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THE

Church of England Record.

VOL. VI.—No. 99.

SYDNEY, FRIDAY, FEBRUARY 5, 1886.

4s. PER COPY or 7s. 6d. per annum in advance.

—NOTICE.—

The Proprietors deem it expedient to remind the Public that Mr. A. R. Little, at one time Manager of this Paper, has now no connection with it whatever.

OBITUARY NOTICE OF THE HONORABLE JOHN CAMPBELL.

This faithful and distinguished member of the Church of England in this colony has at length been called by the Great Master to give up his stewardship. For a period much longer than is ordinarily the lot of men, he was permitted to remain amongst us, and to prove his philanthropy, his liberality, and his anxiety to extend the Church to which he was so warmly attached in its influence for good in the land. Known amongst us as a merchant of the highest integrity, and as a man of unimpeachable honour, he was respected and esteemed by the public, while by those who knew him more intimately he was loved and valued in a more than ordinary degree.

Such men are missed, when they are taken away from the world in which they have moved for a time. But their actions live after them. And the example which they leave behind is one not to be forgotten. It is in this respect that those who make their lifetime a period of doing good, are doubly benefactors to mankind; and far more useful than those who leave their gifts to be distributed after they are gone. They pour forth their benefactions like a perennial stream as they go along, and thus multiply their power for good while they live, and then leave a legacy of principle and character to be imitated by those who follow.

There is one great lesson which our lamented and honoured friend has taught the generation from which he has passed away, and we hope they will reflect upon and copy it. *He realized the responsibility which is ever attached to the possession of wealth, and realizing that responsibility he aimed at fulfilling it.* Hence his large and generous gifts for various Church objects; hence his countless acts of compassionate kindness to those in want; hence his ready compliance with the numerous appeals which were made to him from all parts of the Colony, for help in Church building, in the erection of Schools and Parsonages, and other similar designs. And it was with no niggard hand that he gave when the case was urgent or the necessity severe.

He will be remembered long by many who were the recipients of his generous liberality. But above all by his noble gift of £10,000 to found the Bishopric of Riverina, which we are glad he lived long enough to see an accomplished fact. It was a satisfaction to many to see the Bishop of that Diocese taking part in the Funeral Service, together with the Bishops of Goulburn and of Grafton and

Armidale. And it was with no small interest that we thought, as we stood in the Church in which SAMUEL MARSDEN so many years officiated, of those with whom Mr. Campbell had been associated from his earlier years—who ministry he had valued, whose hands he had upheld, and to whom he had looked up as Fathers in Christ.

THE NEW BISHOP OF MANCHESTER.

The translation of Bishop Moorhouse from Melbourne to Manchester took everyone by surprise. It was not indeed the first instance of a colonial Bishop being invited to take possession of an English See: New Zealand having on a former occasion yielded up her Bishop to Lichfield. But somehow no one thought of a similar event as likely to take place in the Australian colonies.

Reflection however must have convinced most thinkers upon the subject that the choice of a Bishop of the stamp of Dr. Moorhouse displayed in Lord Salisbury a wise perception of the qualities required in a Manchester Bishop and of their possession by the occupant of the See of Melbourne.

It strikes us that the new Bishop will be immensely popular and powerful in the diocese to which he is going. We could wish indeed that in some points of his theology his views were different from what we have gathered them to be. But while differing from him upon what we judge to be his theory of the Atonement, and what is termed the larger hope, as well as some other less important matters—we believe he will give himself with no measured devotion to the work of his office, and that he will bring to bear upon it talents of the highest order, and abilities which few of his Brothers upon the Bench possess, for dealing with the masses, exposing the sophistry of sceptics and unbelievers, and rendering the Church in his diocese mighty for good.

We heartily sympathise with the Diocese of Melbourne in the loss which they are about to sustain by his removal. It is a loss which will not be easy to remedy. Another MOORHOUSE they will not very readily find.

But we trust that using a wise caution and praying for Divine Guidance, much and earnestly, the Committee with whom the choice rests will be led to the selection of a Bishop who will not be unworthy to be his successor.

BISHOP SELWYN AND MR. SYMES.

Was it accident or design that placed the addresses of Bishop Selwyn and Joseph Symes side by side in the *Herald*? It was a cruel thing for the latter. Even careless souls idly skimming both columns might have been roused to think or feel there was something in the religion of the Bishop after all. The force of contrast was sufficient to strike the most obtuse. Mr. Symes was his own panegyrist and he liked his subject. He told his

hearers how obstinately he fought the good fight, —almost in fact to the point of meeting his high deserts, a period of rest from public labours in a secluded home kept up at the public expense.

By way of parenthesis we may remark that it seems a hard thing on this gentlemen—this keeping him out of gaol. Think how eloquently, if thus martyred—he could then denounce the tyranny under which the people groan, when he—a light of the age, could be punished for breaking laws hateful to all except parsons and tools of that sort. But let that pass. The orator's intense admiration of his subject was matter and fire enough for his address. He shewed clearly that he was everything great and good because he defied the law which hindered him and other showmen with similar magnificent endowments from earning, or at all events from taking cash, from the public for Sunday night entertainments. It was a thrilling campaign, and found in Mr. Symes an orator fit for its narration and review.

To those accustomed to the higher intellectual and moral regions where "freethought" soars, how poor and flat must the Bishop's speech have seemed. He could only tell of humanity reclaimed from heathenism—of islands cleansed from lust, bloodshed and devilry—of ferocious warriors dropping club and battleaxe to fold the hands in prayer, of black "boys" displaying the lofty resolution, calm courage and self-sacrifice, which place them in the front ranks of heroes, of darkskinned women recovering the glory of their sex, and as maiden, wife and mother, taking honored places in transformed homes.

But what is all that compared with the valour of browbeating a magistrate or bullying a police inspector? Oh! if the champion of freedom would only put his narrative into heroic couplets and chant the song throughout the islands, who can tell what an elevating effect it might have upon the islanders. The good Bishop could never rise to such an exalted style. He told his story of bold adventure and success with unadorned simplicity, while yet the unconscious grace and strength of Christian manhood shone out everywhere. Self was utterly out of sight as the narrative revealed the power of the great tidings of love and mercy borne by the Ambassador of Christ to the suffering heathen. He was too intent on showing how Christ had blessed the homes and the lives of his people to spare words of boasting about the instruments the Master had used.

But of this foolish self-abnegation in telling of such doughty deeds as his own Mr. Symes would not be guilty. It would be very hard indeed if such successful championship of freedom against grinding oppression were to close without full meed of praise given to the noble victor in the strife. So the orator had for his theme his own dear self. He did it full justice and in sweet self-complacency he has his reward. Alas! we cannot join in the applause, we prefer the work of the Bishop and his way of describing it, and feel quite thankful to the editor who put the two addresses side by side, as, given a little candour and fairness in the readers, a good many of them will agree with us in our choice.

THE ABORIGINES OF NORTH QUEENSLAND.

Our readers must have had their attention drawn some short time ago to some letters of the Rev. Mr. Hagenbauer, the Moravian Missionary to the Aborigines in Victoria, whose success has been so remarkable in that capacity. He was invited by the Govern-

ment of Queensland to visit and report upon certain matters in that colony relating to the aboriginal races.

It struck us very forcibly, as it has often done before, that there is a work in that part of Australia to which the Australian Board of Missions ought to direct its earnest attention. Towards the end of this year the General Synod will meet—in the month of October—and ought not this to form one of the subjects of earnest and practical discussion? We trust it will. And while our own race are provided with the means of grace and religious ministrations, we should remember that the Church's Mission is to all races, and that we shall not be guiltless before the Judge of all, if we neglect to preach the Gospel to the Aborigines whose land we have taken.

THE INSPECTOR-GENERAL'S REPORT.

We are informed by the Police Department that last year, in the metropolis, there were 14,946 convictions for drunkenness. The increase for the year had been 1021. Whether this is out of proportion to the increase of population we cannot decide, as while statistics will show the increase in the whole Colony, they do not indicate it in Sydney alone. This year we shall probably number 60,000 additional colonists. It is a notable fact that the only year since 1870 in which there was a substantial decrease in the convictions for drunkenness was in the first of the new Licensing Act. In 1881 they were 13,949, but in 1882, under the new act, they were 11,842. The last year is the first in which the convictions have risen above what they were in 1881.

Sunday selling by publicans is still complained of. We are told that 629 out of 822 sell on Sundays. How few are the law-abiding publicans? It is assumed by some that to open the bars again for two hours on Sundays would stop this law-breaking; but the proof is ample that under the old act hundreds of bars were kept busy all day long. The convictions for Sunday selling in the last year of the old act were 557, but in the first year of the new only 348. These figures speak volumes.

The most alarming point in the report is the assertion of the increase of drunkenness among the young. "Mere boys and girls," says Mr. Fosbery, "are commonly seen in the streets at all hours of the day, more or less under the influence of liquor." This statement demands special attention. What are our Bands of Hope doing? Has every parish an active juvenile branch of the C.E.T.S.? We fear not. Sydney stands unfortunately preeminent among English speaking cities as arresting more drunkards in proportion to its population than any other, and unless the clergy and other friends of sobriety speak out boldly and faithfully matters are likely to be worse instead of better.

CHURCH NEWS.

SYDNEY.

Biocesan.

THE REV. D. E. EVANS-JONES, the recently-appointed incumbent of Granville-with-Guildford, has been inducted to St. Mark's Church, Granville, by the Rev. Canon Gunther, Rural Dean, in the absence and by the authority of the Bishop of Sydney.

AT THE monthly meeting of the committee of the Church Society on Monday week last, the Venerable the Archdeacon in the chair, a grant at the rate of £100 per annum for stipend was made to the district of Dulwich Hill, and a grant at the rate of £50 per annum towards stipend for the district of Lawson and Springwood. Several applications were referred to the finance committee, including (1) for

£20 for the removal of a church at Pittwater; (2) for a grant at the rate of £100 towards stipend of a curate parish of Richmond.

THE SOCIETY Auxiliary to St. Paul's, Redfern, held its 29th annual meeting in the schoolroom adjoining the church, the Rev. F. B. Boyce presiding. The annual report dealt with the finances of the society, and proposed a system of house to house canvass for donations in aid of the missionary work of the district. The meeting before separating elected the Rev. F. B. Boyce, president, Mr. Alexander Richardson, honorary treasurer, and Mr. H. Skipper, honorary secretary, for the ensuing year. A committee of eleven ladies and gentlemen was appointed for the same period, with power to add to its number.

THE MELBOURNE *Age* correspondent writes as follows:—"From inquiries I have myself instituted, I find that the Primate does issue permits to colonial clergy to officiate in his diocese. These are, however, purely temporary, and, if granted for say twelve months, there is no guarantee that they will be renewed when the year expires. The uncertainty thus raised is of course fatal to any chance which a colonial ecclesiastic of the humbler rank—for of course bishops (even though absent) are on a different footing—might have of obtaining a permanent cure of souls in this country. There is something in the reason which the Archbishop, I hear, alleges in justification of an apparently stern course. His Grace's view is that a man who has devoted himself to the missionary work of a colony should bring to that work the devotion of a lifetime, and not run off at a tangent after a short trial of the career."

THE REV. John Wright Pope has arrived in Sydney. He is an earnest clergyman, but in rather delicate health. He will be a useful addition to the labourers in the Lord's vineyard in this colony.

THE BISHOP OF MELANESIA.—The Right Rev. Dr. Selwyn has been in Sydney since our last appearance. On the 17th last (Sunday) his lordship presided at a special service at St. John's, Ashfield. In the course of his address he gave proof of the success that had attended the work of training islanders so that they might afterwards instruct their own people, and the case was mentioned of a lad from the island of Florida who was some years since instructed at Norfolk Island, and then returned to his own island. At first the chiefs persecuted him, and they threatened to kill him. He, however, won the people—not by bullying, not by driving, but by being conscientious and firm, and by exercising a gentle influence. From one end of Florida to the other they soon looked upon him as one of their leading men, and at any time within the last eight years they would have chosen him as one of their chiefs. At a critical time that young man averted danger, and kept the place quiet. There were in that place now upwards of 600 adults baptised. Last year he (the Bishop) examined more than 500 children in the schools; now there were between 600 and 700. Most of that work had been accomplished by the influence of that young man.

On the 19th, a conference between members of the St. Barnabas Association and other friends of the Melanesian Mission was held at the Church Society's rooms, Phillip-street, the object of the gathering being to consider as to the best means of keeping up an interest in the work of the mission. Among various places where progress was being made, his Lordship stated that "A Christian colony had been founded at Cockatoo Island. Those present at that meeting should think of the conditions under which the work was done in that part of the mission field, not the least of which were the raids of head hunters who came down from the northern islands. At Florida, where the Rev. Mr. Penny was, something like 400 adults had been baptised, and there were something like 600 children in the schools. The whole island was being reached by Christianity. He mentioned the excellent qualities exhibited by one of the islanders who had been taught, and added with respect to him that, if he had never known anyone but that man, he would have convinced him of the power and truth of Christianity. At Malanta there was only one school which was blossoming, and was doing well. That was the wildest island he had ever visited. He had gone in there at times to be met by 300 men armed to the teeth, and quite ready to have a row. At Halavu they had been hampered for a long time; but at last the seed had begun to grow. San Christoval he had always despised of. It was very up-hill work, and not much progress had been made there. The Santa Cruz Islands only began to be opened up about five years ago. They were now being worked most admirably. The progress made there was indicated by the fact that at Norfolk Island they had boys from where Commodore Goodenough was killed, and from where Bishop Patteson was killed, and, further, by the erection where the Bishop was killed of a cross to his memory. At Banks Islands there had been an outbreak of what might be termed church building. He consecrated there last year four churches, and he had heard that two had been built since. At one of the islands, where there were only 24 people, they had built the best church of all. He had recently ordained as a deacon a native, and he had received a most favourable account from him. At Aurora Island he should think between 600 and 700 baptisms had taken place; and it should not be forgotten that they did not baptise in a hurry." At this conference the Rev. C. F. Garnsey urged that the Melanesian Mission should be treated as a Church Mission, and that an annual meeting in connection with it should be held, presided over by the Primate. The Rev. J. D. Langley thought they might appoint in each parish collectors for the mission. It was also suggested that some one knowing the mission, as the Rev. D. Ruddock, should supply all needful information.

Finally, previous to his Lordship's departure for Auckland, he delivered a Missionary address at St. Mark's Church, Darling Point, on the 20th. This is so valuable a testimony to Mission work in the Pacific that we hope to republish a considerable portion of it under the head of "Mission Field" in a future issue.

A VERY successful social gathering took place at Bankstown on last Saturday afternoon to welcome Mr. Rooke, catechist. There was a large attendance, and the Rev. E. A. Colvin, of Rookwood, in whose parish Bankstown is situated, presided.

Parochial.

ON THURSDAY week last the distribution of prizes to the scholars of St. John's Sunday-school, Balmain, was held in the schoolroom, when the chair was taken by Mr. Ellis Robinson. During the evening a suitable address was delivered by the Rev. E. D. Madgwick, incumbent of St. Thomas's, Balmain. The superintendent of the school, the Rev. E. J. Sturdee, announced that there are as many as 250 names of children on the roll.

THE REV. W. A. PHILLIPS, who recently resigned the incumbency of the parish of Granville-with-Guildford in order to proceed to England, was entertained at a musical social in the local School of Arts, and also presented with a purse containing 50 sovereigns, on behalf of his parishioners. The Mayor of Granville, Mr. John Nobbs, presided, and made the presentation, accompanying the action with a few suitable remarks, and a tribute of praise to the labours and exertions of Mr. Phillips. The recipient returned thanks in a brief speech, and in conclusion referred in feeling terms to the demise of the Rev. W. H. Ullmann, B.A., who conducted an eight days' mission in the parish in November last. The Revs. D. E. Evans-Jones (Mr. Phillips' successor), A. R. Blacket, E. A. Colvin, and Canon Gunther, delivered addresses appropriate to the occasion. The musical portion of the proceedings was very interesting. Mr. Phillips, who left for England by the R.M.S. *Garrone*, on the 30th instant, preached his farewell sermon at St. Mark's, Granville, and Christ Church, Guildford. In doing so he made reference to the death of Mr. Ullmann.

LLAWARRA RAILWAY.—Messrs. Rowe and Smith the Contractors for No. 3 section, hope to be able early next month to hand over to the Government another portion of the line, as far as the 24-mile peg in the district of Heathcote. The main camp, in course of formation and of which little can now be said,—of the Contractors is at the 26-mile peg or Cawley's Creek. Another large camp (at the 28½ mile) is near to the headquarters of the Cumberland Coal Mining Co., which hopes soon to commence mining operations on an extensive scale. At Bulgo or Offord, the name of the post town, there are large saw mills and stores. It is expected that one of the contractors will shortly take up his residence here. In this neighbourhood (in which we include Stawell and camps near to Mr. Hamilton's and Mr. Hilliard's properties) there will probably be employed a larger number of men than at any other part of the line. Divine service is held here every Sunday afternoon, on the return journey from Heathcote camps where service is held in the morning, by the Catechist, Mr. C. J. Sackville West. At present considerable inconvenience is felt in consequence of our being compelled to meet in private dwellings. A movement has been set on foot at Heathcote and Bulgo to provide places of worship. Mr. James of the latter place has promised a piece of land, and other residents have made offers of assistance. Within the next few weeks it is hoped the steps will be taken to erect a suitable structure at Bulgo in the absence of which it is found to be very difficult to get congregations together. Thousands of people, many of whom are now working on the line, many gone to fresh fields and pastures new and many—to use a bush phrase—now on the wallaby track, have been visited at their tents and at work by the Catechist and the Incumbent of Bulli who periodically visits various settlements along the line in company with Mr. West. Tracts and other church literature have been diligently distributed and generally well received by the men. Mr. West resides with his family at Clifton, four miles from Bulgo and seven miles from Bulli, where he holds Divine service every Sunday evening. His congregation is comprised for the most part of employees on the Railway line. The Church Society at its last monthly meeting gave £8 as a grant to the Catechist for purchase of horse, saddle and bridle. The Clifton people are now making every effort to secure a residence for the Minister or Catechist stationed at Clifton and have secured a site from the Hon. Sir Alexander Stuart. Subscriptions are now being solicited. Within two or three weeks they intend, if possible, to call tenders for the work.

HOLY TRINITY, SYDNEY.—Sunday, January 17th, was the annual "Children's Sunday." After morning School, the children were brought into church, and there occupied the front seats. The sermon, by Archdeacon King, and the hymns were suited to the occasion, and the order observed by the children was excellent. The Governor and Lady Carrington were present. In the afternoon books were presented to the children, as a reminder of the work of the past year, and an incentive to future diligence. A school collection amounting to seventeen shillings was made on behalf of the Melanesian Mission. The special morning and evening collections in church, together with a few donations, covered the cost of the books given in the afternoon. It is worthy of remark that during the year 1885 the collections in the Sunday-school for mission purposes amounted to £32.

BATHURST.

ALL SAINTS'S COLLEGE, Continued.

THE PRESIDENT'S ADDRESS.—The Right Rev. Dr. S. E. Marsden said he was thankful that the college was progressing. It now had 80 boys, and this in spite of the High School, whose competition he was glad to say was not hurtful. He could not commend the Government for the institution of that school, because there had been no need for it. The College had made a liberal offer to gratuitously complete the education of a certain number of public school boys, and

had been at much expense and trouble to provide the very best scholastic curriculum, and it was not a graceful act on the part of the State to ignore these efforts.

After the presentation of an Address to Bishop Marston, the Rev. Dr. Goeke said he had sons to train and took a deep interest in the College, and he felt gratification at witnessing its growing success. He agreed with Mr. Bean as to the desirableness of breaking through the hard and fast departmental scheme of education. If there was one curse on a man, it was that he should be compelled to do everything by a dead rule, and never for an instant to depart from a line laid down in an office in Sydney. If there was one thing that would squeeze out the life of a schoolmaster and destroy his vitality, it was red tape. He did not speak as a mere outsider, but from the knowledge of many who had complained of the weight of the monotonous, hard and fast rules that were forced upon them. If any good came from such systems, it was in spite of and not because of them. If a schoolmaster had sufficient independence to give his own vitality to the method he was ordered to pursue, it would do; but if the teacher was a hum-drum, common-place man, the rules crushed him and those whom he taught. He would now touch on religious teaching in schools. The existing system adopted by the State had been established with great difficulty. It had been ostensibly intended to please everybody, but in reality the educational method of our public schools was contrived to satisfy one class alone, and it had not been satisfied. The members of the Church of Rome deserved great credit for their successful efforts in erecting a system of their own, in which religion was not excluded from teaching. It was all very well for rabid men to abuse the Pope. These men did more harm than good to Protestantism; and still it was to please Rome and catch votes that religion had been so greatly eliminated from our national system of education. The evil effects of such a procedure would be felt in time, was being felt now. Dr. Hodge, the great American divine, had asserted that the greatest educational difficulty in the United States was to ascertain what they should do to combine religious with scholastic training. The exclusion of religion in the system of that country, he said, had already done two things. It had taught teachers that education was one thing and religion another; that all they had to do was to instruct the children in secular subjects, and not interfere with their higher moral training, or lead them to God. Such a condition must tell immediately on their moral nature, and in time deteriorate it. If politicians took it for granted that religion should be distinct from politics, what would they have to do. They might pray with their families at home, and in the Legislature stand up and say there was politically no God. The second effect referred to by Dr. Hodge was that the absence of religion in scholastic training told on the scholars themselves. It made them feel that all it was necessary for them to learn was to read, write, and cipher, and that a higher moral education was not necessary. We had fallen into a hard and fast, cast-iron system which did not elevate while it taught, and the ultimate result would be most unsatisfactory. Why should our politicians desire to catch votes, and try to please a section of the community that would never be pleased, no matter what concessions in the way of State education were made?—*Bathurst Times*, December 17th.

WELLINGTON.—Bible Class.—The importance of biblical instruction in public schools cannot be overestimated, it is fully recognised here; and the esteemed incumbent of St. John's not only does his best to impart the same to the Protestant children attending the Wellington Public School, but his earnest efforts have been crowned with the success they deserve, the pupils showing by their intimate knowledge of the scriptures and biblical truths that their rev. instructor succeeds in rivetting their attention by an attractive method of teaching. A pleasing event in connection with the Bible class came off a short time since when Mrs. F. Marsh, a lady foremost in good works, kindly presented each of the two most proficient pupils with a copy of "Bunyan's Pilgrims Progress," handsomely bound and copiously illustrated, in the earnest hope that the gift may prove an additional incentive to further efforts in endeavouring to acquire a knowledge of the truth of salvation. The Rev. S. G. Fielding also presented prizes to other deserving scholars.

NEWCASTLE.

WEST MAITLAND.—A correspondent sends us the following:—The new year witnessed the inauguration of free and unappropriated seats at St. Paul's Church. This, among other matters, has agitated the minds of St. Paul's parishioners for some time past, and opinions differ materially as to the wisdom of the step taken. The Lord Bishop of the diocese is a strong advocate of the system, and that of itself carried great weight, and at a meeting of the Parochial Council, presided over by his lordship, it was decided to declare the church free and open from the first Sunday in the new year. It is maintained by some that neither his lordship nor the Parochial Council have any authority in the matter, but that it is clearly an abrogation of the Church Temporalities Act, and a wresting from the people their rights in the matter of church government, and this, together with the great growth of Ritualism at St. Paul's, a great division has been caused, and, as a consequence, numbers of the oldest parishioners have removed their families to other churches. The parent church, St. Mary's, has received as many as it could, but numbers are unable to obtain seats, "and some, unfortunately, are not going to any place of worship." There is very little division on the question of free and unappropriated seats, pure and simple, but when it is associated with "an open church," "Ritualism," and "a loss of legal rights," then the opposition becomes manifest.

At St. Mary's the contractor for the building of the spire is pushing on satisfactorily with the work, which, when complete, will make this the most ornate church in the diocese. In my next I will give you a more detailed account of the work, and also of the new church, St. Peter's, now being built in East Maitland.

MELBOURNE.

LINKS BETWEEN THE SUNDAY-SCHOOL AND CHURCH.—I believe that we very urgently need some connecting link between the Sunday-school and the Church—between the age of opening manhood and that of settled married life. The leakage which takes place between these two periods is alarming, and is such as should put us to shame. For think what it means. It means that just at the period of greatest danger and of largest opportunity our young men are left unhelped to all the temptations of idleness, sensuality, bad company, low conversation, and vulgar blasphemy. They go away to the life of the streets and the taverns, and lay waste too often in a few months all the good feelings and principles which we have been seeking to instil for years. Nobody doubts this. Some of our ablest clergy affirm it in stronger terms than I have ventured to use. Can we be contented with such a result? Is it not a shame to us, an impeachment not merely of our capacity as leaders in the kingdom of God, but also of our fidelity as representatives of the Saviour of men? If we have hearts, such a state of things should be intolerable to us, and should drive us on, at all risks and at whatever cost of time and labour, to find some remedy for it. Nor ought it to be difficult to see what is wanting.—*Bishop of Melbourne*.

BALLARAT.

The Bishop of Ballarat has invented a prayer to be said in churches, beseeching the Almighty to send us honest members of Parliament in the coming election. The tenor of the prayer allows it to be inferred that, up to this time, God has permitted men of an opposite character to find their way into the Legislature, and that the period has come for some improvement to take place.—*S. M. Herald's* Correspondent.

The above remarks are not couched in a proper spirit.—*Ed. C. E. R.*

TASMANIA.

ST. GEORGE'S, HOBART.—The Rev. Godfrey Dillon, late of the Diocese of Manchester, has arrived in the colony and entered upon his duty as assistant to the Incumbent.

CONFIRMATION.—At St. George's Church, on the evening of Sunday, the 20th ult., in the presence of a large number of parishioners, the Bishop administered the rite of Confirmation. Evening Prayer was said by the Incumbent, the first lesson was read by the Rev. H. Heineken-Marten, the Bishop's Domestic Chaplain and the second lesson by the Rev. Godfrey Dillon. Eighteen females and ten males were presented. The Bishop gave two affectionate and impressive addresses, which were listened to with much interest.

ORDINATION.—On Sunday morning, the 20th ult., the Bishop held an ordination in St. David's Cathedral, when he admitted the Rev. J. S. Babington to priest's orders, and Mr. G. A. Briguet to those of a deacon. Mattins were said at 10 a.m., Dean Dundas, Archdeacon Davenport, and the Rev. T. Firminger officiating.

The Bishop will be engaged in the visitation of the Northern Archdeaconry until Easter.

RESIGNATIONS.—Rev. B. K. Bourdillon has resigned the cure of Emu Bay. He purposes returning to England. Rev. R. H. Cole has also resigned the curacy of Holy Trinity, Launceston, and is about to return to England.

DUNEDIN, N.Z.

APPOINTMENT.—The Rev. Bryan M. King, late of Green Ponds, has been appointed curate in charge of St. Martin's Dunedin, and Theological Tutor to the Diocese. There is some probability of the church of All Saints' becoming the Cathedral of Dunedin, as the present pro-Cathedral of St. Paul's is in every respect unsuitable and unsatisfactory, the Bishop having no definite status in that church.

AUCKLAND, N.Z.

LAY PREACHERS.—In our last issue we furnished a report of the tenth annual report of the Lay Readers' Association of the Sydney diocese. We now furnish some valuable remarks on Lay Preachers by the Right Rev. Bishop Cowie of Auckland. It is well known to what a high state of efficiency the thoroughly practical Bishop of Melbourne has brought the church organisation of stipendiary lay readers throughout his extensive diocese, an example well worth following everywhere. At the 2nd Session of the 11th Synod of the Diocese of Auckland, N.Z., Bishop Cowie delivered an address from which we take the following:—"I hope that the Synod will also take action for the purpose of establishing in every Diocese a staff of Lay Preachers, to assist the clergy in the important work of expounding the Word of God, and of applying its teaching 'for instruction in righteousness.' The synod already expressly recognises the right of the Bishop to 'grant licenses to duly qualified and approved persons to act, in special cases, as Lay Preachers'; but more than this is needed. The office of Lay Preacher should not be limited to special cases; but should be recognised as among the ordinary ministrations of the Spirit, and should be duly honoured as such. It is greatly owing to the neglect of this office by the Church of England, in days gone by, that multitudes of men and women have been led astray, into debilitating heresy and unjustifiable separation from their brethren. Seeing that the Church would not, or, with her limited number of clergy, could not, care for all who needed her ministrations, other teachers, often doubtless with the best of motives, but men untaught, have assumed to themselves the office left vacant by the Church. It is not, however, merely to supplement the preaching of the clergy, but to put to use the gift of 'prophecy' bestowed on many of our lay brethren, that those who

are qualified for the office should now be licensed thereto by the Bishop. In all ages of the Church we may expect to find laymen with gifts of the Spirit equal to Ambrose, Robert Nelson, the Irish Alexander Knox, or our own William Martin; and if the Church, for want of care, or from any other cause, neglects or declines to make full use of such talents, the consequences cannot fail to be serious."

WAIAPU, N.Z.

ST. PETER'S, WAIAPU.—The incumbent of Waipawa has an energetic and useful coadjutor in the person of Mr. Williamson, the head master of the State school in the town. Mr. Williamson acts as lay reader, choir-master and organist, and superintendent of the Sunday-school, and he does his work in each and every department with energy and skill.

MELANESIA.

The mission to the islanders of the South-West Pacific is steadily extending its operations. Islands which only a few years ago were considered beyond the reach of the missionaries are now regularly visited by them; and there are hundreds of scholars receiving Christian teaching among populations to whom, not long since, the Gospel was almost, if not entirely, unknown. From the island of Santa Cruz, where Commodore Goodenough was killed in 1875, and where the inhabitants were specially dreaded for their repented ferocity, there are now fourteen boys at St. Barnabas' College, Norfolk Island, all reported to be well behaved and apt to learn. This altered state of things is due to the courage and tact of Bishop Selwyn and his faithful coadjutor, Mr. Alan Lister Kaye. In the Florida group, where in 1875 there was no permanent school, there was in January last a staff of forty-four teachers, engaged in teaching 577 scholars; and the sacrament of baptism had been administered to 600 of the inhabitants. This latter encouraging result of faithful labour has been almost entirely effected by the ability, self-denial, and constancy during many years of the Rev. A. Penny, whose services the mission is, I am sorry to say, soon about to lose. The Bishop has, by his courage and persistent beneficence, effected a complete reconciliation with the people of Nakapu, the island on which Bishop Patteson was killed in 1871; and when last he visited the island, in 1884, he erected there, with the help of the islanders, a memorial cross, near to the spot on which his predecessor expired. The Rev. Dr. Codrington, on whom, to its honour, the University of Oxford has conferred the degree of Doctor of Divinity, in recognition of his distinguished services to the mission and to the science of philology, is expected soon to return to his work at St. Barnabas' College. During the two years which he has spent in England, he has been almost wholly engaged in work connected with the mission; he has superintended the printing of some of his own versions of parts of the Holy Scriptures.—*Bishop Cowie*.

→NOTES ON PASSING EVENTS←

THE action of the "Eastern Suburbs Working Men's Club" in sanctioning the opening of a bar for the sale of wine and beer will cause sorrow to hundreds who are hoping for good results from the institution which we understand originated with the churchmen of St. Mark's. That all moral benefit of the club will be at an end by this course, we do not for a moment doubt. We are almost equally certain that no improvement will follow in the financial condition of the affair. And if the change brought untold wealth into the coffers of the treasurer, this could in no degree compensate for the moral deterioration which must accompany it.

IN the translation of Bishop Moorhouse we have another illustration of the common interests of the church through all the British Empire. In seeking for a successor to the late lamented Bishop of Manchester, the Earl of Salisbury cast his eye, not over England only, but over the Empire, and in the Australian Church he found a man eminently qualified in every way to take the place of one who was known as the "Bishop of all the Denominations."

WE sympathize with our fellow churchmen in the Diocese of Melbourne in the loss which they are about to sustain in the removal of their Bishop. No easy task will devolve upon those who are charged with the nomination of a successor to Bishop Moorhouse, to find a man who can worthily follow one who has gained the respect and admiration of the entire community. It behoves the church to pray that the Great Head of the Church, who in his wisdom has seen fit to call the present Bishop away, may send a man to Melbourne who may be endued with a double portion of the spirit of his beloved and honoured predecessor.

DEATH is never idle. The grim monarch pursues his career with unfailing regularity. But thank God the sting of death has gone from the Believer, and the last enemy has, by the risen Christ been changed into a friend that conducts us from grace to glory. The last of our beloved brethren to tread the path through the "valley" is W. H. Ullmann who passed away on the 17th instant—a victim of the cruel typhoid. "The fruit," no doubt "was brought forth" and the great husbandman "put in the sickle." He rests from his labours. He has gone—but these remain to the Glory of God and the good of the Church in which he ministered well and faithfully.

THE Committee of the "Church Home" have been able to present a favourable report of the first year of their operations. From the blessing which they have experienced, and the assistance and sympathy of friends, they have been encouraged to enter upon a much larger work—one involving more serious responsibilities—one of the finest houses in the city has been secured for the purposes of the Home at a rental of £300 a year. These premises were occupied on the 26th of January and everything is now in perfect order. The Committee are now prepared to receive a much larger number of women than could be accommodated in the old home and the work can be better done.

THE women in the "Church Home" do not live in idleness. The report presented on Thursday last at the annual meeting shows that *three fourths* of the entire cost of maintenance were provided by the earnings of the inmates. And this work was done under the most unfavourable circumstances, the place being very small and the accommodation most insufficient. In addition to this it must be remembered that the maintenance account represents the whole period during which the Home has been in existence, whereas the work was not fairly entered upon for three or four months after the opening of the Institution. Had the work been done in the beginning as it has been for the last six months, the receipts would have more than met the expense of maintaining the Home.

THE experience of those who have been engaged in the work of the Church Home, confirms the opinion of one of the speakers at the recent meeting, that to make such a work really effective, there must be a legislation for Habitual drunkards, as is the case in England and America. In these two countries an habitual drunkard may be sent to a home, duly licensed and inspected, for a certain period, instead of being sent to prison. Such legislation is absolutely necessary if the effect to reclaim the intemperate is to be really successful. No matter how perfect an institution may be, or how well conducted, it will fail in its object to a large extent so long as the continuance in the Home rests upon a voluntary compact only.

THE Annual Report of the New South Wales Local Option League sums up, in a few words, the following as the character and short-comings of the late Dalley *cum* Stuart Government. It says "your Committee cannot regret the defeat of the Dibbs' Government—it was practically a continuation of the Stuart Government. During the three years it held office no sympathy was extended to temperance legislation. The too frequent banquets and junkettings which they willingly attended in all parts of the colony, often led to grave excesses, and were no good example for the humbler classes."

IT was a hopeful sign to see so many ministers on the platform of the Local Option Meeting. They were in the right place. If true to their mission they must always be opposed to the liquor traffic. This is growing to be a universal conviction in the churches, and the ministers who accept the situation will find that by so doing they will get deeper into the hearts of their people and largely increase their influence and consequently their power for good.

THE publican's clients have been very imprudent lately in their display of those qualities developed by strong drink. In Clyde-street a poor drunken giant with oaths and insults attacked an acquaintance, was knocked down

and killed. In the fore-castle of a ship, in the same senseless way without provocation, a sailor attacked a shipmate and stabbed him. And again in the Belmore Hotel another similar stabbing case occurred. And yet another in the Dewdrop in Sussex-street. No doubt "the trade" must be proud of its power, but it is unfortunate that the victims carry their pleasant conviviality so far.

THE Local Option League has given a good account of useful work done during the year in the report just issued. But there is a very unsatisfactory piece of intelligence in it. The League is upwards of £130 in debt. The friends of temperance ought to help to wipe off this incumbrance, as the League has shown itself to be a most useful agency through which the various societies can make their combined influence felt in the politics of the country.

GEORGE MULLER of Bristol—an eminent exemplification of faith and the efficacy of prayer, is in Sydney. A large representative meeting of ministers and others have formally welcomed him at the Young Men's Christian Association Rooms, the Rev. Dr. Jefferis, himself from Bristol, delivering an excellent speech on the occasion. Mr. Muller has already delivered public addresses on "Holiness" and other kindred topics, including his great Institution for Orphans near Bristol founded 52 years ago. During the last 11 years he has travelled through 23 countries in Europe, America, Africa, and Asia. Our young men would do well to hear the evangelistic testimony of such an honoured and aged servant of Christ.

THE Inspector General of Police in his annual report states the fact, that more than 600 publicans are habitual breakers of the law in the matter of Sunday selling. What a confession of weakness. Does Mr. Fotherby mean to say that there is no way of putting an end to this wholesale violation of the law? Surely a greater reflection upon our police organization could not be. For the credit of the force something should be done to remedy this.

SIR ALEXANDER STUART has left the colony to represent us at the Colonial and Indian Exhibition. We are somewhat surprised that the Standing Committee allowed this worthy and exemplary churchman to depart without some recognition of his services. Doubtless the omission was inadvertent arising probably from the pressure of work which engages that body. We are sure that Sir Alexander carries with him the best wishes of the church people in this diocese, many of whom regard him as a personal friend, and many more carry with them the recollection of kindnesses received from him personally and sympathy with them in their work.

THE MISSION FIELD.

To the Editor of the Record.

Dear Sir,—Will you oblige some of your readers by inserting the enclosed clipping on "Work in Egypt," by Miss Whately, and by allowing me to add that if any would like to contribute to the expense of the mission, Miss Dare, Smith-street, Parramatta, has kindly consented to receive and forward all amounts sent to her for the purpose.

Trinity Parsonage,
Jan. 29, 1886.

Yours very faithfully,
ROBT. L. KING.

WORK IN EGYPT. (By Miss M. L. WHATELY.)

Whatever we may hope for the future, Egypt is not at present very bright in any sense except that of the outward sunshine, which is indeed bright enough. In other respects, though it might be much worse—and every one, native or stranger, must be thankful that the land is quiet and peaceful, at all events, and not under the clouds of war, pestilence, or famine—still it is not very prosperous, the peasantry are ignorant and degraded, the nation heavily taxed, commerce bad, and no apparent energy or enterprise among the people; in short it is dark. But there are rays of light here and there that are cheering, and it is of one of these rays penetrating the darkness that I wish to say a few words. Not many days ago the British Mission Schools, which have lately met again after the summer holidays, welcomed us back from a sojourn in England—myself and Mrs. Thukoor,

who shares with me the burden of arranging and directing the constantly-increasing mission work, of which these schools are, of course, a very important part. The Medical Mission, no less valuable in a different way, is under the charge of our excellent Medical Mission Doctor Azury, to whose skill many poor patients owe restored health and not a few recovery of sight, while the blessing of words spoken in season by him to soul-sick sufferers, will only be appreciated when the secrets of all hearts are known.

But I wish to speak of our little meeting at the boys' school on the present occasion. We had previously examined the girls, and had reason to be satisfied with their knowledge of Scripture, &c., but, owing to the great festival of Bairam, a large number of scholars were absent, so it was thought better to delay the boys' recitals till this was over. They were assembled accordingly ten days after our return. About four hundred lads, varying in age from six to seventeen, and including Moslem, Egyptians, Copts, Greeks, Armenians, and Jews, but consisting chiefly of the two former, stood in ranks in the large airy hall of the school-house, and a selected number—one or two from each class—then recited in turn, standing on the platform which the master occupies when speaking to them. The first gave an address of welcome in Arabic verse, which was beautifully spoken; and even to foreign ears appeared very cleverly written and elegantly timed. Those able to judge of the language competently, pronounce it extremely good. Then a hymn, or rather piece of sacred poetry, and then chapters and portions of Scripture in Old and New Testament, the latter principally. Most were repeated with perfect accuracy and good emphasis, as if the reciters really understood what they said; a Mohammedan boy about 12 repeated the first half of the first chapter of St. John's Gospel; another, also Mohammedan, part of the first Epistle of the same apostle. Several young boys said portions of the Gospel of St. Matthew, and one about eleven years old repeated the parable of the Pharisee and the Publican so well that I do not think I ever heard that beautiful story better given. When all the recitations were finished, some of the scholars were questioned on different parts of Scripture, and answered in a way that was not only satisfactory, but surprising, under the circumstances. Few Sunday scholars in England could have replied so promptly and accurately to questions put in the Gospel of St. Matthew and that of St. Luke (earlier chapters), and afterwards in the history of Joseph in the Old Testament. Their study of the Holy Book is not (as is, alas, the case with many English scholars in the present day) confined to Sundays, or to a brief, hurried lesson on week-days, but is a part, and a prominent part, of every day's instruction. Nothing is said, or permitted to be said, against the faith of the children's parents, and if these like to give them at home other religious books than the Word of God no one can hinder them, they are quite free; but we plainly tell them that the "Word" acknowledged as the Scripture (even by the Mohammedans, though they consider that a later revelation was made), is the book that in these schools is to be read and studied by all, and no difficulty is made about it. All the various schools read it together, enjoy the delightful stories told in it, and learn the sacred commandments which stand out like finger posts on the road of daily life, to show the way of truth and righteousness to erring man. Surely seven hundred young persons (this includes girls as well as boys, of course), learning the Word of God, thus from their earliest days, is a ray of light in Egyptian darkness.

What help can we give better than a good education, with the word of God as its foundation? It does not exclude other things; the greatest pains are taken to teach the boys all that can fit them for earning a respectable living, languages (English and French, as well as their native Arabic), arithmetic, history, and geography, with excellent calligraphy, are taught by several masters; the head master being a most energetic and clever man, named Milad, devoted to his important work. The girls learn as much as the too early marriages of the country allow. Languages only (if desired by the parents), and needlework, and beautiful native embroidery for all; but, as with the boys, the Scripture is made the most prominent part of the lessons, instead of being brought in as if the teachers were half ashamed of it.

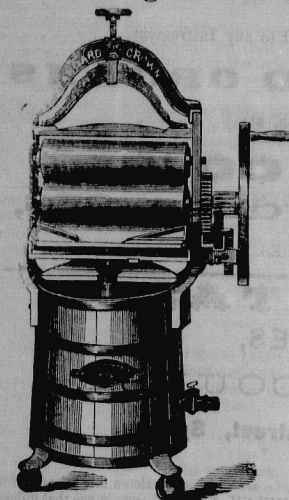
Christian friends will be glad to hear of this humble but important work in Cairo, and many will be glad to join their prayers to ours for the scholars and teachers, and such as are able may also give help to support the funds needed for keeping up such a staff of instructors, as well as the medical mission, which afforded both bodily and spiritual aid to the poor of Cairo and its neighbourhood.

CHURCH OF ENGLAND SUNDAY SCHOOL INSTITUTE.—TEACHERS' EXAMINATION 1886.—At the last meeting of the Committee the following subjects were resolved upon for the present year:—1. Scripture. St. Matthew's chapters xv. to xxvii. 2. Prayer Book. The services for Baptism and Confirmation and the connection between them. 3. A Practical paper; the set by the Rev. H. L. Jackson, M.A. Any Teachers wishing to take part in the Examination which will be held at the end of June, should communicate at once with their clergyman or with the Rev. E. J. Sturdee, Hon. Secretary of the Institute. The Secretary will be glad to hear of any clergy who would be willing to conduct preparation classes in connection with the Examination.

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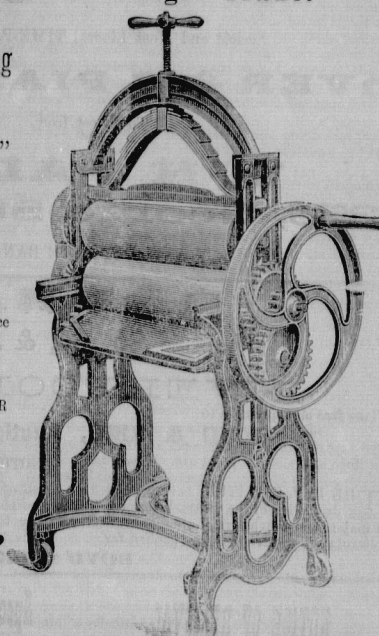
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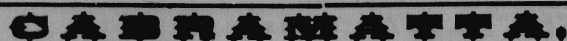
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LADIES' OUTFITS CHILDREN'S OUTFITS
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* ORIGINAL POETRY. *

IN AFFECTIONATE REMEMBRANCE OF
THE LATE REV. W. H. ULLMANN,
BY A MEMBER OF HIS BIBLE CLASS.

ST. MATTHEW XXV. 21.

Hark, 'tis the Master calls
"Servant, well done,"
Share now thy Master's joy,
Take now thy crown.

Take now thy golden harp,
And, clad in white,
Sound thy Redeemer's praise,
His love and might.

Worthy the Lamb once slain,
Now rais'd on high,
All honour to receive
Through all eternity.

Worthy the Lamb—how oft
Whilst here below,
Thou didst poor sinners lead,
His love to know.

These now like brightest stars
Gleam on the crown,
Which at thy Saviour's feet,
Thou castest down.

Soldier of Christ, well done,
The strife is o'er—
Thou art the victor now,
Rest evermore.

Thou art the victor now,
Through Christ thy King,
Thou shalt for evermore
His praises sing.

E. C. E. F.

* CORRESPONDENCE *

* We are not responsible for the opinions expressed by our
correspondents.—Ed. C. E. R.
Our list of Subscriptions will appear in next issue.

THE MELANESIAN MISSION.

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

SIR,—Many persons were greatly disappointed at not hearing
or seeing Bishop Selwyn during his late visit to Sydney. Even
to the conference of the friends of the Mission only a selection of
the friends were invited. Parishes which have steadily helped
the Mission for many years were left out, neither Incumbent,
nor Churchwardens, nor Sunday School Superintendent receiving
any intimation of the meeting. For the sake of the noble work
which is being so bravely done by the excellent Bishop I would
venture to suggest to the secretary or committee or whoever
works the Mission in Sydney, that more trouble be taken to keep
it before the church, the whole church and not a favoured
section of it, and also to choose a more central place for the
meetings, services, &c., of St. Barnabas Day than Darling Point
or Woollahra. We are all proud of the Melanesian Mission and
its noble Bishop and wish to help on the cause. This must be the
excuse for this letter from A DISAPPOINTED ONE.

CAMPERDOWN CEMETERY.

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

SIR,—Can you give me any information with regard to the
Cemetery at Camperdown if it is in the hands of Trustees? or in
Government supervision? if in Trustees—who are they—and
what are their powers? I believe as one of the persons who
originally purchased land there for the burial of those near and
dear to them, it was with the distinct understanding that the
ground purchased should be kept in order in perpetuity. So far
I ask questions in our church paper hoping to get information
from your valuable columns.

After a long absence I visited the other day this very dear
spot to me and was simply astonished to see the dilapidated
condition of the ground. No one seemed to care for the place—
a desolate wilderness indeed. I came to a spot where a stone
had been erected to the memory of "William B. Goodman, late

Inspector of Schools, at the cost of his dear friend (our very
revered late) Bishop Barker," this stone is simply falling down for
the want of some official propping it up. This is only one
instance of the hundred of other sore points to be observed in
this ground. I wandered about thinking of the past—how this
cemetery years ago used to be a holy and sacred spot to walk
about in and meditate upon the future resurrection—when my
attention was painfully arrested by the sound of children yelling
and screaming. I wandered about to try and find the cause,
when I discovered at the end of the ground a lot of children
tearing up some of the plants from off graves—(no doubt placed
by loving hands there)—I asked them "what they meant by
robbing the graves in that way,"—they rushed away to their
homes through a gate bearing the name of "Andrews, Mason"
and the noise of their abuse to me was so great I hastened away
from this Bellam.

Now Sir, do the Government or Trustees know of this fact that
the Cemetery is indeed the back way to these premises and so
the ground desecrated in the way it is?

I do hope you will insert this letter and help me in stopping
the desecration of this

GOD'S ACRE.

P.S.—If there are no trustees who can be made to answer for
this desecration of the abode of the Dead, then I would suggest
a Petition be at once signed asking the Government securely to
close the ground from such disgraceful desecration. I am quite
willing to help in this, but I ask advice first from our church
paper.

Sydney, January 25, 1886.

ON REV. A. A. MACLAREN.

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

SIR,—As one of the clergymen in whose parish the Rev. A. A.
Maclaren conducted a Mission, I have much pleasure in bearing
my testimony to the fact that Mr. Maclaren never, either openly
or overtly "advocated the Confessional or prayers for the dead
and to the dead."

So far indeed was he from advocating the Confessional, that
he erred somewhat to my mind, in an opposite direction, for, in-
dividual dealing with souls was certainly far from being a feature
of the Mission conducted in St. John's, Balmmain.

May I also as an Evangelical Churchman, be permitted
to express, with the Rev. Canon Selwyn, my genuine regret that
attacks, anonymous or otherwise, on clergymen of High Church
tendencies, should be tolerated in the pages of the Record.

There seems to be on the part of some of our earnest Church-
men, a desire to make the Church of England, in this Diocese,
exclusive rather than inclusive, and to sound an alarm of
"Ritualism" when there is apparently no occasion for it.

Surely, to students of the Prayer Book, there is nothing
necessarily Ritualistic in "deceit and order" in a choral
service, in a surpliced choir, in reverent, as distinct from slovenly
worship!

All these things are seen in churches in England where the
doctrine preached from the pulpit is such as to rejoice the heart
and satisfy the demands of the most fervent Evangelical Pro-
testant.

It does seem a pity that the well meant efforts of our Bishops
and others to maintain a reverent standard of worship, more in
accordance with the simple good taste of the spiritually educated
should be mistaken for what are popularly termed "sacramental-
ism" and "sacerdotalism."

I am, Sir,
Yours &c.,

EDWIN J. STURDEE.

"The Vicarage"
Darling Road, Balmmain.

ON REV. A. A. MACLAREN.

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

SIR,—I am somewhat astonished to notice from a letter of the
Rev. Canon Selwyn in your last issue that the Rev. A. Maclaren
denies that he either holds or teaches the errors referred to in
my last letter. My only reply is that both in private conversa-
tion, and in his public utterances, he has given the unmistakable
impression to a great many that he practices auricular Confession
and believes in the efficacy of prayers for and to the dead.

If I have done Mr. Maclaren an injustice, I am sorry, but at
the same time I must say that in matters which are so momen-
tous, those who occupy the position of teachers in a Church
which protests against Romish error should be careful in their
statements and leave no room for those impressions which Canon
Selwyn says, in Mr. Maclaren's case are not correct.

The least Mr. Maclaren can do is to give a personal assurance
to those who are aggrieved that he has no sympathy with the
doctrines in question.

I am, Sir,
CHURCHMAN.

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

SIR,—As the Church of England in Tamworth is going Rome-ward very fast—unfortunately we have a heavy debt on St. John's Church—I volunteered my services to do the verger's work gratis; which saved £30 a year. On opening the church on Christmas morning I was horrified to see a cross fixed on the font, another on the communion table, and two red cloths on the walls with white crosses on them. I was so disgusted I have left the church. I did not receive the *Record* for January 15th, I had to borrow my neighbour's (Mrs. Grayston) as I wanted to see if any one had sent any information about the decorations. I saw nothing in the *Record* so I suppose your correspondent is a Ritualist. I believe the result will be very serious as I am not the only one that has left the church. I am informed that the congregation has been very thin since Christmas.

Yours obediently,

G. PALMER.

Marius-street, Tamworth,
January 26th, 1886.

[We do not like crosses in church decoration, for more importance is attached to them than common sense warrants. There is Evangelical truth all through the prayers, and we feel sure that in the pulpit at Tamworth, sound Protestant truth is taught. We think Mr. Palmer has made a mistake in leaving the church. Where will he find a church against which some objection or other cannot be taken.]—Ed. C. of E. R.

ENGLISH & MAIL.

(From our own Correspondent.)

The Elections of 1885 are now practically complete, and they have had a most curious history. The old order is reversed. The great towns, the centres of intelligence and political life, which have been the boast of Liberal politicians for fifty years, have turned their backs upon them and declared for the Conservatives. The new electors, only 8 weeks after their enfranchisement, have been called upon to give their votes; and enchanted by the Radical lure of a 'great loaf' and 'Three acres and a cow' have largely returned Liberals. Manchester, Leeds, Liverpool and Sheffield head the wave of Conservative reaction: while the confederally backward counties of Norfolk and Suffolk, Devonshire and Herefordshire are entirely in the hands of the Liberals. London and the Home Counties give an enormous preponderance of Conservative: while the roll of Scottish and Welsh Radicals is almost unbroken. The Irish have swept out the followers of Gladstone, as effectually as Saint Patrick rid his country of snakes. Ireland now returns 86 Parnellites and 16 Conservatives, but not a single Liberal. Such facts are most telling. As the balance of parties now stands, the Government and Mr. Parnell command four votes more than the opposition, who have a majority of 62 over the Conservatives alone. Under these circumstances it is probable that Lord Salisbury will be allowed to bring in his measures, which can hardly be resisted by the opposition; until some crux arrives, which can only be solved by a dissolution. Then we shall probably see the truth of Mr. Labouche's induction—"You will catch Hodge this time, but never again." Meantime the country is well content to leave the administration of affairs especially in the East, Burnah and Egypt in wise and capable hands.

In Egypt fighting has recommenced with the Soudan Arabs, but as we are merely on the defensive, no great danger is to be feared. Even Egyptian troops can fight under cover, and offered by Englishmen.

The English Church has suffered a loss in the death of John Saul Howson, Dean of Chester, and the greatest living authority upon St. Paul. Students of Scripture and Sunday school teachers will feel as if they had lost a friend. Happily his works survive as a guide to all who wish to see Paul's surroundings in a life-like picture.

He was in early life tutor to two dukes—Argyle and Sutherland—and was connected with the late Bishop Barker at Edgely, where he became principal of the College, which Dr. Barker did much to found. In connection with his work on the Epistles he took a keen interest in women's work, and both by voice and pen urged the establishment of an order of deaconesses.

Lord Wolseley, speaking lately of the British army, took occasion to speak of the Australian Contingent, than whom, he said, he had never seen a finer body of men. The interest displayed in the colonies is vastly on the increase, and probably for the first time since the war with America, they have occupied a prominent place in every election address upon the Conservative side, and not a few on the other. Upon this plank we find assembled men of all parties, and it is much to be wished that practical measures may, ere long, be brought to perfection, by which a real commercial and defensive union may be created.

That Church Reform for which obscure men have been clamouring for years, has at last reached the upper crust. The last two days have seen the publication of a remarkable document,

signed already by a number of well-known clergymen, chiefly scholastic. It has taken the form of an address to the archbishops, and demands a large measure of reform. These reforms, as might be expected, are summed up under the heads—

More control by the laity.

No sale of Advowsons except to public bodies.

Increased powers of removing incompetent clerics.

Equalisation of emoluments.

More freedom from the liturgical bondage.

This last point has been granted *de facto*, but still remains a breach of the law: a matter that naturally touches many consciences. Bishops can only say, "Don't tell me anything about it," which is, to say the least, unsatisfactory. The movement for Church Reform may be said to have reached its climax: while we come, we tremble; since it is undoubtedly now or never. Dec. 17th, 1885.

OBITUARY

THE LATE HON. JOHN CAMPBELL, M.L.C.

Since our last issue, the Hon. John Campbell, M.L.C., one of our most eminent laymen, has gone to his rest at the ripe age of 83. He was the son of Mr. Robert Campbell, who arrived in 1798, and was born in Sydney in the early part of this century. His life was one of singular usefulness, in which unselfish liberality was conspicuous. For many years he was a regular attendant at St. Philip's, Sydney. To old St. Philip's he was a constant helper, and to the new St. Philip's he was a most generous donor. The magnificent peal of bells were his gift, and they for years have celebrated his birthday by ringing merrily. Since he removed to Stanmore he has worshipped at All Saints' Petersham. For a variety of Church objects, Mr. Campbell's hand was ever in his pocket. The separate hundred pounds that he gave would in the aggregate make up many thousands. His chief act was his endowment of the new see of Riverina by the munificent gift of £10,000. Later he offered another £10,000 towards endowing a Bishopric in Fiji. A devoted son of the Church, he earnestly desired to see it firmly established in these southern lands. We have little doubt that for many generations his name will be held in honour.

Mr. Campbell's funeral took place at Parramatta on last Tuesday week. *The Herald* says:—"The funeral cortege started from Stanmore, where the family reside, about 8.30 a.m., and among those who attended (the majority of whom followed the hearse), were the Hon. Charles Campbell, M.L.C., brother of deceased; Sir Alexander Stuart, Hon. A. Campbell, M.L.C.; the Bishops of Goulburn, Riverina, and Grafton and Armidale; the Rev. G. E. C. Stiles, the Ven. Archdeacon C. Campbell, M.L.A.; Messrs. W. R. Campbell, M.L.A.; S. A. Stephen, M.L.A.; C. Close, R. C. Close, junr., P. C. Close, Thomas Walker, Dr. Sedgwick, C. Cowper, J. De V. Lamb, Edward Allan, A. Jacques, James Norton, J. J. Galvert, W. Davies, H. Robison, F. W. Gibson, A. Nathan, F. Campbell, H. F. Smith, Burton Bradley, Irvy, and Johnstone. The funeral proceeded to St. John's Church, Parramatta, where it arrived about 11 o'clock, and a short service was held. While the body was being carried into the aisle of the building, the pathetic and beautiful strains of the Dead March in 'Saul' were heard from the organ. The Bishop of Riverina read the psalms, and the Bishop of Grafton and Armidale the lesson, after which a hymn was sung. The prelates were assisted in the ceremony by the Very Rev. Dean Cowper, Archdeacon King, Canon Gunther, Canon Rich, and the Revs. J. D. Langley, Wood, G. E. C. Stiles, Holme, and C. Baber. The church was well filled, and after the service a long procession, headed by the Bishop and officiating clergy, was formed, and the coffin was taken to the family vault. Here the impressive service for the dead was read, the ceremony being conducted by the Bishops of Goulburn, Grafton and Armidale, and Riverina, and the Dean of Sydney. The body was laid in its last resting-place, and the numerous friends of the deceased who had gathered round the grave to pay a final mark of respect to the mortal remains of an honourable and esteemed gentleman then departed; but before they left, a beautiful floral cross and wreath composed of choice flowers, entwined with ferns, were placed on the coffin. In addition to those already named, the following gentlemen were also present at the interment, viz.:—Sir John Hay (President of the Legislative Council), his Honor Mr. Justice Faucett, Hon. J. B. West, M.L.C.; Hon. P. G. King, M.L.C.; Hon. W. Byrnes, M.L.C.; Hon. G. R. Dibbs, M.L.A.; H. Taylor, M.L.A.; Canons Morston and Sharp, the Revs. Henry Porter, W. Lumsdaine, D'Arcy Irving, O'Reilly, F. B. Boyce, T. Horton, G. F. Macarthur, C. F. D. Priddle, J. R. Blomfield, and S. Fox, Dr. Cox, Dr. Woodward, Captain Dean, R.N.; C. Rolleston, C.M.G.; Messrs. Shepherd Smith, G. Knox, H. Wise, John Dibbs, J. R. Street, F. Lee, J. Jones, James Byrnes, B. F. Adams, A. J. Sievers, A. Gray (Consul for Chili), A. K. Gray, Chadwick, J. Taylor, C. Thorne, Wilfred Docker, J. Gracie, Tiley, J. Wilson, G. Mullen, W. Crane, F. Senior, B. Hunt and F. Walker.

The Legislative Council, on the 27th ultimo, adjourned to the following day as a testimony of respect. The Attorney-General, in moving the adjournment, well said: "As a justification for the motion he submitted to call the attention of hon. members to this fact, that the late Hon. John Campbell had for many years taken part in the legislation of the country. He found that he was elected a member of the first Parliament under responsible government for the representation of the Sydney hamlets, and took his seat on the 28th October, 1857. He remained a member of the Assembly until the expiration of the third Parliament, in November, 1860, and in June, 1861, he was appointed a member of the Legislative Council, and had continuously held his seat until a few days ago. How faithful he was in the performance of his duties, and how constant he was in his attendance there until his increasing years and infirmities no longer permitted him to perform those duties, was very well known to hon. members of that House. He desired to say a few words about their lamented friend as a private citizen, and to bear his testimony to his very great worth, and to pay some slight tribute of respect to his memory. As they all knew, he was possessed of very large means, and those means were used wisely and well. His charity was unbounded, and his liberality for all purposes of religion and charity knew no end. The Church of which he was a devoted member always found in him a willing helper to a very considerable extent, and the record of his liberality to that Church would, he ventured to say, never be forgotten. Of his private character no one dare attempt to speak. His right hand never knew what his left did, and on all occasions he was ready to respond to those who appealed to him, and who were deserving of assistance. His long life—quiet, peaceful, pure, and unswerving—was spent in doing good to his fellow-men. He was, as they knew, a member of a very old family in this colony, a family always held in the highest esteem and respect, and there was no single act of the late John Campbell that did not tend, if possible, to increase the respect and esteem in which he was held throughout the colony. He did not suppose the memory of anybody would ever be held in more grateful recollection by those to whom he was known than the memory of the late John Campbell."

THE REV. W. H. ULLMANN

Died on Sunday, 17th January. He had been ailing some time but kept at his Master's work as long as he was able. His last ministerial act was assisting at the administration of the Lord's Supper in St. Barnabas' Church on Christmas day. At that service he was unwell. The symptoms of typhoid soon appeared, and after three weeks illness he succumbed to the fatal malady, and was not, for God took him. Although he had been only three months curate of St. Barnabas many had learned his worth and profited by his preaching. As a preacher and expositor of God's word he was a man of singular gifts. All through his career in this diocese this was apparent, and many can testify to the blessing received through his ministry. His body was laid to rest in Balmian Cemetery on the Monday following his decease. The Service was read by Rev. J. Barnier. Although the notice was very short, and there had been no announcement in the papers, there were many persons, including several clergymen, present. Four days after his departure his little baby girl was born. His other children are three boys the eldest under six years old. For his widow and children much sympathy was felt, and it assumed practical shape in donations sent through Mr. Barnier—and also through friends in his old parish, Enmore. His work and self-sacrifice are not forgotten by those amongst whom he ministered.

TEMPERANCE.

CHURCH OF ENGLAND TEMPERANCE SOCIETY.

The members of the Redfern branch of the C.E.T.S. held their annual tea-meeting, followed by musical selections, in St. Paul's school-room on Tuesday, 19th January. There was a good attendance. After tea addresses were delivered by the Rev. F. B. Boyce, who presided, Dr. Hausard, Mr. John Howarth, Hon. Secretary, Mr. Lavers, and Mr. Arnold.

The monthly meeting of the Rookwood branch of the C.E.T.S. was held in St. Stephen's school-room on Tuesday evening 19th January. The Rev. E. A. Colvin presided. The attendance numbered about 120 persons, and considering that the society has only been in existence a few months, the progress is very satisfactory. At every meeting new members have been added—especially to the total abstinence section.

At St. Andrew's, Summer Hill, on Thursday last, a well attended and enthusiastic meeting was held in the interests of the C.E.T.S. The chair was occupied by the Rev. John Vaughan and excellent addresses were delivered by the Revs. Joseph Barnier and F. B. Boyce, who attended as representatives of

the parent society. Resolutions affirming the advisability of forming a branch of the association and appointing a working committee were spoken to by Messrs Hugh Robison, Crosbie B. Brownrigg, and A. Sheffield, and over 50 persons enrolled themselves as members.

The Wesleyan Conference has by formal resolution recommended the citizens to control the public house licenses on the principles of Local Option and also recommends its members and adherents who are entitled to vote to exercise their privilege at municipal and other elections. We rejoice in every such sign of the growing antagonism between the Church of Christ and the liquor traffic. It is only a wonder why this development has been so long delayed.

Mere self interest and worldly policy might had anyone desiring the well being of this young country to deplore the evils resulting from the consumption of strong drink. But from the higher Christian stand point the mischief wrought thereby is more apparent and deadly, and the surprise is not that Churches should at last be adding to the efforts of moral suasion the demands of social and political reformers but rather that they have not long since worked upon these lines. It is getting to be seen that God and "the trade" are in opposition to each other and the Wesleyan Conference true to the traditions of Methodism takes sides boldly with the Divine Master.

ST. JOHN'S, BALMAIN.—A very successful distribution of prizes in connection with the Sunday-school took place on January 28th. Previous to the distribution the scholars were invited to a tea in the schoolroom given to each class by the teacher. By this system of a series of independent teas much expense was saved by the meal became more of a private tea than what is understood by the more formal tea meeting. The prizes, 79 in number, were distributed by Mr. Ellis Robinson, and a suitable address was given by the Rev. E. D. Madgwick, incumbent of St. Thomas's, Balmain. During the evening the Rev. E. J. Sturges (superintendent) informed the parents and audience generally that the prizes, with the exception of some 10s. donations, were paid for out of the funds of the school (principally the children's' pence). In addition to this small sum had been given by them to the Church Society, the Church Missionary Society, the Melanesian Mission, the Warangesda Mission, and the fencing of the church ground. Special prizes of prayer-books, principally the Teacher's Prayer Book, were given to those who had repeated the Catechism verbatim. The school numbers some 250 children, and the attendance in the Sunday-school after the distribution of prizes was so large as to justify the expectation that the giving of rewards, when merited, will have a good influence on the future of the Sunday-school.

FOR THE YOUNG

THE EVERLASTING LOVE.

"No, Charley, I shall not kiss you to-night; you have been a bad, troublesome boy to-day, and I wish you to realise that you have displeased me, and your Heavenly Father, too. God does not love bad children, and neither do I."

It was a mother's voice that spoke, but her tone was cold and unsympathetic. The boy looked at her wistfully for a moment, and then left the room with a troubled face.

"There is no use in saying my prayers to-night," he said to himself as he crept into bed. "If God is angry with me, He will not listen to me, and I don't care."

Downstairs the mother bent over her work with an aching heart, as she thought of her boy's waywardness; and as she lifted up her heart in prayer for him, she little knew that with her own hand, that night, she had sowed a seed of infidelity that would spring up into luxuriant growth in time to come.

Twenty-five years later a guilt-stained man, bowed down with the weight of remorse, sat with his face buried in his hands, in his pastor's study. "It is useless to talk to me of God's mercy and love," he cried bitterly. "I have sinned too deeply, God is of purer eyes than to behold iniquity. For me there can be only fearful looking towards judgment."

Vainly the tender voice spoke to him of the pity of him who "receiveth sinners," of the "blood that cleanseth," of the love that is "everlasting." Too long had it been the habit of his mind to feel that God was an enemy to be feared—one whose power was used to overthrow the sinner, one to whom "vengeance belongeth." The beautiful promises of the Gospel fell upon deaf ears. "I have sinned too deeply, there is no hope for me," was his unvarying answer: and when the interview was over, he sought to drown his remorse by plunging into still deeper excesses.

"God does not love bad children." Mothers, beware that this heresy be not taught in your nurseries. Love begets love, and hate begets hate. God hates the *badness*, but loves the children still.

Let the thought most deeply impressed upon the young hearts given to your care be, that the awfulness of sin is that it is a wrong against love. That it is not God's anger they should fear,

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GENERAL FUND.

Receipt for the month ending February 1st,
1886.

SUBSCRIPTIONS.	£	s.	d.
His Excellency Lord Carrington...	50	0	0
Mr. T. H. Keigwin ...	1	1	0
Mr. John Mackenzie ...	1	0	0
Rev. H. Martin ...	1	1	0
C. F. S. C. ...	2	0	0

DONATION.

A Friend ... 2 0 0

OFFERTORIES.

ADVENT.

St. John's, Balmian—			
After Confirmation ...	0	17	11
Waverley ...	14	7	8
Canterbury ...	2	3	11
Wingecarribee ...	1	5	5
At Robertson ...	1	15	0
Botany ...	2	0	0
Campbelltown—			
Children's Service ...	2	0	0
St. Andrew's Cathedral ...	8	19	9
Ryde—			
At Eastwood ...	0	13	9
Pent's Ferry ...	0	12	0
Bar Island ...	0	5	9
Christ Church, Enmore ...	15	6	8
Petersham—			
After Confirmation ...	9	3	10
Shoalhaven—			
At Nowra ...	1	16	8
Terrara ...	0	7	6
Bulli—			
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READY NEXT WEEK

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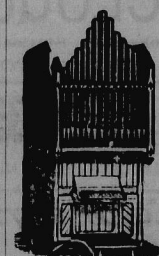
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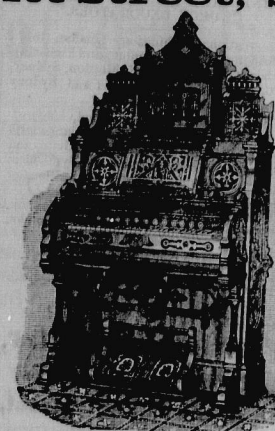
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THE

Church of England Record.

VOL. VI.—No. 100.

SYDNEY, FRIDAY, FEBRUARY 19, 1886.

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—NOTICE.—

The Proprietors deem it expedient to remind the Public that Mr. A. R. Little, at one time Manager of this Paper, has now no connection with it whatever.

THE MISSION FOR TEACHING THE BLIND TO READ.

On the 10th instant the Annual Meeting of this excellent Institution was held in the Hall of the Young Men's Christian Institution; and we are glad to say that His Excellency the Governor presided. Unfortunately the evening was most unpropitious, and of the appointed speakers there was a great deficiency, torrents of rain in some places preventing them. There was however a very fair attendance in the audience.

We hope the public are beginning to appreciate more warmly the importance of this mission, and the benefits it is conferring on the Blind. When first commenced by Mr. Harry Prescott about seven years ago, the work to be done was scarcely understood. We believe it was in some measure misunderstood. And it was probably thought to be unnecessary inasmuch as there was an Institution for the Blind, in connection with that for the Deaf and Dumb.

The Mission for teaching the Blind to read was designed to follow an entirely different course of action. Its purpose was by a travelling agent to find out the blind in all parts of the colony as far as they could be reached, and teach them to read by means of embossed type.

The idea originated with Mr. Prescott in Victoria, himself perfectly blind. And introduced by DR. SINGLETON to the DEAN OF SYDNEY, he came hither believing that there was a work to be done amongst the blind in New South Wales, similar to that which had been attempted in Victoria. MR. PRESCOTT was soon at work in Sydney and its neighbourhood with the Dean's recommendation and such assistance as could be obtained, which was for a considerable time far too scanty and limited. He persevered however under great difficulties, and as the work grew, and was better known, additional aid was rendered; and having been brought by SIR ALEXANDER STUART under the notice of the Minister for Public Instruction, who was then Sir John Robertson, the Government agreed to subsidise it as an educational and philanthropic work which brought instruction to a class of persons, who were otherwise shut out from the acquisition of knowledge. This had been of great assistance.

We have good authority however for saying, that the success of the Mission has been mainly due to the devotedness, the energy, and perseverance of the Missionary himself. From the very first he never spared himself, but with much self-denial, and very small remuneration, pursued the course which he had worked out, and was rewarded by the

testimonies which he received of the good which he was doing. Many poor afflicted people had their daily lives cheered, and consolations imparted, by what they were able to read in the books which were now open to them—the Book of Books especially in which they found light, truth and peace.

The work has gone on steadily increasing. It appears by the report which was read at the meeting that considerably more than 200 persons are now receiving instruction from Mr. Prescott. And when we inform our readers that there is no small variety in the books of the library connected with the Mission—books of general literature, as well as of a religious character—Travels, History, Biography, Geography, Poetry &c., they will agree with us that it is an immense boon which is conferred upon those who are taught to read them.

The average number of blind persons in the colony is probably, as elsewhere, about one to the thousand. And from this we may infer that much more remains to be done than has yet been accomplished.

It is a very interesting fact in connection with this Mission, that there has sprung out of it a similar Mission to the blind in Queensland. One of the blind men taught by Mr. Prescott was moved by his inward feelings to undertake the work. He was introduced by the DEAN OF SYDNEY to BISHOP HALE, who gave him letters to some of his Clergy, and others in Brisbane. And by the last report we have seen his Mission has been an eminent success. The light which he received he longed to impart to those who are in darkness, and to put them in the way of finding knowledge, truth and peace.

We may add that these Missions are both undenominational.

CHURCH REFORM IN ENGLAND.

The Church at Home has escaped for a time the peril of disestablishment. Had she not however been awakened to the danger, and put forth all her strength, the hour had come. As it is, her enemies have been discomfited, but they say it is only to make the onslaught at a more seasonable time. Disendowment appears as a part of disestablishment. To rob the church of money given by her devoted sons in past generations forms part of the open designs of the foe.

The most formidable weapons against the church have been her own abuses. The Liberation Society have used them as a main ground for attack. To us in Sydney with our complete Synodical organization, and the many blessings which flow therefrom, we cannot wonder that such points have been used. The inherent vitality and great good in the church must have shone with no little splendour to have enabled her to prosper with so many dangerous abuses in her midst. Now, however, she is thoroughly aroused, and the cry for reform is loud and clear from all parties within her pale.