIVING.

To every one—even the poorest, there are constant calls for the exercise of benevolence. Hardly a week passes over but brings its own fresh sudden claims for immediate attention. Besides these there are the ordinary calls for the support of one's own church, for the extension of the kingdom of Christ at home and abroad, for Homes and Refuges, Asylums, Hospitals and other existing charities. Amid the multitude of these ordinary and extraordinary calls it is possible that some may feel tired of giving, forgetting the Apostle's injunction "not to be weary in well-doing." As Christians, however, we cannot refuse help when the cause of Christ or of humanity comes before us urgently seeking our aid. Two great things seem to be here required, the first is for each giver to be "fully persuaded in his own mind" as the Apostle directs and "give freely—not grudgingly or of necessity"; and the second is to have a rule of guidance laid down for us in such matters. Without the first, little will be given, and that little will probably not meet with acceptance from Him—our Father in heaven—to whom, in giving, we but render back a thank offering as it were of His own bounties to us. Without the second, more important things may be neglected for the less important, and some may be set aside altogether. It is a lamentable fact, however, how few there are who, in any Christian denomination, seem to realise their duties and privileges in the matter of giving. A few only seem to have entered fully into the meaning of our Lord's words—"It is more blessed to give than to receive"; but the great majority seem to be practically unacquainted with it or to ignore it. It is our impression that the fault here lies with those who have the duty of instructing their flocks in this important matter. Giving is eminently a Christian virtue, and a principal one. Without the spirit of self-sacrifice which leads one to impart of his substance to another in need—or to Christ Himself in His church—and the poor can give as well as the rich, how can any Christian be said to "bear the image of Christ?" Among the ancient Jews a tithe was laid down in their law to be offered to God. Even among the misguided Mahomedans, a fortieth portion is directed to be devoted to useful and benevolent purposes. Christianity in laying down no definite amount or share not only shews thereby its divine origin, but would persuade and teach us to show a better example, and to follow that of Him, its Founder, who gave Himself for us, "and who as God is always giving Himself away."

SOCIAL REFORM.

In a letter of ominous significance Sir Alfred Stephen writing to the *S. M. Herald* states the startling fact "that there have been since 1860 no less than 1,200 cases of judicial separation involving the dissolution of marriage between 2,400 persons, and that

CHURCH NEWS.

SYDNEY.

Diocesan.

THE PRIMATE returned from his visit to New Zealand on Monday week last apparently all the better for the trip.

We are informed that the Bishop, with the advice of the Standing Committee, has resolved to summon the Synod to meet on Tuesday, the 20th July.

Rev. Mervyn Archdall, M.A., is delivering this week the midday lecture addresses at the Cathedral.

A PUBLIC meeting in connection with the Board of Missions was held in the Church Society's house, Phillip-street, on the 22nd March, at which the Bishop of Madagascar gave an interesting account of the Church of England mission in his diocese. The chair was occupied by the Primate, who stated that he regretted he was not able to be present when the diocese gave a brotherly welcome to Dr. Kestell-Cornish. He was, however, glad to extend a hearty welcome to the Bishop now, and he could assure him that he took a very great interest in the work of the mission which was being carried on in the distant island of Madagascar. Dr. Kestell-Cornish narrated some of his experiences as a traveller and a missionary in Madagascar, and also gave a description of some of the habits and customs of the Malagases. The address was much appreciated by the audience. A collection in aid of the Madagascar mission was taken up at the close of the discourse.

THE Rev. Canon Kemmis has returned, and been welcomed back to his old place at St. Mark's, Darling Point.

On Thursday evening, the 26th last, an address was presented by the choir of St. Philip's Church to Mr. F. R. Strange, who, after many years' association with the church, has lately removed to Burwood. The address, which is beautifully framed and illuminated, was presented by the Rev. J. D. Langley, who spoke of the great loss which the church had sustained by Mr. Strange's removal, and wished him and the members of his family every happiness and blessing. Mr. E. Grant, the organist and choir-master, and Mr. W. Bridgewater, one of the oldest members of the choir, also spoke of the affection with which Mr. Strange was regarded by his fellow-members, and of their regret at losing him. Mr. Strange replied in suitable terms, and referred to the kindly feeling which had now for so long a time existed in the choir, of his great love for St. Philip's Church, and his regret that illness in his family had necessitated his removal. He would ever retain grateful remembrances of the incumbent and all those with whom he had been connected.

CHURCH OBJECTS OF SUPPORT.—We publish the following in answer to enquiries frequently made.

Subscriptions may be sent to the following:—

Church Society.—The Secretaries, Church Society's House, Phillip-street.

Sydney Diocesan Educational and Book Society.—Rev. J. D. Langley and Mr. Christopher Rolleston, 172 Pitt-street.

Australian Board of Missions, Sydney Corresponding Committee. (Chinese and Wanganga Mission).—Mr. H. Edward A. Allan, Macquarie Place.

Church Buildings' Loan Fund.—Mr. T. A. Dibbs, Commercial Bank.

Melanesian Mission.—Mr. M. Metcalfe, Bridge-street.

Special Religious Instruction in Public Schools.—Rev. A. W. Pain, Darlinghurst.

Church Missionary Society.—Mr. R. Hills, Bridge-street.

Clergy Superannuation Fund.—Mr. T. A. Dibbs, Commercial Bank.

Church of England Mission to Seamen.—Ven. Archdeacon King, Holy Trinity Parsonage, Princes-street.

Clergy Widows' and Orphans' Fund.—Mr. Shepherd Smith, Bank of New South Wales.

Church of England Temperance Society.—Mr. W. R. Docker, Nyrumba, Darlinghurst Road.

The Church Home.—Mr. W. R. Docker, Nyrumba, Darlinghurst Road.

Church of England Sunday School Institute.—Mr. A. W. Green, Covinston, St. Leonards.

YOUNG PEOPLE'S SCRIPTURE UNION.—Last Saturday afternoon a meeting of the Young People's Scripture Union was held in the large hall of the Young Men's Christian Association. There was an attendance of some 500 or 600 young people, of whom a large proportion were children. The Rev. J. D. Langley presided, and the proceedings were opened with devotional exercises. The Chairman expressed satisfaction at seeing such a good attendance at that, their first meeting, and then reminded them that they formed only a branch of the Union, which comprised upwards of 300,000 young people in almost all parts of the world. It was something for them to remember that every day they took up the Scriptures to study those portions selected for daily exercise, exactly the same portions were being studied by their fellow-members who joined in prayer for mutual blessing, thus forming a blessed bond of union. He congratulated the meeting on the success of the New South Wales branch, no fewer than 8000 cards of membership having been issued at the beginning of the year. From the Report which was then read, we learn there are now 110 branches throughout the colony. For the year 1886, about 8000 cards have been issued, representing, as

RELIGIOUS INSTRUCTION IN PUBLIC SCHOOLS.

The Primate has issued a circular to the clergy in the Sydney diocese recommending that the annual collections be made on Sunday next for the work of Religious Instruction in Public Schools. Happily, the law in this colony allows teachers sent by the Church to enter the schools and give instruction. Not to take advantage of the privilege, and to the fullest extent possible, would be fraught with danger to the rising generation. Last year, chiefly through energy and organising power of the Hon. Secretary, the Rev. A. W. Pain, B.A., the work widened and developed in a remarkable degree. A national difficulty was, to a large extent, solved. Now funds are necessary to maintain this advance. The teacher can not be supported without money.

There are few Church agencies doing a more useful or necessary work. If the funds were increased, new ground could be occupied. There are schools in country districts not yet reached, and additional lessons are desirable in large centres. New schools are being frequently opened, and their scholars should not be neglected by the church. To take up schools not yet touched, and to meet the steady increase of population, need a larger income than last year, and in fact a regular annual advance. The importance of the question it is not easy to overestimate. We hope the Primate's appeal will meet with a hearty and liberal response. If Churchmen would rise to the necessities of the case, we feel sure that the Committee would soon be placed in a position of comparative wealth.

The relieving officers of the great metropolis state without reserve that three-fourths of the occupiers of workhouses came there through drink. We can make a similar statement concerning the inmates of our asylums.

nearly as can be ascertained, a membership of 7000. In Sydney there are 10 branches, with 900 members; in the suburbs of Sydney 27 branches, with 2000 members; in Parramatta five branches, with about 400 members. In Goulburn there is one united branch, numbering about 500 members. The others are scattered throughout the colony, extending the influence of the Union in all directions. There are five branches, numbering over 200 members each, and 12 more with over a hundred members. All that is required from members is 1d. a year. Many voluntarily give more. "The great object of the Union is to help one another to know and to understand that Book which can make us wise unto salvation, and to induce others to join us that they, too, may be sharers with us in that happy knowledge. And last, but by no means least, let us pray for one another, and for a blessing on our Union, that we may go forward fearlessly, and be used by our King and Father to extend His kingdom."

Addresses were also delivered by Mr. John Dobbie and the Rev. W. G. Taylor, advocating the claims of the Union, and asking for it the hearty co-operation and sympathy of young people of all sects.

CHRISTIAN EVIDENCE LECTURES.—Mr. H. G. Picton replied to Mr. Collins' lecture on "Has man a Soul?" on Monday evening the 22nd instant, in St. Bartholomew's Mission Hall, Ultimo, before a large and appreciative audience. The Rev. George Middleton occupied the chair. The lecturer analysed the production, as delivered, in the theatre, by the imported Free-thinker, with considerable logical skill and exposed the fallacious arguments of this exponent of atheistical principles with telling effect. It is proposed to carry on this work in the Mission Hall every Monday night, much to the gratification of those who are desirous that working men particularly should hear the other side of the question and see for themselves how futile are the objections mostly supported by caricatures of sacred subjects, which are urged against the Christian faith. The lecturer, in his reply to Mr. Collins, and his criticisms, were received with great enthusiasm.

CLERGY DAUGHTERS' SCHOOL.—The following circular letter has been sent to the Clergy, and possibly to others, by the Principal, in reference to an Exhibition, which she is anxious to establish to meet the travelling expenses of the daughters of country Clergy:—

Clergy Daughters' School,

Waverley, 11th March, 1886.

SIR,—Although my experience here has been so short, I see very clearly what difficulty many country clergymen have in sending their daughters to this school, even when the fees are only 25 guineas, because of the long journeys, causing often uncomfortable coach, or steamer travelling. I should, therefore, much like to establish an annual Exhibition of £12, for the daughters of the country clergy only. If we could collect a sum of £200, and invest it at 6 per cent., that would exactly secure the Exhibition, being nearly half the fees. I therefore propose to pay into the Bank of Australasia, immediately, the sum of £10, as a beginning; and if, as I trust, there is a chance of getting the whole £200, by Xmas, so that the Exhibition can be gained (D.V.) next year, (1887), I will gladly, in December, add another £10 to my subscription. The Exhibition will be competed for by examination. Earnestly trusting for your help in this matter—Believe me, Yours truly,

HELEN P. PHILIPS, Principal.

Subscriptions can either be sent to me, or paid into the Bank of Australasia, to the Clergy Daughters' Exhibition Fund.

Parochial.

ST. BARNABAS.—The 14th anniversary of the Rev. Joseph Barnier's ministrations in this parish was acknowledged by his parishioners with a gift of a handsome Bible and hymn book. The Rev. gentleman made an allusion to the gift, and the mutual good feeling prevailing between him and his flock in the course of the after address. We wish the Rev. gentleman several other fourteen years of good and faithful service before he is called up to something higher above.

ST. PETER'S, WOOLLOOMOOLOO.—Special Lenten services are being held in this church. On Wednesday evenings different preachers occupy the pulpit; on Sunday evenings the Incumbent has been delivering a course of sermons on the subject of "Our Great Adversary."

BATHURST.

COOMA.—It having been decided at a meeting held in the Church of England Sunday School to present Archdeacon Drutt with an illuminated address of welcome on his return from England, he was met out of town, and escorted in.

HARVEST FESTIVAL AT KILSO.—March 23rd is a day which will not soon be forgotten at this ancient Australian village. Towns, villages, persons, and things are ancient by comparison. The pyramids are ancient when compared with the building of Rome but modern when compared with the age of the stone by which they were built. Kilsno is modern compared with Carthage, but ancient when compared with other of our Australian towns. Here some of the first settlers from England found a home; and in the quiet church-yard on the hill surrounding the church, some of them, having completed life's work, repose until that day when the graves of all ages will restore the dust of our race. Kilsno it will be understood, dates back to the early days of our colonial life. Of its buildings some are modern, others show marks of the hand of time. The church is built of red brick, with a single spire roof, with Norman headed windows, and a square tower at the west end. Its style of architecture is not Gothic, rather it must be pronounced *Macquarian*. It is venerable

from age, being the oldest church in the Western district; still more so from its having been used in their worship by two generations who now sleep around its walls. Of all the scenes upon which this venerable pile has looked down, seldom has it ever viewed one of a more happy nature than that of Tuesday. The harvest festival.

True the harvest has been one such as might more properly lead to humiliation for sinners, past and prayer for better times than thanksgiving for abundance. Still the good people of Kilsno show a determination to look on the bright side of things. Hence they had prettily decorated their church with the fruits and flowers of the district, accompanied with texts expressive of living faith and Christian hope in an ever present Father and Redeemer. The day was all that could be desired, not too hot, or too cold, or too anything else. By about 3 o'clock the company began to arrive, carts, carriages, saddle horses, and the most primitive style of locomotion, all helped to swell the number of visitors, until some hundreds had assembled on the spacious grounds outside the church-yard. Archdeacon Campbell, the Incumbent, and Vicar-General of the Diocese of Bathurst, and his willing band of workers, had anticipated every requirement to render the afternoon a happy one. Games were pursued with zest by the younger visitors of both sexes. It became evident however, that a large building, not far off, partly permanent and partly extemporised for the occasion, had other attractions. And well it might. The tables were long, well laden, and presided over by some of the ladies of the parish. Judging from the manner in which the good things disappeared I should guess, as the Americans say, that Kilsno is a healthy place. At 7.30 as many of the company as were able took their seats in the dear old church. The service was of a bright cheerful nature, well suited for the occasion. The officiating clergy consisted of the Archdeacon, the Rev. Messrs. Holliday, Stephens and Dunstan, and Canon Moreton from Sydney. Mr. Holliday preached a very suitable sermon. It must have been gratifying to the Archdeacon to see so many of his parishioners and friends present in response to his invitation, and tend to encourage him in the discharge of his parochial duties and those more arduous engagements in presiding over the diocese in the absence of a Bishop.

GOULBURN.

THE usual harvest thanksgiving service was held in St. Paul's Church, Murrumburrah, on the night of Sunday, 21st March, when the building was crowded. The display of fruits, wheat, and corn was excellent. The church was beautifully decorated. The incumbent, the Rev. Thomas Watson, preached a suitable sermon for the occasion.

MELBOURNE.

THE Committee in London of the British and Foreign Bible Society telegraphed to Dr. Moorhouse, the new Bishop of Manchester, before he left Melbourne, inviting him to speak at the annual meeting in Exeter Hall on May 5th.

ADDRESS FROM THE PRIMATE AND BISHOPS OF AUSTRALIA AND TASMANIA.—The following farewell address from his Episcopal brethren was presented to Bishop Moorhouse on Wednesday, March 10, by the Bishop of Ballarat:—

"From the Primate and Bishops of Australia and Tasmania to the Right Reverend James, Bishop Designate of Manchester.—Beloved Brother—We, your brother Bishops in Australia and Tasmania, heard with keen interest of your summons to fill one of the most important of the English sees, and shall feel as a heavy personal loss your departure from these colonies. During your nine years' Episcopate in Melbourne you have exercised, by virtue of the great gifts with which Almighty God has endowed you, and His abundant grace empowering and guiding you in the use of them, a potent influence for good, not only in your own diocese, but throughout Australia and Tasmania. Through your wise, felicitous, and glowing words, your vigorous pen, and your brilliant example; in the learned vindication of the Christian faith; in the healthy stimulation of a fervent but robust and intellectual piety; and in the luminous exposition of those great religious and moral, and we may add, physical verities that lie at the root of social and political progress, as well as by your successful administration of your own diocese, and your valuable help in developing the Church in other dioceses, you have achieved a noble work, destined, as we believe, to tell beneficially for years to come on the future of this great country. We praise God with all our hearts for these things; and while the thought of them intensifies the sense of our own loss in parting with you, we greatly rejoice that talents such as yours are to be transferred to so wide, so appropriate, and so fertile a field of labour as that for which Divine Providence, through the voice of your Sovereign, has selected you. You will not altogether forget in England, we are confident, what the past nine years have taught you of the needs and claims of the Church in this part of the empire, or fail to cherish an interest in the field of work you are leaving, and a sympathy with those who remain behind to labour in it; and we, for our part, in bidding you now most regretfully a loving farewell, and invoking God's choicest blessing on yourself and Mrs. Moorhouse in the lofty but laborious sphere, of duty to which you are removed, can assure you of the constant affectionate, and grateful remembrance of your faithful brother in the love and service of our Lord Jesus Christ.—"Alfred Sydney, Primate, M. Goulburn, Jas. F. Grafton and Armidale, Samuel Ballarat, H. H. Perth, J. B. Newcastle, Geo. H. North Queensland, G. W. Adelaide, D. Fox, Tasmania, Sydney Riverina, W. T. T. Brisbane."

BRISBANE.

THE new Incumbent for St. Andrew's, South Brisbane, Rev Nicholas J. Dawes, M.A. will leave London next May.

REFERRING to Rev. J. H. Zillman, who is about to relinquish his temporary incumbency of St. Paul's, Cooma, and who will probably shortly visit Queensland, where he is well-known, an Ipswich contemporary understands that Dr. Webber, Bishop of Brisbane, vetoed Mr. Zillman's appointment to the temporary charge of the Toowoomba incumbency, which had been offered to him by the Rev. Thomas Jones; and, further, that the Bishop refused to give Mr. Zillman any appointment whatever in the Brisbane diocese. The fault alleged against the rev. gentleman, it is said, was that he had accepted work outside the Church of England after his misunderstanding with the Bishop of Ballarat.

THE Rev. J. Clarke Kennedy has resigned the incumbency of the Anglican Church at Sandgate, and he will probably leave soon after Easter.

The Bishop is expected to hold a large public meeting to consider the question of erecting a cathedral in this city. It is hoped that his Excellency the Governor may be induced to take a prominent part in the meeting. After Easter, the Bishop is hopeful of making a pastoral tour to Rockhampton and neighbourhood, thence along the Central line to Emerald, Springsure, and Clermont. From there he will go to Blackall, Aramac, Murrumbidgee, and other places in the West, returning to Brisbane by way of Charleville.

RIVERINA.

On the 7th instant, the Bishop of Riverina held an ordination service at Deniliquin, at which Mr. Manuel Moran was ordained a minister of the Church of England, and also preached in the evening, the congregations in both cases being large. In the afternoon the Bishop attended at the Sunday-school, and delivered an address to the children. On Monday he visited a large number of the congregation of St. Paul's Church in the town, and on Tuesday he left again for the head of the diocese.—*Pastoral Times*.

NORTH QUEENSLAND.

THE Rev. R. Hosken, before his departure from Ravenswood, was the recipient of a purse of sixty sovereigns collected in the small space of four hours.

THE Rev. E. A. Anderson, B.A., has resigned the Incumbency of Holy Trinity, Mackay, which he has held during the past three years.

SINCE our last issue the Diocese has received a clerical contingent in the persons of the Revs. C. G. Barlow, W. S. Siggers, and M. Ketchlee. The Rev. C. G. Barlow has accepted the Incumbency of St. Peter's, Townsville; Mr. Ketchlee has been appointed Lay Curate to Ross Island, while Mr. Siggers will probably fill for a time the vacancy of St. Paul's, Ravenswood.

By the *Woorung*, which has sailed from Townsville the Rev. H. Muir, B.A., returns to England via Japan and America.

On the return of Bishop Stanton from Mackay to Townsville he will conduct an ordination service, when Mr. James Welsh, the minister at Charters Towers, and Mr. Kitchley, who was recently appointed incumbent of the Ross Island Church, will be ordained deacons.

A NARROW escape by fire occurred in Christ Church, Cooktown, on Sunday evening. A lamp over the organ fell down and broke. The burner rolled away and the kerosene was spilt over three people, but no further damage was done.

→NOTES ON PASSING EVENTS.←

COMMERCIAL depression seems universal. From every country comes the same tale of want and woe. Doubtless the hand of God is in this, impressing upon us the truth so pointedly declared in the Word, that a "man's life consisteth not in the abundance of the things which he possesseth." It is one of the Lord's ways of opening the eyes of men to see the "treasures which wax not old."

THE colonies have not escaped the universal dullness. Our Southern Sister seems especially to feel the pressure of adverse circumstances just now. So bad are things that a meeting of citizens was convened for the purpose of asking that the Parliament of South Australia should be called together at once to consider the state to which the country is reduced and to devise some means of relief. We have not learnt what response has been made to the requests of the meeting.

THE last funny thing from Victoria is a proposal that South Australia should amalgamate with its more prosperous neighbour. Great are the inducements held out—"a leap from bankruptcy into solvency"—"A name of credit in the world"—"Relief from the administration of a huge and unmanageable territory." No doubt the South Australians will appreciate the disinterestedness of

the suggestion; and wonder at the amazing generosity which prompted it, but we fancy that they would rather "paddle their own canoe."

IT is a significant fact that when respectable gentlemen become mixed up with certain popular institutions, and have to express themselves with reference to them, the tone adopted is generally apologetic. At a banquet given to Mr. John Tait, who is described as the "Father of the turf in New South Wales," every one considered it necessary to make a kind of apology. Mr. Tait himself was most prominent of all in this direction. And no wonder, for his 50 years experience has rendered him an authority upon all racing matters. The banquet, all through, contains in our opinion a very strong protest against the turf.

FRUIT growers and importers have been stirring in the matter of the accommodation which is afforded to them at the markets. We hope that their action may issue in some better provision being made for this important industry. Sydney is very badly supplied with fruit. Considering the capabilities of the district this ought not to be. The blame is laid, justly or unjustly, at the door of the Council, which has not recognized the claims of those who supply us with an article so conducive to health and so acceptable in the heat of the Summer months.

THE French seem determined to have the New Hebrides, and we regret to notice that the English Government seems disposed to yield to them. True a condition is imposed to the effect that no criminals shall be sent there, but we confess that we have little faith in the sincerity of the French in this particular. The occupation of these valuable islands by such a power as the French, will, we venture to think, be productive of much injury both to commerce and Christianity. A very strong protest should be entered against the arrangement by the Colonies.

IT is almost dangerous to confess it but we are amongst the minority who venture to think the worship of muscularity can be carried too far. A worthy man succeeds in pulling his boat faster than any other man and the whole country delights to do him honor. With banquet and speeches of eminent personages, and plaudits of admiring thousands, he is sent home to try if he can pull his boat faster than competitors on the Thames. When the University men row it is a pastime, a recreation amid the graver toil of preparing for their life work, but when as in this mad furore concerning our Australian oarsman the crack puller is set upon the pinnacle of fame, as if he had done the grandest feat in the national history, one cannot help thinking that, to say the least of it, the thing is overdone. Pulling or cricketing, or in short amusing ourselves, seems to be the shortest cut to fame and honor.

TALKING of amusement, here it is in another shape and at the public expense. The extract is taken from the Report of the Free Public Library:—"It will be seen on reference to appendix C, showing the class of books borrowed from the lending branch, that out of 44,012 issues under the head of 'miscellaneous,' 36,501 were of prose works of fiction, taken out by 1925 borrowers; and a reference to appendix A will show that there are but 3979 volumes altogether in this class. This seems to be an excessive indulgence, at the public expense, of an indolent appetite for amusement, and the trustees have therefore determined not only not to maintain, but also to diminish the proportion of prose works of fiction in the lending branch." It seems quite time that this should be done, and the booksellers and owners of circulating libraries will certainly agree with us in thinking so.

THE City Mission has opened a new Chapel in Chippen-dale. We doubt the wisdom of multiplying these places of worship. This ought to be the work of the Churches, to which the painful and noble toil of the City Missionaries is supplementary. Of preaching to those willing to attend Divine Service there is enough. It is the

house to house work amongst those who live in practical heathenism that is most wanted. Anyhow the City Mission is doing good work for the Lord and the missionaries here have our warmest sympathy.

MR. PICTON, the lecturer of the Christian Evidence Society is doing good work. For eight successive Friday evenings he has addressed large meetings in the hall of the Young Men's Christian Association. Crowds of young men have listened with intense interest while he followed the infidel lecturer of the preceding Sunday tearing up his sophistries and exposing his perversions of truth. Large numbers of the secularists attend, and judging by their frequent interruptions feel the hard hits of the lecturer. But probably the best results will be found in the strengthening of the faith of young Christians from the intellectual side who might otherwise be puzzled and beguiled by the oratorical tricks of the freethinkers.

✻ CORRESPONDENCE. ✻

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

EPISCOPAL ORDERS.

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

SIR,—With reference to the "validity of non-episcopal orders" in your last issue, you state it as something well known, that "the great body of churchmen fully recognise such orders." May I ask your authority for such an extraordinary statement? Does any Bishop admit any—the most eminent even—Presbyterian minister—or let it be "moderator"—into the ministry of the Church without episcopal ordination?

Yours, &c.,

QUERY.

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

SIR,—As Easter is drawing near, when matters of importance to the Church are brought before the various vestries, may I ask you if you will kindly give me your views upon the following important matter.—The Church I attend is built upon a portion of a large block of land bought for that purpose. The whole block say is worth £2000. The sum of £1500 was borrowed upon this land to build the Church, the land being conveyed to three gentlemen who mortgaged the same to the lenders of the money. There is no trust deed of any kind whatever; these three gentlemen can do as they think fit. Therefore, as we are not under the Church Act, and the land not being held in trust for Church purposes, can the said holders of the land elect one of their number to act as a Trustee's Warden when there is no trust, or ought the people to elect two Wardens, or has the congregation any power to elect any Wardens at all. I may add the Church I refer to is Christ Church, Enmore. I shall be glad if you will kindly give me your opinion as to what would be best to be done in this rather complicated matter, and beg to remain, yours, &c.

CHURCHMAN.

M27th arch, 1886.

[Such an important matter can only be dealt with by the Law Advisers of the Church. Ed. C. E. R.]

THE CONTROVERSY ON THE MODERATOR'S ADDRESS.

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

SIR,—When the article in your last issue was written I suppose the letters which appeared about the same time in the daily papers had not met your eye. If they had, your remarks upon the controversy might have been more severe. It is scarcely credible that the Moderator had taken counsel with any of the older and wiser members of his assembly before replying from his exalted seat to newspaper correspondents. Perhaps he did not know the writers and supposed them qualified, by holding some official position, to be taken as representative men and authorised exponents of the views of the Church of England on the point at issue. At all events his action was unfortunate for the cause of evangelical truth. It does not make for the good of Christ's Church militant that civil war should rage within it, nor is it seemly that Christians should fall out upon points of precedence and dignity and orders. This ugly pride of place will work mischief in the church and ought to be met and rebuked in a fair and bold spirit. It can work for evil in this present day, but as for getting a permanent hold upon the community, I cannot believe so badly of the people amongst whom we live. I can imagine a large measure of success for the

Church of Rome before her final fall. Backed by the force of ages of historic renown—strong in the gathered experience of many a conflict, and wise in applying the resources of learning, casuistry, and wealth to beguile the superstitions and the worldliness of the masses, she may yet attain great victories. But for this silly mimicry of her high pretensions and exclusive bigotry in our own communion, I cannot look for more than the passing triumph of an hour. To believe in it is to acknowledge the power of a palpable treason to the Reformed Churches to glorify a sham. I am loth to think that by the use of weapons stolen from the Roman armoury Australian churchmen will be shackled. The disputants on both sides are playing into the hands of those enemies of evangelical religion who strive to hinder the fraternal intercourse and wise co-operation in works of piety of men who love our glorious Master and are opposed by the common foes of sin and unbelief. The laity of the churches must refuse to be dragged back to pre-reformation times. As it is, there is not much veneration for antiquity cut here, and it will make reverence for the days and men of old less if only the baser things of the past—its intolerance and ecclesiastical strifes—are to be perpetuated amongst us. If the memories of history will not preserve us from the follies of the middle ages, then the freer spirit of colonial life will suffice for the purpose. But attending on this there is fearful danger. From the extravagant claims of ecclesiasticism the rebound is to irreligion and infidelity, and while clerical circles are discussing the validity of orders, there is grim laughter outside, and the emissaries of Satan are charming away the crowd to the unhallowed temples of unbelief and blasphemy. When Nehemiah was building the walls of Jerusalem it would have been good news to Sanballat, Tobiah, and the Ammonites to hear that the builders had dropped spear and trowel and were hotly discussing knotty points in the Levitical laws; and we believe that the Moderator of the Assembly and the meddlesome churchmen who gave occasion for his remarks, have been weakening the defences of our holy city against the enemies of our common faith. It is foolish work, and the wonder is that our Bishop was blamed for not taking part in it. If he had, then in this writer's eyes had shone the amazement.

Yours truly,

A PRESBYTER.

THE REV. J. B. GRIBBLE.

The following extracts are taken from a long and painful letter from this devoted missionary to Rev. J. Barnier, at whose request we publish them:—

You can form no idea of the state of things in the northwest. Life there is horrible. The pearlers and many of the settlers are men of the most vicious propensities, and the poor natives, who are to be met with in greater numbers than in any other part of Australia, are simply at their mercy which, as God's Word truly says, is cruel. During the first few weeks after landing I travelled about 400 miles in the interior, and what I saw and what I heard in certain respects was revolting. What I came in contact with on the Murrumbidgee was not a patch on what obtains up north, and the worst phase of the abominations is the fact that the state of things is quite fashionable. Every one does as he thinks fit in his own eyes, and there is none to say nay.

[Here follow examples of cruel outrages on the native women unfit for publication.]

I need not tell you that frequent murders—what else can one call shooting down natives in cold blood—of unfortunate blacks are reported, nearly every paper I have taken up since I returned to Perth has given an account of blacks being shot, and such atrocities have made my blood run quick and hot through my veins. Is there no redress to such wrongs? Does not the blood of the poor black man cry aloud to God for vengeance? It does.

I have with my own eyes seen six native men and one woman chained to each other round the neck like so many dogs and then fastened to a gum tree, and there they remained day after day and week after week in the sweltering heat awaiting the coming of a magistrate from the coast, and these poor creatures had only been accused of stealing a little flour and driving away a few sheep. They had not been found guilty, and, indeed, some of them were afterwards set at liberty. At another place I saw 37 human beings penned up in a corrugated iron enclosure only 30 feet square, and chained as I have described; and, poor creatures, as they lay under the rays of an almost vertical sun the perspiration poured from their naked bodies as though they had just been sliced with buckets full of water. These poor fellows had been brought down from Mount Labourouch, which is between 300 and 400 miles from the coast; and one of the troopers told me that they had never seen a white man till the day of their capture. They were charged with spearing cattle, and were indiscriminately sentenced to two years banishment on Rottnest Island, and all this is done in a British possession, and even in a Crown Colony. May God hasten the day when righteousness and justice shall come to the tribes of this part of Australia.

TEMPERANCE.

THE LIQUOR COMMISSION.

In high dudgeon at the appointment of two abstainers to sit with him on the Royal Commission, Mr. Oliffe has resigned his seat. Rumour says that Mr. Toohy has followed his example. We are sorry for the absence of these gentlemen. Probably the presence of extreme men on both sides of the question would have resulted in rather a mixed report, especially in its recommendations as to future dealing with the traffic. But this would after all be the least important part of their labours. The gathering of information on the subject from all quarters is at least one part of the duty entrusted to the Commission. In accumulating evidence these friends of the vat and still could not be much in the way and indeed might have proved useful. We have no right to suppose that they could or would suppress any facts which the enquiry might elicit. The result of the Commissioners' work, so far as the positive information would go at all events would be more weighty, as it would reach the public after having been tested before a tribunal where self interest if no higher motive would have ensured its rejection if possible. The suggestions for legislative action might be worth much or little and would be subjected to criticism in Parliament and the press; but the information gathered from all available sources would remain a permanent addition to our stock of useful knowledge, and be the more valuable and trustworthy through appearing over the names of men favorable to the drink interest. The Temperance reformers have no cause to fear honest enquiry into the working of restrictive laws. They must be timid indeed if they suppose the outcome would not be in their favour. Nor need they dream that any effort will break the threads or obliterate the tracks which connect drink with poverty and wretchedness, vice and crime, degradation and death. Whether the publican and brewer who have resigned could have hindered the court of enquiry from running down the tracks must have depended largely upon the wisdom of their colleagues; but to alter the evidence or reject the information would have been out of their power, and we should feel better pleased if the facts could reach us with their names attached.

A new Society under the title of the Deaf and Dumb Temperance Army has been started in London.

At a meeting of the City of London Total Abstainers' Union at Messrs. L. and B. Morley's Warehouse, Wood-street, Mr. Samuel Morley said he had derived much benefit from abstaining during a period of thirty years. During a connection with the City covering sixty years, he (the speaker) had seen hundreds of young men simply die out of sight from their failure to master the temptation of excessive drinking.

Dr. B. W. Richardson, F.R.S., delivered a lecture on the "Scientific Effects of Moderation." The lecturer said that a great deal of insanity was caused by drink. In fact, he had it upon the authority of Dr. Shepherd, the late medical officer of Colney Hatch Asylum, that 40 per cent. of the cases which had come under his notice were through drink. Dealing with moderation, the lecturer said that even the most moderate should take drink with care. No one had ever been able to tell him what was moderation. The best way was to be on the safe side, and that only could be reached by abstaining from alcoholic drinks altogether. Scientifically, he had proved that total abstinence was best. People drank because it was the custom to do so. In conclusion, he urged them to give up moderate drinking. We hope that his words will not be like those of St. Anthony to the fishes—lost.

During the year 1885 there were 197,981 gallons of spirits, 441,612 gallons of wine, and 14,716,000 gallons of beer manufactured in this colony. During the same period there was 1 pint 2 gills of spirits, 1 quart 1 pint 2 gills of wine, and 15 gallons of beer per head of the population of the colony imported and manufactured. These figures are portentous especially when it is remembered that a large number of the people of the colony includes teetotalers and very moderate drinkers.—*Protestant Standard.*

→ FOR THE YOUNG ←

WHAT TO DO IN CHURCH.

"Well, Hugh, what was the sermon about?" inquired his father, who had been kept from church by a severe headache. "Really, father, I don't know," replied the young man. "It was so very stupid, I gave up listening, and thought of something else."

Mr. Ryegate looked disappointed.

"Did I never tell you, my son," said he, "what a great impression was made on me by something a distinguished lawyer said to me? It was this, and I want you to remember it: every time you go to hear a sermon or a lecture, and allow your thoughts to wander, you lose just so much of mental discipline and of the power of concentrating your mind. Why, my boy, you are studying for the law, and do you not know that that

gift—the ability to keep your mind on a subject—is one of the greatest helps in your or in any other profession! Here is a remark on the same subject which I clipped from a paper not long ago: "The concentration of the mind on but one thing at a time is the great end of education. If this habit is persisted in, it is surprising what progress can be made."

"And Hugh," here interposed the sweet voice of his invalid aunt Eunice, "that is only the lowest, most selfish reason for listening to a sermon. I, too, have a quotation for you, here in my scrap book. 'Consider the sermon, no matter who may be the preacher, as a message to you from God, not as an effort of man.'"

"Papa," said Hugh's sister Dorothy, after a moment's pause, "don't you think it is just as important to concentrate your mind on the singing as on the sermon?"

"Certainly," replied Mr. Ryegate, and on the prayers as well. No part of God's public worship can be slighted."

"Because," continued Dorothy, "I never can forget a lesson I received last summer. A girl stood next to me at evening service when the hymn,

'Father, whate'er of earthly bliss,
was being sung. As I could not sing on account of a cold, and she was looking over my book, I could not avoid hearing her. She was looking around the church most of the time, hardly resting her eyes on the words at all, and this, as nearly as I can remember it, is the way she sang the first verse:

'Father, whate'er of earthly bliss

Thy a—a—will supply,

Accepted at thy a—a—a—

Let this position rise.'

Of course, she was not thinking of a word she sang. It shocked me so much that, whenever I find my thoughts or eyes wandering during singing, I am always brought to myself by the recollection of that girl."

"A wholesome lesson," said Mr. Ryegate, as the bell rang for tea, "may we all remember it."

We commend the following lines to the notice of those who speak as if old heads ought to be put on young shoulders:

When mother was a little girl
(Or so they say to me),
She never used to romp and run,
Nor shout and scream with noisy fun,
Nor climb an apple tree,
She always kept her hair in curl—
When mother was a little girl.

When mother was a little girl
(It seems to her, you see),
She never used to tumble down,
Nor break her doll, nor tear her gown,
Nor drink her father's tea,
She learned to knit, "plain," "seam" and "purl"—
When mother was a little girl.

But grandma says—it must be true—
"How fast the seasons o'er us whirl!"
Your mother, dear, was just like you,
When she was grandma's little girl!"

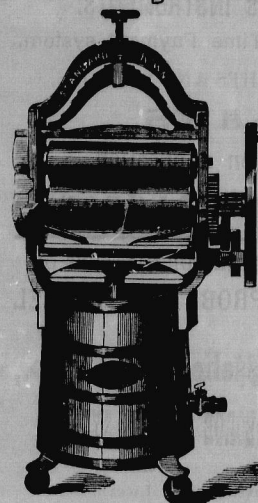
—*The Rock.*

THE SYDNEY QUARTERLY MAGAZINE FOR MARCH, 1886.—The present number is a more than usually interesting one. There are no less than twelve papers which include a very wide range of subjects. "Parental authority and juvenile vice," by E. R. Garnsey, "Industrial grievances in Australia," by Bernard R. Wise, and "The Public Education Act and its working," by a Parent, intimately affect prominent public questions at home (Australia)—the last being a scathing exposure, not of the "secular, compulsory and free" basis of the Act, but of its practical working. The attention thus drawn to its abuses will, we trust, hasten its extinction. For the colony of New South Wales, its history, and that of Sir James Martin are taken up in separate papers. Subjects out of Australia are treated in a very light, readable paper, "A Visit to Western New Guinea,"—a portion of that island of which there is no other account, save the little that may be found in the old journals of a Dutch scientific expedition. The paper deserves some importance from the recent statement that Great Britain is negotiating with Holland for the western portion of the island. "Red Man's Land" and "The Breakfast of Napoleon," are easy and pleasant reading; while "Christ and Buddha: a contrast," by the Rev. S. B. Holt, furnishes a contrast to the two last, and trenches on the interesting field of theology. A few—four—short poems fill up the vacant spaces; and a paper on "Literature of the Quarter," winds up the number with a proper finish. There is a striking likeness of Sir James Martin as the frontispiece. The magazine is not only a credit to the colony, but is a marvel of cheapness, being only a shilling a number, thus placing it within the reach of all—even young people. It beats out even Cassell's cheap publications. The publishers, Messrs. Turner and Henderson, Hunter Street, deserve every credit.

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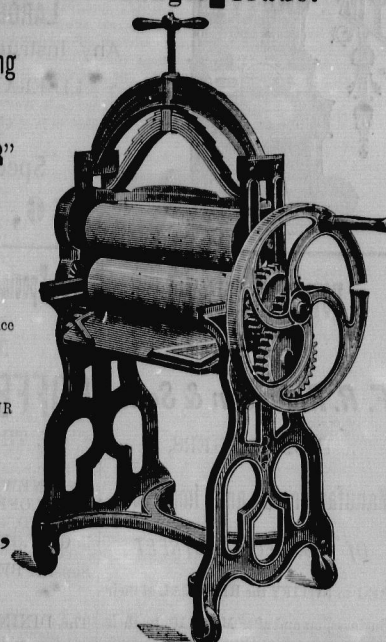
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MADAGASCAR.

We are thankful that we have lately had the opportunity of hearing something of the present condition and prospects of mission work in the important island of Madagascar. The history of the introduction of Christianity, the persecution to which the first converts were exposed, their love for the New Testament, the steadfastness of many, the martyrdom of some, the preservation of others, is known to many through the work of the Rev. Dr. Ellis, of the L.M.S., and has been justly regarded as a very bright page in the story of modern missions.

It would, however, appear that history has repeated itself, and that the removal of the persecutor has led to a sad amount of mere formalism, so that vital godliness among the islanders has by no means kept pace with the increasing numbers of the baptised. When the nation follows the royal example, if not even the royal command to seek baptism, it cannot be but that there will be a large amount of merely nominal Christianity, with all its terrible dangers. And those dangers must be greatly exaggerated when attendance at the Lord's supper comes to be regarded as a test of respectability.

We are thankful to know that the Bishop is keenly alive to the dangers alluded to above, dangers which, under the peculiar circumstances and character of the Malagasy, threaten the vitality of religion in other sets quite as much as in his own congregations.

A bright gleam of sunshine is that which rests upon the work of Bible revision, in which, as it appears, all parties are harmoniously working together. May our gracious Lord make the Revised Malagasy Bible a true and lasting blessing to the whole island church.

We trust that a large amount of real good may be conferred upon the rising generation by the system of education which has been inaugurated in connection with the Church of England. There seems to be no lack of ability among the nations. Whether there are elements of perseverance in the right course, time and experience alone can decide. Whatever may be thought of the propriety of placing a mission of the Church of England on the island, we hope that now that it has been placed there, it may be conducted with much discretion and heavenly wisdom, and become a herald of divine love and a witness for the truth as it is in Jesus.

Although the time when the Bishop arrives is a "bad time" for collecting (it is always so with some when help is wanted), we trust that he will receive some substantial assistance. We shall be none the poorer for what he carries away to spend in the cause of God.

RURAL DEANERIES.

The following letter has been sent by the Bishop to all the clergy—

—DIOCESAN REGISTRY,
January 15th, 1886.

REV. AND DEAR SIR,

It has been arranged, with the advice of the Standing Committee, to reorganise in some points the Rural Deaneries of the Diocese, according to the scheme of which I enclose a copy.

I am very anxious that the Rural-Deanal Chapters, which I consider to be of great importance and value, should be regularly held and attended, as far as possible. At the present moment the Standing Committee has committed to them the task of advising on a most important question, on which report has to be made to the new Synod; viz: the propriety of recommending some modification of the representation of the Clergy and Laity in Synod, in consequence of the rapid increase of members under the present system.

I hope, therefore, that, both now and at all times, you will be able to give the advantage of your presence and counsel to the Chapter of your Rural Deanery, and in all respects to support the Rural Dean, in the discharge of the duties which he has consented to undertake.

Believe me,

Rev. and Dear Sir,
Your faithful Servant in CHRIST,
ALFRED SYDNEY.

ON RURAL DEANS.

The office of Rural Dean is one of considerable antiquity, which having for a time fallen into disuse, has recently been revived to such an extent, that it may now be said to exist throughout the greater part of the Church of England. It aims at the subdivision of labour and union of interests by which great works are ordinarily accomplished. The uniting of several parishes under one presiding clergyman, who is in official connection with the Bishop, serves to strengthen and sustain Episcopal government; and at the same time to bring the clergy into closer union and to develop the advantages of the parochial system. The Rural Dean becomes the medium of communication with the Bishop and the clergy, and through them with the Church at large; while by the formation of Rural Dean Chapters the clergy resident in a certain defined district are united for various

practical purposes and become mutually helpful in promoting the special work of the parish, or the general work of the Church. The authority of the Rural Dean is derived from the Bishop, and the duties of the office are such as he may prescribe. The following suggestions as to their duties have been submitted to the Standing Committee of the Synod and approved by them:—1. It shall be the duty of the Rural Dean once in each year or at any time when requested by the Bishop, to examine into and report upon the condition of each church, school house and parsonage in his Rural Deanery, also the state of any Glebe, and to make enquiry concerning the payment of the stipends of the clergy. 2. To provide for the inspection of the schools within the Rural Deanery and to report upon them with special reference to the religious instruction given in them. 3. To convene and preside over the meetings of the Rural Dean Chapter. 4. To report any matter affecting the interests of the Church of which the Bishop ought to be informed.

THE RURIDECANAL CHAPTER.

1. The Ruridecanal Chapter shall consist of all clergymen licensed in the diocese who are resident within a certain district, all licensed catechists in the District and one or more laymen from each parish to be chosen by the clergyman of the parish in which any Ruridecanal Chapter is held shall also invite the churchwardens of that parish to be present and to take part in the proceedings of the chapter. 2. The objects of the Ruridecanal Chapter should be the edification of the members and the extension of religion within the Rural Deanery and throughout the Church. 3. The meetings of the Ruridecanal Chapter should be held once a quarter or more frequently as the members may decide, at the house of the Rural Dean in the first instance and subsequently at the houses of the clergy as may be arranged. 4. The meetings shall always be opened with prayer and some portion of Scripture to be read, and if deemed desirable, be preceded by Divine Service in the church. 5. Afterwards the subjects of which notice has been given may be discussed and any resolution arising out of them should be recorded and if deemed necessary be transmitted to the Bishop by the Rural Dean. 6. The Ruridecanal Chapter will from time to time take into consideration the state of religion or education within the Rural Deanery and propose such measures for the extension of the ordinances of religion or the promotion of education as may seem to them expedient and make such representations to the Bishop as the circumstances may require. 7. The Rural Dean and members of the Chapter will be ready to assist any of the clergy within the Rural Deanery who may desire their aid in forming a parochial, or other association, for the collection and administration of Church funds. 8. A special meeting of any Ruridecanal Chapter may be summoned by the Bishop, or the Rural Dean of his own motion, or upon a requisition to that effect signed by three members of the Chapter. 9. The Rural Dean and the Dean of Sydney as Archdeacon will once a year meet the Bishop for prayer and conference. 10. The number of Rural Deaneries and their boundaries will be defined by the Bishop with the assistance and advice of the Standing Committee of the Synod.

RURAL DEANERIES.

Rev. A. W. Pain, B.A., Rural Dean—Rural Deanery of East Sydney—Parishes or Districts included in Rural Deanery:—St. Mark's, Woollahra and Watson's Bay, Waverley, Randwick, Paddington, St. Michael, Surry Hills, St. David, Surry Hills, St. John, Darlinghurst, St. Peter, Sydney, St. James, Sydney, St. Lawrence, Sydney, SS. Simon and Jude, Sydney.

Rev. J. D. Langley, Rural Dean—Rural Deanery of West Sydney—Parishes or Districts included in Rural Deanery:—St. Philip, Sydney, Trinity, Sydney, St. Luke, Sydney, Pyrmont, St. Paul, Sydney, St. Barnabas, Sydney, Newtown, Waterloo, Botany, Bishopsthorpe, McDonald Town, St. Saviour, Redfern.

Rev. R. L. King, B.A., Rural Dean—Rural Deanery of Balmain—Parishes or districts included in Rural Deanery:—St. Mary, Balmain, St. Thomas, Balmain West, St. John, Balmain North, St. Thomas, Willoughby, St. Stephen, N. Willoughby, Christ Church St. Leonards, Manly and Pitt Water, Hunter's Hill, Gladesville, Ryde, Gordon and Hornsby.

Rev. C. Baber, Rural Dean—Rural Deanery of Petersham—Parishes or Districts included in Rural Deanery:—Petersham, Leichhardt, Cook's River, Ashfield, Summer Hill, Enfield, St. Luke, Burwood, St. Paul's, Burwood Heights, Canterbury, Croydon, St. George, Enmore, Five Dock, Strathfield.

Rev. Canon Gunther, M.A., Rural Dean—Rural Deanery of Parramatta—Parishes or Districts included in Rural Deanery:—St. John, Parramatta, All Saints, Parramatta North, Granville and Guildford, Rookwood and Auburn, Castle Hill, Rouse Hill and Dural, Prospect and Seven Hills, Pennant Hills and Ermington.

Rev. C. F. D. Friddle, Rural Dean—Rural Deanery of Liverpool and Camden—Parishes or Districts included in Rural Deanery:—Appin and Wilton, Camden, Campbelltown and Oaks, Mulgoa, Greendale, and Luddenham, Liverpool, Holdsworthy.

Rev. G. Sheppard, B.A., Rural Dean—Rural Deanery of Berima—Parishes or Districts included in Rural Deanery:—Berrima, Sutton Forest and Bong Bong, Bowral, Mittagong, Wingecarribee.

Rev. A. R. Blacket, B.A., Rural Dean—Rural Deanery of Richmond—Parishes or Districts included in Rural Deanery:—Richmond, Kurrangong, Windsor, Pitt Town, Wilberforce and Sackville Reach.

Rev. T. C. Ewing, Rural Dean—Rural Deanery of Wollongong—Parishes or Districts included in Rural Deanery:—Wollongong, Dapto, and Macquarie River, Jamberoo, Kiama and Gerringong, Shoalhaven, Broughton Creek, Kangaroo Valley, Ulladulla, Bulli.

Rev. George Brown, Rural Dean—Rural Deanery of Penrith—Parishes or Districts included in Rural Deanery:—Penrith, South Creek, Emu, Castlereagh, Springwood, Lawson, Katoomba, Blackheath, Mount Victoria, Lithgow, Wallerawang, Hartley.

ENGLISH + MAIL.

FROM OUR OWN CORRESPONDENT.

Among all the extraordinary changes of front which Mr. Gladstone has executed none has been more sudden and surprising than that which has at last brought him to power with a purely Radical Government. Finding it impossible to bring the Whigs over to his conversion, he joined the Land Reformers and Nationalists, overthrew the Conservative Government, and proceeded to form a Ministry without them. The grand object before them is the giving of Home Rule to Ireland; and Mr. John Morley, an English Home Ruler, goes to Ireland to try a prentice hand. The edifying spectacle is now presented of the Irish members flocking over to Ireland to exhort their followers to keep quiet until this big instalment has been given to them, when they will return with an appetite whetted by restraint, to their outrages and boycotting. At last, then, the open breach has come between Radical and Whig. Lord Hartington, Mr. Goschen, and Sir H. James, who refused the woolsack, have reached the end of their tether. The new Government is, of course, weak, and can neither claim nor receive any mercy from its political opponents. Sir W. Harcourt, as Chancellor of the Exchequer, will be a standing joke for many a day, and Mr. Broadhurst's nomination to the Board of Trade is, of course, a mere sop to the million. That Lord Granville should have consented to be reduced from the Foreign Office to the Colonies is a mark of his extreme goodnature. Let us hope his opportunities for blundering will be less dangerous in his new post.

The dangerous classes in London, however, are naturally discontented to see all the fruits of lawless crime reaped by their fellows across the channel; and spurred by inflammatory speeches from "Social Democrats" they marched down some of the principal streets of London, smashing windows, stealing jewellery, carrying off wine, spirits, and bread, the latter being only used to break the windows with. About £50,000 worth of damage was done before the police mustered in sufficient force to stop them. There is not a sufficient element of this kind in England to cause real alarm, but it will be well if the Government take a lesson as to the policy to concession to murder and outrage.

The exchange of a Government whose policy was known and respected, for one whose next move can never be guessed, has not only disturbed England but has thrown European affairs into confusion. Greece, released from the firm hand of Lord Salisbury, threatens to attack Turkey, Servia is in arms, and Russia opposes tooth and nail the union of Bulgaria which England gained for her with the good will of the Porte. All but the revolutionary element in the various European countries greatly regret the return to power of a Statesman so universally distrusted and discredited as Mr. Gladstone.

It is quite certain that both in England and abroad there is a serious distress among the proletariat. The poverty of landowners and farmers has by this time reacted upon the tradesmen, and the labourers feel it last, but, of course, not least, owing to their improvidence and lack of capital. Trade is steadily declining both inland and by sea, and the great trade ports of this country have all got their flags half-mast high. These things react again upon all works of religion and charity, so that it becomes increasingly difficult to originate and maintain new enterprises. It will probably put a stop to the absurd plan of raising £100,000 for every new Bishop, when there are many livings between £1000 and £2000 per annum which might well endow them, and do better work than in maintaining a vicar for 300 or 400 people. Bishop Ryle considers that from £1000 a year upwards, according to duties and labour is quite sufficient, and would have the number doubled at once. We have now only five more Bishops than in the reign of Henry VIII. and our population enormously greater; and even then it contemplated to add nearly twenty to the number. The Bishop

adds that he thinks five elected Bishops quite sufficient to represent the Church in the House of Lords for all the good they do there.

In the mean time a statement of the voluntary contributions of the Church of England for the last twenty-five years has been issued. They reach a grand total of £81,573,237, and this omits a large number of items of which no record could be obtained. The large sum of £22,000,000 has gone for education; for foreign missions, £10,000,000; for church building and all that goes with it, £35,000,000. This, though by no means exhaustive, is a telling fact, and must have its weight if the question comes to be asked, To whom do the churches and endowments belong?

I must not omit to notice the meetings which are being held in more than a hundred towns and populous places, to arouse interest in the work of the Church Missionary Society. They have great grounds on which to appeal to the nation, and the self-devotion of so many promising young men at the present time, is having a great effect upon the hitherto untouched mass of Church people.

Fiction has never imagined anything stranger than the voyage of the smack *Columbine*, 21 tons burden from Lerwick, in Shetland, to Aalesund, in Norway, with but one person on board, and that person a woman passenger, and that passenger so securely lashed to the deck that she could obtain neither food nor water during the week she was afloat. The captain went overboard, the two seamen tried to rescue him in the boat, but the smack took the bit in her mouth (being a land-man I cannot improve the metaphor), and sailed away. The woman was tied for safety as the weather was stormy. She is now recovering under the kindly care of the Norwegians.

BISHOP HANNINGTON.

It is impossible to disguise our anxiety and concern for Bishop Hannington since the receipt of the recent serious news, but it would be very unwise to over rate the gravity of these tidings. We entertain every hope that the Bishop's life has been spared, and that he is happily discharging his spiritual functions in his young and singularly interesting mission. But the news is no idle gossip of the Arab camp fires, nor the invented tale of a runaway porter. It comes from Mr. Mackay, who is the senior of the missionaries in Uganda, and who thoroughly understands both the young King, Mwanga, and his people: and the purport of the news is that on October 25 the Bishop was four days off, and that the King had sent orders for him to be put to death. The date when this information was sent on by Mr. Mackay was October 27. There can, therefore, be no doubt that such an order was issued by the King, but it must be read in the light of the very full description both of the King's character and of events which Mr. Mackay furnished in a previous communication of October 3. From this we gather that Mwanga is "fitful, fickle, and I fear revengeful;" that he is addicted to smoking bang, which produces temporary delirium, and causes the smoker to be of uncertain temper; but that on the whole the missionaries have enjoyed more freedom for their evangelizing than under Mtesa; that one of Mwanga's two sisters is a Christian, and that many of those about the Court are very favourably disposed towards Christianity. At the same time the presence of the French Roman Catholic priests is an adverse circumstance, and there have constantly been even in Mtesa's reign, revivals of the old heathen Lubari influence. Weighing these facts, we may think the order issued against the Bishop to have been a piece of bluster, for savage monarchs are fond of terrifying; or if, on the impulse of the moment a violent intention was entertained, we may judge that wiser and calmer counsels would soon prevail, and that the utmost done to the Bishop would be to make him a prisoner, and to detain him until the people had satisfied themselves he is a politically harmless personage, and his errand one of pure benevolence.—*London Record*.

DEATH OF BISHOP HANNINGTON.

(From the *London Record*).

The following telegram, dated February 7, reached the Church Missionary House from Rev. J. W. Handford, the Society's Missionary in Charge of Freetown, from which place Bishop Hannington, with the Rev. W. Jones (Native Clergyman) and their caravan, started in August last:—"Jones returned, Bishop undoubtedly murdered." Mr. Jones was evidently not a witness of the murder, and it is just a question whether the word "undoubtedly" may be interpreted as leaving a loophole of hope. But when Mr. Jones left the Bishop to return, he must have felt tolerably certain that he would have been murdered; probably, we may suppose (in accordance with the telegram of January 1), by the emissaries of the young King of Uganda, who had sent to have the Bishop killed. More than this it is impossible to say. The telegram was at once communicated to Mr. Samuel Hannington, the Bishop's brother, of Brighton, and he proceeded to Hurst, a few miles from Brighton, to convey the sad news to the wife of the Bishop. Mr. Hannington is of

opinion that the telegram is sufficient proof that his brother has been murdered, and he fancies that Mr. Jones and the others who were with the Bishop were sent back in order that they might not see what was done to the latter. When the sad news was made known in the town, through the medium of the evening paper, general sympathy was expressed towards the family. It is expected that the next news will come from Sir John Kirk.

James Hannington was born at Hurstpierpoint in 1847. He was the son of Mr. Charles Smith Hannington, by Eliza Clarke, daughter of Mr. E. Gardner. After he left school he entered at St. Mary's Hall, Oxford, took his B.A. degree in 1873, and proceeded to M.A. in 1875. In 1874 he was ordained deacon by the Bishop of Exeter, and served the Curacies of Martinhoe and Trentishoe. In 1875 he was ordained priest by the Bishop of Chichester, and subsequently took charge of St. George's Chapel, Hurstpierpoint. In 1877 he married Blanche Hankin, daughter of Mr. Turvin. He had always shown a keen interest in Foreign Missions, and when the C.M.S. were organizing the party that intended to reinforce the sadly reduced band on the Victoria Nyanza, Mr. Hannington volunteered to accompany them, not as a permanent missionary, but to superintend their movements, and to see them fairly established in their distant field of labour. A zealous naturalist, a keen sportsman, his courage only equalled by his energy, and above all, a man of prayer, Mr. Hannington seemed specially fitted for the post. Having obtained the necessary permission from his Bishop, he sailed in May, 1882, accompanied by four young clergymen and a lay agent of the Society. Soon after arriving in Africa he was attacked by fever, but he made light of his complaints, and advanced at once to the goal of his journey, though such passages as the following taken from his journal show it was no easy matter to do so:—

"Fever continued on me with its worst symptoms—a succession of fainting fits, but it was no use to give in to it. I was desperately ill and in such agony that I had to ask all to leave me to let me scream, as it seemed slightly to relieve the intense pain. I was compelled to abandon the hammock and walk for two hours. How I managed it I scarcely know. I had been in bed the best part of six weeks, had persuaded myself that I could only crawl from one room to another, and sit up for an hour at a time; now I had to walk six miles or even more. . . . At 1.30 p.m., five-and-twenty hours after lunch at Uyuvi, we sat down to a meal of pea-soup without stock, and flour and water dumpling without suet."

"Repeated, almost uninterrupted, attacks of fever, complicated by other African complaints, at last made plain to Mr. Hannington, what had long been apparent to others, that "to remain was but to burden my brethren and to die," and he yielded to the persuasions of the other missionaries, and leaving the great lake the southern border of which he had reached, behind him, he set out on his return journey. What his feelings were can best be seen from his own words. "With a heart bowed with disappointment, I consented to leave those brave men to bear the heat and burden of the day by themselves; and though deeply thankful for a spared life, I have never ceased to regret that in a weak moment I looked back."

It would seem that the hope of success had supported him hitherto, for now it was removed his illness greatly increased. His companions looked daily for his death, and on two occasions the natives who carried him, laid what they believed to be his lifeless body on the ground, and left it, saying it was useless to concern themselves further about a corpse. Each time consciousness returned to the deserted one, and he crawled painfully after the bearers till he was discovered. But, through all, his patience and cheerfulness never forsook him. His black men said to another missionary, at whose station he remained for a short time on the homeward march, "Master must die; he is sure to die; but how is it master is always so happy?"

But the Heavenly Master had more work for His servant to do, and his life was not to end in Africa at that time. Mr. Hannington returned to England, and his health was so completely restored, that when in 1884 he was appointed Bishop of Mombasa, his medical advisers assured him that he might with perfect safety return to Africa. He was consecrated, together with Bishop Anson, at Lambeth Parish Church, June 24, 1884, and few who were present will easily forget the firm clear tones in which the young Bishop declared his readiness to carry out the solemn task he then undertook "by the help of God."

On his way to his diocese Bishop Hannington visited Palestine, where he was commissioned by the Archbishop of Canterbury to exercise his Episcopal functions. He took great pleasure in visiting the schools and other institutions supported by various societies, and during the few weeks he spent there held several confirmations and one ordination.

In July, 1885, the Bishop set out to visit his most distant Mission Station—Uganda. The object and difficulties of the journey, and especially the capricious and suspicious temper of Mwanga, Mtesa's successor on the throne of Uganda, were fully described in the *Record* of January 8, 1886. The route followed through Unyanyembe to the south shore of the lake, and thence

by water, is long and tedious, and the Bishop determined to try to reach it by a new and shorter way through the Masai country. This, if feasible, would give fresh opportunities for the spread of the Gospel of Christ, but it needed a brave man to set out on a journey of uncertain length, unattended by any European, through a tract of country almost sure to be hostile. Bishop Hannington was a brave man, but the alarming telegram received a few weeks ago roused many fears on his behalf, and the sad news that we publish to-day leaves us no room to doubt that the senseless cruelty of a barbarian king has added one more to the noble army of martyrs, and has borne to the more immediate presence of His Master the servant who "counted not his life dear unto himself that he might finish his course with joy, and the ministry, which he had received of the Lord Jesus, to testify the Gospel of the Grace of God."

THE CHURCH MUST BE AGGRESSIVE.

S. G. O. writes in the *Times*;—"No Church can claim apostolic character which is not aggressive. It cannot sit still and urge, 'Here is our ministry, here our temples, here, open to all, are the means of affording to all participation in devotional exercise, here are our ministers ready to teach all alike the Gospel truths which make wise unto salvation, to warn all alike against the sinful life which leads to destruction.' Thousands may hear the toll of the inviting bell, and yet how few will come in! Where does the Church possess existing forces to go forth into the high and by ways to seek lovingly to persuade them to enter? It can scarcely be expected of the clergy, for with all the services of tables, pulpit preparation, frequency of serving, and the time and attention to keep these up after modern requirements, and beg the means to do so, let alone the claims made on their ministry among the sick, it is out of all reason to expect they can find the time. I am forced to add, occupied as most of the Churches now are, if the outside stream of the hitherto absentees did flow churchward, where could they find room, or, if found, would the nature of high-class service be adapted to beget their devotion? What is wanted is an outside guerilla force of earnest, pious men, who would devote themselves to the task of mission work among that class whose habits of life and rearing have been such as to make them, naturally, little disposed to profit by a ministry working in a grove altogether foreign to their position and condition in life. We want places of worship of simple structure, plainly furnished, in which the officiating teachers and preachers should be earnest, pious laymen, capable of leading short services and such congregational singing of hymns as might be well in accord with a congregation or ordinary working men, in language and with such illustration which would attract and leave a mark on their attention. Even if these preachers, being laymen, were themselves of the working class, or raised but little above it—if encouraged and sympathized with in their work by the clergy—they would be the means, not only of Christianising a great many who are now heathens, but, by this irregular Church force, very many would eventually be led to come into direct Church association. I will now make a confession on my own part which may serve to show the grounds on which I would advocate this method of attack on the vast mass now living without the Church pale. I can well remember the day, when having large congregations in my church—for the most part of the labouring class—the thorn which festered in my side was the work done at 'meetings' held in a large cottage in my parish by the Primitive Methodists, and the sound of their services in the open air, many of them yet being attendants at my own church from time to time, in fact being some of my best parishioners. I am at last forced to the conclusion that these services met a want the more orderly Church service could not meet. They were the outcome of a religious zeal which would bear no ordinary restriction; it is often called 'rant and cant,' but, be it called by what name it may, it was and is a great power for good in fields which seem to defy any other power; the loud scream of the preacher, his gesticulation, the boldness with which he condemns and invites, would be out of place in our pulpits; the groans of the listeners as particular passages in sermon or prayer seem to strike them might well shock folk of higher culture—we can, however, at least give them credit that they do respond. Give to a hungry labouring man good soup in a plain basin with iron spoon as he sits on a bench, his feet on a brick floor, he will thank you and enjoy it; put him on a carpet surrounded by parlour accessories, the soup in soup-plate of china, with silver spoon and morocco-covered chair, he would have little appetite for the food, and be only too grateful when he had done with it. In evangelising we must stoop very low to save those who live low."

CHINA INLAND MISSION.—We are authorised to say, with reference to a paragraph that has appeared in some of our contemporaries, stating that Mr. C. J. Studd had invested his fortune of £100,000 for the benefit of the China Inland Mission, that the statement is entirely inaccurate. As to the amount of Mr. Studd's fortune, or his disposal of it, the Mission are quite without any information.—*London Record*.

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References kindly permitted to the Most Reverend the Lord Bishop of Sydney (Primate.) The Rev. Bertie Boyce, St. Paul's Redfern; Dr. Leibins, the Royal Mint; and Dr. Renwick, Minister for Public Instruction.



S.S. CLASS REGISTERS, 1886.

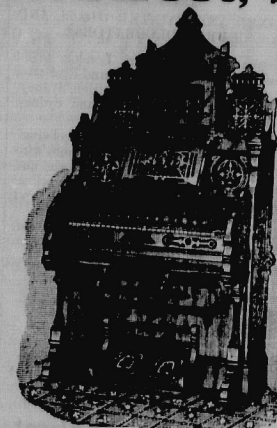
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EASTER SUNDAY AND ITS PREPARATION.

There is no day of greater significance in the Christian Church than Easter Sunday, the day of our Lord's Resurrection, Christmas day, or the day of the Birth of our Saviour into the world, has much of a softened human light playing round it. Easter Sunday has the bright unearthly effulgence of the life to come, the glory-dawn of heaven, reflected on it. Both were proclaimed by angel-voices;—the one the beginning of the work of man's Redemption with the Incarnation; the other the Assurance of the Redemption completed with the risen and glorified body. Without the latter, as the Apostle says, "our faith is vain."

The entire season of Lent, by Repentance, and a return to 'First Love,'—to which our Lord calls us, and to which we have already directed attention,—is a preparation for the Believer's Joy in Life Eternal of Easter Sunday. Passion Week, into which we are immediately entering, especially brings us face to face with the awful mysteries connected with the Death of our Lord, the sacrifice of 'the Lamb of God' for us. On Good Friday "Jesus Christ—our surety"—is evidently set forth before us crucified for us, "wounded for our transgressions," and, in the pathetic words of the Prophet, "taken away."

The Sacrifice on Calvary is the Central Fact of this world's history. The Resurrection of Christ is the great light from beyond the grave that pierces the thick gloom of the world's darkness. And, "as we have been conformed to Christ in the likeness of His Death; so shall we also be conformed to Him in the likeness of His Resurrection."

"Christ, our Passover, is sacrificed for us; therefore let us keep the feast, not with the old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." "Christ being raised from the dead dieth no more: death hath no more dominion over Him. For in that He died, He died unto sin once: but in that He liveth, He liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin: but alive unto God through Jesus Christ our Lord." "Christ is risen from the dead: and become the first-fruits of them that slept. For since by man came death: by man came also the resurrection of the dead. For as in Adam all die; even so in Christ shall all be made alive."

"The Lord is risen: He is not here. Behold where they laid Him." This is the key-note, struck by the Angel, of the greatest Day of Rejoicing of the Church militant. The Easter Service then, and thus, begun "on the first day of the week"—every Sunday repeats it—has gone on increasing through the centuries, embracing now the whole earth; and will end in the full burst of harmony of all creation in "the Marriage Supper of the Lamb," when we, who have "washed our robes white in His Blood," shall sing the sad and wondrous story of His love with the

Angels of God. The Saviour, in Passion, asks us to "watch with Him." The Saviour, risen, asks us, as He asked Peter,—"*Simon—lovest thou me?*" and He bids us, as He bid him—"feed My lambs, feed My sheep."

THE PRIMATE ON THE DIVORCE BILL.

The Church ought to be proud of the position taken by the Primate against the Divorce Bill now before Parliament. There are few lessons plainer in the history of civilisation than that the loosening of the marriage tie means the lowering of moral tone in a community. It is a clearly marked advance towards slackness in accepting high responsibilities and an easy carelessness in repudiating them or flinging them aside at the bidding of caprice or self-interest or lust. On the lower ground of expediency the position is capable of defence—and upon that ground alone our legislators might well pause long before relaxing laws which have been found to give strength to nations by binding its units in sacred nuptial bonds. But we are pleased to notice that while the Primate shews himself well able to hold this ground, he takes the far higher one of a bishop of the Church of Christ. His appeal is as it should be to the words of his Divine Master. If he had been content to argue the matter only after the manner of the politician the poor secular spirit of the day while differing from his opinion would have patronised him, but would still refuse to give his arguments fair weight simply because he is a churchman. The calm self-sufficiency of the practical man, as the phrase goes, has decided that wisdom dwells only where ecclesiastics are not found. You cannot disturb this complacency and it is better not to try but carry the matter at once to the Supreme tribunal where alone it can be settled. The teaching of our Lord seems so positive that one wonders how those who acknowledge his authority can see the way clear to pass a law which ignores Him and His sayings on this particular subject altogether. But this is the result of that idea against which the Bishop protested, "that men were to lay aside their christian faith and obedience when they dealt with political legislation, and that the law of the State and the faith of the Churches could be left without danger of painful and fatal collision to move in different planes and each to take its own uninterrupted course."

While the church is the church militant this cannot be. How thus could the King's glory be maintained and the cause for which He visited earth and died and rose again be won? He will reign in righteousness. But how will this be brought about if His servants are to be passive while His laws are subverted and quickly pushed aside to meet the passing exigency of a few injured persons in a community. Every clergyman must feel how strong is the appeal to compassion which