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THE

Church of England Record.

VOL. VI.—No. 105.

SYDNEY, FRIDAY, MAY 7, 1886.

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THE

BRITISH AND FOREIGN BIBLE SOCIETY.

On the evening of our issue the N. S. Wales branch of this great society will hold its annual meeting. We trust that the lovers of God's Word will gather in crowds to the meeting. His Excellency the Governor gracefully takes the honor of presiding. The Primate and other able speakers will address the meeting and such a platform ought to have a suitable audience. If public institutions were correctly appraised the Bible Society would be acknowledged as having an influence on the affairs of the world scarcely second to any other on earth. The simplicity of its aim makes its character unique. Here it stands peerless and alone. Its sole desire is to give to man the Word of God. Without note or comment it hands the inspired scriptures to all men everywhere, and utilises the ripest fruits of scholarship and missionary enterprise to present the message of salvation in the mother tongue of the reader. Its allegiance to the Book is unalloyed. No meaner thought of church authority or denominational precedence can find entrance here. As God's agent it sends His word to the nations. The noblest preachers strive to be like John the Baptist merely a voice proclaiming Jesus only. But self-consciousness will intrude and the enticing words of man's wisdom may mar the message. But in the mission of this society this danger is reduced to the minimum if not practically annihilated. From the translator's study, where alone with God he does his work, the message of life goes forth to win its way to the hearts of men. The manifest blessing which has rested upon the labors of the society must give it a warm place in the sympathies of Christians. The extent of its operations must strike anyone who reads its annual reports. That for last year is a volume of five hundred pages. It might be studied with advantage by the rulers and statesmen of the world. But to those who believe the world is to be won for Christ no book can be more interesting than this State Paper of the Kingdom of God. From the small beginning when a few gentlemen resolved to meet the request of Mr. Charles of Bala, to print the scriptures in the Welsh tongue, the work has grown until this present time, when the agents of this society are girdling the world with the pages which carry salvation to all mankind, this success phenomena as it is in the annals of literature, demands the candid attention of those sceptical as to the divinity of the Book. But to the believer it is nothing strange. Their Book is the law of the Lord. He sends it forth and therefore it wins its way. He maketh it to run very swiftly. The circulation of the Holy Scriptures of which this Society's issue of 4,161,000 Bibles, Testaments, or portions in 267 languages is only a part, may be placed amongst the great facts of the religion of Christ which challenge explanation at the hands of those who deny its Divine origin. To the past

history and present condition of the Jews, the existence and vitality of the Christian church—the Bible itself living through the ages untouched by time, unharmed by criticism, we add this dissemination of the scriptures in absolutely countless numbers, to the facts which appeal to the reason and conscience of the world, testifying to the truth of the religion of Jesus the Christ. To the honest and true heart the appeal is irresistible. The Word lives because the Lord liveth, and the agents who send it forth are under His guidance and protection. But to unbelief it is another file to be nibbled to the dental injury of the rats, the steel remaining as sharp as ever. If infidelity were not as fierce and self-willed as it is, vicious and cruel, it would weep itself away in despair at the ever increasing difficulty which the Bible Society puts in its way of banishing God and revealed truth from the earth. Let the friends of revelation stand by the Bible as the Word of God, read it, love it, spread its glad tidings—the agency is ready to hand in this great Society.

THE DIVORCE EXTENSION BILL.

The subject is occupying so much attention at the present time, that it may be useful to look calmly at the teaching of Scripture.

I shall however confine myself to the one question which Sir A. Stephen's bill compels us to consider—is it lawful according to that teaching for persons divorced for any other reason than that of fornication to marry again before the death of the former partner?

Our Lord's words Matt. xix. 8, permit us to lay aside the Mosaic law on the subject altogether. "Moses for your hardness of heart suffered you to put away your wives, but from the beginning it hath not been so." He thus refers us to first principles, and in verse 5, He points to Gen. ii. 24, as authoritative on the subject. The union of a man and his wife is therefore a *divine* ordinance, and our Lord's comment is "What God hath joined together let not man put asunder."

In answer to the disciples' question verse 7, He further declared that in the single case of adultery the marriage might be dissolved, the adulterous act being in itself the dissolution of the bond. Upon this it is not necessary now to dwell, farther than to remark that by specifying this one cause He appears to have excluded all other.

And this appears all the more certainly to have been his meaning, because in verse 9 He expressly declares that persons divorced for any other cause cannot be married again to any one else than their former partners without committing adultery—the original marriage not being dissolved in the sight of God.

His words are, "I say unto you, whosoever shall put away his wife except for fornication, and shall

marry another committeth adultery: and he that marrieth her when she is put away committeth adultery."

I would simply add that to argue, as one learned Doctor has argued, from Matt. xix. 12, that our Lord's words are only intended to apply to such persons as "have a special gift" (*scil.* of continence) is to make His solemn teaching not binding on all, but only on such as choose to be bound by it!

I have taken St. Matthew's account of our Lord's conversation as my text, because it appears to be the fullest account given by any of the evangelists. St. Mark x. 2-11, does not refer to adultery as a cause of divorce, but speaks generally denying the lawfulness of marriage of divorced persons with other parties.

St. Luke xvi. 18, gives the same decision but in a still more condensed form. In the Sermon on the Mount Matt. v. 31-32, our Lord plainly condemns divorce for any other cause than fornication.

There remains to be considered St. Paul's deliverance, 1 Cor. vii. 10-17. He is not however referring to the ordinary question of divorce, but simply to the case of one who has a heathen partner. Is the marriage contracted in heathenism to be held inviolate? and he plainly decides that it is to be so held. The heathen husband or wife may perhaps put away his (converted) wife or husband. But though "a brother or sister is not bound" in such a case to prevent the separation taking place, yet the decision is clear "let her remain unmarried or else be reconciled to her husband."

And such is the conclusion to which I come from a review of the teaching of Holy Scripture. However the State may relieve certain cases—may sanction the marriage of divorced persons so that they shall not be liable to prosecution for bigamy, and may allow their children to be regarded as legitimate—it cannot make their marriage other than an adulterous act, since it has not the power to put asunder those whom God hath joined together, so as to clear the ground for the second marriage.

What the ultimate effect will be on the State attempting to legalise marriages which the Creator and Judge of all the earth pronounces adulterous it is not my present object to discuss. One can only contemplate it with the deepest and most painful anxiety.

R. L. K.

CHURCH NEWS.

SYDNEY.

Bishopric.

THE CHURCH HOME, SURRY HILLS.—This exceedingly necessary and useful institution was formally opened on Wednesday evening last by His Excellency the Governor. Besides His Excellency, Lady Carrington, and Mr. Wallington (Private Secretary), there were present the Bishop of Sydney, Minor Canon Rich, Revs. Helton, Tress, Langley, Southby, Garnsey, Hough, Messrs. W. L. Docker, E. Knapp, and others. There were also a few ladies, among whom we noticed Lady Hay, Mrs. Mort, and Miss E. G. Edwards. Mrs. Barry was prevented from being present by serious indisposition. The proceedings were opened with a hymn, and prayer offered by the Rev. T. B. Tress, Clerical Secretary. The Bishop, as President of the Home, after thanking Lord and Lady Carrington for their presence, delivered an excellent address, in which special reference was made to the church taking up the cure of moral disease. The Home had been started in difficulty, but had proved a success. The Committee, especially the lady members, had laboured assiduously. It was also desired to extend the work of the Home, by a small receiving house in the heart of the town. After His Excellency formally declaring the Home open, Minor Canon Rich, as Chairman of the Committee, moved a vote of thanks, to the Governor as his Lady for their presence, which was seconded and carried with acclamation. It was, Mr. Rich said, another of the many instances which they had shown since their arrival here of their willingness to further the interests of the institutions of the country. He was sure that their presence to-day would give a fresh impetus to the

institution." His Excellency, in acknowledging the vote of thanks, said it gave him and Lady Carrington much pleasure to be present and participate, so far as they could in such good work. They all desired to do their utmost to rescue the fallen. He was a member of the commission which inquired into the housing of the poor in London, and the disclosures made to that Commission of the difficulties and the temptations under which people lived, were simply terrible and horrible. It was with pleasure therefore, that he found such a gathering as had met that afternoon, because they were not there in a spirit of self-glorification to sit in judgment on the sins of others, but to hold out the hand of fellowship and assistance, in a spirit of love and charity to the unfortunate. The Rev. C. F. Garnsey proposed a vote of thanks to the contributors, and mentioned that the tradesmen and shopkeepers had been most liberal, having presented the Committee with nearly every article of furniture in the Home. He disagreed, however, with the more enthusiastic members of the committee in thinking that the subscriptions to cover the more rent of the premises would be sufficient, and hoped that the amount annually subscribed would not be limited to that sum. Mr. Knapp seconded the motion, which was also agreed to. The company then inspected the premises, and were entertained with light refreshments.

THE CHURCH SOCIETY'S ANNUAL MEETING.—On Wednesday evening last the 30th Annual Meeting of the Church Society for this diocese was held in the large hall of the Young Men's Christian Association, which was crowded in every part. His Excellency, the Governor occupied the chair. Among those on the platform noticed of the clergy.—The Most Rev. the Primate, Revs. Archdeacon King, Canons Moxton and Gunther, A. W. Pain, B.A., S. S. Tovey, B.A., J. C. Corlette, D.D., H. L. Jackson, M.A., S. Hungerford, E. A. Colvin, Mervyn Archdall, M.A., T. W. Unwin, H. W. Mort, M.A., A. R. Rivers, E. C. Beck, J. N. Manning, M.A., S. H. Child, D. Murphy, D. Evans-Jones, Charlton, Geo. Stiles, P. R. S. Bailey, W. Hough, A. Yarnold, C. Baber, Archdeacon Dunstan, and Rev. J. D. Langley, Hon. Sec. of the Society, besides many others; and of the laity.—Lord Bertie, C. Rolleston, George Knox, M. H. Stephen, J. C. Sir G. Innes, T. Robertson, R. Hills, W. L. Docker, J. Vickery, William Day, F. R. Robinson, Joseph Cook, G. F. Wise, J. T. Wilsie, P. N. Trebeck, E. Deas-Thomson, J. Page, Captain Deane, R.N., E. A. Allan, Dr. Kyngdon, John Kent, James Plummer, W. Crane, J. M. Marsh, W. H. Rowsell, E. J. Knapp, H. W. Hammond, A. B. Weigall, and Judge Wilkinson, besides others. After the Chairman had opened the proceedings of the meeting by stating the objects of the Society, the Honorary Secretary, Rev. J. D. Langley, read the Report. This is so valuable, we hope to present it entire to our readers in our next issue. Mr. Hills read the financial statement, and the Bishop moved the first resolution to the effect that the reports which had been read, be printed. He stated that the object of the Society was to extend the Church's operations, and pointed out how the clergy were over-worked, and the parishes under-worked. There was hardly one of their parishes but what if in England would have two or three curates. He also desired to see a greater independence of the clergy in regard to their stipends. His idea was that the minimum stipend should be derived from a central fund, to which parishes should be obliged to make contributions, and in cases where a clergyman was defaulting in his duties there should be a regulation whereby parishioners could, if necessary, change their minister. But on the other hand we have a provision, by which any parish not furnishing the minimum stipend fixed by the synod would become disfranchised, and no longer be represented in the synod. It was important that they should zealously protect the independence of their clergy. If they wanted men of anything like original minds and force of character to serve them they must not put them in leading strings, or subject them to the danger of capricious tyranny. (Applause.) One of their greatest drawbacks in the colony was the fact that wealthy families did not here, as in England, devote one or other of their children to the ministry of the Church. It could not be, because the clergy were called to comparative poverty, for the English clergy were all accustomed to that. No man would undertake the ministry of the Church for its mere commercial advantages. In England the average stipend of the clergy was considerably lower than it was in this diocese. There were hundreds of men there serving the Church for absolutely nothing. But why was that not the case in this colony? It was, he believed, because the clergy in England had an independence, but here they had not that independence. The Bishop concluded by paying a just tribute of praise to the late Hon. John Campbell, and by appealing to the laity to take up the work of the Church. Mr. Justice Innes seconded the motion, which was carried.

Rev. Canon Gunther moved the second resolution:—"That while the work already accomplished by this society calls for devout thankfulness, the increasing demands arising from Church extension in all its branches constitute a strong claim on the members of the Church in this diocese for more general and enlarged contribution towards the society's funds." He referred with satisfaction to the progress of the society, and to its operations as a means of aiding in the construction of churches and parsonages throughout the colony, as an agency for mission work to the aborigines and Chinese. The resolution looked back upon work already accomplished, and looked forward to the work which still lay before it. The society had strong claims on their support, and if they made some slight sacrifices they should be able to increase the funds a hundred fold. The Rev. J. D. Langley seconded the motion, and looked forward to the time when the Church Society would be in a position to do work which had not yet been taken up. He then referred to the subject of Superannuation, a subject which was of the deepest importance at the present time, and concluded by seconding the motion, which was put and carried, unanimously.

Mr. Thomas Robertson moved, and Mr. M. H. Stephen seconded a vote of thanks to His Excellency for presiding. The motion was carried by acclamation.

The Chairman thanked them very cordially for the vote, and took occasion to express his regret at the absence through ill-health of Mrs. Barry. He hoped that she would soon be restored to health.

The Benediction having been pronounced, the meeting closed. A collection in aid of the Society's funds was made at the meeting, the amount received being £48 14s. 6d., including a thank offering of £10.

BIBLE SOCIETY'S MEETING.—As already notified in our last issue the annual meeting of this Society comes off this evening at the Y. M. C. A. Rooms, under the presidency of His Excellency the Governor.

ST. ANDREW'S CATHEDRAL.—On Good Friday the Holy Communion was administered in the morning, and the Rev. A. R. Rivers, precentor, preached at 11 o'clock. At a special service in the afternoon the Primate delivered a discourse on "The Seven Words on the Cross." In the evening the cathedral was crowded even to the aisles, long before the time of service, and hundreds were unable to obtain admission. The Primate preached from the text, "Behold the Lamb of God which taketh away the sin of the world." After the third collect the Passion music from the "Messiah" was rendered by the choir. This portion of the musical service was commenced with the chorus "Behold the Lamb of God." The chorus led up to the alto aria, "He was despised and rejected." Then followed the choruses "Surely He hath borne our griefs," "All we like sheep," "And by His stripes we are healed," concluding with "Behold the Lamb of God." The closing voluntary was Chopin's "Funeral March." Mr. Montagu Younger was organist.

ST. SAVIOUR'S.—The candidates recently confirmed by the Primate at St. Saviour's Church, Redfern, have given expression to their gratitude by making two presentations. The one is an additional chalice and paten to the Communion plate used in the church; the other is a sterling silver Communion service for the sick, as an Easter offering to the Rev. A. G. Stoddart. Accompanying the latter was an address, in which the givers say they "trust you will long be with us as our friend and adviser, and that this small tribute to your worth as a friend and instructor will be acceptable to you."

SYDNEY DIOCESAN CHURCH SOCIETY.—The annual meeting in connection with the Waverley auxiliary to the Church Society was held in St. Mary's schoolroom, at Waverley, Wednesday evening week last, under the presidency of the Primate. There were also present the Rev. Robert McKeown and the Rev. S. S. Tovey. The attendance was not large. The proceedings were commenced with devotional exercises. Mr. Hansard read the following report:—"Our Committee have much pleasure in presenting the 27th annual report of this auxiliary. The total sum received for the year amounts to £155 3s. 9d., of which £26 6s. 3d. was collected in the church on Trinity and Advent Sundays, and £128 17s. 6d. has been received as subscriptions. The money has been paid to the parent society. Considering that many of the subscriptions of the previous year were doubled, in response to an appeal from the parent society, the results of the year 1885 indicate the regular yearly increase, and may be looked upon as fairly satisfactory. Much more, however, would be done were active instead of passive sympathy shown in the matter. The work is looked upon too much as belonging only to the lady collectors, whereas it should be the work of the whole parish. Were the collectors' time not wasted by having to call three or four times for a subscription, were they regularly informed of new arrivals, and would each one but try to realise, and make other realisations, what this society is doing, your committee would have very different results to announce. Very hearty thanks are due to the lady collectors for the work which they have so well and perseveringly performed." The Rev. S. S. Tovey moved the following resolution:—"That the report now read be adopted and circulated in the parish, and that the following be the office-bearers of the society for the ensuing year:—President, the Rev. Robert McKeown; representatives, Mr. H. D. Williamson and Mr. G. Ross; secretary, Mr. R. Hansard; treasurer, Mr. C. Payne; committee, Messrs. W. H. Simpson, J. U. C. Colyer, T. S. Hall, F. H. Wilson; collectors, Mrs. Davidson, Mrs. Ebsworth, Mrs. Hodgland, Mrs. Hansard, Mrs. McKenny, Miss Annie Mackenzie, Miss Clara Baglin, Miss Edmonds." Mr. Vickery seconded the resolution, which was unanimously carried. A vote of thanks was tendered to the Primate for presiding, and the proceedings terminated with the benediction.

MELANESIAN MISSION.—On the evening of Tuesday (the 13th) the Rev. D. Ruddock gave an address about the work of the Melanesian Mission to some of the teachers and scholars of St. Paul's (Redfern) Sunday School. Owing to the rain there was not a large attendance; but those present were much interested in the account given of the progress of the work, and the heathen practices of the Melanesians from which the teaching of the Gospel has set them free. At the conclusion of the address a cordial vote of thanks was given by the meeting to Mr. Ruddock for the information he had given which it was thought would help to increase the interest which for so many years had been taken by the St. Paul's Sunday School in the work for God in the South Pacific Islands.

ST. PAUL'S, SYDNEY.—The pew rents at Easter amounted to £274 being a decrease of £11. The offertory however was £601 and was higher than it had been for fifteen years. The balance in the hands of the Wardens was £112. There were 165 communicants on Easter Sunday.

The Rev. Benjamin Stephens late of the Diocese of Bathurst has been licensed as Curate of St. Paul's, Sydney.

ULLADULLA.—A special service was conducted in St. Peter's and St. Paul's church on Sunday last by the Rev. R. Noake. The subject of the sermon was "Marriage and Divorce." The subject was specially chosen to suit the present state of feeling in connection with the Bill introduced into the Upper House by Sir Alfred Stephen to facilitate divorce. The sermon was in no way political.

CASTLE HILL.—On Thursday, evening, April 15th, a Mission room was opened by the Rev. C. H. Gibson, M.A., Incumbent of St. Paul's, in that portion of the district between Castle Hill and Dural, where several persons have taken up selections. Mr. Swannell, in whose house a Sunday school has been held for the past two years, has kindly consented that Divine service should be held there also. It is hoped that ere long a suitable building will be erected for public worship, and to be called Emmanuel church.

LADY CARRINGTON, accompanied by the Hon. Judith Harbord and Mr. Wallington (private secretary) paid a visit to the Clergy Daughters' School, St. Catherine's, Waverley, and was received upon her arrival by the Primate, as president and chairman of the council, and other members of the council, and conducted to the dining-hall of the new building, where a select party of invited guests were assembled—the pupils of the school being seated on the platform. The Primate opened the proceedings by a few introductory remarks, first of all cordially thanking Lady Carrington for being present on the occasion. He then referred to the kindness and energy of the late Mrs. Catherine's owed its origin to the kindness and energy of the late Mrs. Barker. It had done most valuable work for years, and there were, he was sure, many who had been educated there who looked back to the institution with great pride and gratitude. Up to the present time it had been found impossible to extend the benefits of the school so far as they desired, and they had resolved to make certain changes in the administration. It had been placed under a council of ladies and gentlemen, who would assist him in the general direction of the school, and they had greatly enlarged the scope of St. Catherine's, and had resolved to admit the daughters of the laity as non-foundations as well as the daughters of the clergy. £2000 had been spent upon the new building in which they had met together, and the debt must, and he had no doubt would, be cleared off, partly by the donations and subscriptions of their friends and partly by the receipts from the pupils. It was intended to enlarge the curriculum, and keep pace with the advance which had taken place in education at home. The Primate also referred to the admirable conduct of the institution by the principal, Miss Helen P. Phillips, and said that a more able and devoted service it would be impossible to secure than that rendered by Miss Phillips. After a concert, which consisted mainly of selections from the oratorio "Christ and His Soldiers," the National Anthem was played, and Lady Carrington and the Hon. Judith Harbord were then conducted to the front of the building, where some light refreshments were served to the guests; and after remaining for about twenty minutes longer the distinguished party left St. Catherine's for Sydney. In honour of the visit, the school was decorated with wreaths and festoons of leaves, ferns, and flowers. The new addition to the school, from the designs of Mr. W. G. Cowan, architect, although unpretending in appearance, admirably fulfils the increased requirements of the institution, and the visitors were very gratified at the proofs afforded of the satisfactory progress of St. Catherine's as an educational establishment.

THE PASSOVER OF THE JEWS.—The Pascha, or Jews' festival of the Passover, commenced on the evening of Monday in Passion week. The festival occurred late this year in the Jewish calendar, from the circumstance of its being an intercalary year. During the seven days of this season all leaven, whether of wheat, rye, barley or millet, is removed from the houses of the Israelites. This is also the case with all kinds of liquors which admit of the process of fermentation, or which are made from any kind of grain. The Israelites partake only of unleavened cakes, specially manufactured for this occasion. On Monday night after the Jews had returned to their homes from the Synagogue, a service of song and thanksgiving was observed by nearly all of them. They sat down to the Commemorative or Hagoda Table, and for the first time this season partook of the unleavened cakes and bitter herbs. The head of each family then recited the history of the Redemption from Egypt. At a later period of the evening four cups of raisin wine were partaken of, and the "Hallel" and some hymns of ancient composition, relating to the freedom from Mizraim, were sung. On Saturday morning, after the reading of the law portion of the service, the Haftarah, "The vision of the dry bones in Ezekiel," was rendered in the Synagogue. The concluding service was held last Monday morning, when the principal subject referred to was the passage of the Israelites across the Red Sea. Immediately after the Passover the counting of the Omer is commenced. In carrying out this ceremony a sheaf of barley as an offering is taken daily for a period of 49 days to the temple. The Pentecost, the season of the delivery of the Decalogue, takes place on the 50th day.

On Easter Monday an interesting gathering took place in the church grounds at Summer Hill. The occasion was the presentation of an Easter offering to the Rev. John Vaughan, consisting of an address, a pony carriage, pony, and harness, and also a cheque for £20. Mr. H. S. Badger, was deputed by the subscribers to read the address and present the offering. In the address the parishioners expressed appreciation of the unwearying labors of their pastor, their observance of the great increase of population, and consequently the severe tax upon his strength in visiting them; and hoped, by their presence to assist him in his work and also add to his health and comfort. Further they recorded their gratitude to Almighty God for giving them such a zealous and faithful pastor, and trusted that he may be long spared to be the honored instrument in His hands of winning souls for the Lord Jesus Christ; and concluded with their sincere prayer for

God's abundant blessing upon their pastor, his dear wife, and family. Mr. Badger in making the presentation referred to the work accomplished by the incumbent, contrasting the existing state of things in the parish to those of five years ago, and eulogising Mrs. Vaughan for the prominent part which she had taken in all things which concerned the welfare of the parishioners. Mr. Vaughan, heartily thanked the donors and earnestly hoped that their useful and valuable present would enable him to do more thoroughly the work of the parish, and increase his influence for the good and blessing of his people, his desire being to visit all his parishioners, especially the sick and the tried. He also recognised the fact that much of the success of the parish was due to the valuable advice, and the generous and affectionate sympathy and support which he had received from his congregation; and he thanked God for the cordiality which had ever existed amongst them.

NEWCASTLE.

The following resolution was unanimously adopted at a meeting of the Church of England, Wesleyan, Presbyterian, and Primitive Methodist ministers, held at Christ Church Parsonage Wednesday night, the Rev. Canon Selwyn being in the chair:—"That the petition to read, opposing the proposed Divorce Extension Bill, be presented to the Legislative Council and Assembly, because the conditions of divorce as proposed are at variance with the Christian law as laid down in the New Testament, and because the petitioners believe that the bill is likely to impair the sense of sacredness of marriage and of responsibility of entrance upon the married state, and to introduce dangerous facilities for the disruption of the marriage tie, and so to inflict serious injury upon the domestic and social welfare of the whole community."

GOULBURN.

The following address was presented by the Bishop and Clergy of the Diocese of Goulburn at Bishopthorpe on the 8th April 1886 (the anniversary of the Bishop's arrival in 1864):—

"To the Honorable Charles Campbell, M.L.C., Chancellor. Dear Mr. Campbell,—We, the Bishop and Clergy of the Diocese of Goulburn, desire to assure you of our most sincere regret at the prospect of your departure from the colony, and of our truest gratitude for the unvarying kindness which we have received at your hands."

"We feel deeply that the Church in this Diocese is under very great obligations to you, for the learned counsel and the valuable and self-denying services which you have rendered as Chancellor for a period of twenty-two years. During that time many difficult and abstruse questions have arisen, and Synodical action has been called into existence. As we review the history of the past, we cannot but be thankful to Almighty God that we have, under your wise and able guidance, avoided many false steps, and have been kept in the good old paths."

"We trust, as a result of your labors, that in the future we shall ever prove faithful to the traditions and teachings of the past; and that the Church of this Diocese will always be conspicuous for its firm and loyal attachment to the Church of England, and to the principles and orders contained in our great heritage, the Book of Common Prayer."

"We would also gratefully recognise the generosity which you have shown to the Diocese, and we need scarcely assure you that the honored name of 'Campbell' will ever be held in affectionate remembrance by us all."

"Pardon a passing reference on our part to your lately deceased brother, the Honorable John Campbell, M.L.C., and the disinterested employment of his wealth in the building up of the Church in this and other lands. 'He being dead yet speaketh,' and will continue to speak to the end of time, through the Dioceses of Goulburn and Riverina, and we trust, at no distant date, that of Fiji. As stewards of his bounty we shall ever bear his name on our hearts when we pray: 'We thank Thee, O Lord, for all thy servants departed this life in thy faith and fear, beseeching Thee to give us grace so to follow their good examples that we with them may be partakers of thy Heavenly Kingdom.'"

"With a full and thankful recollection of all the benefits which you and other members of your family have conferred upon us, and with a deep feeling of sorrow at the loss which we are now about to sustain by your departure, we wish you and the Misses Campbell a prosperous voyage; and pray that He, who is the fountain of all goodness, may enrich you with His heavenly grace and reward you abundantly in things spiritual for the love which you have shown to His Church in this Diocese."

Bishopthorpe, Goulburn, 8th April, 1886.

[Here follow the names of the Bishop and thirty-seven Clergymen.] The Honorable Charles Campbell sent the following reply before his embarkation on the 14th of April:—

"My Lord Bishop and Reverend Gentlemen,—I know not how to thank you for your very kind and flattering address."

"It is impossible that I should without regret sever the bond which has connected us for so many years. I may derive comfort from the thought that the weakness of advanced age would, even if I remained in the colony, render less efficient the services which you are pleased to rate so highly. Those services have been a labour of love; for the perfect unanimity which has existed between you, my lord, and myself has rendered them rather those of a friend than the legal duties of the chancellor of the diocese. I trust that you will in the future remain faithful to the traditions and teachings of the past; that you will continue to regard yourselves as members—not of a sister church—but of the old historic Church of England, one and indivisible, recognising the Archbishop of Canterbury as your Primate and the Lord Bishop of Sydney as your Metropolitan. I need not tell you what strength the spirit of unity has imparted to the Greek Church

and the Roman Church under different forms of civil government and among a variety of races. May the same spirit of unity distinguish the English-speaking race throughout the wide dominions of our Gracious Sovereign."

"With a grateful sense of all your kindness, I remain,
"My Lord and Reverend Friends,
"Very faithfully yours,
"CH. CAMPBELL."

THE LATE MR. JOHN BOUCHER, OF BUKALONG, has left: £1000 (in trust) for the augmentation of the stipend of the incumbent of his Parish Church at Bombala; £1000 to the Goulburn Church Society; £200, to the Bishop of Goulburn's Cathedral Fund; £200 to the Bishop of Sydney for Clergy Daughter's School; £40 to the Warangesda Aboriginal Mission; £40 to the Melanesian Mission; £21 to the Deaf and Dumb Asylum, Sydney; £21 to the British and Foreign Bible Society; £21 to the Benevolent Society, Sydney; £21 to the Randwick Asylum; £21 to the Young Men's Christian Association; £21 to the Sydney City Night Refuge Society; as well as legacies to all his old servants and shepherds. He aided in the erection of the two first churches at Menaroon, viz., the Church at Cooma and the church at Bombala. He was one of the two vice-presidents of the Goulburn Church Society, each of whom has to pay £50 a year to the funds of the Society. In order to extend the blessings of the Scriptural service of the Church of England to those who resided too far from Bombala to walk to Church there, Mr. Boucher bought and conveyed to the Bishop of Goulburn two acres of land, about nine miles from Bombala and four miles from Bukalong, as a site for a church and burial ground, and erected thereon a chapel, in which the Rev. Mr. Betts officiates on stated Sundays. There, too, in his 72nd year, he was interred.

ST. JOHN'S, GUNDAGAL.—The annual vestry meeting was held in this church on Easter Tuesday and was numerously attended. The Incumbent, (the Rev. R. J. Ross Edwards, M.A.) presided. The Treasurer's balance sheet for the past year, which was of a most satisfactory nature, was unanimously adopted and Messrs. James Robinson, J. B. Elworthy, and E. C. Allan were appointed Churchwardens for the next twelve months. Hearty votes of thanks were then passed to the lady collectors, members of the choir, and retiring Churchwardens for their valuable services and the meeting was closed with the Benediction.

BATHURST.

The Rev. Benjamin Stephens, curate of the cathedral, has resigned, and left to act as curate in the parish of St. Paul's, Sydney. Mr. Stephens has been a faithful and energetic worker. He has the good will of all in the Cathedral city, and has gone with their hearty wishes for his success in his new sphere of work.

Last week the Committee appointed by the Synod to elect a Bishop met in Sydney and conferred with the Bishops of Sydney, Newcastle, and Goulburn. We do not know what determination was arrived at.

RIVERINA.

The foundation-stone of the new Church of England at Urana was laid by the Bishop of Riverina on Monday last. There was an attendance of all denominations.

TASMANIA.

APPOINTMENTS.—On Tuesday, 23rd March, the Bishop admitted and licensed the Rev. Henry Valter Miller, M.A., Oxon, as assistant Priest at St. David's Cathedral. Mr. Miller was presented and licensed after the first lesson at Evensong. Mr. Miller is a son of the Rev. Canon Miller, Vicar of Greenwich, and was himself Vicar of a District Church in the Parish of Richmond. The Archdeacon of Launceston has appointed the Rev. Charles H. Young, of the Diocese of Adelaide, to the Curacy of Holy Trinity Parish, Launceston, vacant by the resignation of Rev. R. H. Cole. A meeting of the Council of Patronage for the Northern Archdeaconry was held at Trinity Church, Launceston, in order to select and nominate to the Bishop a Clerk in Holy Orders for the Parish of Deloraine, vacant by the resignation of the Rev. J. H. Evans. Present:—The Archdeacon of Launceston, Canon Brownrigg, Canon Adams, Revs. A. Wayn, Messrs. Turner, Henry Dumasree, John Woodbury, R. H. Munce, and J. H. Hart. The Holy Communion was celebrated by the Archdeacon, assisted by Canon Adams. The Board then assembled in the vestry, and the members made and signed the declaration required by Act of Synod No. 1, 1885. The Archdeacon laid before the Synod a written communication from the Bishop in terms of the Act, together with an expression of the Bishop's regret at his being unable to be present through illness. After due consideration it was resolved to select and present to the Bishop the name of Rev. J. G. Morling, of St. Augustine's College, Canterbury, now Incumbent of the Parish of North Dorset. The appointment has been formally offered to Mr. Morling by the Bishop, and accepted by him. This is the second election to a parish under the Act of 1885, and so far its provisions have worked smoothly and well in both archdeaconries. The Parish of North Dorset, vacated by Mr. Morling's acceptance of Deloraine, is in the gift of the Bishop.

MELBOURNE.

The Bishop, in the course of his reply to the address presented by the Clergy said:—"Very Rev. Dean and Clergy of the Diocese of Melbourne,—I am firmly convinced that many of the good qualities credited to me in this address exist mainly in your own imaginations, and that very many of the achievements which it attributes to me have only been fulfilled in part."

NORTH QUEENSLAND.

SESSION OF SYNOD, 1886.—A session of the Diocesan Synod will be held (D.V.) at Townsville, during the first week of July. The Session will be preceded by a special service in St. James's Church, on Tuesday, July 6, at 7.30 p.m. The Synod will assemble for business on Wednesday, July 7, at 4 p.m. There will be daily celebration of Holy Communion at 8 a.m. Among the subjects submitted for consideration will be a canon for the constitution of a Cathedral Chapter, and matters connected with the Cathedral Building Fund.

WALKERSTON.—The Rev. T. Worthington, Incumbent of Walkerton, feels compelled to return to England at the earliest opportunity. The depressed state of the sugar industry in this district deprives him of adequate means, for continuing church work. The stipend is heavily in arrear. There is a large debt on the parsonage. The district is dependant on sugar growing and squatting, both of which are suffering severely, either by drought or by depression in the sugar market. For family reasons Mr. Worthington desires to return home. We fear that his colonial experience has been none of the happiest, and regret that in "bad times" the clerical stipend is usually the earliest gnaw that registers by its sudden fall, the tightness of the money market.

PERTH.

THE BISHOP'S DEPARTURE FOR ENGLAND.—The Bishop, at the request of the Synod at its last meeting, leaves shortly for England. The steamer goes at a time when his Lordship would have liked to be leading and joining in the glad services of the season—on Easter Sunday. To their hearty wishes for the Bishop's safe voyage and return the churchmen of the diocese will add their earnest hope that the various objects which his visit to England is designed to serve may be largely promoted by his efforts.

ROEBOURNE.—The Rev. C. E. Grosser, B.D., having arrived in the colony by the s.s. *Albany* on the 18th ult., was duly instituted by the Bishop of Perth at the close of the afternoon's service at the Cathedral on the 19th to the Cure of the Parish of Roebourne; and embarked on the s.s. *Ormay* on the following day to Cossack, to assume the duties of his cure.

THE GASCOYNE.—The Rev. J. B. Gribble returned by the s.s. *Albany*, leaving Fremantle on the 29th ult., to the Gascoyne District, his instructions being to make the necessary arrangements for removing at soon as possible from Carnarvon to the Dalgetty Reserve, there to commence the formation of a Mission Station.

GASCOYNE.—The following letter has been addressed by the Bishop to the Chairman of the Church Committee at Carnarvon:—"Bishop's Cottage, Perth, March 27th, 1886. Sir,—I desire through you, or the late secretary of the Carnarvon Church Committee, to notify to the members of that committee, and to the settlers of the district generally, that after careful consultation with our mission Committee with reference to the grounds of complaint that have been urged against the Rev. Mr. Gribble, I have come to the conclusion that it is advisable that Mr. G. should not remain at Carnarvon, combining missionary work amongst the natives with the general pastoral charge of the district, but should at once remove to the Dalgetty Reserve, and make a beginning of the mission station which it has been from the first our intention to establish as soon as possible. I need not now enter into the reasons for this decision. It is enough to say that I have no desire to force the Rev. Mr. Gribble upon the settlers as their pastor against their wishes. As regards his missionary work amongst the natives, however, I am under a definite engagement with him which I should not be justified in setting aside without some more sufficient reasons than have been alleged to me. He returns, therefore, to the Gascoyne District, not to remain at Carnarvon, but to make the necessary arrangements for transferring his chief basis of missionary operations to the Dalgetty Reserve. What steps can be taken to place another clergyman at Carnarvon, in charge of the district, must be a matter for future consideration, and must depend a good deal upon the extent to which the settlers themselves are prepared to assist in providing for the maintenance of such clergymen.—I remain, Sir, yours Faithfully, H. H. PERTH."

T. R. Cleveland, Esq., Carnarvon.

NOTES ON PASSING EVENTS.

"IS Saul also among the Prophets?"—Such was our exclamation on reading the *Sydney Morning Herald* on "Good Friday"—With the opinion of the article as to the peculiar sanctity of the day, and the various methods of observing it, we care not to interfere—but in protest against the views of truth which are therein suggested. The article is from beginning to end weak and vapid; but inasmuch as many take newspaper articles as infallible, especially when the views expressed fall in exactly with all the natural instincts of the heart, we mourn over the effects of such views upon the thousands whose reading extends very little further than the daily newspaper.

WE regret the careless manner in which some regard the season which recalls the great Sacrifice of our Lord Jesus Christ for the sin and guilt of man. But we

DR. MOORHOUSE'S PETS.—The Bishop was much attached to his horses and dogs. The great bull-dog that figured in the *Melbourne Punch*, two weeks ago, was his constant companion. At the sale held at Bishopscourt a few days before Dr. Moorhouse's departure there was a beautiful bay horse, a great favourite of the Bishop's. This horse, which was sold for £55, was possessed of varied accomplishments. It could be ridden by either a lady or a gentleman and could be driven singly, unicom, or with one other horse. It was as tame as a lap-dog, and kept licking the neck of the groom who showed it, out of affection.

Bishop Moorhouse's translation has been treated by most of our contemporaries as an Evangelical appointment. But except in a very general sense this is a mistake. Dr. Moorhouse is certainly not a High Churchman, neither does he belong to any school or clique of Broad Churchmen. Many aspects of Evangelical truth he holds with a firm outspokenness of which there is not a few of his utterances he has shown to disguise the fact that in not a few of his utterances he has shown wide divergence from other aspects of Evangelical belief. Dr. Moorhouse has a natural aptitude for speculative thought, and this being joined to perfect fearlessness and what is called "nerve," he not unfrequently indulges in statements and even acts which, without wishing to be disrespectful, we can only describe as erratic. We may be quite sure that his devotedness, originality, large-heartedness, firmness, energy and straightforwardness will give us much to be thankful for and to admire in the discharge of the difficult duties of his new position; we must be prepared also for surprises which may not always be quite pleasant.—*London Record*

THE RELIGIOUS EDUCATION QUESTION IN VICTORIA.—A deputation from a new body called the Undenominational Education League waited upon the Minister of Education and asked that the reading books of the Irish National School system should be used in the State schools in place of the Nelson series, and that liberty be given for religious instruction to be imparted by authorised persons before as well as after school hours. In regard to the last-mentioned request, Mr. Pearson, the Minister, stated that he would be inclined to relax the rule; but to substitute for the present books the Irish reading books would be going far to introduce religious teaching into the regular curriculum, and he did not see how it could be undenominational teaching. He, however, undertook to support the prayer of the league if they obtained a pledge that Roman Catholic children should be sent to the State schools, and if the great majority of the teachers would not object to the proposed books. The deputation said they could guarantee that. Mr. Pearson mentioned in the course of the interview that it was proposed to ask Parliament to consent to restore in the existing reading-books some passages that had been previously expunged.

BALLARAT.

CHARLTON.—A meeting of the Church of England Committee was held at the Mechanics' Institute on Tuesday evening, February 23rd. The official announcement of Mr. Arnold's acceptance of the incumbency of Korot was received. The reverend gentleman said that his relations with the Church Committee had been of the pleasantest during the whole six years of his stay in Charlton, and that he took the present act with much regret; but the climate was very trying, and he feared that Mrs. Arnold would never enjoy robust health unless removed to a cooler one. The Committee, under the circumstances, could not press Mr. Arnold to withdraw his resignation, as, of course, his first duty was to his family, but a unanimous resolution was passed that the church regretted losing the services of Mr. and Mrs. Arnold. They had laboured for six years unweariedly throughout this large missionary district, and now that churches were erected, parsonages built, and Sunday-schools established in almost every corner of the parish through their united efforts, it seemed an unkind fate, both for pastor and people, that they should be thus separated, especially at such short notice. The Committee unanimously expressed their hope that the health of Mrs. Arnold would be speedily re-established by the change of air and scene, and also a high appreciation of her successful labours in connection with the church. We understand that the question of appointing a new incumbent is to be left in abeyance for some time.

BRISBANE.

BISHOP OF BRISBANE'S FUND.—A meeting of the members of the Church of England assembled at the Protestant Hall, under the presidency of his Excellency the Governor, on Tuesday evening, for the purpose of assisting the Bishop of Brisbane and the Diocesan Council in the inauguration of a "Bishop of Brisbane's Fund," a "Registry and Executive Fund," and a fund for the erection of an Anglican Cathedral. The "Bishop of Brisbane's Fund," which is to be on lines analogous to the "Bishop of London's Fund," is to be devoted towards the organisation of mission clergy and to the development of Church extension. Young clergymen are to be imported from home, trained in towns to colonial clerical work, drafted to the outside bush to ripen and mellow in mission work, and gradually brought back nearer to the towns, in their turn, instruct new comers. In respect of Church extension, sites in new towns are to be secured, and a loan fund established with the Diocesan Council to enable newly-formed congregations to erect Churches off hand. Though the meeting was not a large one, there being slightly more than 100 persons present, it was enthusiastic and of one accord. Resolutions were passed affirming the desirableness of establishing the various funds projected, and a motion expressing sympathy with the Cathedral scheme was also carried.—*Courier*.

are of opinion that it holds as prominent a place as ever in the affection and observance of true Christians. Thousands assembled on last Good Friday to commemorate the death of Christ, and all through Passion week the events of the Passion were lovingly recalled. As a matter of fact the various Evangelical Churches seem more disposed than ever to fall in with the idea of commemorating in a special manner the prominent facts in our Lord's life.

THE Divorce Extension Bill is meeting with most determined opposition. The Bishop of Sydney is leading an attack against it, which must have great weight. A petition is being largely signed against the Bill, and an influential Committee are using every possible means to defeat the measure at present before the country. We trust that those who are opposed to it will exert themselves to prevent legislation which must be dreadfully injurious to the community if it be adopted.

WE are amazed at the shortsightedness of those who are championing the Divorce Extension Bill. Their great argument is that it will give relief to many who are greatly oppressed by the law relating to marriage as it now stands. But do they not see that the Extension act will only multiply cases of hardship. In a very little time for every one woman who is now the victim of misplaced confidence, there will be perhaps two or three made wretched by the baseness of men who were induced to marry because the tie could easily be dissolved—Alas! for poor women and children if the Divorce Extension Act is ever placed upon our Statute Book.

THE inmates of the Church Home are earning at the rate of £10 per week. This meets every expense except the rent. If the friends of this movement will supply about £500 per annum, a house could be taken for the purposes of a Refuge, and much more attempted in the way of rescuing the fallen.

THE CHURCH HOME was opened on Wednesday last by His Excellency the Governor. The Primate was present and delivered an address in which he strongly urged upon Churchmen the duty of supporting the institution. He appealed for a contribution of £500 per annum to enable the Committee to open a Refuge and to carry on effectively the work of the Home. Lady Carrington was present, and after the ceremony of opening the Home was over she and other visitors partook of light refreshments, and inspected the premises and obtained information as to the operations of the Institution. We congratulate the Clerical Secretary the Rev. T. B. Tress, and his fellow workers on this auspicious opening.

THE Annual Meeting of the Church Society was held on Wednesday Evening in the Hall of the Y.M.C.A. There was a crowded attendance and the meeting was most enthusiastic. We are thankful that the large increase of the previous year in the General Fund has been maintained and that every department of the Society's work gives indication of vigorous growth. The presence of His Excellency the Governor in the chair brought back the memory of the olden days when Sir William Denison, Sir John Young, and Lord Belmore manifested a lively interest in the Society.

THE case of the Oriental interpreter has not been allowed to sleep, as in answer to a question by a member, the Minister for Justice said, "That the Government Oriental interpreter could speak five languages, viz., Parsee, Ordo, Arabic, Hindostanee, and Bengalee. Some complaints had been received of his want of proficiency in the Hindostanee language, and the matter was now under consideration." The minister does not know India, or else he would see the absurdity of the grouping of the languages. Parsi is an ancient tongue, seldom used, and confined to the Parsees and their sacred books, like the Hebrew with the Jews. It is a tongue never needed here; and the same may be said of the Arabic. Of the remaining three, "Urdu" and "Hindustani" are but different names of the same tongue,

which is much current in India, and it is the man's proficiency in this very language that seems to be questioned. There is also nothing stated about "Malay," so much required in any holder of the post. This we believe is the third time that questions have been asked in the House, besides petitions sent by the Orientals themselves. The pay is very small, while the duties are often made degrading by the post—a professional one—being left without defined rules, &c., and at the tender mercies of Police Clerks and constables. The matter should be decided speedily, and placed beyond question, by the man being examined by gentlemen—and there are a few who know Hindustani, Bengali, and Malay—the three languages required in 99 out of 100 cases.

A HOUSE OF LAYMEN.—To some of our readers it may not be known that after a discussion carried on for several years, in Convocation and throughout the church at home, the Convocation of the Province of Canterbury at last passed certain resolutions constructing a House of Laymen. This step, following the Institution of Diocesan Councils, mixed bodies of clerical and lay delegates, those again meeting in annual conference in a central council, is a very significant feature in the church organisation of our day. The following brief notes are compiled from the account given by the *Guardian* of the first meeting, Feb. 16, of the new House of Laymen:—"The members of this House met at the National Society's house in Broad Sanctuary. About 100 noble lords and gentlemen were present at 2 o'clock, to receive his Grace the Archbishop of Canterbury and the 11 bishops who accompanied him from the Upper House of Convocation. Proceedings were opened with prayer by his Grace, who then delivered an opening address. His Grace went on to say—"My lords and gentlemen, I have done my duty so far in opening this House, and I must leave to yourselves to elect your chairman and to form your committee, and if I may venture upon the suggestion, I should think that would be one of the first things—indeed the first thing—which must occupy your attention. The head and the outlines of a bill dealing with the question of patronage have been prepared, and I trust to submit shortly that bill to the House of Lords. It is not yet drafted because I wish in the first instance to have the advice of the Lower House of Convocation, and your own advice; but it will be sent to you as soon as you are ready to receive it." A list of subjects was also submitted for their consideration as follows:—"The reform of Convocation, the sale of glebe lands, clerical incomes in relation to clerical work, the propriety of taxing wealthy benefices, parish councils, and a better organization for the Convocations. In answer to Mr. Beresford Hope the Archbishop said that the House of Laymen had power to originate business. He considered that the House of Laymen had power given it "to exist and carry on its business in its own way." For the moment the bills actually before Parliament will probably supply sufficient material for those definite and business-like discussions which we sincerely hope will mark the proceedings of the new House. At their meeting yesterday Lord Selbourne was elected chairman and Mr. Spottiswoode vice-chairman. The two choices are a just tribute, the one to a long and distinguished career, the other to the confidence placed in their foremost representative by the laity of the great diocese of London.

The Archbishop of York, in opening the Northern Convocation, stated that he would follow the example of the Southern province in appointing a Chamber of laymen to consult with Convocation. The difficulty about Church reform arose more from want of unanimity amongst churchmen than any fear that Parliament would refuse legislation. Any refusal of Parliament to legalise reforms that churchmen agreed to ask for would put the question of disestablishment on a different footing. Many were disposed to think that freedom with action was more desirable than establishment with enforced inaction. He thought the writs for their assembling ought to be so altered as to permit of the union of the Northern and Southern Convocations. A National Synod was one of the most urgent reforms needed by the Church.

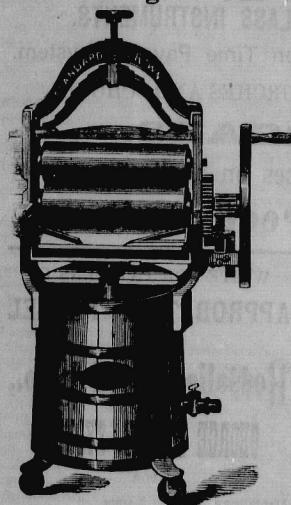
At the present time an atheist can nominate to preferment in the Established Church, but a Roman Catholic cannot. This is felt to be unreasonable, and will be altered in the Church Patronage Bill to be submitted to Parliament by the Archbishop of Canterbury.

In the House of Commons Dillwyn (Liberal) moved to disestablish the Church of Wales. Gray moved to refer instead of to disestablish. Sir William Harcourt, Minister of the Exchequer, contended that the questions of the disestablishment of the Welsh and English churches were involved and inseparable. Gray's amendment was first adopted by a vote of 241 to 220, and then as a substitute for Dillwyn's motion, was rejected by a vote of 246 to 40. In the first division the minority consisted of Liberals and Parnellites. In the second division, the Parnellites left the House in a body. Messrs. Gladstone, Chamberlain, Morley, and Trevelyan abstained from voting.

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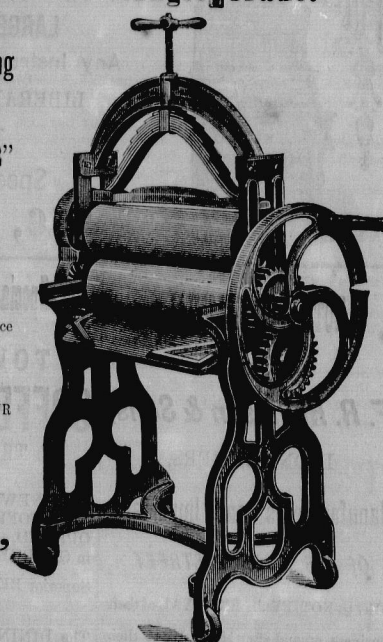
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St. John's, Terrara.—People's Wardens, Messrs. J. J. Emery, and H. Wheatley, senior; Clergyman's Warden, Mr. J. T. Hall.
School Church, Nowra.—People's Warden, Mr. A. Lukenbach; Trustees' Warden, Mr. John Watson; Clergyman's Warden, Mr. F. W. Platt.
St. Alban's, Five Dock.—People's Wardens, Messrs. J. F. Smith and Henry Deane; Ministers' Warden, Mr. Edward Millet.
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St. Mark's, Granville.—People's Warden, Mr. J. Rayner; Trustees' Warden, Mr. J. Scarborough; Clergyman's Warden, Mr. H. Richardson.
St. Peter's, Watson's Bay.—People's Churchwarden, Mr. W. Wood; Clergyman's Warden, Mr. A. W. Jack. The Bishop will appoint the Trustees' Warden.
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St. Mark's, Darling Point.—Clergyman's Warden, Mr. Ernest A. Smith; People's Warden, Mr. William Hudson; Trustees' Warden, Mr. William Edge Mort.
The Rev. E. Wootton, curate of St. Mark's, Darling Point, is obliged by medical advice to resign his curacy, being advised to seek work in a dry climate away from the sea.
St. Thomas's, Balmain.—Trustees' Warden, Mr. J. C. Waterman; People's Warden, Mr. J. C. Wilkinson; Clergyman's Warden, Mr. F. R. Robinson; Sidesmen, Messrs. R. Spooner, G. Boulton, C. Dolby, T. Kelly, H. J. Phillips.
St. Paul's, Canterbury.—Clergyman's Warden, Mr. Hector Innes; Pewholders' Warden, Mr. Robert B. Parry; Trustees' Warden, Mr. Frank Williams. At the close of the meeting at which the elections took place, a purse of sovereigns was presented to Mr. Robert Parry, jun., in recognition of his services as organist, by Mr. Innes, on behalf of the members of the congregation.
St. James's Church, Croydon.—Clergyman's Warden, Mr. William Hudson; People's Wardens, Mr. Edwin J. Wilshire and Mr. William Short; Sidesmen, Messrs. John Bibb, John Lethbridge, and William R. Beaver.
St. Matthias's, Paddington.—Clergyman's Warden, Mr. John Fred. Hooper; People's Wardens, Mr. Bates Reeves Rainsford and Mr. George Henry Johnston.
Milton, Uludaulla.—Mr. T. Hobbs was nominated as Minister's Churchwarden, Mr. Walter Kendall, and Mr. J. T. Hobbs, for the People.
Forest Church.—Mr. McLean was nominated as Minister's Churchwarden, Mr. Moore, and Mr. G. Graydon, for the People.
St. John's, Balmain North.—Clergyman's Warden, Mr. Ninian Paton; Trustees' Warden, Mr. Ellis Robinson; People's Warden, Mr. W. Cullen Ward.
St. Paul's, Castle Hill.—Clergyman's Warden, Mr. E. H. Acres; People's Wardens, Messrs. J. W. Foster and G. R. Tuckwell.
Rouse Hill.—Clergyman's Warden, Mr. E. Rouse; People's Wardens, Messrs. J. Withycombe and J. Wells.
Dural.—Clergyman's Warden, Mr. S. G. Moore; People's Wardens, Messrs. T. Best and E. Fuller.
St. Michael's, Wollongong.—People's Wardens, Dr. T. W. Lee and H. O. McCabe; Clergyman's Warden, Mr. J. W. Hosking; Sidesmen, Messrs. C. F. Smith, E. A. Jones and E. Boyes.

EASTER MEETINGS AND OFFERINGS.

Hunter's Hill.—Rev. P. R. Spry Bailey was the recipient of a purse of sovereigns on Easter morning.
St. Jude's.—£1,400 nearly was collected during the year, and after payment of all accounts a balance remained of £160. Wardens were then nominated and were empowered to engage an efficient choir-master. The Incumbent's (Rev. W. Hough) stipend was increased by £50, and the Organist's salary by £10. Petitions against passing the Divorce Bill now before Parliament were signed by those present.
Seven Hills.—An address was presented to the Incumbent, Rev. J. Spooner, accompanied by a purse of sovereigns.
St. Aidan's, Blackheath.—Katoomba joined in the presentation of a purse of nearly £70 and an address.
St. David's, Surry Hills.—Rev. J. Hargrave was the recipient of a purse and address. Mr. W. J. Stewart, late Organist, was also the recipient of an address.
All Saints', Woollahra.—After the election of Churchwardens, a suitable address was presented to Rev. North Ash on his retiring from the parish. In it it was "trusted that the Diocese may be able to retain" the rev. gentleman, and that he "may shortly find another sphere of usefulness congenial to him."
Christ Church, St. Lawrence.—The offertories amounted last year to £242, being nearly double the amount collected the year previous. The total receipts, exclusive of £240 lately spent on the parish day schools, amounted to nearly £1,250.
St. Mark's, Darling Point.—Canon Kemmis was warmly congratulated on his safe return. A vote of thanks was accorded to Mr. H. Noble the Organist, and the choir.
At the Easter meeting St. Alban's, Five Dock, the incumbent of the parish (Rev. T. Howell Price) was presented with a cheque as an Easter offering. The parishioners attending the Mission Church at Drummoyne, in the same parish, also presented a purse after the service on Easter Day.

* CORRESPONDENCE *

CHILDREN'S WHIT SUNDAY COLLECTION TO THE CHINESE MISSION.

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

SIR,—Our Chinese Missionary, Rev. George Soo Hoo Ten, is doing an excellent work among his countrymen in this city and suburbs. He visits them at their homes and places of business, and holds three well-attended weekly services among them; one in the Cathedral School, one in St. Philip's School, and the other in the recently built Chinese Church at Botany. This good work needs more funds; I therefore suggest that the clergy throughout the dioceses ask the teachers and children of their Sunday Schools to give an offering to the Chinese Mission on Whit Sunday. Such an act may help to inculcate a missionary spirit among our young people, and would materially help our Chinese brother. The event too, might not be without its effect on the great day of the Holy Spirit, when He glorified the ascended Lord by teaching the Apostles and laid the foundation of the Christian Church.

I am, yours faithfully,

G. H. MORETON.

A CLERICAL BOOK EXCHANGE.

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

SIR,—I have lately been engaged in an attempt to dispose of the library of a deceased brother clergyman. The plan adopted was that of circulating among probable purchasers a printed catalogue of the volumes, together with a statement of the circumstances under which they were offered for sale. The success of the scheme (not a novel one by any means) induces me to ask whether something on a larger scale could not be attempted by which the clergy could from time to time dispose, at fair prices, of books no longer required, and by which the shelves of others could be enriched at a lesser outlay than a visit to a "bookstore" involves. Thus we should have a kind of "Book Exchange," which would be carried on for the mutual benefit of all connected with it. I am not centrally situated, but would be very glad to act as Librarian *pro tem*, if anyone thought the idea worth carrying out. All Students or Candidates for Orders, know to their cost, how expensive are the standard works they are obliged to purchase during college life, and would-be sellers know how little they get for them afterwards.

Yours, etc.,

A. R. BLACKETT.

St. Matthew's, Windsor.

THE S. M. HERALD ON GOOD FRIDAY.

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

SIR,—What a dastardly "leader" that was on Good Friday in the *S. M. Herald*. Under the thin disguise of noticing the day, the article attacks the very foundations of the Faith. At first the writer only takes his unhappy Christian reader "down a peg" by the gratuitous information that the day "is not universal in the Christian Church," and that the Presbyterians look on its due observance as "a formality which is not conducive to the growth of healthy and rational piety." Being delivered of these items—interesting or otherwise—he brings the first portion of his remarks to a close by asserting—from intuitive or private and special revelation—that the majority of the laity do not hold it as "a sacred day." Agreeable reading, in the form of remarks about Church influence having closed the day for work, is thrown in for a particular class to draw their own conclusions—perhaps make an effort to alter the law! Having now nothing more legitimate to say, he takes a sudden and great leap—in *medias res*. Assuming that there is a "change of feeling in regard to Good Friday," the article proceeds to impose on its already long-suffering reader, on its own all-sufficient authority, the following very general dictum:—"There has been a change of opinion in regard to theological and ecclesiastical matters generally." "I! After that the assertions that follow may be warily ventured on—such as, "Whilst there is much theology that is precious, there is also a great deal that is of little worth."—"the majority of the Protestant denominations in this colony have little sympathy with some at least of the theological dogmas in which their grandfathers believed." (Poor Sir Isaac Newton! stupid Shakespeare! silly Locke! idiotic Bishops Butler and Berkeley! doting Sir David Brewster!)—"the old order has changed, yielding place to the new;"—"whole sections of the Anglican Clergy dishonest" (!); &c., &c., &c.

Having thus proved (!) to its own evident great satisfaction, by a reasoning process of half-truths ("whole lies") and misquotations, that the Faith of Christ, as it has stood for Eighteen Hundred Years, has departed within the last Eighteen (!) the article feels it necessary to regain any loss of confidence in its reader by these very remarkable words:—"We do not express an opinion concerning their merits, we simply describe a fact (!!);

and they are materially affecting the sentiment of many people in regard to ecclesiastical institutions generally." Here is another great leap, a break of logical sequence. What antics of logic! what a mental gymnast!

The writer, however, has not had his say—the object of the article has not yet been disclosed. Throughout there was something kept back. To have come out with it before would have been too naked and palpable, and would have created disgust in the mind of his most unhappy Christian reader. The ground, however, having been carefully prepared—with the half-educated—the truth is now let out:—"Good Friday since the Reformation" (—this is indeed "news")—i.e. since the period of the unshackling of the human mind and conscience—symbolises SPECULATIVE dogmas "!!! Jesus as an Atoner" (this is the "dogma" that grates the writer) is disappearing with "many educated persons" (of course, the writer himself is one of them), and that "at no distant date He will become obsolete"—say in another Eighteen Years!

Finale—there is only left a "central principle" in an "ethical system of Jesus"—the same as in the "ethical system" of Buddhism—"self-surrender," or "self-crucifixion," a hackneyed and much-misunderstood and oft-misquoted line from Tennyson (again) about "our little systems having their day"—the writer's had Good Friday and no more—is made to clinch the argument—such as it is—on the Person and Work of our Lord! *Lenore*—a magnanimous tribute to the Founder of the Christian Church:—"The bulk of mankind still believe that Jesus Christ lived and died 1800 years ago, and that His death is the grandest study and the highest example ever furnished to mankind!" This is so magniloquently worded and is so unexpected, that I let the article and my pen drop from my fingers.

Seriously, the writer betrays great ignorance of his Church readers, even in this colony, and of what is due to them, even intellectually, if he thinks he can impose such "stuff" on them without a decided protest from them *per sample*.

Yours truly,

A LAY PROTESTANT.

THE MISSION FIELD.

A TRIP TO ABILENE.

Will you mount your donkeys and come with me for a ride, my dear young friends, this morning, over the hills and through some of the "little valleys that run among the hills" of Galilee, to visit the little village of Abilene.

You must be early, for the missionary is to be here soon after seven, as we have to reach the school there in time to examine the children. The horsemen are at the gate of the court, and we still at breakfast!

The horsemen—who are they? Why, Mr. Huber and his man Sala. You would think Sala a very picturesque-looking man in his Arab dress, mounted on a mare, with his saddle-bags, and followed by the little foal that cannot be parted from its mother. Where is my donkey King Reney?

Here he comes, on his way back from the gate, with three wee girls on his back, and surrounded by a dozen more. King Reney good-naturedly exchanges the little ones for myself, and we make a start with a great following to the gate; there may be thirty, forty, or nearer eighty girls of all ages, preceding and following us, talking, laughing, jumping, running—what a Babel of voices!

The bell is ringing for prayers: now, girls, you must be off. We are not sorry to see them running back to the great house, and to be left in peace.

Why, who are these girls? I hear someone say. They are the happy inmates of the Nazareth Orphanage. And as we look back upon them, and the beautiful house which shelters them, we also look over the plain of Esdraelon, and watch the smoke rising from the villages of the plain, or from the hills of Samaria that bound it.

Under the steep hillside lie some of the flat-roofed houses of Nazareth, the Greek church, and near it the Virgin's fountain—the only public fountain in the town. There are the women with their water-jars on their heads, coming and going; animals of all sorts crowding round, while others, having slaked their thirst, are climbing up the opposite hills on their way to distant pastures, led by their shepherds.

My man, Becker, who is on foot, must close the large gate behind us; and as we climb the hill still higher, we encounter strings of dark, ragged-looking women coming from Sephoria, with loads on their heads, some with jars containing *seban*, or sour milk, others with wood. They look picturesque, but are poor, down-trodden Mohammedans, who have never yet heard of the Saviour who trod these very hills in the days of His humiliation on earth.

The rounded crown of Tabor has now come in sight, with its two monasteries, Greek and Latin, instead of the fortresses which were there when Jesus dwelt at Nazareth.

The crest of the hill is reached, and another scene now lies before us. Snowy Hermon and Safed, "that city set on a hill which cannot be hid," but is seen all over the land; the Bay of Acre, with its glittering sands; a steamer, too, is lying in port at Haifa, the little town which nestles at the foot of Carmel, that "goodly mountain" to our left. It is a very fair scene, even now that the land lies under the curse of God, and produces such wonderfully beautiful thorns and thistles.

We must not linger, but descend into the valley before us, having left Nazareth far behind; at the foot we come to a grove of olive trees, and wind through the valley to Sephoria, where the poor women came from. Yet it was the royal Caesarea or Sephorus, the capital of Galilee, in the times of our Lord, and has very extensive ruins round it. The Mohammedan village stands on a low hill, crowned by a ruined castle of the Crusaders. We then ride into another lovely valley where the Crusaders used to encamp, for there are abundant springs of water even now, but not a hut or an inhabitant is to be found there, and the fields are only partially cultivated among the stones. The Bedouins from beyond the Jordan pass along this valley on their way to Acre, their camels laden with corn and other grain, to be shipped to Greece or Italy. A valley, little more than a roadway, passes through the hills that divide us from the plain of Acre. We ascend these hills by a tiny path among the brushwood and stunted oaks (the ground covered with flowers we have no time to stop and gather, for we have been three hours on the road); we come to a little village, our destination. In the lower room of a large old grey stone house is held the recently opened day-school for boys at Abilene, under a bright young Arab teacher, who knows English.

(To be continued.)

➔ FOR THE YOUNG ➔

DO NOT HIDE YOUR COLOURS!

Some years ago a young soldier called upon his chaplain-general. He was a bright, fresh lad, who had been brought up religiously at home, and was even now earnestly prayed for and watched over by a loving teacher. The chaplain asked him how he liked the army.

"Oh, I like it," said the young fellow; "there's only one drawback; I never seem to get a chance to pray, sir."

"How's that, my lad?" asked the chaplain.

"Well, sir, if you only knew what a barrack-room is like! When I first joined the regiment I tried to pray; I knelt down by the side of my cot, as I used to do at home. But there were such pelt and abuse, such a lot of boots shied at me, and such awful oaths that I don't know how I am to go through it again."

The chaplain-general said, "My poor lad, I know it; but I am not sure you are required to endure such trials. Wait till the lights are out and then commit yourself to your Heavenly Father."

The young soldier followed the advice given; but at the end of a fortnight confessed that it wouldn't do for him.

"Why?" asked the chaplain-general.

"Because, sir," was the manly reply. "It seems like being ashamed of my colours—I'd rather have the boots at me than be ashamed of my Saviour any longer!"

The chaplain-general, an old man, felt humbled before this young soldier of Christ—and, owning his advice to have been cowardly, urged him to go on bravely in a course which God could not but bless.

This history has a pleasant ending. The lad, with fresh courage, knelt daily in prayer, and in the course of time, the men admiring his pluck and good-tempered reception of their bantering, not only left him alone, but four others, emboldened by his example, joined with him in the habit of daily prayer.

Oh, don't hide your colours! Wave them boldly in the enemy's face—don't mind being laughed at. Take it good-temperedly. When Anaximander was told that all the boys laughed at his singing, "Ah!" said he, "then I must learn to sing better."

YOUNG PEOPLE'S SCRIPTURE UNION.

(To the Members of the Scripture Union.)

Dear Young Friends,—As the Monthly Letters for May are not yet ready, will you please join me in looking over the portions we are to read together.

The month of May is one of the finest in the year; the summer heats are over, and there is a time of pleasant weather before the winter sets in. It is a month in which we may have many bright happy days, and surely our opening portion could not have been better chosen. "Bless the Lord, Oh my soul, and all that is within thee, bless His holy name," is a beautiful treat for May morning.

One Sabbath afternoon I was sitting on the verandah listening to the wind, and the birds, and insects. There was a fresh, cool

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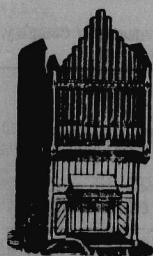
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Declared at Sydney this 24th day of July, 1882 before me.

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THE

Church of England Record.

VOL. VI.—No. 106.

SYDNEY, FRIDAY, MAY 21, 1886.

4L PER COPY or
7s. 6d. per annum in advance**THE CHURCH'S CENTENARY IN AUSTRALIA.**

The Centenary of the establishment of the Church of England in Australia is fast approaching. In the year after next our church will have witnessed to and proclaimed the truth in this continent for one hundred years. Her life is contemporaneous with that of colonization. The date on which our church was founded in England we cannot with certainty tell. Whether St. Paul was the first preacher, or whether that honor belonged to Joseph of Aramethea, or to missionaries sent at a later era by the Bishop of Rome, no one can absolutely decide. Our church here, however, can positively say that, with the first arrivals on the 26th January, 1788, she was officially represented by one of her clergymen. The Rev. Richard Johnson, a faithful servant of our Lord, accompanied the first expedition and held services in the infant settlement. Would that some artist could have placed on canvas one of the early services held under a tree in the place now known as Circular Quay. Truly the picture would have been highly historic.

It is no small honor for our church to have been the first to be here. Other denominations have been celebrating the anniversaries of their opening services in these southern lands. One has kept its jubilee, but our church will have soon been here twice fifty years. Had it not been for her, probably for a generation the early colonists would have been without any of the means of grace, and the lamp of truth would not then have been burning in Australia. While other denominations were absent, there never has been a time when our church did not witness for God in this land. This great historic fact should be duly emphasized.

It is not too soon to discuss how the Church's Centenary should be celebrated. Already some proposals have been made. We think however that the matter is of sufficient importance to be even considered by the General Synod. The introduction of Christianity to this continent is above local significance. There might be simultaneous services arranged for on the day itself all through Australia. In matters of finance dioceses would naturally have to follow in their own paths. The example of other denominations on this point may be some guide. The Congregationalists raised a jubilee fund in this colony of £38,000. The Presbyterians are raising a majority fund of £50,000. The Wesleyans in depressed South Australia are about raising a jubilee fund of over £60,000. In two of the three cases a chief object has been to place all church property out of debt. These amounts are or will be a substantial recognition of important events. If the denominations mentioned could raise such sums what should our church be able to do? with our numbers so vastly greater and with the chief of the wealthy within her pale, and with a much more important event to celebrate what should our beloved

and venerable church accomplish? We would suggest a Centennial Endowment Fund in every diocese, and that the amount aimed at in the Primate's See should not be less than £100,000.

The Church's Centenary should be made much of, and we hope earnest churchmen of all shades of thought will unite and consider how best to make the event edifying to souls, and of substantial benefit to her temporal affairs. We shall be willing to publish in our columns any reasonable suggestions from correspondents. No great matter can be carried through without some hard work and true prayer. We feel sure that in this case there is a splendid opportunity by which earnest work may secure some signal benefits, and thus enable our church to lengthen her cords and deepen her stakes in this great land with its magnificent future.

DEBASED LINGUISTIC COINAGE.

The faith "once delivered" is as unchangeable as its Divine Author, of whom it is stated, that He is "the same yesterday, to-day, and forever." Of the Gospel it is written, "though we, or an angel from heaven, preached any other, let him be accursed." There is finality here; rest for the tired wings of the world's speculation. And yet it is remarkable that speculation and change are now being taken up by professed Christians and Christian communities.

The causes are not far to seek: imperfect grounding in Scriptural and doctrinal theology, and consequent inability to "rightly divide the Word of Truth"; want of creeds and formularies, and consequent want of cohesion; and the natural heart of man. And as a direct and inevitable result the "idols of the forum and market-place"—words and phrases giving general expression to these speculations, are obtaining a wider currency than their original narrow and limited spheres.

This change, as noticed in these new terms and phrases, is striking enough to attract attention.

To take a few instances: our Saviour, instead of being spoken of as the precious and Divine Redeemer, or Divine Lord and Master, is referred to merely as the "Master," or as the "Great Teacher." The Divinity of our Lord, His death and atonement, and His personal relationship to the believer, are here lost sight of, or set aside. The "allegiance" to the "Master," and the "teaching" of "the Great Teacher," are both left extremely, perhaps conveniently, undefined. Heathens could hardly say less of our Lord—indeed they have said much more; while we, without much stretch of language, might apply the same terms to some even heathen teachers.

As another instance; we hear much now-a-days of "the central truth" of Christianity, as if others can be viewed apart from it, or are less truths, or may be set aside altogether. At the same time whether the central truth means the atonement, or merely moral reformation, is not made clear.