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THE

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THE BISHOP BARKER MEMORIAL.

Churchmen generally will be highly pleased that at last a building has commenced which will be a memorial to the late beloved Bishop of Sydney. In another column we give particulars of the ceremony of laying the foundation stone by His Excellency Sir Alfred Stephen, the Lieutenant Governor. The new Chapter House will be a valuable addition. A more suitable and dignified place for synodical and other gatherings was greatly needed, and we trust that when the General Synod meets in the latter part of next year it will be ready for occupation.

A Chapter House to be a Synod Hall will be indeed a fitting memorial of Bishop Barker. He was the one who piloted the church with a skilful hand through the different difficult stages by which our synodical organization has been reached. When he arrived in 1855 we had no Synods—no Church Parliaments—no rights or privileges for churchmen now secured by our constitutions. He grasped the situation and saw the necessity that existed. The General, Diocesan, and Provincial Synods are due chiefly to his energy and foresight.

Federation! The Church has already federated. She was leading the age. At the General Synods may be seen twelve Bishops as well as other representatives from all parts of Australia. This is indeed unity. Thus the fitness of the memorial. To Bishop Barker is mainly due the splendid and compact organization of the church in these colonies.

When he reached the colony society was disorganized by the thousands who had arrived through the discovery of gold. To meet the spiritual wants of a population which increased so enormously was indeed a problem. He met it victoriously. The withdrawal of State Aid soon after, and the piloting the church into voluntaryism needed no small skill. But he was a prince among church financiers. His faculty for raising money for all purposes was remarkable. The endowment of the Diocese of Bathurst, and the Church Buildings Loan Funds, are but examples. Mainly to his efforts we have a Cathedral with probably £40,000 or £50,000 of the cost raised during his episcopate. These matters were accomplished when the colony was much less populated and less wealthy than now.

We have little doubt that the work of the good and great Bishop will remain green in the annals of the Australian Church. His self denial, his liberality, his never-failing charity alone will ever cause his name to be held dear. His very able successor in the See readily recognized his many virtues in his opening address to the Synod. We trust churchmen will ever honor him not only by revering his memory, or helping to build the Chapter House, but by following in their age those doctrines he loved and preached, the practice of which made his life so conspicuously useful.

CHURCH NEWS.

SYDNEY.

Diocesan.

LAST Sunday being the Feast of St. Andrew the Apostle, it was made the occasion of a dedication festival, which was carried out in a most impressive manner at St. Andrew's Cathedral.

The Church of England Religious Instruction in Public Schools Committee find that a person in the garb of a clergyman has been soliciting contributions in aid of the object they have in view, and as this person does not in any way represent the committee, and is not authorised to receive money on their account, the public would do well to give their subscriptions only to the secretaries or treasurer, or others bearing authority from them.—*S. M. Herald.*

A SALE of useful and fancy articles has been held in aid of the Mission to the Aborigines at Warengoda, and in aid of the Zenana Mission in India in the Town Hall vestibule and was opened with an appropriate speech by His Excellency Sir Alfred Stephen, Lieutenant-Governor. The sale was organised by a number of charitable and industrious ladies.

DURING the period of Advent four lectures are to be delivered in St. Andrew's Cathedral, on the first four Tuesdays in December, by the Primate at the afternoon services. The subject of the lectures will be: "Apostolic Witnesses of Christ," St. James "Christ the Lord of Glory" (the Messiah of prophecy); St. Peter (the Apostle of Hope); "Christ Risen and Ascended," St. Paul (the Apostle of Faith); "Christ Crucified," and St. John (the Apostle of Love), "Christ the Incarnate Son of God." The Bishop also intends to preach a course of three sermons at the evening services on the next three Sundays, the subjects being: "The Message of Thought," "The Message of Work" and "The Message of Faith."

WITHIN the last few months the sum of £3350 has been given for the foundation of scholarships at St. Paul's College within the University of Sydney. Of this amount £600 was contributed by the Rev. C. F. D. Priddle, Incumbent of Liverpool and a Fellow of the College, for a Memorial Scholarship; £750 was raised in memory of the late Canon Stephen, and is subject to a life interest; £1000 has been paid as a legacy under the will of the late Mr. T. K. Abbott; and £1000 has been paid through the Rev. C. Baber, of Petersham, by a donor who desires to remain anonymous. In addition to these new foundations, the college will shortly have the advantage of a larger amount of accommodation for students. The provisional arrangements under which a number of rooms intended ultimately for the use of students were assigned as a temporary residence for the warden is about to be superseded by the erection of the warden's lodge. Moore College has been hardly less fortunate, £1000 having been given by Mrs. Barker to found a "Barker Scholarship," in memory of the late Bishop of Sydney; another £1000 for an "Abbott Scholarship," under the will of the late Mr. T. K. Abbott; and a special scholarship of £50 for three years by a donor who desires to remain unknown. All these scholarships, and some of those at St. Paul's College, are devoted to the advancement of the higher education of the clergy, on which so much stress has been laid by the Primate.

A MEETING, presided over by the Primate, was held last night in Christ Church, Enmore, for the purpose of taking steps to form an auxiliary of the Church Society of the diocese of Sydney. The meeting was opened with devotional exercises. Dr. Barry delivered a lengthy address upon the work and objects of the Church Society. In the course of his remarks he said if only one-tenth or one-eighth of the recognised members of their Church in the diocese contributed the minimum sum required for membership of the Church Society, viz. the sum of 1s. per month, their resources would be more than doubled, in fact would be between two and three times what they were at present. The following resolution, moved by Mr. Fielder, seconded by Mr. Maitland, and supported by the Rev. S. S. Lovey, was unanimously carried:—"This meeting recognises the necessity and importance of forming an auxiliary of the Church Society in this parish." Mr. Duff moved the following resolution:—"That this meeting pledges itself to maintain and extend the interest already existing in this parish in the work and objects of the Church Society." Mr. Senior seconded the resolution, which was carried. The following resolution, moved by Mr. Perry, and seconded by the Rev. Mr.

Taylor (incumbent), was also carried—"That a committee be formed, to be named the Emancipator Church Society Auxiliary Committee, consisting of the following gentlemen, churchwardens:—Messrs. Duff, Perry, Bullock, and Weaver; and also that lady collectors be appointed." This concluded the business, and the meeting closed with the Benediction being pronounced by the Primate.

A SPECIAL Communion Service, which marked the close of the eight days' Mission, was held in St. Andrew's Cathedral on Tuesday morning, last week, and was attended by nearly all the incumbents and mission preachers who had officiated in connection with the special mission services, which terminated on Sunday evening. An address of an appropriate and impressive character was delivered by the Primate, who expressed his regret that he was prevented by an important engagement which called him to Brisbane, from taking part in the services of the mission. After the administration of the Holy Communion, a conference took place between the clergy who had taken part in the mission, and in the course of it gratification was expressed at the amount of interest manifested by the people in the mission. The following are the names of the preachers engaged: St. John's, Darlinghurst, Rev. W. A. Campbell, M.A., of Lyndoch, S.A.; St. John's, Ashfield, Rev. A. Crosswell, of Melbourne; St. Thomas', Enfield, Rev. T. B. Tress; St. Mary's, Balmain, Rev. R. B. Eya, of Maryborough; All Saints' Petersham, Rev. A. A. MacLaren, of West Maitland; St. Clement's, Marrickville, Rev. E. J. Sturdee; St. Thomas', Willoughby, Rev. A. B. Bartlett; St. James', Croydon, Rev. J. Barnier; St. Anne's, Ryde, Rev. R. Leigh, Diocese of Goulburn; St. Bartholomew's, Pyrmont, Rev. C. J. Byng, of Melbourne; All Souls', Leichhardt, Rev. C. Velland, of Melbourne; St. Jude's, Randwick, Rev. Dean Marriott. And those ended on November 29—Christ Church, Gladesville, Rev. J. D. Langley; St. Mark's, Granville, Rev. W. H. Ullman. And those this week November 29th to December 6th—Holy Trinity, Sydney, Rev. F. R. Elder, B.A.; St. Andrew's, Summer Hill, Rev. H. A. Langley, of Parramatta; St. Matthew's, Botany, Rev. George Middleton.

THE FOUNDATION-STONE of St. Saviour's Church, Redfern, was laid on Saturday afternoon by the Primate, in the presence of a considerable number of people. The land, which is worth over £2000, was presented by Sir Daniel Cooper, upon the condition that a permanent church should be erected on it. Among those who assisted the Primate at the ceremony were the Rev. A. G. Stoddart, vicar, and the Revs. Salinieri (Glebe), Boyce (St. Paul's), Garmsey (Christ Church), and McKeown (Waverley), and the Rev. I. Holme, Leichhardt. Mr. H. E. A. Allen and others were present as visitors. The choir consisted of a number of boys and girls, assisted by lady members of the church, and after the devotional exercises usual on such occasions had been gone through, an appropriate lesson from the 2nd chapter of St. Peter was read. Dr. F. B. Kyngdon (hon. sec.) then handed to the Bishop of Sydney a silver trowel, suitably inscribed, and a mallet of polished myall, and the stone having been lowered into position, the Primate advanced, and, after tapping the stone,—"In the faith of Christ I lay this corner-stone of a church to be called St. Saviour's, Redfern, with a prayer for the blessing of God upon our work." The Primate then delivered a short address. The collection was then made and amounted to £55 6s. 7d., of which amount £14 6s. 8d. was contributed by the Sunday School children. The proceedings closed with the benediction.

THE ANNUAL meeting of the New South Wales Social Purity Society was held last night in the large hall of the Young Men's Christian Association rooms. There was a moderately large attendance, including a few ladies. The Primate occupied the chair, and on the platform were the Revs. O. Mell, Charles Olden, S. Wilkinson, Hill, W. Taylor, and Messrs. W. Russell, J. Palmer, and E. Knapp. The Rev. Mr. Hill opened the meeting with prayer. The secretary (Mr. Palmer) read the third annual report of the society, after which the Primate delivered a most able and telling address in favor of the Social Purity for which we regret we have no space. In our opinion the address ought to be printed and circulated in tract form by the Society. The following gentlemen were then chosen as the officers for the ensuing year:—Patron: The Bishop of Sydney. President: Dean Cowper. Vice-President: E. Vickery. Committee: Revs. Hill, Mell, Charles Bright, G. Campbell, J. Jeffries, L.L.D., Charles Olden, W. G. Taylor, T. B. Tress, S. Wilkinson; Drs. Craig Dixon, W. H. Jackson, O'Reilly, and W. C. Wilkinson; Messrs. B. H. Chapman, J. Gordon, E. Knapp, W. H. McClelland, P. Miller, J. Palmer, W. Pratt, T. Rowe, W. Russell, H. G. Swyny, R. Teece, J. M. Thompson, D. Walker, J. P. Walker, and W. E. Wilson. Hon. Treasurer: B. Short. Hon. Secretary: Rev. W. Taylor. Resolutions were then passed to have a Ladies' Committee and to send up a deputation to the Colonial Secretary to amend the criminal law with regard to the protection of young females, by raising the age of consent.

A NUMBER of the Associates and Members of the Girls Friendly Society met at the Diocesan Rooms, Phillip-street, to present a farewell address to the President of the G. F. S. General Council (Mrs. Alexander Gordon), on her departure for England. In the absence of Mrs. Barry, diocesan president, through indisposition, the presentation was made by the Primate, who is president of the Society. Dr. Barry spoke in very feeling terms of Mrs. Gordon's departure, and of the great loss the Society sustains in her resignation, she having so entirely devoted herself to its well-being. He joined with all present in the hope that Mrs. Gordon may yet enjoy many years of happiness and usefulness in another sphere of work. Mrs. Gordon replied, thanking those present for their regard, and expressing the gratification she felt at their expression of it. The address was tastefully illuminated with native flowers, and was accompanied by an album containing the signatures of associates and members from various parts of the colony.

A PRESENTATION of address and plate has been made at the Church Society's rooms, Phillip-street, to the Hon. Alexander Gordon, M.L.C., Q.C., on the occasion of his early departure for Europe. The Primate presided. The address was as follows:—"To the Honorable Alexander Gordon, M.L.C., &c., Chancellor of the Diocese of Sydney.—Dear Sir,—We, the undersigned, members of the standing committee, members of synod, and others your fellow-churchmen, cannot allow you to leave these shores without endeavouring to convey to you the expression of our deep and grateful sense of the invaluable services which you have rendered to the work of the Church of England in this colony and in Australia generally during your long residence among us, and of the esteem and respect which you have deservedly won from all classes of our community. In a condition of church life, in which the advancement of the kingdom of our Master depends so largely on the devotion to His service of laymen, especially men of high position and culture, we cannot but feel how much we owe to the noble example of such devotion which you have set to us all. It is impossible, so we believe, to exaggerate the importance of the wise and salutary counsel which, as chancellor of the diocese you have so long given, at much cost of time and thought, not only to the Bishop and to the synod and the standing committee, but also to individuals, both clergymen and laymen, who have ventured to apply to you in cases of doubt and difficulty. In relation to the syndical action of the church, we cannot forget that to you at least, as much as to any other member of our church, a deep debt of gratitude is owing for the direction and furtherance of the development of the Diocesan, Provincial, and General Synods, by which, as we trust under God's blessing, the unity and vigour of our church action have been so largely secured. In all those works of Christian usefulness which bear on the moral and spiritual welfare of this growing community—whether carried on by the exertions of our church, or so extending as to embrace the co-operation of all who love the name of the Lord Jesus Christ—we have been at all times able to rely on your able and unwearied service. Perhaps we may especially dwell on the thought and labour which you have so largely devoted to the promotion in every way of the great cause of religious education, and to the organisation of efforts for the maintenance against the assaults of unbelief or scepticism of our common Christian faith. Nor can we omit to glance for a moment at the strong personal power for good which you have exercised here, both by direct influence of word and deed, and by the example of high Christian character and life. For all these reasons, and for many others, we cannot but know that your departure will leave a void, which it will be difficult indeed to fill; and while we earnestly wish you all happiness and peace in the comparative rest of your life in the old country, we must be pardoned if we feel deeply our own loss. Earnestly praying for God's blessing upon you and yours, and adding to this the prayer in which we know you will join with us, that God will raise up continually those who will labour earnestly and successfully in His service, we are," &c. —[Here follow the signatures.] The chairman then, in the name of a few friends and fellow-churchmen, presented Mr. Gordon with a memorial of their respect and esteem. The presentation consisted of a silver tea and coffee service and silver salver, bearing a suitable inscription.

LAST MONDAY the corner-stone of the Chapter-house now in course of erection on the Cathedral grounds, as a memorial of the late Dr. Barker, Bishop of Sydney, was laid by the Lieutenant-Governor, Sir Alfred Stephen, C.B., G.C.M.G., in the presence of a large concourse of the clergy and laity. The proceedings commenced with a service of prayer, intoned by the precentor, (Rev. A. B. Rivers) and a full choir.

At the request of the Bishop, the Rev. J. D. Langley read the following statement of accounts:—At the last public meeting held in May the subscription list showed amounts paid and promised, £2157 13s. Since then the following subscriptions have been promised (as per list 1), £412 17s. 2d. Annual subscriptions (as per list 2) have also been promised, extending over from three to five years, amounting in the aggregate to £397 16s., making a total of £2968 6s. 2d. I have also now to lay upon the table the amounts (as per list 3) amounting to £138 10s.

The stone was then lowered into its proper position, and Sir Alfred Stephen who had been presented with a handsome myall-wood mallet and a silver trowel with ivory handle for the purpose, declared the stone well and truly laid, in loving memory of Frederic Barker, our late beloved Bishop.

Sir Alfred Stephen's Address.

Sir Alfred Stephen then read the following address:—"My Lord Bishop, Ladies, and Gentlemen,—The first duty which I have this day to discharge is to return my thanks to the Primate, and those associated with him in this grateful work, for the opportunity afforded me of publicly participating in it, by the part which they have been pleased to entrust to me. There are very many friends of the late Bishop to whom it would have been more worthily assigned, but by none could it be performed with more personal gratification, and by none who more warmly cherishes his memory, or more highly appreciates the value of his services to the Church, and through these to the community. It has been the happy fortune of our Church in this colony to have possessed in its pastors, from early times, men of a like stamp; having, like him, intense earnestness and devotion to duty, supported by an energy both of mind and body that seemed to defy fatigue, and animated in all their intercourse by never failing charity and goodwill towards all men. Vivid memories of more than half a century recall to my mind as examples the first missionary from our Australian Church, Samuel Marsden, and our first Australian Bishop, the venerable and learned William Grant Broughton. His successor, our late revered Metropolitan and friend, Doctor Frederic Barker, in whose memory we erect this structure, was their equal in every attribute of which I have spoken, while in one quality, that of organisation, he was probably their superior. The son of a clergyman in Derbyshire, Vicar of Baslow, he held first a perpetual curacy in a

neighbouring county; he afterwards ministered in Ireland, and finally accepted the laborious curacy of Edge Hill, in Liverpool, where he served—latterly with impaired health—for above 18 years. In that sphere of duty he is said to have won the affection and respect equally of his brethren of his people, and the citizens at large. He was one of the founders of the Liverpool Collegiate Institution, and a warm supporter of the Church of England School Society there. "His fervent piety" (says a writer in the *Record* of 21st April, 1882), "persuasive eloquence, warm sympathies, and affectionate zeal for their welfare, won for him the hearts of his people, and by all who knew him he was greatly beloved." At length while residing at Baslow he was, in 1854, offered the bishopric of Sydney, and, having accepted it, he was duly consecrated on St. Andrew's Day, in that year, arriving in this colony early in the year following. Of Bishop Barker's career here, extending over the long period of 27 years, it is unnecessary to say many words. During that period, as you all know, the most extensive and important changes were effected in the ecclesiastical constitution of his diocese and of the Church. All of these, I have reason to believe, were largely owing to his instrumental aid; and most of them were accomplished under his advice—some at his instance, and on his origination. Four new dioceses were created, and Diocesan Synods, with the General Synod which embraces them, were established. During his episcopate above eighty new churches and school-churches in connection with the Church of England were built. To his exertions, also, we mainly owe the existence of that excellent institution, the "Clergy Daughters' School" and the establishment of the fund called the Church Fund, the value of which, if reasonably supported, can hardly be overrated. There are other claims also which his memory has on us. But I have now to approach to the last scene. Long-continued exertion had materially reduced the Bishop's strength, and in 1881 he had a serious attack of paralysis, which rendered a voyage to Europe, with its accompanying relief from work, absolutely necessary. He never effectually rallied, and in April 1882, at San Remo, in Italy, he entered into his rest. No member of this community, I am persuaded but certainly no member of our communion will be surprised that such a life as that of Dr. Barker, such exertions in such a cause, should have been unanimously felt to demand commemoration. The only question was as to its form and character. Eventually it was resolved, after full consideration, various suggestions having been made but not deemed practicable or expedient, that the memorial should be a chapter house in connection with the Cathedral, a large portion of which had been erected during Dr. Barker's episcopate, and which had been consecrated by him on St. Andrew's Day, which happened to be the anniversary of his own. The result, or at least the initiation of the design, is before you.

The hymn beginning "The Church's one foundation" was sung, and the rest of the prayers were read by the Primate.

DR. BARBY then delivered an address. He said that in the memorial stone they were met that day to lay he was reminded of what was to be ordinarily seen on the walls of the ancient cathedral; the threefold inscription, "In memoriam defuncti, in usum ecclesie, in majorem gloriam Dei."—"In memory of the departed, for the use of Church, and for the advancement of the glory of God. In that threefold association he trusted they laid the stone that day. The remainder was an expansion of this idea.

Parochial.

ON SUNDAY, the 8th instant, the Primate opened the new church of St. Hilda, at Katoomba, on the Blue Mountains. The structure has been recently erected, at a cost of £200, including furniture. It is of weatherboard, on stone piers, well built, and lined with native beech. The church, which has seating accommodation for 120 persons, is well ventilated, and lighted by four three-light duplex burners. The whole of the sittings are free, and a cordial welcome is extended to visitors. The Rev. E. Symonds is the vicar.

THE REV. A. R. BLACKET has been inducted to the charge of St. Matthew's Church, Windsor. Dean Cowper, in the absence of the Bishop, preached in the morning, and the Rev. A. R. Blacket in the evening. There were large congregations at both services. Yesterday evening a welcome social gathering took place, and afterwards a meeting was held in the schoolroom, New-street. The proceedings were most enthusiastic. The Rev. W. Whitcombe presided. Rev. A. R. Blacket created a most favourable impression by his speech. Addresses were also delivered by Revs. Boyce, Blomfield and Clarke. Apologies were read from Dr. Woolls and Rev. W. Wood. The choir sang choice pieces, and a band was also present. The Rev. J. R. Blomfield, of Parramatta, was presented with an address and a valuable portrait album, in recognition of his kindness to the late Rev. F. W. Stretton. The room was tastefully decorated and the attendance was large.

ON SUNDAY morning last, a flower service was held in Christ Church, Bong Bong, at 11 o'clock. The church was crowded to excess, some not being able to gain admittance and had to content themselves by standing in the porch, and the vestry-room. The people being all seated, about 40 small children marched up the centre of the church, two by two, holding aloft in their hands a beautiful bunch of flowers which they handed to the Rev. T. J. Hefferman, and then took their seats in the passage, as there was no room elsewhere. The Rev. T. J. Hefferman took for his sermon the 24th verse of the 104th Psalm, "O Lord, how manifold are thy works! In wisdom hast thou made them all; the earth is full of thy riches." The subject was handled in a very clear and impressive manner. Miss Sheley, of the "Briars," Bong Bong, presided at the organ and led the singing. A collection was taken up in aid of repairs to Mount Ashby school-room, which amounted to £37 8s. 1d. The flowers were

forwarded to the Children's Hospital, Sydney, on Monday. The promoter of this service was Mrs. N. H. Throsby.

REV. S. FOX has returned from his late temporary absence from his parish, and resumed his duties at St. James', Croydon.

FLOWER SERVICES have recently been held at Cambewarra and Broughton Village. In each case the singing was led by the children of the Sunday school and the church decorated with flowers, and each scholar carried a bouquet in his or her hand. The Broughton Creek Auxiliary of the Church Society has been revived under very favourable auspices. The Sunday school festival at Broughton Creek was held on November 9th. A most lovely day was vouchsafed and a great number gathered. The school has increased in efficiency and numbers during the year. A largely attended meeting was held in the evening and prizes were distributed in accordance with the number of marks gained. There were special prayers for rain offered on Tuesday, November 24th, in the church, and since then we have had very copious showers.

HON. JOHN CAMPBELL, M.L.C., laid the foundation-stone of a School-church at Dalwich Hill, West Petersham, on Wednesday last.

NEWCASTLE.

THE OPENING of the new organ was celebrated by a full choral service in the Pro-Cathedral. There was a very large congregation present, and Dr. Pearson, Bishop of Newcastle, preached a powerful and impressive sermon, full of sound advice to chorists and worshippers. Mr. A. H. Gee, the choir-master, sang the solo, "He will not suffer His holy one," with great effect. The service throughout was very impressive, and lasted two hours. The organ cost £500.

GOULBURN.

THE Bishop of Goulburn has returned to Tamberumba from Adelaide. Twelve persons were confirmed, and in the evening a meeting was held at Mr. Ramsay's, when a committee was formed to look after the stipend of the Rev. G. Soares. A subscription of 17 guineas was promised in the room. Lady collectors were also nominated, and three gentlemen named to the Bishop as churchwardens until Easter. The Bishop began the visitation of Adelong parish at Mundera, where he was met by the Rev. G. Soares, and he held a confirmation there, and at the Crossing, and at Adelong. Sixty-five persons have now been confirmed in Adelong parish. The Bishop left for Tumut.

GRAFTON AND ARMIDALE.

THE CATHEDRAL debt has been wiped out. The building is to be consecrated in January.

It is stated that the Rev. J. Campbell, M.A., incumbent of Holy Trinity, Glen Innes, is about to leave.

THE Rev. Mr. Poole, from Fiji, has entered at Lismore upon his duties.

THE PARISH of Casino is still vacant.

BISHOP TURNER returned to Grafton a few days ago from Kempsey in company with Archdeacon Greenway. His Lordship was entertained on Thursday evening by the parishioners previous to his departure for Armidale, for which place he leaves on Saturday, the 14th instant. The Archdeacon was rather severely bruised during his late tour by his horse falling on him. He is now much recovered. Mr. Wicherly is expected to arrive shortly, and will assist the Archdeacon in the work of the parish. The Cathedral has been considerably beautified since it was opened by the Primate.

It is stated that a Mr. Jones is about to work on the Tweed River as a catechist.

MR. T. E. FOX has arrived at Lawrence as assistant to the Rev. T. J. Hyder. Mr. Fox has already made himself very popular, and will be a valuable help to the esteemed incumbent.

BATHURST.

AN ORDINATION service was held by his Lordship the Bishop of Bathurst in All Saints' Cathedral, Bathurst, on Friday the 20th instant, when Mr. R. M. Brett and Mr. W. Everingham were admitted to the Diaconate and Rev. Henry Johnson to the Priesthood, the Ven. Archdeacon Campbell, M.A. presented the candidates and preached the Ordination sermon.

A FAREWELL conversation to the Bishop of Bathurst, Dr. Marsden, prior to his departure for Europe, was given in the School of Arts Hall. Over 400 persons were present, representing all denominations, to testify their respect to the Bishop, whose resignation has caused much regret among all classes. The programme embraced speeches, singing, instrumental selections, an exhibition of fine arts, and refreshments. The chair was occupied by the Hon. W. H. Suttor, M.L.C., and the gentlemen who spoke were the Rev. Dr. Geakie (Presbyterian), Hon. George Lee, M.L.C., Rev. H. W. Riding (Congregational), Ven. Archdeacon Campbell (Bishopical), Rev. J. G. Middleton (Wesleyan), Messrs. W. C. Greville, E. Bean, B.A., and the Rev. E. Price (Baptist). After the addresses the chairman, on behalf of the subscribers, who comprised members of all congregations, presented the Bishop with an address, in which he was assured of their regard and kind wishes, their admiration of the zeal he had exhibited in the administration of the affairs of the diocese during his episcopate of 16 years, their regret at his departure, and their sincere

desire for the best welfare of Mrs. Marsden and family, who are now in England. The address, which was in book form, elaborately and beautifully illuminated, contained illustrations appropriate to the occasion. Dr. Marsden was greeted with applause when he rose to reply. He said that they might feel quite sure that it was not without deep emotion he addressed them. Many years ago, when he was first offered the see of Bathurst by the Archbishop of Canterbury, he hesitated to accept it, not because he was unwilling to leave his native country, but because a man of greater abilities was required for the work. However, his hesitation had been overruled, and he came out here. He had a most grateful recollection of the cordial reception which he had received in this city, and he never would forget the great change that had taken place since he arrived in the diocese. Eighty churches had been erected through the great zeal of the church members, and 25 residences for clergymen had been built. As he had such a vast area to supervise, the amount of time and attention he had devoted to Bathurst had not, perhaps, satisfied all his friends; but his face was more familiar to the people at Wilcannia, Brewarrina, Bourke, and other distant parishes. He had felt that his first care was to attend to the far-off churches, for the five churches at Bathurst and in the vicinity were to some extent established and settled. He had anticipated passing many more years among them, but his health had failed. It was a bitter disappointment to him that he was compelled to leave, as he had the most hallowed recollections of and associations with the district and the colony. His family had been identified with them for 60 years, and he himself for 30 years in connection with the Church. He was merely the steward of God, and had carried out his trust as well as he could. He was thankful to say that he had not received the benefit of one penny of the stipend; all had gone in donations towards church work. He did not say this boastfully, but to show that he had done his best as God's steward. He promised to remember his flock when away, and would be always ready to render financial assistance when they required it. With reference to All Saints' College and his connection with it, he said that his aim from the beginning had been to foster and establish a scheme of higher education for Christian children. He was glad that the college had been so successful. In conclusion, he thanked all present for the great success of the conversation. Because of his position, he had not been able to give every one satisfaction; but if he had given offence to any man, woman or child during his administration, he asked forgiveness for it. His intention was to return to the colony when his health permitted him. A gentleman had offered to give him funds towards establishing a diocese in the far west, and it was one of his (the Bishop's) temptations to accept the see and again do pioneer work. If his health improved, he would probably take that bishopric and return to the colony. He thanked the representatives of the other denominations for their presence, and explained that the reason why he had not mingled with them was that he had been so constantly employed in the work of his vast diocese. He was, however, assured of the good feeling that existed between them. The bishop again sincerely thanked his friends for their hearty farewell demonstration, and resumed his seat amidst applause.—*S. M. Herald.*

MELBOURNE.

THE memorial-stone of the spire and aisle, which will complete the erection of Christ Church, South Yarra, was laid on Thursday, 29th October, by His Excellency the Governor. The building was commenced as early as the year 1856.

ON SUNDAY, 25th October, the new parish church of St. Matthias', North Richmond, the foundation-stone of which was laid by His Excellency the Governor a few months back, was opened for public worship. The building occupies a prominent position in Church-street.

BRISBANE.

ON MONDAY afternoon Dr. Barry, Primate of Australia, and Dr. Webber, the new Bishop of Brisbane, arrived from Sydney in the s.s. *Leura*. The members of the Diocesan Council and a representative gathering of clergymen were in waiting on the wharf, but the welcome given was only of a formal character. As soon as the gangway was down, Bishop Stanton, Archdeacon Glennie, and the Rev. J. Sutton went on board and welcomed the new bishop to his diocese. The Primate and Dr. Webber were at once driven to Government House. On Tuesday morning the members of the Diocesan Council visited Government House and presented Dr. Barry with an address of welcome.

A LARGE congregation gathered in St. John's on Tuesday morning at 11 o'clock to witness the enthronement of the Bishop. The order of ceremonial was the one always observed on occasions of this kind. At half-past 10 the Archdeacon of Brisbane, the Archdeacon of Warwick, the rector of St. John's, the treasurer of the Synod, the chairman of committees, and the clerical and lay secretaries of Synod met the Primate, the Bishop of Brisbane, and the Bishop of North Queensland at St. John's rectory. Dr. Webber there signed and subscribed the declaration of allegiance contained in the 24th clause of the constitution. A procession was then formed and entered the west door, the processional hymn, "The Church's one Foundation," being sung at the time. As the procession entered, His Excellency the Governor, Lady Musgrave, Master Musgrave and Lieutenants Prichard and Cholmondeley entered by the northern door near the chancel, and occupied a front pew. After the processional hymn had been sung the concerted choir sang the *Tu Desem*. Bishop Webber then handed to Archdeacon Glennie the notarial of his consecration, which was read by Captain Whish. His lordship the Bishop, in very impressive tones, made the following declaration:—"I, William

Thomas Thornhill Webber, Bishop of Brisbane, do hereby promise to respect, maintain, and defend the rights, privileges, and liberties of this Church and Diocese, and to rule therein with truth, justice, and charity, not lording it over God's heritage, but endeavouring to show myself an example to the flock. And this I will do, the Lord being my helper." The mandate ordering the installation of his lordship was next read. Archdeacon Glennie then conducted Bishop Webber to the throne and said:—"In the name of God, amen. I, Benjamin Glennie, Bachelor of Arts, administrator of the Diocese of Brisbane, and Archdeacon of Brisbane, do hereby induct thee, William Thomas Thornhill Webber, Doctor of Divinity, having been duly elected to be Bishop of the Diocese of Brisbane, and having been lately consecrated a bishop, into the occupation of the See and Diocese of Brisbane, and do herewith install thee in the possession, authority, and jurisdiction which pertain to this See. And the Lord preserve thy going out and thy coming in from this time forth for evermore." Special suffrages and prayers for the new Bishop were next said, after which the communion service was begun. The Right Rev. Dr. Barry preached the sermon from the 12th verse of the 3rd chapter of St. Paul's Epistle to the Philippians: "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend, that for which also I am apprehended of Christ Jesus." Dr. Barry recognises the value of our common Christianity. "The ideal," he said, "which seeks to conform all humanity to the image of Christ belongs to the whole Church, and accordingly to every one who calls himself Christian." Then, after pointing out that this ideal has two great phases, the one the regeneration of individual souls known only to God, and the other the Christianising of the world at large—the Church invisible and visible—he added:—"In these, I repeat, all who belong to the Church of Christ are at one; all Christians should be fighting, if not in union, at least side by side. In view of their incalculable importance, and the vast gulf which separates us from those who acknowledge not or denounce this Kingdom of Christ, all other differences seem as nothing." But Dr. Barry recognises not only the value of the churches as a whole, but a special value attaching to each. "Each may learn from the other, and all should resemble each other more than they differ. But still each will be apprehended and drawn out in some special directions of character and mission, which it will be its wisdom and its duty to apprehend and follow." He concluded by making reference to his long acquaintance with and thorough knowledge of Bishop Webber, whom he described as an able and faithful leader, and exhorted all parties in the Anglican Church to place themselves with all confidence and affection under the leadership of their new Bishop.

ON WEDNESDAY evening a very successful conversation was held in the Exhibition Building in honour of the arrival of Bishop Webber in his new diocese, and also of the first visit to Brisbane of Dr. Barry. The attendance was large, between 700 and 800 persons being present. His Excellency and Lady Musgrave were among those present. Addresses were delivered to Bishop Webber by the clergy and laity of his diocese and the Primate. Both his and Dr. Barry's replies we hope to furnish in a future issue.

MELANESIA.

A SUNDAY afternoon or two ago (26th ultimo) many after church attended the funeral of a native deacon, Rev. Charles Sapibuana. He was one of Bishop Patteson's boys, and a native of Florida; he was also Mr. Penny's right-hand man down there, and only arrived the other day to be ordained priest. He did much to Christianise his fellow-countrymen at Gaeta (Florida), and great things were expected of him, and his loss will be keenly felt. It was mainly through his influence with the Florida chief Kalliona that a settlement of the affair of the massacre of the boat's crew of H.M.S. 'Sandfly' was brought about. The funeral was largely attended, and the service very impressive, all the mission clergymen, black and white, taking part.

FIJI.

THE REV. W. Floyd, after his return from England, gave an account of his visit to a large audience in the Supreme Court-house, Suva, the Chief Justice of Fiji being in the chair. He had found some difficulty in engaging a coadjutor clergyman, till he applied to Dr. Maclear, the warden of St. Augustine's College, Canterbury, through whose kind offices the want was eventually supplied. He explained that the Bishop of Newcastle was willing to undertake the ordination of their clergy and the general supervision of the district. The Bishop of Damedin was shortly expected to visit Fiji, and would hold confirmation services. The Society for Propagating Christian Knowledge had promised £500 towards the erection of churches at Suva and Levuka, provided £1500 of local money was expended on that object within five years. The £10,000 promised by the Hon. J. Campbell, of Sydney, would not be forthcoming for a little time, owing to the depreciation in value of the properties which had to be realised before the money could be given. Mr. Campbell had, however, promised to contribute largely to the erection of the two churches. He had brought back with him £75 of donations towards the Church Building Fund. More was to come. The Society for Propagating Christian Knowledge had promised £1000 towards the Bishopric Endowment Fund. At the close of his address Mr. Floyd was greeted with warm and continuous applause.

The Social Purity meeting was a success, but one of the chief factors of the impurity, viz. drink, was not referred to. Those who have read the *Pall Mall Gazette* disclosures say that drink comes in at every twist and turn. With no drink two-thirds of the impurity would disappear.

DEPARTURE OF HON. ALEXANDER GORDON FROM THE COLONY.

In another part of the present issue will be found a report of the meeting held in the Church Society's House last week for the purpose of bidding farewell to Mr. GORDON, and presenting him with an address from the members of the Standing Committee and other churchmen—to which was added a token of their esteem and affection. He and his family have now left the colony, and we cannot allow such an event to take place without recording in this publication the high sense which, in common with others, we entertain of the invaluable services which he has rendered to the Church of which he has been a distinguished member, and to the community in which so many years of his life have been spent.

Almost immediately after his arrival in the colony 28 years ago, Mr. GORDON began to take an active part in the affairs of the Church. In the parish in which he took up his abode, St. Paul's, Redfern, he soon became an active worker, and an influential member of the church. He gathered around him youths in Bible and other classes, and devoted much time to them, both on Sundays and evenings in the week, with a view to their improvement in knowledge, and their fitness for the right and intelligent discharge of the duties of life. There are not a few of those who received the benefits of his instruction and guidance now occupying important positions in society, and manifesting in those positions the benefits of the influence which was thus brought to bear upon them in their younger days. Very valuable, also, were his services in the general management of the affairs of the parish, as a churchwarden and an adviser in connection with the parochial and Sunday schools, the Church Society's Auxiliary and other matters.

But it was in a wider sphere of action that he became more generally known. He was one of those whom Bishop Barker took into his counsel with reference to the introduction of synodical action, and who from the first, together with Sir William Burton and others, played a leading part in devising plans for that introduction. The difficulties at first met with delayed the obtaining from the Legislature of the necessary power to deal with Church property. But when these difficulties were overcome and our Synod rightly constituted, Mr. GORDON was at once one of the most conspicuous and valuable leaders.

As CHANCELLOR of the Diocese of Sydney, to which office he had been chosen by the Bishop, he naturally took a very prominent part. And the Diocese of Sydney is indebted to him for both framing and carrying through the Synod many of the ordinances which regulate its affairs.

How admirably he filled the important office of Chancellor, how important were the services which he rendered to the Diocese in that capacity, what sacrifices he thus made of time, snatched from that which his professional labours or private comfort seemed to demand, what zeal he brought to bear upon everything which he undertook, and with what unflinching assiduity he pursued the path of duty—upon these topics we might dwell at length. But suffice it to say, that those who had the means of knowing can alone form a just opinion of the extent of his labours, and how gladly they were given at all times for the advancement of the cause of truth and righteousness.

Although it was no part of his duty as Chancellor to advise the clergy in legal difficulties, connected with their parishes, yet many of them are aware how ready he was, on all occasions, to help them with his advice and counsels—with a view to the solution of doubts and the removal of obstacles to their usefulness. We believe that many among them have reason to cherish very grateful remembrances of his kindness and attention in this way.

In the educational work and policy of the colony we find another sphere in which Mr. GORDON'S interest was largely displayed. For some years he was a member of the Denominational School Board; and there did his best, amidst the difficulties which often beset its path, to advance the cause of primary education. The insight which he then obtained into one branch of our Education system showed him how capable it was of conferring upon the youth of the colony a good secular, leavened with a religious, training—if only fair play and adequate means were granted to it. And he was therefore a strong advocate of such a system working side by side with the National. But when all efforts to preserve it were finally rendered unavailing, he felt it his duty to endeavour to make the best of that which the parliament had resolved solely to maintain; and used his best exertions to bring into active operation that plan of supplementing the secular with religious teaching under the 17th clause of the Public Schools Act, which is now working so successfully.

But, passing from the sphere of his own Church, to the wider range of our common Christianity and philanthropy, Mr. GORDON has rendered important services to these. On all suitable occasions, we have found him defending the Christian faith against its adversaries, and upholding the truth with sound arguments and solid reason. As a member of the Christian Evidence Society, and as a lecturer, as well as in other ways, he has done

this, and helped others in doing it. While, as a philanthropist, his sympathies were largely drawn out towards the remnant of the aborigines, and the missions for their elevation and conversion to Christianity. We believe he will be much missed on the Board for the Protection of the Aborigines.

We can ill afford to lose such men from our midst. But, instead of begrudging him the well-earned rest which we trust he will enjoy in the land of his birth, we should be thankful for all the benefits which he has conferred upon us while here. And let our younger men learn from such an example that there are spheres of usefulness open to them, of which perhaps they have not been aware, and means of doing good, of which it will be for their happiness and honour to take advantage.

→NOTES ON PASSING EVENTS←

IT may be too soon to pronounce an opinion upon the new Parliament, but there is nothing very much in it to indicate any improvement upon the old one, or the reverse. The balance of parties seems at present to be so even, that we fear the principal business for some time to come will be the settlement of the question who are to be "in" and who "out." It seems a pity that so much time is lost in deciding this point. Would it not be well if some arrangement could be made by which the leaders of opposing parties could have their recognised period of office and then retire as a matter of course in favour of the other side? This would produce an immense saving of time and prevent the floods of "evil speaking, lying and slandering" which are let out upon us during these "no confidence" debates.

COULD we have better evidence of the drawing together of the Mother Country and the colonies, than the interest which is manifested in the Imperial elections which are taking place? The daily papers have given us telegraphic information as to the progress of events at home. Whole columns of cable news have announced the successes and defeats of the great parties in British politics. The advocates of Federation have only to await the natural course of events and they will witness the realization of their hopes and desires. Federation is surely coming and the attempt to force matters will hinder rather than help it.

THE *Sydney Morning Herald* on Monday last produced a report of utterances of the Primate and the Cardinal. They are given unintentionally of course in parallel columns. We have in them a striking illustration of the difference between Romanism and Protestantism. The Cardinal's text was "the Church" his great aim was to exalt the Church. He pointed his hearers to the Mother Church. One sentence from the Primate's address at St. Saviour's, Redfern, will bring out the contrast. "Their individual life before God rested wholly and simply upon the mediation of the Lord Jesus Christ. The salvation of every one must rest upon one foundation, the Lord Jesus Christ."

WE are glad to know that the Chapter House and Synod Hall, intended as a memorial to our late beloved Bishop, are actually in course of erection. The ceremony of laying the foundation stone took place on the 30th of November, being the anniversary of the consecration of the late Bishop and of the opening of the Cathedral. We earnestly hope that Churchmen will do themselves the honour of contributing liberally to this undertaking and save the church the discredit of having a memorial hall opened with a debt resting upon it.

IN the departure of the Hon. Alexander and Mrs. Gordon the Church in Sydney has lost two of its most devoted and earnest workers. Mr. Gordon has been to the front in almost every good work; not only with those connected with the Church, but in many which involved the welfare of the Christian Church generally. In a less public though not less important manner Mrs. Gordon has laboured to extend the Kingdom of the Lord Jesus Christ. We heartily wish them a happy and prosperous voyage, and pray that the God of all grace may go before them with His richest blessing and make the re-

maining years of their life bright and happy—a true foretaste of the joys which lie beyond the present.

THE Suburban Missions are over and, so far as we have heard, the feeling universally is one of thankfulness. We have ceased to look for the enthusiasm which marked the general Mission of 1874. Then the movement was novel and attracted attention in a very striking manner. But notwithstanding the absence of this in recent missions, we are persuaded that the benefit to the Church from such special effort is immense and that in the last day many will praise God for this Eight Days Mission.

THE following verse was sung at the Dedication Festival which was held in the Cathedral on Sunday last:

"We praise God for St. Andrew,
On this his festal day,
And hear his dying accents
In deepest rapture say,
O precious Cross! I hail thee,
I cling to thee with love;
For thou wilt bear me safely
To my bright home above."

We confess that we do not admire either the poetry or the theology of the verse. Nor do we think anything can be found either in the language or spirit of Scripture for supposing that St. Andrew would have indulged in such an address to the Cross. When his brother Apostle, St. Paul speaks of "the cross of Christ," he uses the word "cross" so manifestly in a symbolical sense for the doctrine of the atonement, that there is no danger of our thought attaching itself to the material cross. This cannot we fear be said of the verse under consideration. It seems a pity that when there is so beautiful a verse relating to St. Andrew in the *Hymnal Companion*, the hymn book used in the Cathedral, words of so dubious a character should have been preferred.

NOW that the anxiety caused by the rumoured massacre of Captain Everill and his party has been happily dispelled, a great deal of nonsense is being uttered about the great heroism displayed by them and the success of their mission. It was hardly a success when after only eight weeks of sojourn in the Fly River they returned without having penetrated inland, because, as it is said, their tinned milk gave out. The following report from the *S.M. Herald* of an interview at Brisbane with the explorers, expresses their own surprise at the nonsense talked about them, and their conviction that "the trip," as it is called and as it appears to have been, was to a great extent a failure. The passage up the river seems to have been forced, and at the cost of some bloodshed, though that is also denied. The natives are reported to abound in the interior:—

"The expedition are greatly surprised at the fuss being made about them throughout the colonies, not with reference to the reported massacre, but at what they are supposed to have done. They frankly admit that they have done nothing to merit all this commotion, and do not try to conceal the fact that the trip was to a great extent a failure. This is attributed to the character of the country they had to go through."

"MISSION" work ought to be carefully guarded. It is spiritual work and if it is to be fruitful in the best results the Mission Preacher must keep himself well behind his Master and watch against the intrusion of things which be even in seeming carnal. We cannot help thinking the presentation of testimonials to the Mission Preacher an undesirable practice. In the first and in some respects the best mission which Sydney has seen, that of 1874, we do not remember hearing of any case of the kind, but the thing seems to be growing gradually, and in our opinion ought to be peremptorily stopped. It may seem somewhat indelicate to refuse a gift before it is offered but the difficulty might be met by the preacher when consenting to take a mission letting the incumbent know his opinion on the subject. It would be still better if a general resolution discouraging the practice was passed at the meeting of the clergy interested when gathered to make arrangements for a coming mission.

IN his recent lecture the Rev. Father Collingridge has favoured us with a new application of the parable of the Good Samaritan. Protestants are the poor wounded

traveller, the Roman church the generous dispenser of the oil and wine and pence. This view is refreshing from its novelty and from the seeming sincerity of the speaker. He is a man untroubled with doubts where the authority of his church is concerned. He is charitable too. He does not care to blacken more deeply the brand as he lays it on. He will not call us heretics in the full sense but rather the "disinherited successors of those who were." He counsels kind treatment. His words are smoother than oil, but unhappily for his good intentions history tells us the church's remedies for the evils of protestantism have had more of the acid than the emollient about them. Steel and fire in old times, and fierce fulminations against modern culture and religious toleration in our own days. These do not fit in easily in this new version of the old parable.

THE Soudan Encampment will recall to the minds of many the debate in Synod when the process so enthusiastically described by the accomplished orator as doing good by the paths of sinless amusement was happily condemned. It could not be otherwise where the conscience was enlightened by the teaching of Holy Scripture. When the church of Christ goes into competition with the showman she confesses her defeat. It is a confession to the world that without pandering to its low tastes and borrowing its attractions the church cannot carry on its work, build its places of worship, or sustain its ministrations of mercy amongst the sick and poor. To style the doings of the "Vanity Fair" in Prince Alfred Park a work of charity is to shamefully misuse sacred words. It is only dragging this pure daughter of the skies through the mire of mere sordid money making.

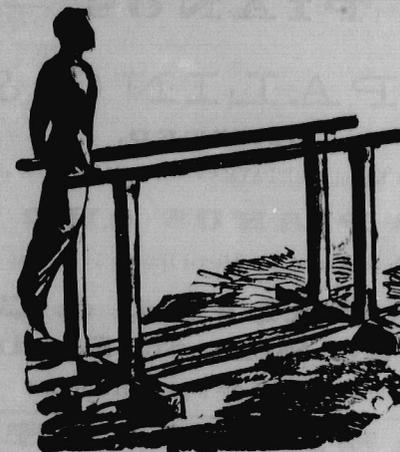
THE ablest and most telling speech during the late debate in the New Parliament was made by Sir Henry Parkes, the most genial and sensible by Mr. James Inglis, and the cleverest and wittiest by Dr. Wilkinson. For the acquisition of the two last new members, the House may be congratulated.

A striking feature of the no confidence debate was Sir Henry Parkes' speech. For three hours he held the House enchained. The wrapt and deep attention throughout was remarkable. The speech was clear, able, incisive and logical. We doubt whether he has ever exceeded the performance in his long career. The daily press has not done it justice, although one paper confessed it to be a master-piece.

THE BIBLE IN STATE SCHOOLS.—Professor Huxley, writing to the *Contemporary Review* on the School Board of London, speaking of the influence of the Bible in education, says:—"I must confess I have been no less seriously perplexed to know by what practical measures the religious feeling, which is the essential basis of conduct, was to be kept up, in the present utterly chaotic state of opinion on these matters, without the use of the Bible. The Pagan moralists lack life and colour, and even the noble Stoic, Marcus Antonius, is too high and refined for an ordinary child. Take the Bible as a whole, make the severest deductions which fair criticism can dictate for shortcomings and positive errors; eliminate, as a sensible lay-teacher would do if left to himself, all that is not necessary for children to occupy themselves with, and there still remains in this old literature a vast residuum of moral beauty and grandeur. And then consider the great historical fact that for three centuries this book had been woven into the life of all that is best and noblest in English history, that it has become the national epic of Britain, and is familiar to noble and simple from John O'Groat's House to Land's End, as Dante and Tasso were once to the Italians; that it is written in the noblest and purest English, and abounds in exquisite beauties of a mere literary form; and finally that it forbids the veriest hind, who never left his village, to be ignorant of the existence of other countries and other civilisations, and of a great past stretching back to the farthest limits of the oldest nations in the world. By the study of what other book could children be so much humanised, and made to feel that each figure in that vast historical procession fills, like themselves, but a momentary space in the interval of two eternities; and earns the blessings or the curses of all times, according to its effort to do good and to hate evil, even as they also are earning their payment for their work."

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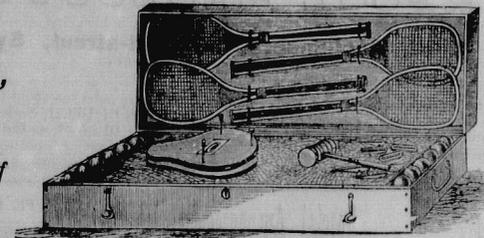
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CORRESPONDENCE

THE NEW SYNOD.

To the Editor of the Church of England Record.

Sir,—I think that Mr. W. J. Foster deserves the thanks of all true members of the Church of England for his letter in your issue of the 20th inst., and it would be well if it could be brought to the notice individually of all who are entitled to vote for Members of Synod in the Diocese of Sydney. The result would be beneficial to the Church. But there are other matters of almost equal importance which should be brought at this time prominently before the Electors of Members of the Synod. I allude to subjects which must or ought to engage the attention of and be dealt with by the new Synod. First—There is the Superannuation of the Clergy; this is a pressing matter, and on the motion of the Dean it was remitted to the Standing Committee to consider and report to the next session of the Synod what should be done. There is at present an ordinance which, after 40 years service, gives a Clergyman when incapacitated by age or infirmity the munificent pension of £140 per annum. Then there is the Election of Synod men. At present we have universal suffrage. Every member of the Church of England living in the Parish being 21 years of age is a voter. He need never go into the Church, attend the services, or contribute in any way towards it, he can vote. He has merely to sign the declaration that he is a member of the Church of England, and that is a wide and elastic term. I know of a case where a man who for years took an active part in a Wesleyan Church, fell out with them, went for a time to the neighbouring Church of England and actually voted for Synod men at the Election of Synod men of the present Synod; when I asked him if he were not a Wesleyan he told me his father and mother were members of the Church of England, and that was enough. Well though the Franchise has so broad a basis it can be so worked that 6 (six) men may elect two members of Synod.

In 1878 I moved for a return of the voters at the Election of Members of the then existing Synod, and I think Sir that your readers will hardly credit the facts that return shewed:—In one parish 6 only voted, in thirteen 7 voted, in fifteen 8 voted, in four 9 voted, in two 10 voted, in three 12 voted. Should there be present 50 or more voters three (3) members may be elected, but in that Synod there were only two (2) parishes which returned three (3) members. No one will I think venture to deny that reform is needed here.

Another matter which must come before the Synod shortly to be elected (by I believed the 22nd prox.) is the Registry Assessment, this is a most important matter and affects every Parish more or less, and in connection with it is the question of the power and authority of the Synod to levy taxes and by pains and penalties to enforce the payment of them; this is a serious question. The Synod claims the right, but can show no authority for it in the Constitutions, and if it cannot be found there it cannot be found anywhere. The Registry Assessment is doomed. Should I be again elected I shall give notice the first day of meeting of my intention to move "That in the opinion of this Synod the Registry Assessment shall cease to be made," and I have not the least doubt but that I shall carry it. I think I am quite justified in saying that in the highest quarter the only objection to its repeal is the fear that the needful money cannot be raised otherwise. But I am quite prepared to shew him that can be done easily without injustice to anyone, even to the great relief of many of our Parishes.

There is another and most important matter and that is a reform in the method of conducting the Synod proceedings. At the present time we are supposed to follow Parliamentary practice. We have the letter but certainly not the spirit. Ordinances are hurried through without time for due and proper deliberation. No matter how pressing and important may be a motion given notice of by a lay member or indeed any member outside the Standing Committee it has not the slightest chance of being discussed. As soon as the business proposed by them is completed the Synod is prorogued. Again there is the matter of the Synod expenditure which appears most excessive, especially in printing. Last Synod I asked how much were expended on account of the Synod and how much on account of the Registry, and I could only get an approximate statement of the amount, and that I was given privately to understand had caused a large amount of trouble.

However, should the Registry Assessments cease, the accounts laid before the Synod must be the Synod accounts, pure and simple, as the Synod will have no connection with the Registry. The Registrar is an officer of the Bishop's, and is no creature of the Synod. He existed before our Synod, and the method of paying him is to be found in the Canons and Constitutions Ecclesiastical of the Church of England, and no Bishop requires any help from a Synod in raising funds for that purpose.

Yours faithfully,

JOSEPH BANKS DURHAM.

Petersham, Nov., 30th, 1885.

THE SEAMEN'S MISSION HOUSE.

To the Editor of the Church of England Record.

Sir,—At last we have been able to secure a suitable house for use as a "Mission House," in connection with our Church's work among the thousands of sailors who come to this port, and at the present time the matter of furnishing in a homelike and attractive manner, is engaging our attention. We are putting all our possessions into the matter, and are spending the whole of our income on it, and the work generally, and cannot do more, and so must beg of our fellow Churchmen to assist us in the matter of furniture.

The House has a large reading-room, a smoke balcony, three bed-rooms, bath-room, &c., for the use of "Jack-Ashore," and the fitting up of these rooms with tables, chairs, chess-tables, writing-tables, book-case, books, desks, writing-materials, bat-stands, comfortable beds, suitably furnished, boot cleaning gear, verandah seats, brushes and combs, glasses, venetian blinds, linoleums, mats, gas-fittings, &c., gives us accounts to meet amounting to about £200, and we cannot meet them without substantial help from all of our sympathisers and friends. I want, therefore, to ask your readers to think of us, and our work for God among our British Tars, and send us all the help possible. Ours is the only Church of England work for sailors in this Diocese, and its claims on our people are surely strong enough to draw forth the sympathies of a large number of Churchmen.

Cheques, P.O. O.'s, or stamps, sent to me at "No. 9, Princes-street," will be acknowledged at once.

His Lordship The Primate has kindly promised to open the new house for us before leaving for New Zealand, and on that day all subscribers will be invited, and a balance sheet and list of subscribers submitted.

I am, Sir, yours, &c.,

JOHN S. SHEARSTON.

Seaman's Missionary.

ECCLESIASTICAL PRECEDENCE.

To the Editor of the Church of England Record.

Sir,—As your condensed report of the proceedings of the Synod of the Diocese of Bathurst is calculated to give a false impression of the divergence of opinion which exists between the Lord Bishop of Bathurst and myself, I beg you will do me the favour to insert the following statements in your next issue and oblige.

Yours, &c.,

JOHN T. MARRIOTT,

Randwick, Nov. 23rd, 1885.

In the *Bathurst Times* of August 28th, 1882, the Lord Bishop of Bathurst caused it to be announced, the Dean would rank next to himself.

After the Dean's appointment, the Lord Bishop of Bathurst maintained in Synod and elsewhere that a Dean ranks below an Archdeacon, except in his Cathedral, and that Deans have no rank as such outside the Cathedral.

Subsequently the Lord Bishop of Bathurst declared, speaking before the members of Synod, "I have power to assign precedence to any man I like."

The inconsistency and illegality of the foregoing must be apparent to all, for while the first statement is agreeable to the law and custom of the Church of England, the second is entirely at variance therewith, and the third recognises no law but the will of the Bishop, or, in other words, the likes and dislikes of one man.

Archdeacon Campbell, writing August 19th, 1884, says:—"We, as Archdeacons, will give due precedence to the Dean in the Cathedral. Out of it he ranks with other priests whose order is according to date of ordination."

Referring to an address of welcome and condolence to be presented to the Bishop—and respecting which the Dean had in no way been consulted, Archdeacon Campbell writes to the Dean, July, 6th, 1885: "I shall be glad if you will allow your signature to be attached thereto. As that of Chief Cathedral Officer, it will appear immediately after that of Archdeacon Dunstan."

The Church of England in New South Wales is subject to the laws which obtain in the Church of England in England except in so far as has been otherwise ordained by lawful authority.

Three Deans of Cathedrals in England have been requested to state how the Dean ranks among the Dignitaries of the Church and Ecclesiastical Officers of the Diocese:—1. In the Cathedral. 2. In the Diocese. 3. In the Church Assemblies (as Convocation or Synod), and in matters generally.

In reply, the Dean of Canterbury says:—"The rule in England is that the Dean comes next to the Bishop, and takes precedence of Archdeacons. This holds good throughout the Diocese."

The Dean of York says:—1st. "In the Diocese the Dean ranks next to the Bishop." 2nd. "Generally, and in Convocation, Deans take rank immediately after Bishops."

The Dean of Salisbury says:—"The Dean is the next person in the Diocese to the Bishop, and, in his Cathedral, first of the four great officers—Dean, Precentor, Chancellor, &c. He is certainly in each above an Archdeacon."

The following is the official order of the Diocese of Canterbury:— Archbishop, Bishop Suffragan, Dean, Archdeacons, Canons, Vicar-General, Chaplains, &c., &c.

See page 125

The established order of ecclesiastical rank is recognised in enactments of our Synods, and is required to be observed by the 29th Constitution of the Church of England in New South Wales, adopted 20th April 1866.

J. A. N.'s COMMENTS.

To the Editor of the Church of England Record.

SIR,—I am sorry that J.A.N. thinks I "cannot lay claim to the 'deep humility' which I profess." The only reason, however, which he gives for thinking so, is that in his judgment I "speak of my own views of the meaning of Scripture, as if no others were tenable, and say, 'let Scripture awe into silence everyone 'I cannot believe before our Father's voice.'" Had J.A.N. quoted the whole instead of part of a sentence from my paper, your readers would have seen that J.A.N. should have written, "He places his interpretations of the meaning of Scripture alongside of the Bishop of Melbourne's interpretation of it, calls upon his readers to judge which is right, and says, 'let Scripture awe into silence every 'I cannot believe' before our Father's voice.'" These are my words: "Let this exposition be placed alongside of Dr. Moorehouse's, and let Scripture awe into silence every 'I cannot believe' before our Father's voice." This is no silly dogmatism, as if I must be right. It is an appeal to the reader to compare the expositions, and having decided which is right, to accept that which he has been led to regard as such, instead of rejecting it, however clearly taught, because of *a priori* objections. There is I trust no want of humility in this. Apart from this J.A.N. seems to me to have misunderstood the Bishop of Melbourne's position, and certainly has misunderstood mine. I have nowhere said nor do I hold that I "can take no account of the difficulties into which, when interpreted in a certain way" the Scriptures would lead us; "or in other words," that "even if the Scriptures seem to teach the most improbable and apparently contradictory things, we are still bound to accept such teaching and not to suspect for a moment that, if so, either the Scripture itself, or our interpretation of Scripture, is *ipso facto* discredited." By all means let us take account of the difficulties into which this interpretation or that would lead us. Let us suspect our interpretation. But, I would also say, let us suspect our difficulties. I do not say let us suspect the Scripture itself, so long as we are satisfied with the proofs of its divine authority. But after we have duly suspected our interpretation and our difficulties, after we have fully considered the *pros* and *cons*, we must come to some conclusion as to the meaning of the Scripture. And all I say is that "if we come to the Scriptures saying their statements cannot be so and so, and if they are 'I cannot believe them,' we may as well spare ourselves the trouble of a careful inductive examination of their meaning. If we have a sufficient warrant for believing that we have in the Scriptures, the word or revelation of God, we know, of course, they cannot outrage reason and conscience as enlightened and taught by the Spirit of God; but if each man is to be so confident that his reason and conscience are so enlightened and so properly exercised, that he approaches the Scriptures with a loudly declared 'I cannot believe that,' and therefore the Scriptures cannot teach it, the 'obedience of faith' comes to an end and every man is a revelation to himself." The Protestant who is opposed to transubstantiation does not reject the Romish view of 'This is my Body' because, though he believes it to be the right one, it leads him into grave, intellectual and more difficulties. But, after giving due weight to whatever difficulties seem to him to be involved in the Romish and Protestant views respectively, and having fully considered the usage and meaning of the language used, he accepts that which he believes God intended to teach. There can be no "won't believe" in the matter, without setting aside the authority of Scripture as our Father's voice. In other words, if either through preconceived notions we refuse to fairly examine the Scriptures with a view to ascertain their meaning, or if, after due consideration of all difficulties, we deliberately refuse to believe that which we have concluded, in their meaning, we reject them as the record of God's revelation of His will and truth. "The Bishop of Melbourne," says "J.A.N." "may not be right in his reading of Scripture, but it seems to me that Mr. Archdall must do a good deal more to prove him wrong." It would, I submit, have been more to the point if instead of telling us what "seems" to him, "J.A.N." had shown reason for accepting the Bishop of Melbourne's interpretation of the Scriptures quoted or referred to by his Lordship, and for rejecting that which I have given.

I am, Sir, yours, &c.,
MERVYN ARCHDALL.

November 30th, 1885.

MRS. W. BOWMAN, RICHMOND.

On Saturday evening last (November 21st.) a venerable lady aged 87, and for nearly half a century a resident of Richmond, passed away, it may confidently be hoped, to that rest which remains for the people of God. Mrs. W. Bowman, to whom allusion is now made, was the widow of Mr. William Bowman, (for many years a well-known member of Parliament and

Magistrate of New South Wales.) and during her long career she was a firm and consistent supporter of the Church of England; whilst at the same time, she was ever ready to give material aid to any institutions which were calculated to promote the benefit of her fellow creatures. During the long period that the Rev. John Elder was incumbent of St. Peter's (29 years), Mrs. Bowman contributed liberally to Church Societies, and especially to that one, which had for its object the extension of religious ordinances to the Kurrajong at that time connected with the parish of Richmond. On the resignation of the Rev. J. Elder in 1873 and the appointment of the Rev. Dr. Woolls in his place, as state aid was withdrawn from the parish, arrangements had to be made for supporting the Church by voluntary contributions. It was then that Mrs. Bowman promised to give £20 per annum towards the clergyman's stipend; and, among other sums, contributed £50 towards the erection of a new school-room, £25 to assist in paying off the debt on the Church, and £200 to commence the formation of an endowment fund in the parish. By these acts, great assistance was given to the first clergyman of Richmond under the voluntary system, and it is pleasing to add that she has bequeathed by will a sufficient sum to continue the payment towards the stipend in perpetuity. But Mrs. Bowman's liberality was not limited to her own immediate neighbourhood, for, as many of the clergy can testify, she was ever willing to subscribe towards the erection of Churches and Parsonages in different parts of the colony, whilst in cases of distress, no appeal was ever made to her in vain. During the latter part of her life, she had the misfortune to lose her sight and to suffer much from the pains and aches of humanity, but she bore her afflictions with christian resignation, and died in hope of a joyful resurrection. Few persons have been more beloved and respected than this venerable lady, and her removal (though at her time of life it was not unexpected) may be regarded as a public calamity. It need scarcely be added that her name will long be held in grateful remembrance and that though dead, she will yet speak in the works of piety and goodness which she has sought to perpetuate. Her remains were interred on the 24th instant, in the family vault at Richmond. Many assembled to pay a mark of respect to her departed worth, and the funeral service was read in the Church by the Rev. J. Clarke (*locum tenens* for the Rev. R. E. Kemp.) and at the grave by the former incumbent the Rev. Dr. Woolls.

BRISBANE DIOCESAN SYNOD.

On Wednesday afternoon the members met in the Synod Hall to receive the president's address and transact the formal business. The following is Bishop Webbers' speech:—"Dear brethren of the clergy and laity, in view of the fact that I have just set foot on your shores, you will naturally expect but a few words from me on this occasion. The first thought which naturally possesses me is that of the great responsibility which attaches to the leadership in such a diocese as this, and that responsibility is not lessened by the reflection that I have been called to succeed a prelate whose blameless life was no indistinct reminder of those words of the Apostle—"Be ye imitators of me, even as I also am of Christ." (Applause.) Such a responsibility is one which a man would not venture to face but for the hope—that the same inspiration which prompted the call and the acceptance of the call, will not leave him destitute of the wisdom and the understanding needful for the discharge of the duties of so onerous a position. Nor will he be left, he feels sure without the further help of the sympathy and the prayers of those amongst whom he has come. Being unacquainted at the present moment with your diocesan affairs, I will not presume to occupy your time with any thoughts upon them. But the church is concerned not merely with diocesan details. There are larger questions to which the great historic Church of the English people must always give attention. Whilst, however, there are many of these upon which I should have been called upon under other circumstances to have said a few words, it is highly necessary to study the questions on the spot, and not merely at a distance in order to form anything like a fair judgement, or to determine what ought to be the policy to be pursued, and I would, therefore, prefer to remain silent on these also on this occasion. But we must keep the thought before our minds that the needs of our day will not be met merely by a reproduction of the past. We must draw from the Church's treasury things new and old. We must turn the light of Christian ethics upon the great social questions and problems of the day. We must claim all life for God. And this surely is a duty which belongs to the Church here as well as at home. The question between the established and the non established Church is one which is only of the accident and not of the essence of the Church's work, and that branch of the Church to which we belong cannot avoid the duty of speaking upon questions which are bound up with the Church's welfare. It is the duty of the Church to care for the nation's life, and no lower idea can for one moment be permitted or tolerated. And that is a thought which perhaps is before our minds more particularly in a colony where civilisation has not yet taken the fully developed form

which it has in the old country. I spoke just now about the established Church at home, but although we use the term familiarly and popularly, it would be extremely difficult for any student of history to draw out of the archives of the past any statute by which the Church of England was established. It would be, perhaps, truer to speak of the Church as having established the nation. (Applause.) May not the Church render similar aid in our day here? But we cannot expect to have our legitimate influence upon the life of the nation unless we are thoroughly at one amongst ourselves, (Applause.) A diocese! What is it? *Diokesis*. It is "housekeeping." It is the management of a household and family. There is always variety in a family. One child may be more demonstrative in its affection; another perhaps may be somewhat more reserved; and yet each may be in the depths of their respective hearts equally devoted and loyal to their parents. And so in the Church, we need not, as our Primate well said yesterday, in any way fear diversity provided it be dominated by a hearty spirit of loyalty to the true ideal. Or, to take an illustration from architecture? What is it—as you enter some beautiful church—that at once suggests a feeling of rest and harmony? It is a variety in detail dominated by a unity of conception. It is this, when we come to closely examine the matter, that is refreshing, whether in architecture or family life. I think, too, that we have learned this lesson in the Church at home. During the last twenty-five years persecutions have taken place at home in which each school of thought had its turn, and I am sure we must all rejoice to think that none of these persecutions had as their result the eliminating from our Church any one of the great schools of thought. (Applause.) No more expressive prayer was ever breathed than that which our late Bishop of London closed his last charge, which preceded his death but a short time, in which he said that the one thing he hoped most for was that when his time came for laying his burden down he might at least hope to leave his diocese in unity and peace. It is to that as an ideal that we should seek to press forward. There is room in the Church—which is a society, and an association—for each one to be himself and to work out his own individuality. It is in the blending of these varieties, dominated by a true earnest spirit of loyalty, that we must go forward to do our work, each contributing to the whole that particular aspect of truth which in the mercy of God he has realised most intensely in his own soul, each thus making his contribution to the whole, and doing it with no spirit of jealousy of others, as if the eye were saying to the hand, "I have no need of thee," or the hand to the foot, "I have no need of thee;" but each contributing to the general good, each caring to affirm rather than to deny; and you will generally find, I think, that people for the most part are right when they affirm, and wrong when they deny. I hope and trust also that in due course of time we shall have a centre of union in this diocese in the shape of a cathedral. (Applause.) If we have the happiness of being thus gathered together round one centre, we shall realise more of the true unity of which each diocese ought to be an example, and in that way we may be what the Church ought to be—the informing power of a great and growing civilisation. (Applause.)

THE ADVENT COLLECTIONS FOR THE CHURCH SOCIETY.

From a leaflet which the Secretaries of the Church Society have issued for distribution in the churches on Advent Sunday, when the second annual appeal to our congregations in aid of "our Home Mission" is made, it appears that the receipts of the free fund of the Society to the end of October when compared with those for the corresponding period last year show a deficit of £240 16s. 2d. and that as yet the total receipts for the year so far reach £3,717 13s. 11d. towards the £7,624, or double the income of 1883, it was sought to realise in answer to the Primate's wish before the year closes.

And so an urgent appeal is appended to this financial statement, asking that, in one or other of various ways suggested, those who have not hitherto done so will offer their personal influence and their means to help the Committee to avert that which can hardly fail to be viewed as a reproach, we mean the possibility of this year's income being less than that of last year. Heartily we trust the appeal will not be in vain. Hardly can it be so, if only as was pointed out at the recent Conference, the "scale of giving" is made commensurate with the necessity for and the power of giving. On the necessity we have already dwelt; on the power and capability of giving we have only to point to the comparative ease and comfort in which the bulk of colonists live, and the abundant "luxury of spending" all around us in proof that it exists. Not whilst these constant appeals have to be made however, can it be said that the capability is exercised to the extent it should be. Where it has rarely ever been practised there exists years of arrears to be made good, how hard it will be to make a commencement!—and, generally speaking, we feel the never standard of giving requires to be raised. As the Chancellor of the Diocese, the approaching loss of whose unselfish work we must all regret, recently remarked;—"Many people give to the Church Society on the

same scale as they give to a Fire Brigade; they dismiss a collector with a guinea and think they have done all that is required." Small means may suffice for small ends but a great work demands great support. The Primate reminds us in his Pastoral letter that "the present time is one of singularly critical opportunity." To the question whether the Church of England is realising this, or whether she is content to see the high and noble privilege attaching to seizing the opportunity pass into the hands of others, the measure of support given to the Church Society must furnish an answer.

ENGLISH + MAIL.

(From our own Correspondent.)

You in Australia will have mourned with us over the death of our great Philanthropist—Shaftesbury. The points of his career which seem to me most remarkable are: that he was a thorough aristocrat in face and figure and manner, yet he sympathised with the lowest; that though an able man and good scholar he as a 'hack' Chairman willingly listened to innumerable dreary discourses in a good cause; and that though a good Churchman he was able to throw himself heart and soul into undenominational work. Had he not been a peer he could not either, in the House or out of it, have done the work he did. The early part of his life is now so distant that the present generation cannot remember the illwill and contempt which his factory laws and his work among the poor drew upon him; nor can they remember the bitter and frequent attacks which that eminent friend and cotton spinner, Mr. John Bright made upon him in Parliament: a course for which no apology has ever or can ever be made. For 41 consecutive years Lord Shaftesbury struggled to pass the Ten-hours Bill; and it cost him more than £40,000.

The Church Congress which has just closed has been once more pronounced a great success. The programme has been highly practical, and the discussions had a living interest, owing to the legislation wherewith the Radical threatens us. Disestablishment was a prominent topic, and it seems certain that most Liberal Churchmen will place Church before party and not, like a certain brewer of late, sign themselves, "A brewer first, and a Churchman after." Social purity was naturally largely dealt with—too largely for the comfort of many: for the subject is an exceedingly nauseous one. A noticeable feature however was this: while opinions were never so freely outspoken, or so frankly extreme, their expression was received with less indignation and more good humor than in former years. No doubt Congressmen have learned to make allowance for the harmless enthusiasts who never fail to give their pet infants an airing on these occasions, dressed out in their most beautiful robes. A marked feature has again been the spirited defence of Protestant principles by Canon Hoare, whose power and skill as a debater is second to none. The Bishop Carlisle as usual was a Congress favourite, and quite outshone himself in the number of amusing and witty sayings with which he enlivened the proceedings. A smart passage of arms took place between Mr. Beresford Hope and Canon Hoare on the subject of a Crucifix about to be erected in St. Paul's, which will be according to the former, a triumph, according to the latter a disgrace, for the country. Meetings for soldiers and sailors were of course popular in our great garrison town and naval arsenal; and the C.E.T.S. held a splendid meeting on the eve of the Congress, Bishop Harold Browne presiding.

The remarkable Institute for soldiers founded by Miss Robinson was an object of great interest. This large and complete building, with reading and billiard rooms, as well as pleasant airy sleeping rooms of every size is managed by Miss Robinson from her sick-bed, which she seldom leaves; and she is assisted by four or five ladies who are partly, or entirely, working at their own charges. Her capacity for work and organization is certainly most remarkable.

The speech in which the Prime Minister unfolded his programme at Newport was a worthy deliverance for a great statesman, and is very satisfactory to all lovers of their country. Local government is to be enlarged—but not without a rearrangement of taxation (which will bring Mr. Chamberlain's investment under the screw of parochial authorities): the transfer of land is to be made cheap, if possible—since land must be correctly described and titles made clear. Against the compulsory taking of land to let to labourers, a plan which he believed would become an instrument of political pressure the noble Marquis declared open war, and in noble language declared that he and his party would stand or fall with the Established Church of the Realm. This programme includes all that men of any party, save the destructives, desire; but the exigencies of party warfare forbid that the Whigs shall accept it and refuse that of their quondam colleague Mr. Chamberlain. Notwithstanding the popularity of the latter gentleman in some quarters, I still hold to the opinion expressed some time since, that the General Election will show a large Conservative majority swelled by the abstentions and the votes of moderate and religious Liberals.

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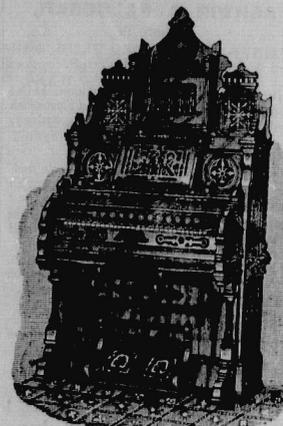
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Church of England Record.

Vol. VI.—No. 96.

SYDNEY, FRIDAY, DECEMBER 18, 1885.

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CHRISTMAS.

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

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

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

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

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

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

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

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

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

RELIGIOUS INSTRUCTION IN PUBLIC SCHOOLS.

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

"My dear Sir,

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

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

Yours truly,

The Hon. Treasurer
Religious Instruction Fund.*** CHURCH NEWS. *****SYDNEY.****Diocesan.**

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

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