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THE CHINESE CHURCH.

In his address at the opening of the Chinese Church at Botany on Sunday last, the Primate said "The Chinese race could not be ignored. There was only one of two alternatives that could be adopted with regard to them, either they must be proscribed banished treated as enemies, or they must be received, treated by our civilization, and united to our christianity; there was no middle course." This was putting the case strongly but truly. Partial attempts at excluding this race in various places have failed, and must fail, for they bear on their face unfairness and injustice. There must be reciprocity if there is to be success. Europeans must leave that ancient empire in its chosen isolation if they refuse to let its people mingle with them in their home countries or colonies. When strangers from other lands clear out of China then may Australia or America drive out the Chinese, and not till then. But this cannot be. For good or for evil the march of international intercourse is onward and China cannot be left out of the family of the nations. Leaving out of view the necessity laid on the Church of Christ to carry the evangel to all lands for the present, the mere commercial instincts of our race demand friendly relations with a people numbered by millions, and whose civilisation has furnished it with manufactured goods, as nature has enriched it with products saleable in all the marts of the world. It is true the Celestials wished to be let alone. The occupant of the Dragon throne neither sought foreign conquests, nor welcomed strangers to his dominions. They forced their way in; successive treaties wrung by force of arms from a people unable to defend themselves opened their ports to the hated barbarians. The first innovations tolerated by their proud conservatism, building gunboats and making improvements in the weapons and art of warfare, were accepted only with the object in view of checking further innovation. But the imperious knocking at the gates continued, and now consuls and traders and travellers and missionaries are free to come and go through nearly if not all the provinces of the empire. If the world have broke down the walls they must not grumble if the people pour out to share the benefits outside. They cannot be driven back. Attempts at doing so would provoke dangerous reprisals. It is only the ignorance of larrikinism that looks on the Chinese race with contempt. They are justly proud of their ancient civilization. They have valued it too highly perhaps, and this has made them slow to change. But they are shrewd and practical, and the lessons of their later wars have not been in vain. They have been shewn their weakness; but they are also waking up to feel their strength. A nation of nearly four hundred millions must command respect. Such an immense population could supply huge armies; and the national wealth and the wonderful imitative faculty of the people would soon supply the

costly and destructive engines of modern warfare. In fact we know that immense strides have been made in this respect since the days when Gordon was fighting the Taepings. Even worldly policy may see that China cannot be ignored or driven back within her walled cities. National intercourse and reciprocity treaties must be the order of the day. The Christian acknowledges all this, and more. He has that to give to China which neither its own civilization nor the prouder ones of Europe can give her, the revelation of Jesus Christ the power which can vitalise the national life, regenerate her people by purifying their hearts and homes and uplift them into the great brotherhood of humanity under our Father in heaven. The problem as to the influence of an ever increasing Chinese immigration on the British colonies has yet to be worked out in our future history, but the present duty of the church is plain to every one who believes that our Divine Master has been given the heathen for an inheritance. We rejoice in the opening of the Church at Botany as a token that our Church is to some extent realising her glorious mission, and that finding some of His lost sons within her borders she is seeking to bring them home to the fold of God.

THE CHURCH HOME.

In a short time the Church Home will celebrate its first anniversary. It was opened on the 21st of January, 1885, under the auspices of the Church of England Temperance Society. During the year it has been carrying on the work for which it was designed, and its promoters have every reason to be abundantly satisfied with its operations. There has been no flourish of trumpets, no sensational testimony as to results, but that the work has been successful beyond the highest measure of expectancy is a matter for hearty congratulation. From the first the Home has been filled with the very class of women for whose benefit it was instituted. Some of the lowest of the female sex have been received within its walls, where they have been sheltered from the vice which had reduced them to misery and wickedness, and where they have been brought under the influence of cleanliness, labour and religion. Of these some have been restored to friends from whom they were estranged through their vicious habits; some have gone to situations where they are still conducting themselves respectably; some as might have been expected, have left the Home to go back to their old ways. One of the most pleasing features of the institution is the fact, that a large proportion of the expense has been met by the labour of the inmates, fully two-thirds of its entire cost having been provided, month by month, by their earnings. Had the accommodation been greater, the Committee have little doubt that it would have been self-supporting. The Executive has been for months past looking for larger premises where the needed accommodation would be found. Though not as yet successful they hope that the second year of

their labours may be commenced in a house much more suitable than the one in which the work of this past year has been carried on. We commend this institution to the sympathy and support of all churchmen, believing that it is calculated to meet a real want, and do a real work, for the relief of our degraded fellow-creatures and for the glory of our Lord and Master.

THE STIPENDS OF THE CLERGY.

Amongst the things which may well occupy the consideration of the laity at the advent of a new year, we would suggest the subject which we have placed at the head of this article. On several occasions the Primate has expressed his opinion that the stipends ordinarily paid to the Clergy of the Diocese of Sydney are insufficient: and we believe that in the other Dioceses of the Province they are even lower, and we understand in some places paid much more irregularly. In the Diocese of Sydney the Church Society has been the means of securing the payment with more regularity than was at one time the case. And the liberal supplements which it is in the habit of making to aid the clergy in the poorer districts, has been an invaluable boon—equivalent indeed to an endowment to the extent of the grant.

But we know that the incomes which most of the clergy receive render it necessary for them to practice the most rigid economy, to deny themselves many things; and among these we may mention books which would be helpful to them in their professional studies, while in the education of their families they are often straitened for means to supply what they would desire.

We have often heard laymen say that they wonder how the clergy can live and bring up their families with the means at their command. We have indicated in the foregoing sentence how it is. Only by rigid economy, real self-denial, and foregoing many things which many to whom they minister would regard almost as necessities of life, and think it very hard, if they were not able to supply themselves with them.

But is it right that they should always be in this straitened condition? Perhaps sometimes at a loss how to meet their expenses, often unable to purchase books which would be helpful to them in their professional duties, and obliged to deny themselves the privilege of giving to objects which they desire to help forward in their own parishes, or in the community?

We are strongly of opinion that the laity have not yet been led to see this subject in the light in which it ought to be viewed; and that if they are so led, they will bestir themselves to give practical solution to the problem. It ought not to be forgotten that during the last ten years the cost of living has been largely increased, while there has been no increase generally in the stipends. The wages paid to domestic servants also have much increased, and other expenses as well. Let us hope that in the year 1886 there will be shown a larger measure of liberality in dealing with those who are expected to be exampies to their flocks, their spiritual guides, and as such held in honour.

RELIGIOUS INSTRUCTION IN PUBLIC SCHOOLS.

The crowded hall of the Y. M. C. A. on the occasion of the presentation of prizes by the Committee for religious instruction in Public Schools must have gladdened the hearts of sincere friends of true education. Increased interest has led to additional work

and that to increased efficiency. The constant extension of the system is an evidence of the great value of the 17th clause of the Education Act. Through it the church in the Sydney Diocese is helping to form the national life on sound lines, by good teaching as to that righteousness which exalteth a nation.

We cannot shut our eyes to the fact that next to the spur given the movement by the Primate, the progress achieved is chiefly due to the energetic and wise management of the Rev. A. W. Pain, B.A., Hon. Secretary. His work in the matter has been of the most valuable character. The demands on his time have been great and his powers as an organizer have been severely tested; yet success has crowned his efforts. The consciousness that he has faithfully done his duty to his church and the country will, we are sure, be to him the best reward and the only one he will ever expect.

We trust that this good and great work will prosper and continue to advance. With the scantiness of the religious instruction given by the state teachers, and the inefficiency of some of our Sunday schools, its importance cannot easily be overestimated. And further, the successful working of our 17th clause will show the other colonies, not forgetting New Zealand, how the state without the least injury to itself, or unfairness to others, can cooperate with us. Thus our success here may lead in a measure to the solution of one of the most difficult questions which has agitated Australian communities.

CHURCH NEWS.

SYDNEY.

Bicentennial.

WE ARE informed that the Primate hopes to leave for Auckland, N.Z., on Thursday next.

OUR INK was hardly dry on our "copy" for the last issue, when drawing attention to the great and lasting good that might be done by Governors and others in leading positions, when Lady Carrington assisted in the ceremony of opening a bazaar in aid of Christ Church, St. Leonards. In our issue previous to the last will have been noticed that the Governors or Acting-Governors of three colonies were engaged in Church matters.

DEPARTURE OF DR. MARSDEN.—Among the friends of Dr. Marsden who saw him off by the Carthage were: The Bishop of Goulburn, Hon. C. Campbell, Hon. T. Byrnes, Judge McFarlane, Archdeacon King, Mrs. Adam, Mrs. Sewell, Miss Greville.

AT a meeting held at the Church Society's Rooms, the Bishop presiding, the question of the formation in the diocese of a Church Army was discussed, and rules suggested were handed round. The idea was supported by Revs. T. B. Tress, J. D. Langley, R. S. Willis, and J. R. Blomfield; the other side of the question being taken up by the Rev. C. F. Garnsey, who advocated lay help, but not in the formal manner of the proposed rules, and the Revs. G. N. Wood and Dr. Corlette. The Revs. F. B. Boyce and A. W. Pain spoke against to these. It was not deemed advisable to come to a decision on so important a matter hurriedly and the discussion was adjourned to a day to be fixed as soon as convenient by the Bishop.

NEW SCHOOL-CHURCH AT AUBURN.—On Saturday, 19th, the corner-stone of a school-church to be erected at Auburn was laid by the Bishop of Sydney. Between 50 and 60 persons were present on the occasion, and amongst them were the Rev. Canon Gunther, the Rev. J. D. Langley, the Rev. W. A. Phillips, and the incumbent (the Rev. E. A. Colvin). For 18 months divine services have been held in a school-room on the Parramatta-road, lent by the Meat Preserving Company.

ST. PAUL'S, LITHGOW.—At a meeting of the members of St. Paul's Church, Lithgow, the erection of a new parsonage was discussed, and it was decided to call the trustees together at an early date, to consider the plans with a view to its immediate commencement.

ORDINATION SERVICE.—An ordination service was held in St. Andrew's Cathedral Sunday morning last, at which the Primate ordained as deacons—Mr. George Soo Hoo Ten, the Chinese catechist who has been labouring in the Chinese Mission in Sydney, and who is to be appointed to take charge of the Chinese Church at Botany; Mr. Charles James Cooper, M.A., curate of St. James' Church; and Mr. Henry Tate, of Moore College, Liverpool. The sermon was preached by the Rev. T. E. Hill, M.A., Principal of

Moore College, and was based upon 1 Corinthians iv. 1 and 2—"Let a man so account of us, as of the ministers of Christ and stewards of the mysteries of God. Moreover, it is required of stewards that a man be found faithful."

ST. JOHN'S, PARRAMATTA.—For the word "endowment" substitute "enlargement" in our paragraph regarding St. John's, Parramatta, in our last issue. The facts are these:—The Church Enlargement Committee borrowed £500 from the Endowment Fund of the Church Society, and as that sum had to be repaid on the 30th November a special effort was made, and the money raised in six weeks, the liberal donations of the Pearson family and Mr. W. M. H. Gibbons forming a large proportion of the sum required.

OPENING OF A CHINESE CHRISTIAN CHURCH.—A substantial church has been erected at Botany for Chinese Christians resident in and about that district. It was opened and dedicated by the Primate on Sunday afternoon, December 27th. The church is under the charge of the Rev. George Soo Hoo Ten, the first Chinese ordained in the colony as a minister of the Anglican Church. The building is capable of holding about 200 persons. The chancel contains two tablets, which are covered with Chinese characters, which represent the Decalogue. The archway of the chancel bears a blue scroll displaying in gold Chinese emblems, which signify "The Lamb of God which taketh away the sins of the world." A considerable amount of interest was taken in the opening of this church, as was evinced by an overflowing congregation. Besides the Primate and the Rev. George Soo Hoo Ten, there were present at the ceremonial the Bishop of Goulburn (Rev. Dr. Thomas), the Venerable Archdeacon King, the Revs. R. Belton, T. F. Trivett, and A. Yarnold. The Chinese portion of the congregation sat on one side of the building and the European portion on the other. The attendance was so great that the aisle and other portions of the edifice were also occupied. After some hymns the formalities were gone through, and the Primate addressed the European portion of the congregation, basing his remarks upon the words:—"Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. And the gentiles shall come to thy light, and kings to the brightness of thy rising." Dr. Barry said that those words were fulfilled in that house of God to-day. We, gentiles from the far west, and Chinese brethren, gentiles from the far east—they had met together—we had met together under that light which streamed from the Manager Throne of Bethlehem. They were there to thank God and to bless their Chinese brethren on the opening of that, he believed, the first Chinese church in this colony, and on the consecration to the ministry of their Chinese catechist, who was, he believed, the first ordained Chinese clergyman within the boundaries of this province. They were met together to thank God for that progress, to congratulate their Chinese brethren, and to pray God would bless it still further to the advancement of their mission there, and to the bringing out more fully the Christian unity which ought to exist between them and their Chinese fellow-citizens. The present time in the history of colonisation was a critical one. The colonising Anglo-Saxon on the one hand, and the colonising Chinese on the other, were meeting together. That Chinese race could not be ignored. There was only one of two alternatives that could be adopted with regard to them—either they must be proscribed, banished, treated as enemies, or they must be received, treated by our civilisation, and united to our Christianity. There was no middle course. Well, they had decided that they would do what little they might to unite them with us in the only bond which he thought could prevail against differences of race and antagonisms of competition, and that was the bond of the Christian Church. The Primate pointed to the fact that our Chinese fellow-citizens had many qualities of value and of power, and then spoke in condemnation of the spirit of Pharisaism which would exclude the Chinese from participating in the privileges of Christian civilisation. He who was born in Bethlehem was emphatically the Son of Man, and knew no distinction of race or country. They should not merely pray for the success of that mission, but seriously think of what was the true catholicity of the Christian idea—the brotherhood of all nations—turned from a philosophical dream into a living reality in the person of our Lord Jesus Christ.

DR. BARRY then, through Mr. Soo Hoo Ten, who acted as interpreter, addressed the Chinese portion of the congregation in the following terms:—"We welcome you to-day into our full Christian fellowship. You have now your own church; you have your brother as an ordained minister of that church. I pray you to work together with him through the worship of the teaching of this Church, so that God may teach you more and more of the Gospel of Christ, and build you up more and more as living stones in His temple. During the service it was stated that the debt remaining on the church amounted to about £100. A collection was then taken up and the sum of £12 5s. 3d. was contributed towards the extinction of the debt.

SPECIAL RELIGIOUS INSTRUCTION IN PUBLIC SCHOOLS.—PRESENTATION OF PRIZES.—At the presentation of prizes to children attending the Public schools to whom religious instruction of a special nature has been imparted, in the hall of the Young Men's Christian Association, the gathering numbered about 1500 English and children. It was held under the auspices of the Church of England Synod Committee. The earlier portion of the ceremony was under the presidency of the Primate of Australia (Dr. Barry), and the latter under that of the Venerable Archdeacon King. The Rev. Dr. Corlette, and the Revs. A. W. Pain, B.A., E. G. Cranswick, W. Witcombe, E. G. Beck, A. R. Bartlett, M.A., W. Hough, C. Baber, E. J. Sturdee, J. N. Manning, M.A., D. Murphy, T. Holme, S. Hungerford, F. B. Boyce, T. Unwin, and F. T. Trivett. The Rev. A. W. Pain, one of the hon. secretaries, made a brief statement to the effect that the examination had been extended to all those classes taught by the clergy and some of the teachers which were

returned to the synod last June as having been taught with a view of examination; but in no case had any class been examined which had not been taught for a period commencing as far back as the first week of the school assembling in January of this year. The reports by the examiners were in almost all instances satisfactory. In some there was a very faithful statement to the contrary. In a large number of instances the reports were more than satisfactory. The examiners, who had done their work voluntarily, had almost unanimously expressed themselves in very high terms of commendation of the children they had examined, and of the teachers who had taught them; and they had, moreover, expressed themselves as most grateful for the very kind and cordial co-operation afforded them on the part of the teachers of the schools.

Bishop Barry said that their meeting showed two things very clearly. The first was that their work was a real and substantial and increasing one. It was not merely the spirit that guided it, but it had an organisation to which that spirit might give life. He thought that meeting would show the public of Sydney very plainly not merely that their work was a real one, but that it was growing in scope of exercise, and in its claims upon public confidence every year, he had almost said every day. The prize list is as follows:—Double Bay, 1 first, 1 second; Ashfield, 2 first, 2 second; Balmain (superior), 5 first, 6 second; Nicholson-street, 4 first, 3 second; Birchgrove, 2 first, 2 second; Glebe, 6 first, 6 second; Forest Lodge, 4 first, 5 second; St. Peters, 3 first, 4 second; Camdensville, 2 first, 2 second; Botany, 2 first, 2 second; Darlinghurst (superior), 4 first, 4 second; Druitt Town, 2 first, 2 second; Enfield, 1 first, 1 second; Newtown (superior), 9 first, 10 second; Leichhardt, 1 first, 1 second; Newtown (superior), 2 first, 2 second; Macdonaldtown, 5 first, 6 second; Newtown North, 2 first, 2 second; Camperdown, 5 first, 6 second; Paddington, 5 first, 7 second; Glenmore-road, 2 first, 2 second; Petersham (superior), 5 first, 5 second; Stanmore, 2 first, 2 second; Randwick, 2 first, 2 second; Coogee, 1 first, 1 second; Sussex-street, 4 first, 4 second; Darlington, 4 first, 4 second; Surry Hills (South), 5 first, 5 second; Castlereagh-street, 1 first, 1 second; Cleveland-street (superior), 6 first, 7 second; Redfern (superior), 6 first, 8 second; Bullmaning-street, 1 first, 1 second; Crown-street, 6 first, 5 second; William-street, 2 first, 2 second; Flunkett-street, 2 first, 2 second; Fort-street, 10 first, 11 second; Waterloo, 6 first, 5 second; Sydney (North), 3 first, 5 second; Chalswood, 2 first, 2 second.

CLERGY DAUGHTERS' SCHOOL.—The vacation in connection with St. Catherine's School, Waverley, commenced yesterday. The occasion was marked by a distribution of prizes, a concert, an address by the Primate (who occupied the chair), and by the attendance of a large number of ladies and gentlemen. Miss H. P. Phillips, the principal, read the annual report. From this it appeared that during the year the number of pupils had increased from 14 to 19, and that no more could possibly be accommodated in the old buildings. The dioceses of Sydney, Newcastle, Goulburn, and Grafton and Armidale. No infectious illness had taken place, and the health of the pupils had been excellent. For the first time in 29 years an effort had been made to pass the University examinations, and the result had been very satisfactory. The example of those who had passed had raised the tone of the school, and had shown the scholars generally what school work really meant. At their "breaking up" the previous year it was proposed to raise £25 per annum for two years as a scholarship, and the proposal was carried out most successfully, the whole sum of £50 having been collected in less than a month. On 31st January an examination was held, and Miss Nellie Yarnold was the successful candidate. During the year also the following legacies were left to the school; £300 from the late Mrs. Roberts, £200 from the late Mr. Boncher, and £50 from the late Mrs. Bowman. Last May Miss Phillips offered a prize of £3 for the candidate who passed the highest University examination. This was won by Miss Patia Elkin. The council had purchased a selection of drawing models in consequence of the desire of the principal to establish a class similar to the Kensington classes, and the first attempts at drawing from models were exhibited on the walls. The council, being anxious to extend more widely the advantages of the institution as a place of high education upon a religious basis, and finding that the foundation, even with the aid of the subscriptions at present received, was sufficient to enable them to do this, resolved to admit a number of non-foundations, not exceeding 20, to be nominated by members of the council, at the usual terms of high-class schools in Sydney. In order to carry out this resolution they commenced a considerable extension of the building, which would be ready in February next. By this action they hope to render the school in a short time self-supporting. In the meantime they needed assistance towards the expense of the new buildings, which would cost about £2500. If by the aid of subscriptions, spread over a term of five years, they were able to discharge this liability, they felt confident that the school would be able at the end of that time to maintain itself. From every point of view it was considered that the extension would present advantages. Larger classes would be established, and good masters would find it worth their while to attend the institution, and the candidates for the University examinations would be more numerous. Mrs. Barry, the wife of the Primate, had promised a prize for sewing, and another lady a prize to be named the Kenneth Prize, for the girl who passed the best examination at the University. The prizes, which consisted of books, were then handed by Mrs. Barry to the winners. The chairman said he thought that considering the proceedings of the past year, they had reason for thankfulness. The pupils had increased to the utmost of their accommodation, and their work had attained a higher standard than before, and the tone and character of the school had kept pace with its intellectual advance. In commencing an addition to the school, they felt that the benefits of their system of education should be

extended much farther, and should be offered also to daughters of the laity. They saw no reason why the daughters of the clergy and those of the laity should not be educated together, and they felt sure that the desire for a high and sound religious education was not confined to the clergy. They also saw that country parishioners sent their daughters to convent schools to obtain a high education, and therefore they desired to enlarge their basis, so that they might have 40 instead of 20 boarders, and they hoped that after the vacation they would be able to commence on the larger scale. He thought they owed debts of gratitude to Miss Phillips, Miss Elliott, and Mr. Ebsworth for their attention to their school matters.

ST. PAUL'S, SYDNEY.—The annual distribution of prizes in the day school was made on 17th December, in the presence of a goodly gathering of parents and friends of the scholars. The Rev. F. B. Boyce delivered an address, in which he reviewed the work of the school. He stated that the cost of management had been greatly reduced; that the school was still chiefly maintained by the liberality of Mr. Thomas Buckland, and who had provided the prizes; that there were about 350 children on the roll; and that the daily religious instruction given was believed to have a marked effect on the lives of the scholars. Mr. Boyce then distributed the prizes for general proficiency, and Mrs. Boyce for needlework. Several pieces were sung by the children, led by Mrs. Campbell, the local head-mistress.

ON CHRISTMAS EVE the parishioners of St. Saviour's, Church of England, Beffern, presented the Rev. R. A. Woodthorpe with a purse of sovereigns on the occasion of severing his connection with the parish to accept the curacy of Christ's Church, St. Leonards. Mr. Laurence, one of the churchwardens, made the presentation, and in doing so referred to the kindly feelings which existed between Mr. Woodthorpe and his late congregation, and the respect and esteem in which he was held by them. The recipient expressed his regret at leaving the parish, where he had so many warm friends.

NEWCASTLE.

DISTRICT OF LAMBTON AND LANBURY.—The Bishop of the diocese held a Confirmation in the Church of St. John the Baptist, Lambton, on Wednesday, December 16th. The following clergymen were present:—The Revs. C. Walsh, of Lochinvar; W. Tollis, of Wallsend; and S. E. Rushforth, of Lambton. The service consisted of litany, appropriate hymns, and the "Order of Confirmation." Previous to the laying on of hands, the Bishop gave an exposition of "Confirmation" and "the Confirmation Vow," and after the ceremony his Lordship delivered an address on the text, "For ye are all children of God by faith in Christ Jesus." (Gal. iii. 26.) In his address the Bishop exhorted those confirmed to live as children of their Father, ever speaking to Him in prayer; frequenting His house for public worship, and gathering at His table for Holy Communion. He wished them to make the text a motto, to remind them of their Confirmation and their aim in life. There were 84 confirmed.

BATHURST.

The foundation stone of the Church of England parsonage was laid Dec. 16th at South Bathurst by the Right Rev. Dr. Marsden, in the presence of a large assemblage of ladies and gentlemen. The Caledonia Lodge of Freemasons took part in the proceedings and laid the stone, the ceremony being performed by Bro. J. J. Atkins, W.M. of the Lodge. Speeches were delivered by the Bishop, the Rev. F. M. Dalrymple, Canon Wilson, and Archdeacon Bentzen.

Dr. Marsden, Anglican Bishop, left Bathurst on the same evening en route to England, and a large number of clergymen, laymen, and ladies assembled to bid him farewell.

TARANA.—A new place of worship in connection with the Church of England was opened yesterday by Archdeacon Campbell, in the presence of a large assemblage. The sermon was preached by the Rev. John Vaughan, of Summer Hill, who was the first minister of the parish. His address was an eloquent one, and was listened to with great interest. The Rev. T. H. Holliday (Incumbent), Rev. W. Everingham (curate in charge of Mitchell), and Mr. Fenton (catechist) were also present. The church is a pretty brick building, well finished, and will accommodate 150 people. The last window is a memorial gift, and the pulpit is also a gift of a liberal resident of Tarana. The building cost \$400, and the debt has been reduced to \$65—a fact which speaks well for the energy and liberality of the residents of that locality.

THE LATE MRS. MARSDEN.

(To the Editor of the Bathurst Daily Times.)

SIR,—Will you kindly allow me, through the medium of your journal, to return my best thanks to the subscribers to the memorials to my mother? The window and brass are beautifully designed and executed. I feel very grateful for all the kindness manifested towards her when alive, and for that which has been displayed towards myself and sister since her death.—I am, yours, faithfully,

S. E. MARSDEN,

Bishop.

AN ALLEGORY.

(To the Editor of the Bathurst Free Press.)

SIR,—The Freemasons of Bathurst are to be complimented for—perhaps to some unconsciously—having performed one of the nearest allegories it has been my lot to notice for some time, if ever before. Freemasonry is—as I suppose everyone knows—Morality reduced to a science and illustrated by symbols allegorically expressed. I presume thusly in order to elucidate my meaning in what

follows, to those not in the craft. The occasion to which I refer was the laying of the foundation stone of the new parsonage, Milltown, by the Right Rev. S. E. Marsden, assisted aptly by the Freemasons. As I saw the foundation stone suspended from the shears, the thought passed through my mind—and which, strange to say, was expressed in words a little later by Canon Bentzen—how typical it was of our departing Bishop and his work. Like the Bishop—rough, rugged, massive;—like his work, the laying of a sure foundation for the church in a soil as yet unturned, and of which this last act of his was so typical. Again, this foundation stone will be hid—buried in the ground and lost to sight. But it is there, and there his Lordship's successor will find it—unseen, but still there. The Freemason's stone was a chapter in itself. The Corner Stone, from which all the lines of the future building will be drawn, was laid by the Master of the Lodge Caledonia, the youngest lodge in the district, and composed almost entirely of young men just entering into life, emblematic of the promise of the abundance of spring after the vicissitudes and deprivations of the Bishop's winter. This (the Masons') stone is the first stone visible in the new building, and is also typical of a new era—a grand, a newer church in these western districts, built upon the stable foundation laid by the first missionary Bishop of Australia—the Right Rev. S. E. Marsden.

Yours, &c.,
A CHURCHMAN.

DEPARTURE OF BISHOP MARSDEN.—The Right Rev. Dr. Marsden took his final departure from Bathurst by the mail train last night. There was a large gathering of representative citizens, clergymen, and ladies on the station, and they crowded round the Bishop to bid him a prosperous voyage and future happiness. The proceedings were very hearty, and when the train moved off there was more than one pair of moist eyes in the crowd.—*B. Times*, December 17th.

BRISBANE.

Dr. Webber is evidently impressed with the system which obtains in England of "payment by results," and under which denominational schools exist and flourish. The English Government, in fact, buys in the open market, only imposing certain conditions as to the management of the schools, but leaving them otherwise to the denominational managers. The board schools, of course, are managed by boards embracing several denominations, and are more directly dealt with. Dr. Webber believes that religion should be taught with sufficient definiteness to distinguish Christianity from mere Theism, but as to how far denominational or other religious teaching should or could be linked with the present system of education in Queensland must for the present be to him an open and untouched question.

NORTH QUEENSLAND.

OWING to a serious illness the Rev. A. Edwards has been unable to proceed to Normanston to carry on the work commenced by the Archdeacon. The Rev. H. Muir, B.A., has volunteered to fill the vacancy for a few weeks. We can guarantee that the people will accord this Christian gentleman the same warm reception with which they welcomed the Rev. H. Plume.

THE Rev. W. F. Tucker has been gazetted Honorary Chaplain of the Bowen Defence Force.

THE Bishop of North Queensland returned to Townsville from Brisbane on Wednesday last, and left the next day for Cooktown.

OWING to the bad times brought about by the temporary suppression of the sugar industry the Rev. B. Olive has been compelled to resign his charge of the Burdekin. The people of Ross Island had looked forward to his temporary sojourn in their midst. How great their disappointment to learn that he has been transferred to the Herbert River.

NOT one scrap of information or local intelligence has been received from any of the Clergy towards this month's issue of the *Record*. The present editor is not sorry that he is answerable for only one more number. What good has the Conference done by its debate and criticism? We fear that a similar fate awaits every other article handled by the late Conference.

THE Rev. Gilbert White, M.A., has accepted the Incumbency of St. Paul's, Charters Towers.

MELBOURNE.

GEELONG.—The Bishop of the diocese recently paid his annual visit to the Geelong Rural Deanery. On the 7th ult., in company with Mrs. Moorhouse, he arrived in Geelong, and took up his abode at St. Paul's parsonage. On the following day (Sunday) he preached at All Saints' Church in the morning to a large congregation, and administered the holy ordinance of Confirmation at St. Paul's at three p.m. There were 74 candidates, of whom 48 were from St. Paul's parish, 18 from Christ Church, 7 from All Saints', and one from Highton. The week was spent by the Bishop in visiting country districts.—Winchelsea, Dean's Marsh, Mt. Duneed, Ceres and Highton, and Kensington; and the following Sunday the Bishop again officiated in Geelong, preaching at Christ Church (where he was now staying) in the morning, and in St. Paul's at evening service. Christ Church was crowded, and at St. Paul's every available corner, including the ringing chamber of the belfry, was densely packed, and hundreds had to turn away, unable to get in. After five days more, spent at Queenscliff, Drysdale, Inverleigh, and the Little River district, either a Church service or a Confirmation being held every day, the Bishop and Mrs. Moorhouse returned to Melbourne on Friday, 30th ult.

BALLARAT.

On 16th October, the Bishop proceeded to Sandhurst, and the next day to Boort, where he was warmly and hospitably received. The Wesleyan Church was most politely offered him for the Sunday service, and densely crowded. A "union" church for Anglicans and Presbyterians is rising here, but no arrangements can be made for regular service without an addition to the local staff, and a good reader is wanted. In the morning the Bishop was at St. John's Church, Lake Boort, which is greatly improved. More frequent services are needed here.

The next two days were spent at Inglewood, and on the 21st the Bishop confirmed at Wedderburn. Here the parsonage is much improved, and progress is shown. There ought to be a resident minister here, and one was nearly secured a twelvemonth or so back. On the 22nd the bishop drove, through pouring rain, to Korong Vale, and met the committee. A church will be at once commenced here. He lectured next evening at Wedderburn, proceeding on the 24th to Charlton, preaching there twice, and at Woosang on the 24th, to crowded congregations, and a very large audience attended a lecture at Charlton on the 26th. A church would have been begun here already but for the unfortunate divergence of opinion about sites. It is urgently called for, as the Church of England has made great progress in this important centre. After a well-attended service at Donald on Tuesday, the 28th, and conference with committee, the Bishop confirmed at St. Arnaud, amid stifling heat, on the 28th; also at Ithoola and at Bealiba on the 29th. On Monday the Bishop ran down to Ballarat for Council and other meetings.

GRAFTON AND ARMIDALE.

GUYRA.—The Little church at Guyra was formally opened by the Venerable Archdeacon Ross on Advent Sunday. A large congregation assembled on the occasion, and all seemed to enjoy themselves. The Archdeacon preached from the words, "Be ye all of one mind." Mr. Coetlogon read the lessons and rendered very material assistance in the singing. In the afternoon Mr. Coetlogon conducted the service, when even a larger number attended than in the forenoon. The amount collected by offertory and other donations was highly satisfactory—£17 5s. 4d.

NOTES ON PASSING EVENTS.

SIR John Robertson found the formation of a new Government no easy task. Many of the ablest men of the late Opposition were unwilling to join him in the present juncture. We cannot help thinking that he has committed an error of judgment in attempting the work of Government with the material which he has got together. In the present state of affairs a strong Government is needed. We regard the new Government of Sir John Robertson as the very reverse of this. It seems to us that our hope lies in a Coalition Ministry. We see nothing to render this impossible, either viewing the House as at present constituted, or remembering the past history of Parliamentary Government.

THE question of domestic servants is one which has often been discussed, both in public and in private. It has again come to the point through a contributor to the "Nineteenth Century," who has written an article in that paper under the heading of "Female Labour in Australia." The writer is of opinion that relief must come from England, where she believes there are thousands of young women who would be glad to emigrate with the view of entering domestic service. This may be so, but those who have had to do with the emigrants who have been sent to Australia will feel that the class of persons sent out must be greatly raised before they will be acceptable to mistresses. The majority of those who have offered themselves for hire here, have been most incompetent and uncouth, and at the same time extravagant in their demands for wages. And this class seems to degenerate every shipload—the last batch being most undesirable people, and more likely to contribute to our shame than to our comfort. Unless something better than these can be sent, we are afraid that our hope cannot be set on England for relief from domestic troubles.

WE are sorry that the practice of displaying toilettes for public criticism is growing into favour in Sydney. We were greatly in hopes that this manifestation of "feminine fastness" would confine itself to Flemington. But alas! our hopes have been blighted. We regret to find that there are ladies in Sydney silly enough to present themselves upon the lawn for criticism, and that our papers are foolish enough to occupy their columns with a descrip-

tion of millinery, and a publication of human vanity and folly. This is an age of extremes; on one side we find things great and noble, to a degree perhaps never witnessed before; on the other littleness which would have disgraced the ages long ago.

AT a meeting of clergy held during the last Ember week, the Bishop intimated that he would take steps to resuscitate the clerical meetings. Many of the clergy remember with great gladness the monthly gathering for the study of the Word and for fellowship under the presidency of the late Bishop, and more recently of the Dean. Those were seasons of refreshment and profit. We hope they will come again. The clergy meet together far too seldom, and we welcome anything which will have the effect of promoting the interchange of thought and brotherly communion.

BY the "Carthage" the Bishop of Bathurst returned to England, after an episcopate of sixteen years. He may have lacked the brilliancy and power possessed by some members of the Australian Bench, but his shattered health was painful evidence of the hard work which he did in the vast diocese over which he presided. His untiring zeal in the cause of truth, and his unbounded liberality, his kindly intercourse with both clergy and laity, and his faithful preaching of the Gospel, won for him the affection and respect of men in every part of his diocese. Nor can we help admiring Dr. Marsden's unswerving allegiance to Evangelical Religion. To the very last he was true to the old Evangelical traditions, refusing to sanction either by word or deed those modern innovations which savour so strongly of that Church which our 19th Article declares has erred "not only in living and manner of ceremonies, but also in matters of faith."

THE Primate has consented to become the President of the New South Wales Auxiliary of the British and Foreign Bible Society, in the room of the late Sir George Wigram Allen. Very shortly after the Bishop's arrival he accepted the nominal position of Vice-patron of the Society, and thus evinced his sympathy with it. Now he has undertaken a more prominent and active position in connection with the Auxiliary, which, we believe, will issue in mutual benefit,—to the Society in securing the active co-operation of one whose counsel and sympathy will always be most valuable,—to the Bishop in giving him increased influence over the entire Christian community.

THE need of liberal Clerical Education has lately been made painfully manifest in the effusions with which "Presb. Eccles. Austral." has entertained the public in the *Sydney Morning Herald* upon the question of non-episcopal orders. The writer of these epistles may be learned in ecclesiastical lore—but his study of the Word has evidently not kept pace with his acquisition of the knowledge of the "Fathers" and other human teachers. He seems to know much more of the Ignatian Epistles than he does of that law of Christian charity which God has ordained for the Unification of His Church. We advise him to suspend his correspondence until he has extended his studies.

ANOTHER tragedy amongst the victims of alcohol. In our last issue we remarked upon the child murder in Melbourne. This time it is the self murder of a respectable Storekeeper in Bathurst. The happiness of his home was wrecked by drink, then reason succumbed to the ghastly vision of delirium tremens, then the soul was self-hurled before the judgment seat of God. But why dwell upon the case. It is only a little more noticeable than the things occurring every day in this Colony under the influence of intoxicants, only a higher wave in the sweltering sea of sin and misery kept full by pouring tides from the vat, the still and the bar-room.

IN one of his letters Sir Matthew Hale says "Passion and anger make a man unfit for everything that becomes a man and a Christian." We begin to wonder whether it becomes a man or a Christian to become a M.L.A. The good old judge's saying would unsettle some

of our present ones—certainly the two leaders in the strife of words just before the late Ministry resigned. Passion and anger surely moved Sir John Robertson to make such a speech as that which brought on him the cruel and biting reproof of Mr. Dibbs; and surely fierce emotion must have loosened the tongue of the latter when the savage railing words issued from one who gets the credit of being chivalrous as well as rough and strong. Is the political atmosphere so corrupting that the wise proverb has no vitality for politicians—“A soft answer turneth away wrath, but grievous words stir up anger?”

It is not to be wondered at that the boys of the Vernon, after enjoying a good dinner on Christmas Day, cheered “the cook” amongst the officers of the ship. Very much of the world’s good humour depends upon that important personage. His services are much in demand about Christmas time, and people with pretensions to position and character far above the Vernon boys are beholden to culinary skill for the happiness of the season. The man of pots and saucepans and stewpans may not receive public acknowledgment, yet without his aid some of our most splendid entertainments would get on about as well as would our organs in the churches without the aid of the man who blows the bellows.

THE secular press certainly does its best for the racing fraternity. We are gravely assured by a leading paper that love for the turf may be traced to some genuine emotions that rank among the good elements of our nature. Perhaps so; but if we were in quest of a crowd of people under the sway of good, or generous, or pure emotions, the race-course is about the last place to which we would make our way. But those useful public servants who look after the troublesome people whose emotions are not at all of the gentler kind constantly travel in that direction. They seem to think that there all the rascaldom of the land gathers. Probably these constables are right.

POETRY has been pressed into the service of the A. J. C. Prose could not adequately describe the glories of the race meeting on Boxing Day. But the poet sung the merits of the horse, and it does seem unfair to that noble friend of man to utilise the verses sung in his praise for the dressing up of the scene where the cruelty and greed of his tyrant master are displayed. We are glad the wreath of song was twined for the beast and not for his owner or rider.

AT the Church Congress recently held in Portsmouth, the Bishop of Winchester, who has long taken an intelligent interest in Church missions, stated at the close of a discussion on papers delivered on the subject:—“It had been suggested that each diocese should endeavour to found a mission in some part of India. He was proud and thankful to say that his diocese was taking steps in that direction, and by the generosity of a layman who had contributed £1000 for the purpose, the diocese of Winchester was forming a mission in the diocese of Rangoon.” (Cheers.) Something might be done in Australia on a similar plan.

THE Church News of Tasmania, quoting our observations regarding the selection of bishops in Australia for Australia, concludes with the following words:—“We do not think it is just that the colonial clergy should be passed over altogether, if among them there are some of such ability, learning, and piety as to render them well qualified for the office of Bishop. Long colonial experience would be a strong recommendation in their favour. As our contemporaries have remarked, there is a growing opinion in favour of the appointment of some of the clergy who have long and faithfully served the Church in the colonies, to the office of chief Pastor among us, and, we have no doubt, that before very many years shall have passed away, as we have now men native born, some holding the office of Judges in our courts of law, and others holding other high public offices, with great credit to themselves, so we shall see men of the same class occupying the office of Bishop among us.”

MR. Slattery, late the Minister of Justice for Mr. Dibbs, in a public speech, “suggests that R. C. parents should, as he had done, hand over their sons to the teaching of the Jesuit fathers!” Further, for himself he stated that “any assistance which he as a member of Parliament, a Minister of the Crown, or as a private citizen could give these Jesuit fathers, he would leave it to their Cardinal to command!” In explaining these last extraordinary words, for which he was rightly taken to task by the *S. M. Herald*, he requests “permission to say” that the Catholic (Roman) Church is independent of “either Ministers of the Crown or Members of Parliament,” and “is not kept in existence by such support!” Mr. Slattery needs no other words than his own to write down his condemnation and unfitness for high political trust. His explanation is as bad as the original offence—and he says “even if I had” said as represented—with impertinence added.

TEMPERANCE.

As one of the practical results of the recent mission in Gladsville a branch of the Church of England Temperance Society was formed in “his parish on Tuesday evening last week by the Rev. J. D. Langley. Forty members were enrolled—nearly all under the abstaining section—and a committee was formed of six ladies and six gentlemen. The incumbent of Christ Church is *ex officio* president of the association: Mr. G. E. Herring was elected vice-president, Mr. F. Little secretary, and Mr. J. Paterson treasurer. Mr. Langley congratulated the meeting on such a successful beginning of a good cause, and urged one and all to induce others to join the society.

Can men be made sober by Act of Parliament?

The following statement was made by the Rev. T. Storer Clark as to what he had recently seen in Bergen in Norway:—

He found in Bergen, after careful study of the matter, that drunkenness had nearly ceased by adoption of the following system. By this a distinction is made between spirits and beer and light wine. The sale of spirits is a monopoly of one company, which may not make more than 5 per cent profit. Any sum over that amount goes to the municipality. If you go into the houses where the spirits are sold, you find that no woman may be served at the bar, that no one may have a second glass within two hours, that the man behind the bar is a sworn constable. No young person who is unaccompanied may ever be supplied with spirits. The houses are closed from eight on Saturday night to eight on Monday morning. Public opinion, he said, may not yet be ready to accept all these conditions in England, but let us all so work as to educate it until it is.

The best side of a public-house is the outside.

The king of the Belgians is said to be a total abstainer.

THE BISHOP OF LONDON AS A TOTAL ABSTAINER.

I think temperance advocates have something to learn. If the cause which we advocate is the cause of truth, it does not require exaggeration. The cause of God Omnipotent ought to be truthful, and should not be marred in any way by uncharitable sayings against those who like not to be favourable to us. I defy anyone to say that Frederick Temple ever used an uncharitable word of another. There was another point I think in his special advocacy which would be well for us to remember. He did not draw away his audience by frivolous and amusing anecdotes any more than he used exaggerated statements. There was a simplicity, frankness, and truthfulness about his utterances which somehow or other told far more in the long run than the clever worded anecdotes or the subtle exaggeration which sometimes mar the advocacy of temperance; and I do trust that all advocates of temperance speaking on the platform of the Church of England Temperance Society, will try to co-operate with the Bishop of London in those peculiar characteristics of his advocacy—strict truthfulness, thorough earnestness, intense love and charity, and a willingness to receive the co-operation of all who are able to assist according to their conscience.—(From an Address.)

* ORIGINAL POETRY. *

“INTO THY HANDS.”

(A New Year’s Prayer.)

Only lead me, O my Father,
By Thy hand of might;
Where Thou leadest where Thou guidest,
Will be right.

Only keep me, O my Father,
Keep me all the way;
Let me never from Thy guiding
Go astray.

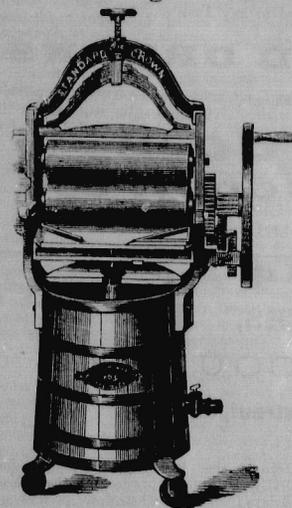
Only bless me, O my Father,
As Thy word is true;
All my heart is asking, hoping,
Grace can do.

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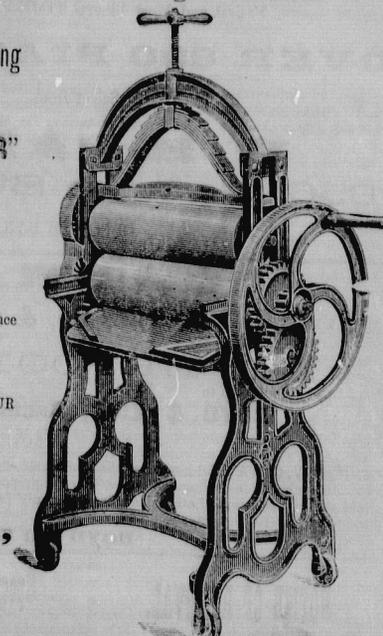
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THE DISESTABLISHMENT QUESTION AT HOME.

Our latest files show that the burning question in the church was that of Disestablishment. Notwithstanding that the liberal leaders have stated that it is outside their programme and will not be dealt with by the new Parliament, assurances made to gain the support of churchmen who are Liberals, the greatest uneasiness was felt as to the result of the elections. Cablegrams have informed us of the victories won by Liberals in the elections, but as to how they affect the church on this vital question cannot be foreshadowed until details are received. It is said that the movement has gained its strength through the spread of sacerdotalism in the church. The bulk of the people hate any approaches Romeward.

THE BISHOP OF OXFORD, in opening his diocesan Conference, delivered a vigorous attack upon the Liberation Society. The proposal of that body, as the rev. prelate observes, is really to set up a new Parliamentary Religion, and to endow it with what may be saved from the hand of the plunderer; for the scheme is to recognize "congregations," and in some cases to give over certain buildings to them. Another point which Bishop Mackarness made is a very strong one—"There are ways (he said) of taking your money, which, apart from the loss, convey an insult which ordinary self-respect will not endure. When I am told, for instance, that the sovereign, or fifty sovereigns, which I gave yesterday to a church were given to 'the State'—whatever that may mean. I resent it as a gratuitous affront. I gave my money to the uses of the Church of England, the Church in which I and my forefathers worshipped, and to which I belong. I did not give it to the State any more than my Roman Catholic or Congregationalist neighbour gave his money at the same time to the State; and I resent the assertion as a wilful or ignorant misrepresentation of my acts." This remark applies to the outlay on ancient churches which have been rebuilt or restored. Take, for example, Lichfield Cathedral; what have the Churchmen done who have just subscribed thousands of pounds to restore the west front that they should be robbed of their money? As the merest act of justice, any scheme for consecrating Church property should include the handing back to Churchmen of the £40,000,000 or £50,000,000 which they have spent on ecclesiastical buildings during the last sixty years. It need hardly be said that if that were done there would be very little plunder to dispose of.

AN INTERESTING MEETING on the disestablishment question took place yesterday at Dr. Parker's City Temple. Canon Curteis, the Rev. H. Shuttleworth, Canon M'Coll, and other clergymen, met a large number of Nonconformist ministers, to talk the matter over. The meeting was presided over by the Rev. J. G. Rogers, the well-known Congregationalist of Clapham, and it is noteworthy and remarkable that he should have protested that the proposals issued by the Liberationists had no significance. He emphatically repudiated the scheme of disestablishment and disendowment put forward in a book called the "Radical Programme," published with a preface by Mr. Chamberlain, and circulated in thousands by the Liberal Federation. Such a repudiation is very significant, and the proceedings at the Conference are likely to have a most important effect on the attitude of Nonconformists on this subject.

THE REV. W. MANN STATHAM, the well-known Dissenting minister of Canonbury, states in a popular form, in the *Pall Mall Gazette* recently, his distinct objections to the "destructive work" of the Disestablishment and Disendowment of the English Church. They are as follows:—

1. The English Church has its historic roots in the English soil. Its comprehensive constitution alone prevented the restoration of Romanism in England as a dominant church, and, with all its faults, it prevents this to-day.
2. To disestablish the Church would be to strike a blow at the supremacy of the religious ideal in national government, and would assist in the development of a democratic secularism and of a blatant atheism.
3. To disestablish the Church would strike a fatal blow at the Protestant succession to the throne. The Liberation Society says:—"The exclusion of members of the Roman Catholic Church from the throne of Great Britain is a political quite as much as an ecclesiastical question, and must be dealt with on its own merits. It may be left untouched." This is, indeed, a slender chance to rest so vital an event upon. It would certainly prove to be a broken reed if we sought to rest upon it, for Disestablishment would destroy the Act of Settlement relating to the succession to the Crown.
4. Disestablishment would be a gain only to the Church of Rome all along the line. It would not cure social separation, for in Ireland the division between the Episcopalians and the Free Church is, I understand, greater than ever; nor is there any reasonable hope in this direction to be drawn from the state of things in America.
5. Disestablishment would inevitably lead to the formation of a sacerdotal Church, into whose hands all the English churches would fall—some sixteen thousand of them—churches that, as I

have said, are "geographically central, aesthetically beautiful, and historically rich in national and social associations."

6. Disestablishment, once effected, could not as a political measure be reversed. The churches would be taken out of the possession of the nation and be handed over to a sectarian Church governed by canon law, and as such would be narrow and exclusive, and shut out from the liberalising and educational influences of the age.

7. Disestablishment, if accompanied by Disendowment, would impoverish hundreds of districts in cities, towns, and villages, where voluntary free churches cannot at the present moment sustain themselves in any measure of efficiency.

8. Disendowment, if it took place, would not rescue the churches from their present possessors, and these churches constitute the richest and noblest endowments.

9. Disestablishment would leave the cathedrals in a sorry plight as national centres so far as worship is concerned. Left destitute of a distinctly religious ideal, they might become lounges or lecture-halls.

10. Disendowment, if it were carried out on the Liberation Society's lines, would leave the so-called ancient churches—that is, churches that for centuries have been the home of Christian faith and the centres of Christian influence, open for sale to the highest bidder. We should be left to parish votes and squabbles to settle what congregations were to use them. We may, however, dismiss this part of the Liberationist scheme, for that will never come to pass. If the Church is disestablished its property, ancient and modern, will be handed over to a corporate body, as was the case with the Irish Church.

11. Disestablishment would set the Church of England free if she came under the rule of a growing sacerdotal party to form an empire with Rome, and thus Cardinal Newman's dream would be realised. It might take fifty years to achieve this, but probably it would be ultimately done.

12. Disestablishment would take away that healthy lay influence which all ecclesiastics need to keep them free from narrowing prejudice and bigotry, for do what she may now, the Church of England must have her bishops elected by the Crown. Reaction came after the sacerdotal times of Laud, and will come again—and the State helped the reaction—but a Disestablished Church would develop into a rigid ecclesiasticism, and in such case no reaction would be possible.

13. Disestablishment would be welcomed by all infidels, all secularists, and all sorts of men who wish to destroy the Church because they hate religion.

14. The best friends of religion are those who see that the Church needs reform, and not Disestablishment, and who realise that in her services there might be a glorious sphere for the permanent preservation of the Christian faith—in an orderly and beautiful service, which would preserve alike the verities of the Christian faith and sanctities of spiritual and social life.

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

Friday, 6th November. The Bishop, who had partially recovered, was driven by Mr. Scott to Mr. Heriot's at Carabobola. On the way they called at Mr. Mitchell's, and at another house, whence he and Mrs. Thomas, who had come from Albury, travelled by train to Wagga Wagga, and at 5.8 p.m. were met by Archdeacon Pownall and Mr. Luman and driven to the vicarage.

Saturday, 7th November. He now made calls upon several, attended to official correspondence, and heard the declaration of the poll and the speeches of the members elected for the Murrumbidgee district.

Sunday, 8th November. He preached in St. John's Church morning and evening, and administered the rite of confirmation to thirty-nine candidates in the afternoon. The congregations were large throughout the day. The Bishop preached on the subject of religious education, and strongly urged the necessity of a capacious building for Sunday-school and kindred objects. The collections, which were very good, were devoted to the building fund.

Monday, 9th November. The Bishop and the Archdeacon drove to Pine Gully, six miles, to a large gathering of people for a tea-meeting in the bush. Some three hundred attended. Mrs. Watt and others were active in the sale of needlework and in attending to the guests. The Bishop and the Archdeacon spoke at length in favour of completing St. Matthew's Church there, and paying for the harmonium. At the end it was announced that the required funds had been secured by the efforts of that day. Much credit is due to Mrs. Watt for the success of the enterprise.

Tuesday, 10th November. He now consecrated the new portion of St. John's cemetery, and afterwards visited the principal inhabitants to urge the duty of proceeding with the new school building. The Bishop promised £25 to the fund; five others made similar promises. A meeting of ladies in the afternoon were formed into a committee to aid in carrying the design into effect, and in the evening some of the gentlemen met and encouraged the proposition. Archdeacon Pownall is universally respected.

Wednesday, 11th November. Other subscriptions were obtained, and the fund grew to about £200. The Bishop and Mrs. Thomas met a few friends in the evening at Mr. H. Berkeley Fitzhardinge's, at their beautiful residence on the hill overlooking the town.

Thursday, 12th November. The Bishop, the Archdeacon, and Mrs. Thomas left by an early train for Junee Junction, where they break-

fasted; and then by the Hay train proceeded to Mr. T. W. Hammond's at Old Junee, where at 2 p.m. some 400 persons assembled for a tea-meeting in the bush. A subscription-list was opened, and £45 subscribed, which together with the proceeds of the tea-meeting would suffice to build a small church on land offered for the purpose by Mr. Hammond, opposite to the railway station. The party then retraced their steps by the afternoon train from Narandera to June Junction Hotel, where in the evening the Bishop had an interview with the Rev. J. H. Williams, officiating minister, and one of the churchwardens on the affairs of the church at June Junction. Mr. Williams is much esteemed at Junee.

Friday, 13th November. At the 11 a.m. service the Bishop confirmed fifteen persons, presented by the Rev. J. Herbert Williams, and afterwards met several friends at the vicarage at lunch. At 3 p.m. the gentlemen all returned to the temporary church and had much interesting discussion on subjects relating to the welfare of the parish. It seemed to be the universal wish that a large and commodious church should be erected on a more elevated site, and that the proceeds of the leased church lands should be devoted to the church building fund, to the parsonage building fund, and eventually in partial aid of the stipend fund. At 6.25 p.m. the Bishop left by train for Cootamundra, and Mrs. Thomas for Goulburn. He spent the night at the vicarage, being kindly entertained by the Rev. J. Auchincloch-Ross, where he had an interview with two of the churchwardens, Messrs. E. Barnes and Matthews.

Saturday, 14th November. He left Cootamundra vicarage after breakfast and was again driven to the railway by Mr. Matthews, whence at 9 a.m. he proceeded to Coolah; confirmed four and administered the Holy Communion in St. Jud's Church. The incumbent (the Rev. R. J. Ross-Edwards, M.A.) then drove the Bishop to Gundagai, whither he was escorted into town at 4 p.m. by Messrs. Elworthy, Turner, Ely, Fry, Ogg, Norton, Chidgley and others for the last two or three miles.

Sunday, 15th November. The Bishop preached in St. John's, Gundagai, morning and evening, to good congregations, and in the afternoon confirmed twenty-eight persons before a most crowded congregation. He also inducted the Rev. R. J. Ross-Edwards at the 11 a.m. service; of whom he spoke very favourably.

Monday 16th November. He attended to diocesan correspondence, called on the principal residents, and at 8 p.m. met a number of church people at the vicarage. It was resolved that an effort should be made to raise a separate fund for a curate's stipend in order to provide more frequent Sunday services in the town and in the country churches, and to report to the Bishop on his return journey on 30th November.

Tuesday, 17th November. In the afternoon the Bishop drove with Mr. Edwards to Mr. Jenkins' house, at Nangus, where they were hospitably received.

Wednesday, 18th November. The Bishop held service in St. Paul's Church, Nangus, when ten were presented by Mr. Edwards and confirmed, three of them from Junee parish. The party then returned to Nangus House, where a large number dined together; and then the Bishop proceeded to Tenandra, the hospitable residence of Mr. James Beveridge, whom he first met many years ago at Wantabadgery. Learning that Messrs. Macdonald and Nash were absent at Wagga, he abandoned the idea of visiting their residence at Wantabadgery.

Thursday, 19th November. He was driven to the Murrumbidgee River from Tenandra by Mr. Ridley Jenkins, who had the previous day conveyed him to Tenandra. Crossing in the boat of Mr. Bootes, the Bishop went with the latter to St. Peter's Church, Mundarlo, where the Rev. G. Soares presented thirteen for confirmation. The evening was spent under the roof of Mr. Bootes, who has been a friend to the Bishop ever since his first visit, twenty-one years ago.

(To be continued.)

REPRESENTATIVES TO SYNOD (R.S.) AND PAROCHIAL NOMINATORS (P.N.) ALREADY ELECTED.

St. Phillip's, Church Hill.—Hon. Charles Moore, M.L.C., F. R. Strange, R.S. Dr. Houston, C. B. Sherwin, F. R. Strange, P.N.
St. Peter's, Woolloomooloo.—T. B. Walcot and C. W. H. Garling, R.S.
St. Peter's, Cook's River.—E. G. Ward and A. Harber, R.S. R. W. Guller, A. Harber, and H. E. Crane, P.N.
St. Andrew's, Summer Hill.—J. Croker and R. M. Armstrong, R.S. Sir A. Stuart, W. H. Thompson, and R. D. Fring, P.N.
Bookwood and Auburn.—P. R. Holdsworth and C. Burt, R.S.
St. Alban's, Five Dock.—J. F. Smith and W. Croker, R.S.
St. Anne's, Ryde.—R. R. Terry and J. E. Manning, R.S. J. E. Manning, R. B. Terry, and J. Docker, P.N.
St. Bartholomew's, Pymont.—John King, Hamly Stoot, R.S. E. B. Taylor, J. King, and H. Stoot, P.N.
Christ Church, St. Lawrence.—J. Gordon and F. J. Albery, R.S. Shepherd Smith, S. F. Ward, and M. Staunton, P.N.
St. Mark's, Darling Point.—Page and Roberts, R.S. Sir George Innes, and Johnson and Willis, P.N.
St. Saviour's, Redfern.—B. Kyngdon, M.D., F. B. Kyngdon, R.S.
St. Matthew's, Botany.—H. Westcott and W. Stephen, R.S.
Penrith and St. Mary's and St. Alban's.—J. K. Lethbridge and E. J. Wilshire, R.S. J. K. Lethbridge, G. B. Beesley, and J. Tipping, P.N.
Holy Trinity, Miller's Point.—Captains Hixson and Summerbell, R.N. R.S. Captains Hixson and J. Newton, P.N.
Prospect and Seven Hills.—William Branch Campbell and George Woodward Pearce, R.S. Robert Crawford, W. B. Campbell, and George W. Pearce, P.N.

→ FOR CHILDREN. ←

THE EMPEROR OF GERMANY'S GREAT GRAND-CHILDREN IN THE NURSERY.

The *Berliner Tageblatt* contains an interesting account of the manner in which the three little sons of Prince Frederick William, the eldest son of the Crown Prince of Germany, are being brought up in the Royal castle in Berlin. The children, the eldest of whom is only three years old, occupy a suite of apartments on the second floor of the corner of the place which overlooks the Red Palace. The rooms immediately adjoin those which have been placed at the disposal of the boys' mother, the Princess William, as she is commonly called, and they are three in number. One, which is very large and well lighted, serves as the bedroom; a second, the playroom, contains a remarkable collection of toys; and the third is a dressing-room. The chief lady of the nursery, Fraulein Heine, sleeps with the three children. She is a lady of considerable age, great experience, and the highest possible character; is the responsible manager of the household, and her word is law; but even she does not neglect to address her charges as "Prinzchen," or by the formal and deferential pronoun "Sie." From morning until night everything is done by rule, and with mathematical precision. Prince Adalbert, aged seven months, takes his bath at a temperature of 93deg. Fahr.; Prince Frederick, who is 19 months old, takes it at 80deg.; and Prince William, by virtue of his three years, is plunged every day into water at 77deg. The average German nurse looks upon this treatment as involving a discipline almost Spartan in its severity, for most Berlinese children are parboiled; but the Princes thrive, nevertheless, and their mother usually superintends their matutinal tubbing, and is in and out of their apartments a dozen times every day. Prince William—who, if he lives, will, when his father and grandfather have had their turn, be Emperor of Germany—has already been taught to greet the Princess with a military salute. He despises toys, it is said; but is fond of making playthings of all things that are not intended to be played with, the result being that he is immensely popular with his father, and with his grandfather, the Crown Prince. In the dressing-room there is a pair of scales, on which the children are weighed weekly, and this instrument has more than once been disabled owing to Prince William's enthusiastic but misguided researches into its mechanism. He is backward with his talking, yet on Jan. 27, his father's birthday, he managed to declaim a few verses which were written for the occasion. On the same day the Empress Augusta visited the children, and great festivities were held in the nursery.

* CORRESPONDENCE *

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

[We admitted a letter of Dean Marriott on the question of Ecclesiastical Precedence. We also published a letter of Bishop Marsden in explanation. As the Bishop has left the colony we must decline to admit further correspondence.—Ed.]

* * A quantity of *Church News* and other Correspondence received too late for this issue.—Ed.

THE BISHOPRIC OF BATHURST.

To the Editor of the *Church of England Record*.

SIR,—A Committee has been elected to choose a new Bishop of Bathurst. Dr. Marsden has gone, and it has been known that he was going to resign for some months. Might I enquire what the Committee are doing? Have they met? The loss of time in appointing some bishops has been a grievous injury to some dioceses. In this case there can be no reason for delay.

I am, &c.,

R. W.

Those connected with the Sydney Grammar School will be pleased to learn that Francis S. Boyce, aged thirteen, lately one of the Scholars, and son of the Rev. F. B. Boyce, has successfully passed the entrance examination to Rugby and has been placed in the highest form of the Lower School. He had been at the Grammar School for three years. Those who are inclined to disparage our Colonial Schools will see from this that they are fairly up to the standard of the old country.

NOTICES OF BOOKS.

Grape Economy; or the Economic Uses of the Grape Fruit. By A. Mackenzie Cameron. Melbourne: Messrs. Cameron, Laing, and Co.

In the words of its brief preface, this little work is "put forth in the hope of its proving a manual of new industries in connection with the grape. It shows the varied uses to which one of the choicest gifts of God may be put; is complete, embracing all the economic uses for it in every part of the globe; and is the only work of its kind."

Adam's Curse, and Labour-saving Inventions: an Enquiry into the Labour Question of the Future. By Henry Copeland, M.P. (N.S.W.). Sydney: Messrs. Turner and Henderson.

This small work is on a very big subject—one which may well employ the heads of the ablest socio-political economists at home. The work is written in a pleasant chatty style. To really affect public opinion it will need to be entirely recast and rewritten.

The Protection of Girls and Young Women, and the Legislative Repression of Vice generally: a Lecture delivered to men only, in the Protestant Hall, Sydney, by Rev. C. Olden, under the auspices of the Committee of the N.S.W. Social Purity Society, and published at the Society's request. Sydney: Messrs. J. L. Holmes and Co.

A thoroughly exhaustive lecture on the subject with which it deals.

Proceedings of the 3rd Session of the 6th Synod of the Diocese of Sydney, N.S.W. Sydney: Messrs. Joseph Cook and Co. Every churchman who takes an intelligent interest in the affairs of the diocese should have a copy of this.

Judgment without Evidence, a Cross-Examination of "Religion without Superstition;" by D. M. Berry, M.A., late Warden of Trinity College. Melbourne, Sydney and Adelaide: George Robertson.

Entirely demolishes the would-be critic and dogma.

A Treatise on Sheol or Hades, or Scriptural doctrine respecting the Dead as taught in the original Hebrew and Greek Scriptures; by J. Harcourt Giddons, formerly H.M.C.S. An able and lucid resume on an interesting subject.

Christabel: a colonial tale. Sydney: Bullard.

A pleasant and well-written colonial story, with a good moral.

Sermon, preached at the late Ordination, by Rev. A. E. Selwyn, Newcastle.

Well worthy of publication.

The Williamsons—Melbourne.

We cannot imagine why this and another work, on *Cham-pagne*, by the same writer, should have been sent to us.

Bunhill Fields Burial Ground: illustrated by John H. Webber.

This sheet of tombstones, epitaphs, &c., of the fathers of non-conformity may interest some, even in the Church.

St John's (Darlinghurst) Almanac. Sydney: Gibbs, Shallard and Co.

One of the best we have seen.

An Ironicum. Sydney: George Robertson.

This pamphlet contains a variety of opinions regarding Episcopacy, Ministers, &c.

Class Register, for Church of England Sunday Schools, 1886. Sydney: Messrs. Joseph Cook and Co.

Messrs. Joseph Cook and Co. here supply a great boon for all Sunday schools of the Church. We are sure that no superintendent of one will see it and not at once introduce it among his teachers. Besides the ruled Register with the months, dates, places for children's names, &c., there are Hints to Teachers, the liturgy for opening and closing school, and a variety of other useful matter. The price is 6d. each, or 5s. a dozen; per post, 5s. 6d.

THE MISSION FIELD.

MISSION RESULTS IN NEW ZEALAND.—I will direct your thoughts for a few minutes to what the state of the natives of these islands really was only a very few years ago—I mean within the memory of many now living. It is true these people had some good qualities. There was nothing mean or cowardly about them; they were independent and self-reliant. They were, however, under the influence of degrading superstitions. They were cannibals. They maintained slavery in its most abject form: the life of a slave was entirely at the mercy of his master. I have known a slave killed, almost before my own eyes—killed for the most trifling offence, and this without exciting any indignation. Infanticide, when I first came among them, was prac-

tised by parents apparently without any feeling of compunction whatever. I have known a newly-born infant to be buried alive by its parents. Human life was not valued very highly. My own life was once attempted by an enraged chief, when I was with difficulty saved from the strokes of his axe by the efforts of a youth, a relation of his, and his own daughter, who screened me from his violence, my offence being that I had interfered with a superstitious practice. But why do I refer to an almost forgotten fact? It is for the purpose of illustrating my subject. This very chief, a man who had been long noted for his reckless and violent conduct, who would have taken my life without hesitation, subsequently became a devout Christian, not only helping me by his influence with his people, but becoming a regular attendant at church and at the holy communion. When I administered the holy communion to him in his own house a few days before his death I found him in a peaceful frame of mind, strong in faith, patiently awaiting his summons to another world. A son of those cruel parents of whom I have just spoken is now the most efficient deacon in the diocese. I will mention one more, an old chief—a man of great influence, but remarkable for his restless activity—always in trouble himself, and giving trouble to others. He was converted and was baptised. He became completely changed, ceasing to trouble others, and desiring only to be at peace with all. He was visited very shortly before his death. He had previously taken leave of all but a few friends, having, as he said, done with this world. What fell from him was remarkable: "Hitherto I always thought Christ was in heaven looking down upon us here; but last night I obtained a new view of Him: I found that Christ is here below with His people, as well as in heaven, speaking peace to me."—(Bishop of Wellington, N.Z.)

ENGLISH + MAIL.

(From our own Correspondent.)

It is difficult just at present for anyone who takes an interest in affairs to keep his head correctly balanced. The atmosphere is full of lurid light, and smoke, not to mention an abundance of fog. All the constituencies are being besieged by eager wooers, most of whom are like fortune-hunters not afraid to tell a bundle of lies, or make faggots of promises, to be quietly laid aside when the battle is won. It is not difficult to see that that not hearts but seats are the goal of innumerable politicians. Can there be anything more contemptible than to see responsible men vainly trying to reconcile their flattering utterances with sense, honesty and honour.

The disestablishment move of the Radicals has reacted on the moderate Liberals. The Whig memorial advising all to put the Church first and the Party second has found supporters in the Dukes of Bedford and Westminster, and a large number of old and tried members of the Whig Party. The country waits now to hear if Mr. Gladstone's speech will in any way elucidate the mysteries of the "long and dreary document which he issued from his retirement." Mr. Childers alone of the Liberal leaders, will vote against the Disestablishment of the Church. You may imagine what will be the fate of a motion on these lines if the Liberals have the large majority which they confidently claim to expect; since 480 of their candidates are pledged to vote for it, and but 80 or 40 are opposed to it. Yet no one believes that they represent a majority on that question, and if it were made a test there is no doubt as to what the result would be.

All the Bishops in their visitation and conference speeches have dwelt upon this question which is undoubtedly the topic of the day; and considering that just 24 years after Mr. Gladstone had declared the destruction of the Irish Church to be "in the dim and distant future" he was moving resolutions to the effect "the time had now come etc." no reliance can be placed upon any vague generalities as to the scope of the next parliament. The batteries are masked, but are quite ready to open at a convenient season; yet say they it is madness for the Church to erect counter-works, or to enlist soldiers to fight her battles.

The charge of the Bishop of Rochester is well worth reading. Himself a lifelong member of the Evangelical body, he has risen to his position as few High-Churchmen have ever done. None have had greater difficulties, none have proved themselves more worthy. While recognising the place and work of all the three great parties of the Church; and admitting that the Ritualist appeals to certain qualities in human nature, he warns them that respect for law is an English passion, and that he neither can nor will officiate in nor countenance any church where the Ritual is clearly illegal. That is a plain intelligible position, and no laymen at least will assail it.

The elections for the London School Board show a tremendous reaction against the costly and anti-religious policy which has hitherto prevailed. There will now be a two-to-one majority pledged to retrenchment and fair dealing toward Church Schools. The same result has followed in Manchester and Sheffield; and this is no doubt a sign of a general reaction throughout the country.

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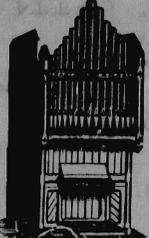
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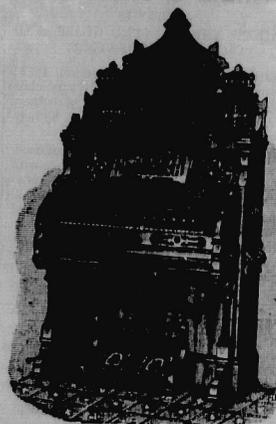
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Declared at Sydney this 26th day of July, 1882 before me.

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OURSELVES.

At the commencement of the New Year we may be permitted to indulge in a few words to our readers regarding ourselves. We have been some years now in existence, and have tried amid much weakness, and some trials, to carry out our work on the lines we prescribed to ourselves at the beginning. And we believe that we have met with appreciation of our labour, and such too, as we value. Not only do we include among our readers and subscribers most of the best and leading members and families of the Church of the colony, but many others in other dioceses of Australia and Tasmania, besides others, too, leaders of thought of other communions. We have tried to point, and keep, to the standard of the Protestant and Evangelical Christianity of the Church of England; and we have every reason to know that our efforts have not been in vain.

We believe we have never given serious offence even to extreme parties. And there is reason for it. We try to carry out the spirit of our motto "speaking the truth in love." We also carry on our work in the spirit of prayer; and in that spirit, our work has further to pass through the ordeal and check of a number of earnest workers—most of them charged with the largest amount of practical duties in the various lines of Church and other good work in the city and in the country. In our brief notices of political and other current events, we do not hold with parties as parties; but look to fact, and righteousness, always regardless of the truth. We may also add that, our advocacy of the principles of Temperance, has secured to us the respect of a large and increasing class of our fellow citizens. Finally, a few months since, on suffering from the dishonesty of a trusted employee we met with much sympathy and some partial and substantial assistance. For all these we have cause to be thankful, and we hope to continue in our good work, and we trust in being further appreciated. In conclusion, we have been repeatedly asked to enlarge our usefulness by a more frequent, that is, a weekly issue, and we are wishful to do it.

The Church of England is not only growing in numbers, but enlarging in, and adding to, her spheres of work, and increasing in her practical earnestness. As a fact we cannot print the half of what we might, and ought to. To meet the growth of the Church and her work, and also to help on to greater efforts, a weekly issue is indeed very much needed. To enable us to do so, we may request our friends and those who take an interest in us and the principles we represent, to each one of them specially to secure a new subscriber during this first quarter of this New Year. The support accorded by the Nonconformists to their journals is one that might serve as an example to the far larger body of the Church of England. A journal does much in these progressive days; and a high-class, efficient Church paper has a great field of usefulness for it. If we had one new

subscriber for each one we have already, there would be no difficulty in our way in starting the weekly issue at once. Let those of our friends, therefore, who wish to see this consummation, stir themselves to each getting us one new subscriber this year and during this the first quarter of it, and with this request we conclude by wishing them all a "Happy New Year"!

RELIGIOUS NEWSPAPERS.

A curious instance of the slowness of the Church to utilise one of the great powers of the age—the newspaper, came out incidentally during the Portsmouth Church Congress in October last. It had been arranged that one of the morning meetings should be devoted to the consideration of the subject "the Church and the Printing Press."

Now it might have been expected that large members would have flocked to this meeting, but instead of this being the case, it was one of the smallest which assembled during the whole session. It was not for lack of ability in the readers and speakers, for they were all men of experience who had tested and found the value of the press in the dissemination of useful knowledge.

In a paper read by Rev. C. Bullock, a well known writer and editor of church periodicals, it was asserted that the aggregate circulation of all the Church newspapers in England is not equal to that of the single Nonconformist weekly journal "The Christian World." This certainly startled us, but we suppose we must accept it as a correct statement. It shows strange carelessness on the part of churchmen to let such a mighty engine for good as the printing press lie unused. In view of the unbelief and ignorance lying all round about them, and seeing that the newspaper is read by thousands, if not millions, who cannot be reached from the pulpit or platform, one wonders why more energetic endeavours should not be made to send truth to them by this channel. The church dare not in this our day leave to the secular writers alone the task of supplying journalistic literature to the people. Church authors do their work nobly in giving books ranging from the classic and erudite volume to the tale for school libraries, but it is a fast age and the demand is for newspapers and periodicals. The daily or weekly newspaper is a powerful educational agency, and religious people would do well to understand and utilise this unquestionable fact. To the matters continually kept before the reader day by day by the papers, the mind is drawn and their importance felt, while the things which seldom meet our view drop into a lower place in our esteem. The Sunday sermon may be very good, but it is crowded out by Monday's business; while every succeeding day is impressing upon our people the importance of the secular interests to which Monday's paper called their attention. Christian people ought to help every effort