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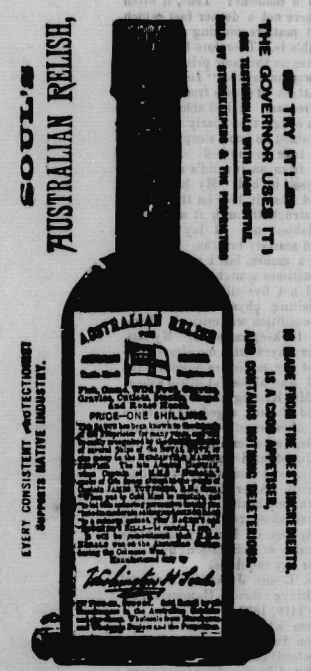
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NEWS OF THE WEEK.

Friday, March 2.

Half-Hour Service in the Cathedral 1.15-1.45. Preacher, Canon Kennis. —Open-Air Service within the Cathedral Grounds, 1.15-2 p.m. Preacher, Rev. J. W. Gillett, B.A.

Saturday, March 3.

Rev. J. W. Gillett, B.A., delivered an address in Ruggles' Hall, Coogee.

Sunday, March 4.

The Preachers at the Cathedral were—11 a.m., the Dean; 3.15 p.m., Canon Taylor; 7 p.m., the PRIMATE. —The new church of St. John Baptist, Sutherland, was opened for Divine Service: 10.30 a.m., the PRIMATE; 7 p.m., Rev. J. L. Bosworth. —The opening services of an Eight Days' Mission at St. Aidan's Annandale, were held at 7.30 and 11 a.m., 3 and 7.30 p.m. Mission Preacher, Rev. J. Dixon. —The Rev. F. W. Rieve preached at St. Thomas', Balmain, morning and evening. —The Rev. C. Rice preached at All Saints', morning and evening. After the evening service "The Crucifixion," by Sir John Stainer, was sung by the Choir. —The Rev. M. Archdall, M.A., delivered a sermon at St. Mary's, Balmain, at the evening service on "Theosophy and its teaching." —The Rev. F. J. Alberry, B.A., preached at Christ Church, and the Rev. C. F. Garney at St. James' at the morning service. —Special sermons were preached at St. Matthias', Paddington, at 11 a.m. by the Rev. H. Martin, 7.30 p.m. Rev. Dr. Manning. —The Bishop of Newcastle administered the Rite of Confirmation at Stroud. —The Rev. J. W. Gillett, B.A., preached at St. Michael's, Moore Park, at the Evening Service. —The Bishop of Goulburn preached in St. Saviour's Cathedral at the evening service. Special Subject—"The character and teaching of Jesus Christ unique in human history."

Monday, March 5.

Sydney Diocesan Educational and Book Committee met at 3 p.m. —The Committee of the Church Society met at 4 p.m. under the presidency of the PRIMATE. —The Church Missionary Association Committee met at 4 p.m. —Half Hour Service at the Cathedral 1.15-1.45 p.m.; Preacher, Rev. F. B. Boyce. —Open-Air Service within the Cathedral grounds, 1.15-2 p.m., Rev. J. Dixon.

Tuesday, March 6.

Meeting of Church Property Trustees held at 4 p.m. —Half-Hour Service at the Cathedral, 1.15-1.45 p.m.; Preacher, Rev. F. B. Boyce. —Open-Air Service within the Cathedral grounds, 1.15-2 p.m., Mr. W. H. Dibley. —The St. Barnabas Young Men's Institute held a meeting. Mr. Jackson was in the chair. The following subjects were discussed: "What is the best means of raising money to support the hospitals?" "Is boyhood the happiest portion of life?" "Was Gladstone's resignation in the interests of the country?" "Would Lord Rosebery or Sir Vernon Harcourt make the better Premier?" and "Women's Rights."

Wednesday, March 7.

A meeting of the Centennial Board was held in the Chapter House, at half past 2, under the presidency of the PRIMATE. —The PRIMATE delivered an address to Communicants at Christ Church, Enmore, at 7.30 p.m. —Half-hour Service at the Cathedral, 1.15-1.45; Preacher, Rev. F. B. Boyce. —Open-Air Service within the Cathedral grounds 1.15-2 p.m., Rev. J. H. Mullens. —The Rev. A. T. Fudlcombe preached in St. Saviour's Cathedral, at 7.30, on "Bearing the Cross." —The Rev. H. C. Vinden preached at St. John's, Darlinghurst, 7.30 p.m.

Thursday, March 8.

The PRIMATE administered the Rite of Confirmation at Christ Church, Kiama, at 7.30 p.m. —Half-hour Service at the Cathedral, 1.15-1.45, Rev. F. B. Boyce. —Open-Air Service within the Cathedral grounds, 1.15-2 p.m. Rev. T. B. Tress.

Friday, March 9.

The PRIMATE administered the Rite of Confirmation at St. Michael's, Wollongong, and at St. Augustine's, Bulli. —Half-Hour Service at the Cathedral 1.15-1.45 p.m. Preacher, Rev. F. B. Boyce. —Open-Air Service within the Cathedral grounds 1.15-2 p.m., Rev. J. W. Gillett, B.A. —A Parishioners Social was held at Holy Trinity, Miller's Point, to welcome the Rev. R. Noake, B.A., the new Incumbent. —Annual Service C.E.T.S., Diocese of Melbourne, held in St. Paul's Cathedral; Preacher, Rev. W. T. C. Storrs, B.A.

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THE COMING WEEK.

ST. ANDREW'S CATHEDRAL.

Daily Choral Service at 8.15 p.m., except on Wednesdays, when it commences at 7.30 p.m., and is followed by a Sermon.

Sun., March 11.—11 a.m., The Precentor.
3.15 p.m., Archdeacon Günther.
7 p.m., Rev. F. B. Boyce.
8 a.m., Holy Communion.
Half-hour Services during the week (1.15 to 1.45 p.m.). — Preacher, Rev. E. A. Colvin.
Holy Communion on Wednesday, at 8 a.m., Evening Service and Sermon at 7.30.

DIOCESAN.

Fri., March 9.—St. Michael's, Wollongong. Confirmation, The PRIMATE.
" " St. Augustine's, Bulli. Confirmation, The PRIMATE.

Sun., March 11.—St. Paul's, Redfern. Confirmation 3 p.m., The PRIMATE.
Continuation of Services of an Eight Days' Mission, held at St. Aidan's, Annandale, by the Rev. J. Dixon.

Mon., March 12.—Meeting of Subscribers to Missionary Curates' Fund, Chapter House, 4 p.m., The Dean.
United Prayer Meeting of Open-Air Workers, to be held in the Chapter House, at 7.30 p.m.

" " —Thanksgiving service, St. Aidan's, Annandale, with Administration of the Holy Communion.

" " —The PRIMATE will visit Morpeth, where a Conference of Bishops will be held. The PRIMATE will return to town on the Wednesday following.

Tues., " 13.—Committee Centennial Fund, Chapter House, 4 p.m.
Committee Lay Readers Association, 4.30 p.m.

Wed., " 14.—Council C.E.T.S., 4 p.m.

Thurs., " 15.—Trustees Clergy Superannuation Fund, 4 p.m.
" " —C.M. Association, Monthly Devotional Meeting.

Thurs., " 16.—Sale of Gifts, St. Matthew's School-room, Bondi, beginning at 3 o'clock each afternoon, in aid of Church Debt.

Fri., " 17.—Service at the Cathedral at 11 a.m., when three Deaconesses will be set apart. The PRIMATE.

" " —Confirmation at St. Anne's, Ryde, at 7.30 p.m. The PRIMATE.

Sat., " 18.—"Quiet Afternoon," in the Cathedral, for Sunday School Teachers, from 3 to 5 o'clock. Addresses will be delivered by the PRIMATE. Subjects, (1) Sincerity of Self-Devotion; (2) Sense of Responsibility; (3) Spirit of Hopefulness.

Sun., " 19.—Cathedral, 11 a.m. The PRIMATE.

OFFICIAL.

The following letter has been addressed by the Most REVEREND THE PRIMATE to the Clergy of the Diocese:—

SYDNEY DIOCESAN REGISTRY,

6th March, 1894.

REV. AND DEAR SIR,

As Good Friday is approaching I desire once again to appeal very earnestly to your Congregation for offerings in aid of The Board of Missions. Last year this appeal was made specially for The General Fund, on this occasion I desire to ask for help towards meeting the heavy overdraft on the *Belldenden Ker Mission*. You are doubtless aware of a good work which at a very small expense is being done in that Mission. But though the expenditure is as low as possible the initial cost was heavy, and therefore I trust you will be able to assist us. A friend has offered £100 towards the debt on condition that a sum of £500 is raised by March 31st. I trust that every effort may be made to contribute this amount and I desire it to be understood that any sum received in excess of that sum will be devoted to the funds of the Sydney Chinese Mission.

Should the objection be raised that "times are bad" or that our "home work" needs all our offerings, let me remind my fellow Churchmen that the answers to these objections are suggested by the solemn anniversary of the death of Christ on the Cross of Calvary. The answer of "self-sacrifice"; and the answer of "Love embracing the world."

Your faithful Brother in Christ.

WM. SZ. SYDNEY.

E. L. FORWOOD, Accoucheuse and Ladies' Nurse, 52 Young street, REDFERN.—ADVT.

OPEN COLUMN.

Punishments.

Since the last article on this subject was published in the RECORD three months ago, the question of Capital Punishment has been discussed in the Melbourne newspapers in relation to the execution of Mrs. Knorr. As usual, the leading spirits among those who protested against the sentence of death being carried out, were men noted for their unorthodoxy, and, again as usual, they have apparently dropped the subject now that the woman is dead. Yet the time when there is no particular case before the public eye is the very time for urging the alteration of the law, and for educating public opinion. The misfortune is that the matter is usually discussed when the brutality or extent of some crime has biased people's minds, and produced that desire for revenge which has in it some of the same passion which probably urged the murderer at the time of his evil deed.

On the conservative side Canon Chase recently preached a sermon, whose logic, as represented in the brief report which was published in a Melbourne Church paper, was very peculiar. If it had been content to argue that there is no valid reason in the Bible against the penalty of death, no Christian could object to it, however much he might think that the spirit of Christ's teaching is towards the abrogation of the law of retaliation as laid down by the older dispensation "an eye for an eye and a tooth for a tooth." But the sermon seemed to go so far as to inculcate that the infliction of the death penalty was a duty owed to God, and this will surely not stand the test of examination. Is a Cabinet Council committing a sin when it reprieves, as it so frequently does, some murderer from execution. If so, we shall have to alter all our notions as to the beauty of mercy. To contend that, inasmuch as the Christian dispensation has a higher standard than the Jewish one, the punishments for similar crimes must be as severe under the law of Christ as under the law of Moses, is to ignore the spirit of the Gospel teaching. How far that Gospel teaching can be carried out by the State is a question which was discussed a few years ago in an unsatisfactory way by Bishop Magee and his opponents, but neither party ventured to argue after the fashion of Canon Chase, that the introduction of Christianity into the domain of State justice would tend to severity: all the arguments of both sides went to prove the contrary.

The practical abolition of capital punishment would have taken place long ago, if it had not been for the opposition of the main body of orthodox Christians, who, as I maintain, have been induced by their conservatism to take that attitude in spite of the arguments to the contrary to which their Christian feelings would dispose them. They fear to increase the crime of murder by lessening the number of executions. But they need not be afraid. Experience shows that the abolition of capital punishment is more likely to decrease murder than to increase it.

Here are a few statistics, although not so completely up-to-date as might be wished:—

HOLLAND.—No execution since 1860. Capital punishment abolished 1870. Murders 1861-9 were 19 in number; 17 only in 1871-9, notwithstanding increase of population.

FINLAND.—No execution since 1824. Security of persons not diminished, and murders extremely rare.

SWITZERLAND.—Capital punishment abolished in 1874, by the Federal Council. The Cantons are now allowed to decide the matter for themselves, only two or three have reinstated the death penalty.

BELGIUM.—No execution since 1863. In the ten years previous there were 921 murders; in the ten years afterwards, 703.

TUSCANY.—No execution for 50 years. Capital punishment has been abolished in PORTUGAL and in ROMANIA, and is only retained in RUSSIA for treason and military insubordination.

Murder decreased instead of increasing in the States of America which have abolished capital punishment, viz.—

Maine, 1847, Rhode Island, 1852, Wisconsin, 1853, Iowa, 1872, Maine, 1876. In some others there is practically abolition.

Our present method of compelling Judges to pronounce the death sentence, but seldom inflicting it, appears an absurd one, and is certainly likely to lead to much injustice. Yet, rather than carry out the death sentence, other countries have the same absurdity. In 1869-71, in Prussia, 484 persons were sentenced to death: only 1 was executed. In the same period Sweden had 32 death sentences and 3 executions; and in Norway 14 death sentences and 8 executions. In Austria, from 1870 to 1879 there were 806 death sentences and only 16 executions.

This probability of escaping execution has, as was argued in a previous article, a worse effect on the criminal than the abolition or practical abolition of the penalty; but it will continue as long as we compel Judges to pass the death sentence, and then allow the merciful instincts of a Cabinet to reprieve the condemned. Whether the man is hanged, or whether (after an agitation which makes a sort of hero of him), he is reprieved, the public mind is brutalised to some extent, and that is the method by which more murders are caused.

This is only one point in our treatment of crime, but it is sufficiently characteristic of the whole discussion to induce me to linger on it, instead of passing at once to the remedial treatment of crime, such as is attempted by the First Offenders' Probation Bill, now being discussed in the Legislative Council.

THE CENTENARY OF THE ARRIVAL OF THE REV. SAMUEL MARSDEN.

A hundred years ago to-day (10th March, 1794) the Rev. Samuel Marsden landed in Sydney. He was a passenger by the ship "William," Captain W. Folger. The voyage had been begun on 28th August. After so long and wearisome a passage in a small ship, the end must have been fervently welcomed. Gratefully and joyfully, no doubt, he entered the heads, and doubtless with a prayer upon his lips for his future work. The vessel reached the port upon a Saturday (the 8th March), but as the weather was rough, and the captain evidently a stranger to the harbour, she put out to sea again for safety. Upon Monday, the 10th, she re-entered, and Marsden landed. For nearly a half a century afterwards he was a leading spirit in New South Wales, and consequently a few facts regarding his life should prove interesting.

Samuel Marsden was born on 28th July, 1764, at Horsforth, near Leeds. His father was a tradesman. He attended in early years the village school, and later the Grammar School at Hull, of which Dr. Joseph Milner, the historian, was then the headmaster. On leaving school he assisted his father at his business, but soon developed higher aims. He was a devout young fellow, and a zealous Christian. He earnestly desired to preach the Gospel. The Elland Society adopted him, and sent him to St. John's College, Cambridge, where he prepared for the ministry of the Church. While at Cambridge he gained much from the teaching of the Rev. Charles Simson. In after life they were warm friends. While there, and before he had taken his degree, or ordained, he was offered, it is supposed through William Wilberforce, a chaplaincy in far away New South Wales. At first he refused; but upon its opportunities for work being pointed out to him, he accepted. We do not read by whom or when he was ordained, but know that in due time he sailed freely to his native land and sailed upon the mighty deep. The vessel left Hull upon a Sunday when Marsden was to preach at one of the Churches. When about to enter the pulpit the signal gun was fired, and he had to at once leave and hasten on board. He walked to the beach attended by the whole congregation. How differently things were managed a hundred years ago! Those were not the days when passengers went aboard in floating palaces and surrounded by every comfort.

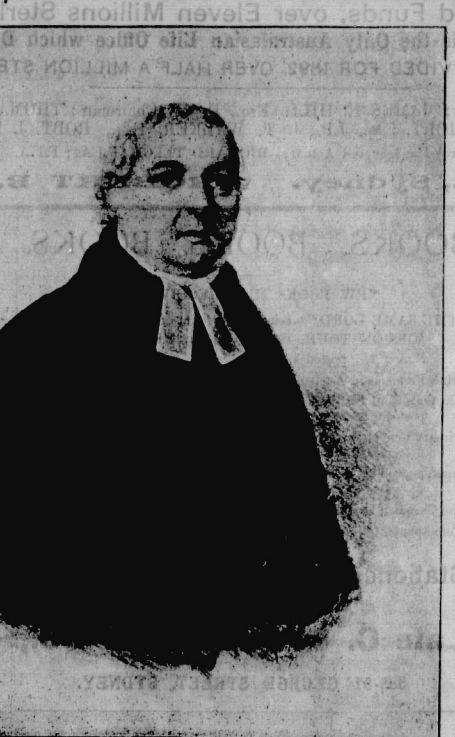
The vessel touched at the Isle of Wight. Bonwick says that there he spent his last Sunday in England. "The Clergyman of the little village invited him to conduct the service. He did so. He preached (writes Bonwick) with all the fervour of a new disciple, and as one who believed the truths he preached. He was eloquent. He was more than ardent and exciting; he was tender and affecting. He presented the love of a Saviour in such attractive terms as to gain at least one heart to the cross. A modest maiden heard and wept. Her tears were dried up by the Sun of righteousness, and the genial beams of His love came smiling into her bosom. This was she, the sweet and humble Christian girl, known now by the pen of the Vicar, in twenty languages as the Dairyman's Daughter."

On the 21st April, prior to his departure, he married Miss Elizabeth Tristram, who for thirty years was a faithful and zealous helpmate.

What was New South Wales when Marsden reached its shores? It mainly consisted of Sydney and Parramatta. The population was small. In Sydney there were about 160 huts and 5 barracks. The tracks, now George and Pitt Streets, on either side of the silvery stream that flowed into the harbour, could not then have been even dignified as bullock tracks. There was one Church, St. Philip's, built by the Rev. Richard Johnson at his own cost. It was of wattle and dab with a bark roof, and was 75 feet long by 15 feet broad, with a post across the end 40 feet by 15 feet. The population was almost wholly of the prison class. Morals were at a very low ebb, licentiousness reigned. Rum was often used like money as a common measure of value, and intemperance was rife. Over those dark days, however, we draw the curtain. Mr. Johnson, the Clergyman of the Church of England, which was the only denomination at work in the Colony, was doing what he could quietly and faithfully. When Marsden reached the Colony, it was in a perilous position for want of food. The "William" brought beef and pork for four months, so her arrival was very opportune. Marsden landed a generation before Rev. Dr. Lang. We mention the latter's name as he bears the reputation of having fought for the rights of the people in early days. It will be seen that Marsden worked in the same field years earlier.

On the first Sunday after his arrival, Marsden preached in Sydney, according to Collins, to the military in the morning, and to the convicts in the evening. Of this, his first Sunday in Australia, he himself wrote: "I saw several persons at work as I went along, to whom I spoke

and warned them of the evil of Sabbath breaking. My mind was deeply affected with the wickedness I beheld going on. I spoke from the sixth Chapter of Revelation, 'Behold the great day of his wrath is come, and who shall be able to stand?' As I was returning home, a young man followed me into the wood, and told me how he was distressed for the salvation of his soul. He seemed to



THE LATE REV. SAMUEL MARSDEN.

manifest the strongest marks of contrition, and to be truly awakened to a sense of his danger. I hope the Lord will have many souls in this place."

Before proceeding further I would say that a man must be judged in the light of the age in which he lived. Opinions on many points, especially as to prison discipline, were wholly different then from now. Punishments were severe—in the best interests, it was believed, of the prisoners and society. Many things were deemed right then, which have since proved injurious. Marsden was an energetic and active champion of the truth, and made many enemies as well as hosts of friends. He is said to have had the fire of John Knox. He at once became a power in the Colony, and was often adversely criticised. In dealing with him let us not try him by the opinions prevalent in this last decade of the nineteenth century, but rather by the light of the first, and in various views of his surroundings. It will be seen that he was a man far in advance of his day.

Marsden took up his abode in the Barracks at Parramatta soon after his arrival. He lost no time in doing what he could for the souls committed to his care. His ministrations appear to have been mainly in Parramatta, and the country beyond, while the Rev. Richard Johnson, the senior chaplain, made Sydney the centre of his operations. In 1799 or 1800, Johnson returned to England, and Marsden was left alone to minister to the whole population. He then preached at Sydney, Parramatta, and the Hawkesbury. It is said that he often held service in Sydney in the morning, and walked to Parramatta to conduct the evening service there.

In common with other colonists, he received, shortly after his arrival, a grant of 100 acres of land, an area he soon increased. This he began to cultivate. He grew wheat and other necessities. To those who may throw a stone at his character for this, the answer comes,—Remember the time and place; twice or thrice the Colony had been in a state of famine; in fact on one occasion, all, including the Governor, lived on less than half rations for a considerable time. Then, but for the courage and tact of Captain Phillip, the Colony would have been abandoned. The very day Marsden landed the whole population was in a state of deep anxiety as to future supplies. What, therefore, was more natural than for him to join with others in making due provision for the future in cultivating the land? Was it right or wise to let his land lie idle? He soon had a model farm. His energy shone out in whatever he took up.

Marsden was appointed a magistrate. His biographer—Rev. J. B. Marsden, M.A. (not a relative, it is believed)—says it seems that "The position was forced upon him."

Not as a complimentary distinction, but as one of the stern duties of his position as a colonial chaplain, who was bound to maintain the authority of the law amidst a population of lawless and dangerous men. There is little doubt that the duties of the office, the administration of

justice made him many enemies. Better it would have been for him had he been able to have honourably freed himself from the trammels of such a position.

The dawn of the century found him engaged in many ways. The building of St. John's, Parramatta, was in his mind. He was making efforts to improve the condition of the female convicts. The immorality was frightful. When he could obtain no redress from them from the authorities on the spot, he boldly appealed to those in the Mother Country. He did what he could for the Aborigines; their savage and heathenish state had touched his heart. He started a school in Parramatta for their children. We see him caring also for the heathen beyond. On the 19th of April, 1802, a memorandum of seventeen folio pages, written by him, was read before the Committee of the London Missionary Society dealing with the affairs of their Missions at Tahiti. Nor were the ordinary flock in New South Wales uncared for. His zeal is felt on all hands. The old St. Philip's of wattle and dab had been destroyed by fire, and ere long a new and substantial pile of stone was to arise in its stead. But his main work, especially as the apostle of New Zealand, we must leave with the hope of dealing with it in our next issue.

SUNDAY SCHOOL COLUMN.

Communications respecting this column should be addressed to the Rev. J. W. Debenham, Young. An honorary reporter is desired in every Sunday School. Information concerning the Diocesan courses of lessons and examinations will be given by Diocesan Hon. Secs.—SYDNEY: Rev. E. C. Beck, Mosman's Bay; NEWCASTLE: Rev. Canon Goddard, Morpeth.

Three other rules of St. Mary's Balmain, Sunday-school are worthy of quotation. I omitted last week to render my thanks to the teacher who has enabled me to quote from them.

The following system of marks is good, provided that conduct marks are also lessened when the prescribed lessons are not learned: otherwise it seems scarcely just that a Scholar should only get three marks for learning his lessons perfectly, while for the mere fact of being present before the opening Services he obtains two marks. The rule prescribes that 3 shall be the maximum marks, both in the morning and in the afternoon, and proceeds: "The topmost 3 shall be apportioned as follows: 1 only if the Scholar comes to School late, and 2 if he be there before the opening Services begin, and 1 if he brings the books required. The 3 in the left hand corner represents the marks for lessons to be learnt and shall be awarded by the Teacher in such proportions as shall be in strict accordance with the merits of the Scholar. A Teacher may, with the approval of the Superintendent, if a Scholar be guilty of serious misconduct, cancel all marks obtained either morning or afternoon."

The following Rule ought to be observed in every Sunday-school:—"Any Teacher wishing to resign shall give notice of the same to the Superintendent previous to his, or her, last attendance." I have known cases, unfortunately where the Teachers altogether omitted to notify the fact of resignation, which was left to be discovered by the Superintendent, usually by a shrill voice proclaiming "Please Sir, Teacher told Mary Jones that she didn't mean to come any more."

The final Rule is as follows:—"Every Teacher shall receive a copy of the Rules of the School, and shall also be required to fix his or her name thereto, in a book kept for the purpose, such signature being an undertaking that the Teacher will observe, as far as possible, these rules."

I strongly urge that any Schools which do not possess rules should draw up a few simple ones and see that they are well observed. If the Teachers are of the right stamp they will be quite willing to observe them, and laws are good even for those who do not seem to need them. And for new Teachers, especially for those who are inexperienced and inclined to be half-hearted, they are an invaluable help. The task of the authorities is made much lighter when a Rule can be produced and appealed to; it is then clearly seen that the Rule is not in the individual action of the authority, but the prescribed order of the School, assented to by the Teachers themselves.

The Committee of the Sydney Sunday-school Institute have arranged for a "Quiet Afternoon" for the Sunday-school Teachers and others interested in Religious Education. It will take place at the Cathedral on Saturday, March 17th, and will last from 3 to 5 p.m. There will probably be three addresses by the PRIMATE, with intervals for private prayer between the addresses. They will bear upon the spiritual side of the Teacher's work.

This is a new departure, and I trust that it will prove to be a great success. Those who have been able to attend "Quiet Days" have usually received much spiritual help, and those earnest Christian Teachers, who will sacrifice the Saturday afternoon to get such a benefit will find that their sacrifice will be abundantly repaid. In the rushing life which most of us are compelled to lead, the quiet thought of even two hours in God's house is helpful to a degree,—not easily realised by those who have not tried it. I trust that several hundreds of our teachers will be present, and if so, I feel sure that their teaching of thousands of Scholars will be made more earnest and thorough.

J.W.D.

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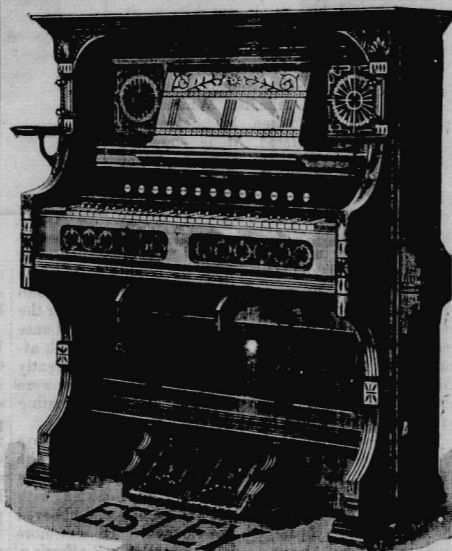
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SATURDAY, MARCH 10, 1894.

**PROGRESS OF THE CHURCH OF
ENGLAND.**TO-DAY we commemorate the one hundredth anniver-
sary of the arrival in this Colony of SAMUEL MARSDEN,
one of the first workers for God in the Church of England
in Australia. In another part of this issue we print an
interesting account of his life and work. Without further re-
ferring to the work of SAMUEL MARSDEN, the present will
be a favourable opportunity to briefly review the history
of the Church of England since its establishment in
these Colonies. In order to do this it will be sufficient to
trace the main lines of Church progress, and thus present
our readers, in as short a compass as possible, with a view
of the Church of England as it was then and as it now is.
It will be sufficient for our purpose to take the first two Epis-
copes and work from them, showing how one Diocese has
become many, and then by giving some facts and figures
of a general kind, indicate the position of the Church in
our own times. In this way we shall be able to see at a
glance how the seed sown, more than a century ago, has
become fruitful in a great and rich harvest.When the Church of England was first established in
New South Wales, and up to the Governorship of Sir
RICHARD BOURKE, she enjoyed the advantages,—
and they were necessarily great at that stage of her his-
tory,—of what may be called State recognition and aid. Her
early years were fraught with much difficulty. To quote from
a lecture by Archdeacon GUNTHER on the Early Church:
"For many a long year she laboured, many a struggle
she had, before any other religious body exercised their
vocation here." The time referred to here, dating from
the foundation of the Colony in 1788 to the year 1826 has
been aptly called the "pioneer" period in the history of
the Church. It is not necessary to dwell at length upon
this early period of the Church's history. Let us pass on
to the time of WILLIAM GRANT BROUGHTON who arrived in
New South Wales as Archdeacon of Australia and Tas-
mania, in the year 1829, under the nominal jurisdiction
of the Bishop of Calcutta. He was selected for the
arduous office by that far-seeing statesman the DUKE OFWELLINGTON, who impressed upon the young Curate that
the Colonies "must have a Church." When ARCHDEACON
BROUGHTON arrived in this Colony the Church of England
statistics were as follows:—Eight Churches and twelve
Clergymen in New South Wales, and four Churches and
six or eight Clergymen in Van Diemen's Land. This
gives a sum total of twelve Churches and at the most
twenty Clergymen for the whole of Australia and Tasmania
—Melbourne and Adelaide being then unknown. These
few figures give us a good starting point from which
to trace the progress and extension of the Church.In the year 1836 ARCHDEACON BROUGHTON was
consecrated first Bishop of Australia, and his Diocese
was co-extensive with the whole of Australia,
Van Diemen's Land, and the adjacent Islands.
A quotation from the "Colonial Church Chronicle," given
in the only memoir that has been published of his life, will
best show how he laboured in his Diocese:—Perhaps no Bishop ever showed greater diligence in acquiring a
knowledge of the spiritual wants of his Diocese, or sounder judgment
in determining on plans for meeting them, or more patient perseve-
rance in carrying out his plans as opportunity was offered. His energy
was not exhausted in his frequent and toilsome visitations, in the care
of multiplying the clergy, churches, parsonages, and schools; in
watching, on one side of his Diocese, the emigrants who flocked to
its shore; on the other, the settlers, for whom he established a "mis-
sion beyond the bounds." He never relaxed in attention to the erec-
tion of a Cathedral, the foundation of a college, the extension of the
Episcopate, the organisation of the whole Church in the Province of
which he was Metropolitan; and in his character, singleness of pur-
pose was joined to comprehensiveness of mind. No man in this
generation—perhaps scarcely excepting his early friend and patron,
the great Duke—was more thoroughly devoted than Bishop Broughton
to the one object of doing his duty in that state of life to which it
had pleased God to call him.He began his work as a Bishop in 1836, by ruling over
one Diocese, and when he died, chiefly owing to his
"earnest representations," they gave place to five. We
have thus shown, in a brief way, the development of the
Church under the wise administration of Bishop BROUGHTON.FREDERIC BARKER the successor of Bishop BROUGHTON
began the work of his Episcopate in 1855. A few statistics
of the work done in his Diocese are all that is needed to
show the rapid development of the Church of England
under his wise and farseeing jurisdiction. In the year
1855 there were forty eight Churches in the Diocese of
Sydney which included at that time "the greater part of
New South Wales together with all those parts of the
Continent which were not included within the limits of
any other Seor Diocese." When he died there were ninety-
one Churches. The number of School Churches in 1855 was
fifty-seven and in 1880 there were two hundred and forty-
two. These facts and figures tell their own tale of the
splendid foundation—work that was being laid.
Nothing was done in a hurry. Wisely, firmly and well,
each new Diocese was erected. From this short
survey of two of the earliest Episcopates, we
gather a faint idea of the rapid growth and extension
of Church progress up to the year 1881.
We now quote a few statistics of a more general kind
supplied by the last census. In connection with
New South Wales there were 333 Clergymen, 626
Churches, and 551 Sunday-schools. In Victoria the number
of Clergymen was 230, Churches and other places of wor-
ship 997, and Sunday-schools to the number of 448. In
South Australia there were 63 Clergymen and 144 Churches.
In West Australia 26 Clergymen, and 83 places of worship.
In Tasmania there were 71 Clergymen and 74 Churches.
In Queensland there were 74 Clergymen and 119 Churches.
These figures are only approximate, but they serve an im-
portant purpose. The score of Clergy in the first year of
Bishop BROUGHTON's time has increased to upwards of
830. And the one Diocese of 1836 has now become
fourteen. Her members, then, may well feel proud of
her history, proud of the work done for the extension of
the Kingdom of JESUS CHRIST, proud of her stately
Cathedrals and her many beautiful Churches, and proud
of her organisations and the completeness of her Diocesan
machinery. Her present and powerful position in these
Southern seas should inspire every true Churchman with
deep thankfulness to God and with hope and confidence
for the future. Let one and all continue their work in
the name of the LORD JESUS CHRIST cheerfully, hopefully,
and prayerfully, and with his blessing greater and more
glorious results will be received.**THE DEAN OF LLANDAFF.**

[By Cable.]

LONDON, MARCH 6.
The Very Rev. C. J. Vaughan, D.D., Dean of Llandaff,
who has been seriously ill, is reported to be sinking.**Australian Church News.**

Diocese of Sydney.

The Echo Home.—The following contributions are
thankfully acknowledged:—Robert Miller, £1; Arthur
Yates, 10s; Mrs. Pearce, 10s; Mr. Gibson, 10s; Mrs. Birne,
5s; Mrs. Payne, 2s 6d; Miss Trickett, £1; James Stead-
man, 10s 6d; John Connell and Co., Limited, £1 1s;
"Bethany" visitors, 11s; Mrs. Old, 4s 6d; Cecil Darley,
10s 6d; S.D.R., 10s; James Milson, £2 2s; Robert Sands,
£1 1s; Mrs. Graham, £1; Mr. Middleton, 5s; Cadbury
Brothers, 10s; Sydney Soap and Candle Co., £1 1s; Mrs.
McCulloch, 5s; Ernest I. Robson, £1 1s; Committee Col-
lection, 6s; Miss Helen F. Old, 10s; H. M. Armstrong,
£1; Mrs. Winn (per Mrs. Martin), 1s; Miss Coates (col-
lected), 10s; Roydon School, Summer Hill, 7s; Cecil B.
Stephen, £1 1s; Snowballs, 7s 6d; R. M. Stewart, 5s; R.
Teece, 5s; C. Garling, 10s; Mrs. Bonany, 10s; C. S. Jones,
10s; "Collected," £1; Dr. Clulbe, £1 1s; Maintenance,
£10 7s 6d. Total to date, £343 17s 6d. Also the follow-
ing contributions in kind:—Tea, Pitt, Brown and Co.; meat,
D. McPhee; Tea, James Inglis and Co.; Clothing, Mr.
Boshy; Clothing, Courtenay Smith; Tea, H. H. Jamieson
and Co.; Directory, 1894, Robert Sands; Clothing,
No. 1 Regiment, N.S.W.; Clothing, Dr. Foreman; Cloth-
ing, Miss Coates; Packing Cases, N.S.W. Government.
Office of the Home, 9 Princes-street, Sydney, 28th February
1894. The Home is overcrowded, and more and better ac-
commodation is greatly needed. For this end a "Building
Fund" is being initiated, and special contributions for this
object are earnestly solicited from those who take a live
interest in the work.Church Home.—The Monthly Meeting of the Execu-
tive Committee was held on the 27th ultimo, the Rev. J. G.
Southby occupying the Chair. The report of the Matron
showed that during the month, the admissions had been six;
five had left, and that there were then 26 women in the
Home. During the season of Lent, Special Services
were held twice a week, which were much enjoyed, and the
Choir of St. Peter's, Woollahra, kindly rendered a
Service of Song. It is very satisfactory to know that the
health and conduct of the women has been good. Clothing
for the use of the women is really needed, and will be grate-
fully accepted if sent to the Matron.Opening of the New Church of St. John the
Baptist, Sutherland.—The Church was dedicated and
opened by the Most REVEREND the PRIMATE on Sunday morn-
ing last. About 120 persons were present. The service
began at 10.30, when the Bishop was met at the door
by the Curate in charge, who read the petition,
signed by the Rev. J. L. Bosworth, and Messrs. Holloway,
Andrews, Turner, Stephen, and John Young, praying his
Lordship to grant his license to the Church. Shortly after-
wards, the license was read by Mr. A. C. Andrews. The Dedi-
catory prayers were read by the PRIMATE, after which the
usual Morning Service was held—the prayers were said by
the Curate in charge. The Bishop read the special lessons
for the occasion, and preached an earnest and impressive
sermon, selecting as his text—Matthew xi. 7-9. Immedi-
ately after the Service, the Primate returned to town. The
Curate in charge addressed the Sunday School in the after-
noon, and conducted Divine Service in the evening to a
congregation numbering about 150 persons. The har-
monium was presided over by Miss Holloway, and thanks
are due to her and the Choir for their hearty services, and to
the Sunday-school teachers—Miss Parker, Miss Stapleton
(2), and Mrs. Andrews; and above all to the Building Com-
mittee and to the subscribers, etc., to the Building Fund,
who most feel gratified at so successful a termination to their
efforts in providing such a suitable building for the worship
of the great God. The building—which is built of wood resting
on a freestone foundation—is 41ft in length by 21ft feet in
breadth, with a vestry 10x10, and faced with rustic boards gothic
windows and doors, and two sets of coloured lancet lights at
the east end. It will hold nearly 200 persons, but seating
accommodation has not yet been provided for that number.
The very handsome Font is a present from Mr. Charles
Holloway, and is made of stone from the quarry at Suther-
land. The whole of the work has been carried out in a most
satisfactory manner by the Contractor, Mr. John Young, of
Sutherland.

Diocese of Newcastle.

The Newcastle Cathedral.—The matter of Stanton
v. Straub was before Judge Owen in the Equity Court.
The suit is one in which the Right Rev. Dr. Stanton applied
for an injunction to restrain the contractor for the New-
castle Cathedral Building, Mr. Straub, from proceeding with
a common law action concerning an amount alleged to be
due to the contractor. Mr. Lingen, instructed by Messrs.
Ellis, Mackinson, and Plunkett, for Mr. H. J. Brown, of**A. ROSENTHAL,**

Merchant Tailor & Clerical Outfitter, 52 Oxford St.

My £3 3s. SUITS for Fit, Style and Workmanship are unsurpassed. New Goods
by every Mail. A TRIAL SOLICITED

It will be time for that there is small hope left to us of getting the Missioners here. They might perhaps, be induced to come to us for a few "quiet days." That would be a great help to us; and God knows that we of the Clergy need to be uplifted above our present level as much as any of our people. I am told that some of our brethren have met and protested against the coming of us of these good and able men. It seems to me a pity

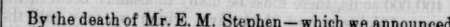
The chief event to report is the nomination of the new Bishop, which has taken place at last! The Rev. Cecil Wilson, M.A., of Tonbridge School, and Jesus College, Cambridge, was trained by Dr. Vaughan, the present Dean of Llandaff, and served for five years under the Rev. Canon Jacob; both the Dean and the Canon speak of him in the warmest terms of love and confidence. He is 33 years of age, unmarried, with some small private income, said to be a strong wiry athletic, true as steel, a man of such holiness of life and strength of character and general ability, that the Bishop of Rochester lately offered him St. Paul's, Lorimer Square, one of the largest parishes in South London. He is at present Vicar of Mondown, near Bournemouth; but he purposes to resign at Easter, and will probably sail on April 20th; hoping to be consecrated in New Zealand on St. Barnabas' Day, June 11. Both Bishop Selwyn and Dr. Crodington are thoroughly satisfied and thankful. He was presented by the former to the Archbishop of Canterbury, his nomination papers were signed, and he received the Archi-episcopal blessing in the Chapel at Lambeth on the 5th January last. May God grant him a safe voyage, and a prosperous entry upon his new work! Meanwhile let us not relax our efforts to clear off the overdraft of over £1000 that still clods the Mission Fund, so that he may be free of all encumbrances at starting. Things have been received from Morpeth Island to 2nd February, Mr. Brittain says:—"Our health all round is good. It is the most favourable season in every way. With our large party we are all kept pretty busy. I do not know when we have had a more promising set of boys here. The class I have got together is reading for Confirmation—a great delight to me. We are now arranging special Lenten Services both for the Morpeth Island community and at the Mission." The Rev. J. Palmer, B.A., has been working in Australia since the Hohat Congress, but hopes to be in Auckland early in March. It is supposed that the Southern Cross shall sail on her first voyage to the Islands on March 28 (Wednesday in Easter week).—B. T. D., 20/2 '94, Auckland.

HAVE YOU PAID YOUR SUBSCRIPTION ACCOUNT?

All accounts have been forwarded to subscribers not yet paid, and we respectfully urge that the matter be dealt with at once, and especially if

YOU ARE IN ARREARS WITH YOUR PAYMENTS.

Please remember that Newspapers have their own accounts to pay every month, and cannot go on without money.



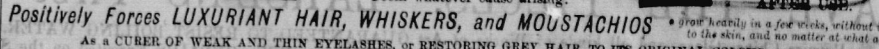
By the death of Mr. E. M. Stephen—which we announced at the time—the Church has sustained a severe loss. The deceased was the fourth son of the Right Hon. Sir Alfred Stephen G.O.M.G., C.B., and for many years took an active interest in various departments of Church Work. For upwards of five years he was a member of the Cathedral Chapter, and for many years Secretary of the Council of the Church of England Temperance Society. He was Churchwarden at Christ Church whilst it was in charge of Canon Walsli. More recently he filled a similar position in connection with St. John's, Darlinghurst. He was a regular Communicant, and he was also constant in his attendance at the other Church Services, where he was always a devout and attentive worshipper, having a strong sense of the reverence which is due to the House of God. He rendered valuable personal service as Sunday School Superintendent, and in teaching, took the deepest interest in the Religious Education of the young, and was unsparing in his efforts to promote it. He was Secretary for many years of St. John's Darlinghurst Parochial Day school, and contributed in no small degree to its maintenance and success. He was always ready to give his time and talent for religious and philanthropic work. Mr. Stephen was educated partly at the old Sydney Grammar School, and partly at Mr. W. T. Capps's academy. He commenced his career as Secretary to the A.S.N. Company, subsequently entering the counting-house of Messrs. Robert Towns and Co., where he in succession carried out his duties under the direction of Mr. Towns, Sir Charles Cowper and Sir Alexander Stuart. Soon after the elevation of the late James Martin to the chief Justiceship, he appointed Mr. Stephen to the position of an Official Assignee, the duties of which post he has discharged ever since. Mr. Stephen married, about the year 1868, Florence Mansel, youngest daughter of the late Rev. John Jennings Smith, M.A. (first Incumbent of St. Paul's Church of England, Petersen), and sister to the late Mr. E. O. Smith. Mrs. Stephen died about 15 years ago, leaving four sons and two daughters. One of the sons—Mr. John Milner Stephen—died whilst on a visit to Colombo in the year 1890. Another son—Mr. Edward Milner Stephen—occupies the position of Associate to his Honor Mr. Justice Stephen. His shrewdness, affability, earnestness, and influence was recognised by his election to various offices both Parochial and Diocesan. Mr. Stephen took the death of his son (John Milner) very much to heart. Indeed his health was never perfect after that sad event. Three weeks previous to his decease he became prostrated with an attack of Bright's disease; and despite the fact that Dr. Jenkins, his medical adviser, was unremitting in his attention and did all that medical skill could suggest, the patient gradually became weaker, and died at his residence, Arleian House, Pott's Point, on the 14th ult. He rests in the presence of the Saviour whom he loved and served and yet speaks to us in our remembrance of his upright and Christ-like life, and in the affection which lingers round his name. "The righteous shall be had in everlasting remembrance."

[illegible]

Declared before me at Leeds
this 25th day of Jan., 1892. } (Signed)
" (Signed) ALF. COOKE, J.P., } JANE CALAP,
" Ex-Mayor of Leeds " }

The public may remember the account of Miss Hilson's recovery, published some age ago. We are glad that Mr. Clasp heard it and went straight to that lady housewife for information she wanted. The visit resulted as might have been expected. Both our friends had suffered from the same disease—indigestion and dyspepsia—and the remedy was the same. In the first case was equally successful in that of the second. No wonder Mr. Clasp had lost all faith in physic, and that our Seigel's Syrup were "physic" and we did not look for people to have faith in it. But it is a remedy, not "physic." It isn't supert and disgust, it soothes and heals. It is, I'll be sure, but women bear most the pain of the peptic troubles, and when once acquainted, they and "Mother Seigel's" are ever best of friends," like Joe and Pife in Keas' story.

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