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THE

**Church of England Record.**

VOL. VI.—No. 93. SYDNEY, FRIDAY, NOVEMBER 6, 1885.

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

We beg to remind our constituents that all subscriptions received by the Manager are acknowledged at the end of the reading matter in the first issue of each month.

We shall be glad to hear from all subscribers in arrears.

**THE DISESTABLISHMENT QUESTION IN ENGLAND.**

It is evident from the public prints that one of the leading thoughts in prospect of the election of the new Parliament in the Mother Country is, whether the Church is to be disestablished or not. And both those who desire and those who dread such an event have buckled on their armour for the conflict—if it should come. MR. GLADSTONE is guarded in his utterances, and says that he does not think the Public mind is prepared for such a change at present. Others of the liberal party are not so guarded, and do not hesitate to avow their preference for it. And we know how zealous the Liberationists have been for years past in their endeavours to bring about such a result. The most exaggerated and absolutely false statements have been sown broad-cast by them as to the wealth of the Church, the injustice of such an Establishment, the advantages which would result from its overthrow, and so on. How far these efforts have been counteracted by the Defence Society remains to be seen. But from returns which have been gathered from various quarters there is reason to fear that a large majority of those, who will form the members of the new Parliament, will be favourable to disestablishment, when the Government of the day shall have made up its mind to bring down England and Scotland in this respect to a level with Ireland.

Should that state of things arise, to what will it be attributable? We fear that, if the truth be told, it will be in no small degree due to the internal dissensions of the Church herself. And no small blame will lie at the door of those who have produced and intensified those dissensions, by their wilful and obstinate perseverance in practices to which a large portion of the nation are steadfastly opposed.

There are those within the Church who for very different reasons wish her to be disestablished, though we are persuaded they are but a small minority. One party imagines that by disestablishment its power to carry out its own principles will be increased. Another party on the contrary hopes that, by such a measure, a stop will be put to the growth of the principles which the other party maintains to be essential to the Church's well being. The one hopes for more liberty to develop itself; the other hopes that error will receive a powerful check and be restrained.

Both probably are wrong. Both take a short-sighted and narrow view of a great question; and we think would fail in their objects.

But supposing that they should succeed, have they considered at what a tremendous cost they would have gained their wishes? The spoliation of the revenues of the Church obtained from endowments bestowed by private beneficence through past ages; the withdrawal of religious ordinances and means of grace from hundreds or even thousands of poor parishes in country districts; the abandonment of the voluntary schools in which by far the largest number of the children of the kingdom are now receiving an education which combines the religious and secular elements; and the removal from those parishes of those who are now looked to in every time of need by the poor as their friends and counsellors, their helpers and comforters in sorrow and distress—the Clergy and their families. All these things would happen, and the sufferers would be those who could provide for themselves no remedy, when they found the plight into which they had fallen. And what a paralysing would ensue of all foreign missionary effort! We know it is imagined that voluntary liberality would be evoked to such an extent as to prevent much of these evils. But this may be well doubted. It is very unlikely.

But what have we to do with the matter? Can we not leave England and the English Church to take care of themselves, and mind our own business. But ought we? Are we not the daughter of that noble mother? And when she may possibly have to suffer so vast an injury, ought we not to sympathize with her, and to pray that she may be delivered from the calamity with which she is threatened? Is there not however a lesson for ourselves? Should we not learn that if we would make our Church strong in Australia, we should aim at greater unity and harmony amongst ourselves, at avoiding everything which tends to cause division, at cultivating in our congregations a spirit of confidence and assurance that we stand fast in the good old path of the Reformation? We are engaged in laying the foundations of the Church in a new country, and building it up when they have been already laid. It is not easy work. There are many difficulties. But we shall succeed if we are united: if it is seen that we are one in faith and practice, and are carrying out those great principles which have made the Church what she is—a Light, a Power, and a Blessing in the midst of the nations.

**A COMMON MISTAKE CORRECTED.**

It has been frequently asserted, and it is believed by many because it is asserted, that the neglect of Churches and a slovenliness in the manner of celebrating Divine Worship, was a characteristic of the Evangelical party which arose in the Church in the 18th century. The charge however is utterly false if tested by history. Take a few facts, Archbishop Secker in 1750 thus describes the Churches of that time. "Some have, I fear, scarcely been kept in necessary present



repair, and others by no means duly cleared from annoyances which must gradually bring them to decay, water undermining and rotting the foundations, earth heaped up against the outside, weeds and shrubs growing upon them. Too frequently the floors are meanly paved, or the walls dirty or patched, or the windows ill-glazed, or stopped up, or they are damp, offensive, and unwholesome."

Dr. Stoughton speaks more strongly. "In country villages, where no exemplary minister was found, not much attention was paid to either spiritual necessities, or to the decencies of religious service. Buildings were neglected: chancel and nave fell into decay; the Communion Table presented a shabby appearance; surplices were dirty; the singing was miserable; the preaching was no better; and from beginning to end everything presented a slovenly appearance."

At that time what party in the Church was predominant? Surely not the Evangelical; for it had not then risen to any position of prominence. It was only in its earliest infancy. We therefore regard it as an unjust and unfounded statement that irreverent slovenliness in Churches is a characteristic of that section of the Church which is called the Evangelical.

But take the following facts in confutation. They go to shew that the honour of cultivating greater reverence in the accessories of public worship ought rather to be attributed to them.

Twenty years before the Camden Society was brought into existence, the Rev. Mr. Buddicom of St. George's, Everton, Liverpool, and Archdeacon Jones of St. Andrew's, were remarkable for the order which they maintained in their Churches, while the general state of things around them was so different. About 1817, the Rev. W. Carus Wilson was the first to introduce order into the Churches of the North, administering Baptism, as directed in the Rubric, after the second lesson. The Rev. R. Carus Wilson built five Churches in the parish of Preston, all of which were distinguished among the Churches of the day by their ecclesiastical character, and was suspected by some as paying too much attention to appearances. Charles Simeon's Church in Cambridge was restored in 1833, and was the first in that city to be brought into a state of comely beauty, the fittings were of oak throughout, the work handsome and expensive, costing altogether £3000.

"The Evangelicals," said a living dignitary a few years ago, began the great work of Church restoration and extension, were the introducers of order in their services, and gave the impulse to Church building."

We leave our readers to ponder these facts, and to draw their own conclusions.

### PROTESTANTISM.

"It is the glory of Protestantism," says Mr. Lecky, "whenever it remains faithful to the spirit of its Founders, that it has destroyed this engine of Sacerdotal pretension. The Evangelical Teacher emphatically declares that the intervention of no human being, and of no human rite, is necessary in the hour of death. Yet he can exercise a soothing influence not less powerful than that of the (Roman) Catholic priest. The doctrine of justification by faith which diverts the wandering mind from all painful and perplexing retrospect, concentrates the imagination upon one Sacred Figure, and persuades the sinner that the sins of a life have in a moment been effaced, has enabled thousands to encounter death with perfect calm, or even with vivid joy, and has consoled innumerable mourners at a time when all the common places of philosophy would appear the idlest of sounds. This doctrine had fallen almost wholly into abeyance in England,

and had scarcely any place among national conviction, when it was revived by the Evangelical party." (Vol. ii. p. 639.)

### THE ELECTIONS AND LOCAL OPTION.

The Local Option Question has been very prominent in the elections. The result has been on the whole very favourable. It is computed that 57 members are returned pledged to fill Local Option, 35 are opposed, and the remainder are doubtful. Most Local Optionists favoured compensation, and some advocated that houses should be closed like the Denominational Schools after two or three years notice. That the latter course is the better few thinking men will deny. Where would the money come from to pay compensation? Would any Treasurer put a £1,000,000 on the estimates to compensate publicans? We must be practical and to raise money to give publicans is unpracticable.

About a dozen members of the Local Option League have been elected to the House. Two presidents of branches stood and were both returned. Sydney itself is the stronghold of the publicans, and but three of its members are Local Optionists. In the suburbs however in nearly every case Local Optionists headed the polls. The Publicans have put forth all their power. We understand that in one electorate they spent £5000. But no class must be allowed to rule the country, and the people generally have decided against them. We are sure that every day the Local Option cause will grow in strength. The Primate was right when he said it was a winning cause. Its friends must be firm, active, and true.

## CHURCH NEWS.

### SYDNEY.

#### Bishopric.

HIS GRACE THE PRIMATE is expected to proceed to Brisbane next week with Bishop Webber, to preside over his installation. We are not aware whether it is in his Grace's plans to visit Townsville, as his Lordship has, we believe, been asked to see Northern Queensland. A visit to Townsville, however, cannot be recommended at this time of the year, when the fiercest heats have begun to prevail there, and only those who have been in Townsville know what that means. During mid-winter a visit there may be enjoyable and healthful. The Bishop needs, it may be, some weeks' rest—for his labours are simply immense; but Tasmania and its delightful climate and lovely scenery, as well as interesting population, are what might be visited now instead of Northern Queensland.

**EIGHT DAYS' MISSION.**—A Mission will be held (D.V.) in the following Parishes from November 15th to 22nd inclusive, viz.:—St. John's, Darlinghurst, St. John's, Ashfield, St. Mary's, Balmalm, St. Jude's, Randwick, St. Thomas, Willoughby, St. Thomas, Enfield, St. Anne's, Ryde, St. Bartholomew's, Pyrmont, All Saints, Petersham, with St. Clement's, Marrickville, All Souls, Leichhardt, and St. James, Croydon. In the parishes of Christ Church, Gladesville, and St. Mark's, Granville, a similar Mission will be held from November 22nd to 29th, and in the parishes of Holy Trinity, Botany, and Summer Hill, the date fixed is November 29th to December 6th. We gladly ask the prayers of our Readers "that God will vouchsafe so to bless the coming Mission both to individuals and the Church at large, that it may yield abundant and enduring fruit to His glory by the salvation of souls."

**CHURCH OF ENGLAND MISSION HALL.**—LAYING THE MEMORIAL STONES.—On Sunday afternoon the three memorial stones of St. Bartholomew's Church of England Mission Hall, Harris-street, Ultimo, were laid by the Primate, Mr. W. Crane, and Mr. J. Struth. The work performed in connection with this mission is similar to that undertaken by the Salvation Army. It is conducted by the Rev. G. Middleton and Mr. W. M. Briggs (formerly Captain Briggs of the Salvation Army). The hall, which is to be completed in time for opening on New Year's Day, will cost £1000. It will seat about 500 people. Mr. B. Saunders, of Newtown, is the contractor. The platform was occupied by the Primate, the Revs. J. D. Langley, E. B. Boyce, G. Middleton, A. W. Pain, T. B. Tress, Messrs. W. M. Briggs, Forsyth and N. Melville, M.L.A., and several ministers of other denominations were present. About 600 people collected at the building site. Proceedings were commenced by singing a hymn and praying, after which the memorial stones were duly laid, the bishop

reserving his remarks for the conclusion of the proceedings. The towels used for laying the stones were presented by Mrs. Middleton, Mrs. Briggs, and Mrs. Clayton, on behalf of the Church Army.

Mr. CRANE said he heartily concurred with the Church Army movement. They had homes, refuges, and charitable institutions, but these only dealt with the effects of crime, and did not nip the cause in the bud. The present institutions were inadequate to deal with the spiritual wants of the people. The clergy could not overtake their work, and perhaps many of them could not go into our lanes and about our wharves to cope with misery and want. Perhaps from their training they were not so well fitted to speak with the men who were to be benefitted as were those who would be trained by the Church Army. There was certainly a necessity for this mission, and he could state that at home the character of whole streets had been changed by such agencies.

Mr. STRUTH expressed a hope that the work begun that day would be the means of bringing many to the knowledge of God. A collection was then taken up, and in a brief space of time the sum of £356 was collected, including £200 donated by Mr. Struth. Mr. Melville delivered a short address, in which he confidently anticipated that the Church Army would do a vast amount of good.

The PRIMATE said: "I should like, in the first place, to add to the list of gifts which Captain Briggs has read out to you the name of Mr. Harris, of Harris Park, for I understand he has given us this ground at hardly a third of its real value, because, being interested in this quarter, he wished to see a house of God here, and the power of the gospel spreading through this district. You see this is very much a lay mission. We want to work it through laymen, and therefore the addresses have very properly come, not from us clergy, but from our lay brethren who are equally interested with us in this good work, and all I have to say is to give as far as I can my very warmest sympathy and most thorough sanction to the work which is going to be done by God's grace here. It is not this or that Church, it is the Gospel of Christ that we want to bring to you; and one great point in this mission will be that we will preach Christ in all simplicity, because it is in proportion as we have the light and the grace of Christ we shall know God, and know ourselves. What we want is simplicity of teaching, and for every one in turn to become a preacher, and to bring others to Christ, so that the work will go on spreading from many centres. The work done to-day shows what has been done in the past, but it is only the merest beginning of what is to be done in the future. I am here as the chief pastor of the Church of England in this place to say how earnestly my thought and prayer will go with the work here, and how I trust the time may come when I can come down to help it in some degree myself." True and earnest words these. The benediction terminated the proceedings.

A DEVOTIONAL meeting for teachers and those interested in the work of Sunday-schools, was held at the Church Society's House on Monday evening, the 10th October, at 8 o'clock. The Primate occupied the chair, and opened the proceedings with an earnest and practical address. Among other things, the Bishop said that—"The Sunday school of the present day was a lineal descendant of the order in the Book of Common Prayer, that the curate shall frequently catechise or give progressive teaching to the children of his parish, fulfilling our Blessed Lord's command, 'Feed my lambs.' It was based on the same plan as that of the catechetical schools of the early Church, notably that of Alexandria, in which people were gradually carried into the deepest wells of theology, as well as raised to the highest aspirations of the spiritual life. Amongst the chief promoters of this method of instruction were Clement and Origen—two of the greatest of the Greek fathers." Before the close of the meeting the Primate distributed certificates to those teachers who had distinguished themselves in the recent examination.

THE LEAD we have taken in perfecting the Sunday-school system has given an impetus to other bodies, and we find Dr. Jefferis stating at the recent Congregational Union:—"We ought to have in connection with every Sunday School Union classes for training teachers. Gradually it ought to become the rule for teachers to pass examinations for certificates of competency."

THE CHURCH SOCIETY.—The committee met on the 12th instant, owing to the 5th having been proclaimed a public holiday. The Lord Bishop presided. A financial statement was submitted, from which it appeared that compared with the corresponding period of last year there was a deficit in the free funds receipts of £655 0s 6d, and that liabilities to the end of the year amounted to £3,399 18s 7d, to meet which were the receipts during the same time estimated at £2,654.

A grant at the rate of £100 was made towards stipend of a curate for St. Mary's, Balmalm.

The Hon. E. Knox submitted the draft of an address of thanks to Canon King, which was adopted.

A report from the Finance and Auxiliaries Committee which recommended that monies held by the society on account of parochial endowments should be deposited in the Savings Bank of N. S. Wales until such time as the Synod makes a regulation on the subject under rule 14, was adopted.

In the report of the organising secretary it was mentioned that in all probability offertories in aid of the society would be given in every church in the diocese this year.

It was reported that Mr. J. B. Love had been elected as one of the representatives of Christ Church Auxiliary, St. Leonards.

The following applications were referred to the Finance Committee for report:—

£50 towards rent of house, Seamen's Mission.

£50 towards salary of a catechist at Bankstown.

£100 increased grant for stipend of curate, St. Peter's Woolloomooloo.

£50 towards rent of Mission Hall, Bourke-street.

£72 towards arrears Superannuation Fund.

£10 expenses lay readers to Lawson.

THE FINANCIAL report presented at the last meeting of the general committee of the Church Society was, to say the least of it, not encouraging. The report showed that to the 5th October of this year the receipts by the free fund reached £3145 19s 6d, against £3800 19s 11d. to the same date in 1884, or that there was a deficit of £655 0s 6d.

Then, under liabilities the report showed that the Bank overdraft was £385 19s 11d, and the balance due to the end of the year on account of grants made, but not yet paid in full, £3013 18s 8d; the total liabilities being thus no less than £3399 18s 7d. To meet these there was the balance of the estimated income for the year to receive, which, assuming that at least the income of 1884 would be forthcoming, stood at £2654, and to this might be added the amount in fixed deposit, which last, however, except the interest arising from it, cannot be fairly considered as part of income. It should be stated that the liabilities as put down allow no margin for moneys that will not be payable from one cause or another at any rate in full, whereas the estimate assumes the contrary, but, on the other hand, it is taken as a matter of course in the estimated receipts to the end of the year that the total of 1884 will be reached, whereas since during the nine months of the year the decrease in income has reached £655, it is not quite safe to assume that the remaining three months will witness the deficiency covered or more than covered.

This all calls for increasing activity in every branch of the society's organization. It will be a pitiable reflection on the animating motive for the increases shown in the receipts last year if there should be a falling off this year. Such a result could only point to the conclusion that in the large and true view of giving there had been no true advance amongst our people, but the hope to which last year's increase pointed of benevolence begetting benevolence was based not on recognition of ready principle and obligation but on a superficial and spasmodic effort. We should deplore being drawn to such a conclusion, but we fear it will be inevitable unless individual subscribers to the society will do their part by personally interesting themselves in the Society's welfare during the remaining months of the year. The suggestion made at the last annual meeting, that each subscriber should find three new subscribers during the year, points to one important direction in which their interest can be shown, and one in which we hope to see it exerted. We hear of trade depressed, bad times and so forth, and yet "the luxury of spending" and the "luxury of hoarding" seem to grow amongst us in undiminished measure. That the "luxury of giving" with all its high and noble privilege may flourish more abundantly amongst us must be our constant prayer.

A MEETING of the parishioners of All Saints', Woolahra, was held last night in the church schoolroom, in connection with the affairs of the All Saints' Branch of the Church Society. There was a moderately large gathering, and among those present were the Bishop of Sydney, who presided; the Rev. G. North Ash; the Hon. A. Gordon, Q.C., M.L.C.; the Hon. E. Knox, M.L.C.; the Hon. F. M. Darley, Q.C., M.L.C.; Mr. Geo. Knox; Mr. A. W. Gillies, Mr. B. Chadwick, and Mr. N. Dowling.

A financial statement was read by the Secretary, Mr. Dowling, showing that the receipts for the year amounted to £227, and that the returns for 1884 were £58 in advance of those of 1883.

The Rev. S. TOVEY moved:—"That this meeting recognises the necessity of a still more extensive and generous support to the society, with a view to the accomplishment of its important objects."

The Hon. A. GORDON seconded the motion, which was carried unanimously.

On the motion of Mr. GEORGE KNOX, seconded by the Hon. F. M. DARLEY, the following list of officers for 1885 was adopted:—President, the Rev. H. Wallace Moff, M.A.; treasurer, Mr. Neville Dowling; secretary, Mr. Charles Baker; representatives, the Hon. F. M. Darley and Mr. G. N. Russell; committee, the trustees and churchwardens of All Saints, Sir W. M. Manning, the Hon. J. B. Watt (M.L.C.), Mr. W. Larnier, the Rev. E. T. Wood (M.A.), Mr. G. N. Russell, Mr. W. Armstrong (B.A.), Mr. W. May, and Mr. W. Dove.

A vote of thanks to the Bishop was heartily accorded, and the meeting terminated.

THE Rev. Herbert John Rose, chaplain to the late New South Wales Contingent, has been appointed by the Primate to the new parish of St. Anne's, Redmyre. We notice also that Mr. Rose has been gazetted hon. chaplain to the N.S.W. Volunteer forces.

ARRANGEMENTS are being made for an eight days' mission in connection with St. Mark's Church, Granville, from November 22nd to the 29th, inclusive. The mission preacher will be the Rev. W. H. Ullmann, B.A., who will be assisted by the incumbent of the parish, Rev. W. A. Phillips, and other clergymen.

A COURSE of Lectures on the Grouping and Characteristics of St. Paul's Epistles is being delivered at the Cathedral by the Rev. Canon Sharp, M.A., Warden of St. Paul's College, after the 4.30 p.m. service. The two remaining lectures will be on Tuesdays, November 10th, and 17th.

A CONFIRMATION service was held at St. Philip's Church, when 28 candidates were confirmed by the Primate of Australia. After confirmation Dr. Barry delivered an address.

On Sunday afternoon last the Primate held a confirmation service at St. Paul's, Redfern. There were 64 candidates. The church was crowded, and the Bishop delivered an impressive address. He urged those confirmed especially to be regular in their attendance at the Lord's Supper.

THE REV. C. F. GARNSEY.—We are pleased to be able to state that Mr. Garnsey has so far recovered from his late severe illness as to be enabled to leave his room. He will not however be fit to resume duty for a week or two.



**ST. BARNABAS.**—A confirmation was held on Sunday, 18th ult. The service was conducted and the candidates presented by the Incumbent, assisted by the Rev. W. H. Ullmann. Those confirmed numbered 46 girls and women, and 30 males, two-thirds of them over the age of manhood. The church was nearly filled by a large congregation. The Offertory amounted to nearly £9, and went to the Church Society.

A NUMBER of publications received stand over for acknowledgement and notice in our next.

We would draw prominent attention to our advertisement regarding Moore College and its Bursaries. The College offers opportunities to capable young men, whose hearts have been influenced by the Holy Spirit to devote themselves to the sacred work of the Ministry, such as, in these colonies, are not always available. Let us trust that under the new Principal the College will grow in favor with the Church public.

### Parochial.

THE eleventh anniversary of St. David's Church, Surrey Hills, was celebrated on October 25. Rev. D. D. Rutledge, M.A., preached in the morning, and the Rev. J. D. Langley in the evening, to large congregations. Rev. A. Gardiner, M.A., of the Glebe, addressed the Sunday school at 3 p.m., when 800 to 900 children were present. The afternoon collection was devoted to the funds of the Aborigines Protection Association. On Tuesday evening the annual meeting took place at the Protestant Hall, Castlereagh-street, when addresses were delivered by Rev. J. D. Langley, Rev. J. Hargrave, and Mr. Wm. Harris.

At a vestry meeting held in the Church of St. Alban, Rooty Hill, Oct. 14, the following gentlemen were elected wardens:—Walter Lamb, Esq., for the clergymen; Messrs. S. York and T. Bowring for the people.

**ST. BARNABAS.**—The annual school excursion was held on 14th ult. All went well. The contributions were liberal. Cakes, buns, oranges, sandwiches, lollies, heaps on heaps, vanished at lunch-time; as did baskets of toys in the games following. The children's boat left Clontarf on her return punctually at 4 p.m., and the last visitors' boat at 6.45. The most perfect order prevailed throughout the day. The large and ever-growing number of family picnics at these festivals is a pleasing fact to record. The quiet folk are glad of such opportunities to have a day's outing without the noisier accompaniment of harbor excursions not connected with Sunday schools.

THE ANNUAL picnic of the Sunday and day schools connected with St. Paul's Church, Redfern, was held on Thursday last. The children, in number about 1000, including teachers, with the Rev. F. B. Boyce, the incumbent of the parish, left Redfern before 8 a.m., and went to Clontarf by steamers, and in the course of the day several hundred visitors followed. The committee had made careful arrangements, very necessary in the management of so large a body of children, and consequently everything passed off in a very satisfactory way.

**JAMBEROO.**—A very interesting service was held in the Church of England here, on Wednesday, 14th October, when the Rev. E. Crisford, recently appointed by the Primate to the incumbency of Jamberoo and Shellharbour, was inducted into the parish by the Rev. T. C. Ewing, Rural Dean. The service was specially arranged for the occasion, with proper Psalms and lessons. The Rev. E. Crisford read the prayers; the Rev. J. Done, of Kiama, read the first lesson, and the Rev. H. W. Taylor, of Bulli, the second lesson. The induction took place after the reading of the third collect. A hymn was first sung, after which the Bishop's license was read by Mr. Thomas Fredericks (one of the churchwardens). The Rural Dean then addressed the newly-appointed minister, also the churchwardens and the congregation. At the conclusion of his address, he asked the congregation to engage in silent prayer. This added very much to the solemnity of the service. After prayer by the R.D. and the singing of another hymn, the R.D. preached an earnest and instructive sermon from 1 Cor. ii. 2. He pointed out the duties of a minister of the gospel, the foremost of all being to preach Christ and Him crucified, which was so strongly brought out in the text. He then spoke of the duties of those who are favoured with a gospel ministry, the principal one being to pray much for their minister, and he concluded an earnest address by commending both clergyman and people to God, without whose blessing all our efforts are weak and fruitless. The service, which was well attended, was solemn and impressive all through, and many of those present expressed themselves as being not only pleased, but very much profited by it. Now it is our prayer that God would abundantly bless this parish, and pour out His Holy Spirit upon all, leading his own people into clearer knowledge and more perfect love of Himself, and by bringing to salvation those who have not as yet realised that they have in Jesus a living Saviour waiting to save them.

**AUBURN.**—At a meeting held at Auburn on 23rd instant, the Rev. E. A. Colvin in the chair, to consider the matter of raising funds to erect a school-church, a subscription list was opened in the room, when the sum of £100 was contributed by those present. The Primate has promised to lay the memorial stone on Saturday, December 19th.

**OBITUARY.**—On Saturday last, the 31st ult., Mrs. Wood, the wife of the Rev. William Wood, incumbent of Pitt Town, Wilberforce, and Sackville Reach, died at the parsonage, Pitt Town. Mrs. Wood was in her 73rd year, and although for some time past her health had been failing, her end was somewhat unexpected. It is pleasing to record that she maintained to the last, that meek and quiet spirit

which had characterised her throughout life, and that she passed away with a hope full of immortality. For many years she had served her God and Saviour faithfully, and in South Australia, as well as in New South Wales, she had co-operated with her husband for the moral and spiritual benefit of those with whom she was associated in the different parishes in which she had been placed by the late Bishops of Adelaide and Sydney. When contemplating the life of one, who by her unobtrusive piety and active benevolence had adorned the profession of the Gospel, how appropriate are the words of inspiration: "Blessed are the dead which die in the Lord; even so, saith the Spirit, they rest from their labours!" The remains of the deceased lady were interred on Sunday afternoon last in the churchyard, Pitt Town, in a grave adjoining that of her beloved daughter, the late Mrs. Finch. The Rev. Dr. Woolls read the service, and delivered an appropriate address, in which he spoke of his long acquaintance with the deceased, the simplicity of her faith as a Christian, and the benevolence and consistency of her conduct. A large number of persons were present, including the Revs. P. Fitzgerald and J. Ayling, and others from the surrounding district, who were anxious to pay a mark of respect to departed worth.

### NEWCASTLE.

J. W. Boydell, Esq., of Camyr, Allyn, Gresford, has been presented with a silver inkstand and an illuminated and framed address by the congregation of St. Mary's Church, Allyn River. Mr. Boydell has acted as lay reader to the congregation for the last seven years, and is now leaving the district.

The new church of St. Peter's at Hamilton, has been opened by the Bishop. It cost £1900. Mr. J. H. Hunt, of Sydney, was the architect, and Messrs. Reynolds and Sanke the contractors. The building will hold 400 persons. The carpeting and chancel fittings were presented by Mr. Woodcock, the baptismal font by Mrs. J. C. Ellis, and the church bell by the Misses Hannell.

### GOULBURN.

The Rev. E. F. Hutchings, M.A., who about three months since accepted the incumbency of St. John's, Young, has resigned his charge. He insists on a guarantee of £400 per annum and travelling expenses.

### GRAFTON AND ARMIDALE.

Bishop Turner has met the Church officers at Casino and satisfactorily explained why he had declined to appoint Canon Howard. Regret is expressed that the explanation was not made earlier as it would have prevented several unkind remarks about the Bishop. Another clergyman is expected to arrive at Casino in the course of a few weeks.

### TASMANIA.

Archdeacon Hales having left the colony for Sydney for one month, Rev. W. H. Savigny has officiated at Holy Trinity, Launceston.

Rev. Bryan King has resigned the cure of Green Ponds, and left the colony for New Zealand. Mr. King's departure is much regretted by the people of Green Ponds who valued his ministry highly.

A clergyman of the diocese of Manchester has accepted the offer of the curacy of St. George's parish. He is expected to arrive in Hobart before the end of the year.

The Rev. Henry Heineken-Marten is appointed Domestic Chaplain to the Bishop, and will act as Registrar of the Diocese.

The Rev. Thomas Thistle, M.A., Oxon., Warden of Christ's College, has been licensed to officiate in the Diocese.

The Rev. Canon Brocke Bailey (formerly of Ceylon), after 14 years' prominent service in Tasmania, on his way home, suddenly died at Melbourne.

### MELBOURNE.

**CAULFIELD.**—An evening service was conducted at St. Mary's recently, in celebration of the re-opening of the church, which has been enlarged and renovated. The service was conducted by the incumbent, the Rev. H. B. Macartney, in the presence of the Bishop of Melbourne, Dean Macartney, Archdeacon Stretch, the Rev. H. A. Langley, and the Rev. P. Baillache, who has lately joined from the Baptist body.

THE Board of Church Missions, after endeavouring for many years to obtain the services of an experienced European missionary to superintend their missions in this colony without success, have decided, with the sanction of the Bishop, to employ Mr. Cheok Hong Cheong as missionary superintendent for twelve months. Mr. Cheong is an undergraduate of the University, and speaks English well and fluently.

### BRISBANE.

The Brisbane Diocesan Council has adopted an address of welcome to the Primate of Australia, who is coming here with Bishop Webber. Dr. Barry sent a telegram stating that he and Dr. Webber could not reach Brisbane until the 12th November. A conversation to welcome them is to be held on the 17th.

### NORTH QUEENSLAND.

The Bishop announced that a revised bush service had been arranged, and that 1000 copies had been printed. With reference to additional clergy for the diocese, Mr. Collier, their Commissary in London had succeeded in inducing the Revs. Williams and Stanley Gilbert to consent to come out. These gentlemen, with Mr. Muir, would fill some of the serious blanks in several parishes.

The Rev. A. Edwards had resigned his pastorate of St. Peter's Church, and was going to enter into the Mission Church Endowment. He could visit Normanton and other places, remaining for a short time in each.

Rev. F. B. Clive had written stating that he would leave the Burdekin after Christmas. Mr. Clive had previously been of great service at Ross Island, and as that portion of the city was progressing very rapidly, he could be stationed there, making occasional visits to the Burdekin.

Rev. J. T. Wilson had resigned his pastorate at Charters Towers, and would probably start for England at the commencement of next year.

### PERTH.

THE Bishop has confirmed during the past year 156 candidates, 59 males and 97 females; consecrated three Churches, a small church in the Canning district, another at Mount Pleasant, and a third at Dongarra;—the respective costs being £400, £200, and £600. The Cathedral is steadily advancing to completion. £3400 have been expended so far, together with £215 architect's charges, leaving £5000 still to be raised.

## →NOTES ON PASSING EVENTS←

**WHY** the Rev. W. Mathison, B.A., the chairman for this year of the Congregational Union, should have offered an apology for Congregationalism in his opening address we cannot perceive, unless he felt he had some weak ground to defend. In our opinion he has not only failed to show a reason for its existence as separate from the Church of England, but his arguments are contradictory, i.e., destroy one the other. Mr. Mathison has not discovered a new principle in Christianity or in the Church. Congregationalism existed before the Act of Uniformity. After it, such as passed from the Church lost their central Episcopal Fact—their centrifugal force became greater than their centripetal. What would be the natural result of such a disturbance of harmonious movement in the physical universe has happened to modern independent Congregationalism. In America, most infidel churches were once rejoicing in Evangelical Congregationalism.

**THE** Rev. J. F. Cullen touched a knotty point when he took up the question of a Liturgy. It was hardly to be expected that the proposals of the paper would meet with acceptance there and then. To many members of the Union the idea was new and came upon their prejudices like a thunder-clap. Many who had considered the question saw that it was so involved in difficulty that they preferred to shelve the matter. Some of the non-liturgical bodies have long felt that a change in the direction of a prescribed form of prayer was desirable, and have adopted one for occasional use, at any rate. We shall not be surprised to find that even in our day many who are most opposed to a set form of prayer will adopt this as the best way of publicly worshipping God.

**THE** latest of the strikes—the Wharf Labourers—tends to increase our indignation at the tyranny of the working man. All sensible and properly-disposed people must condemn the action of the various associations, which encourage men in conduct which is selfish and dishonourable. We do sincerely hope that the employers of labour will combine to resent the extravagant and insolvent demands of their employees, and take steps to show that they can be independent of men who are regardless of the rights and profit of all but themselves.

**THE** great Victorian racing Carnival has again come round, and with it doubtless the usual folly, extravagance, sin and debauchery, only these will probably be intensified, inasmuch as it is said, that the Cup day is attracting more attention than ever this year. We hear the cry of hard times—but no pressure seems to diminish the self-indulgence of the people. Money must be had for that no matter where it comes from—dress, travelling, betting, &c., &c. must be provided for, and somehow or other,

**THOSE** racing festivals are fraught with great danger to the community. It is a fashionable thing to be abreast of the time in all matters connected with these occasions. With ladies the dress must be in strict accordance with the latest fashions. Young men, and perhaps old men, must be able to manipulate the betting-book. Some must lose, and many who cannot afford one shilling have to find pounds to pay, what are called honorable debts. The result is in some cases dishonesty and fraud—and in not a few instances the solution of the difficulty is found in self-destruction. We wonder that honorable and high-minded men and women could sanction such institutions as the "Melbourne Cup Day."

**WE** fear that the Government have made a serious mistake in the matter of the San Francisco Mail Service. The Service should have been maintained upon its old lines, if it were at all possible. The importance of this line is not to be estimated by its postal advantages merely, but it has a commercial value, which is recognized by business men. Members of the Exchange have already taken the matter up, and in hope that it is not too late to alter the arrangement by which the through Service of the late contract is to be changed for one involving interruption and transhipment.

**THE** Hon. William Macleay may well be called the Father of the Linnean Society of New South Wales. For years past he has been the life and soul of it, and whatever vitality it has exhibited is due mainly to him. No proof was needed of his earnestness in the cause of Science. Had it been, it would have been most abundantly afforded on Saturday afternoon, when he made over to the Society a Hall and Chambers which were erected at his entire expense on the Ithaca Road, Elizabeth Bay. It need scarcely be said that the building is exactly suited for the purpose, as it has been built under the direction and supervision of Mr. Macleay himself. The dedication of the Hall was witnessed by many of the leading citizens who are interested in Scientific studies. The inevitable banquet took place, and wise and pleasant words were spoken.

**MR.** Macleay rejoices over the fact that in our English Universities the study of Natural Science is beginning to receive the attention which, on many grounds it should have. He thinks that a disproportionate amount of time has been expended on classical studies to the exclusion of more important branches of training. It may be that the continental Universities have outstripped us in the pursuit of scientific culture, but we nevertheless rejoice with the President of the Linnean Society that the spell has been broken and that the centres of learning in England are giving due recognition to the claims of Science as a leading feature in the curriculum of this University.

**THERE** has been a regular Irish row over the subject of the exchange of pulpits, and that in the columns of a secular journal. Ministers and laymen, dissenters and churchmen, all have rushed incontinently into the fray. Ritualists, and narrow-minded Presbyterians—an ancient minister of these latter leading—especially have been to the fore, and in the very thickest of the fight. We cannot say that many of them have come out with any other than torn garments and loss of dignity. We commend to the serious and earnest attention of all of them, various portions of this issue of the *Church of England Record* bearing on the subject; and the example of the congregationalist who, being pressed on the subject of a liturgy in the columns of the same lay journal, said very wisely and justly, that he reserved his observations for his own religious organ of opinion.

**MR.** DIBBS may well be complimented on his speech at the St. Leonard's banquet. It stands in marked contrast to the bitter vituperation which has characterised much of the oratory during the late election. If the reports of the speeches delivered during the North Shore



struggles could be blotted out and the memory of them forgotten the political atmosphere would be purer. Such a flood of savage invective and personal abuse we think the Colony has never witnessed before, and Mr. Dibbs' address, so strong, manly and hopeful, and so entirely free from personalities was as refreshing as a cool southerly after a hot wind.

HOW is it that there is no clerical meeting or other institution where the clergy might gather for friendly discussion and brotherly intercourse as they do in the old country? This or questions like it are often asked and we confess we should like to have a better answer than the only one at hand that there does exist "The City and Suburban Clerical Meeting" but that its meetings are attended by so few clergymen that it can scarcely be said to live at all. It is well worth while for the clergy to consider the matter and make an effort to supply what certainly is a want in the diocese.

THE North Queensland *Monthly Record*, quoting our remarks on the late sorry exhibition of secularist bigotry and narrow-mindedness, which prevented our Primate from permitting himself to be nominated for the Senate of the University, says:—Opposition to his election could have arisen for no other cause than that he is a clergyman. His qualification for office could not be equalled or even approached by any competitor in Australia. He was a prince among educators even in England, where first-class men are fairly numerous. His life has been devoted to University education and government. He was a leading member of the London University Council, whose basis is secular enough to satisfy the most Radical reformers in Sydney. It will be useless for churchmen to clamour for clergy of University standing if the brightest ornaments of Oxford and Cambridge are deemed unworthy of just recognition by such colonial Universities as that at Sydney. The secularist spirit is bigoted and intolerant. We do not forget that Archdeacon Plume, whose strong point is education, was refused a seat on the Townsville State School Committee by the Government, though he headed the poll at the election.

IT tells badly for the respectability of a class of tradesmen when their advocates have continually to urge their claims to be accounted highly respectable. It makes the matter worse too when the orators in the same breath put forward as a reason for altering laws that their clients nearly all deliberately and continuously break those laws. Yet in this position many, if not all of the speakers against restrictions of the drink traffic during the elections placed the drink sellers. Selling during prohibited hours and on Sunday was confessed to almost everywhere, but the law and the temperance fanatics are to be blamed for this lawlessness, not at all the publicans for they are most respectable persons. But in spite of strong assertions many simple people will be of opinion that lawlessness and respectability do not go well together.

WE notice that the *Church Times* urges that the Archbishop of Canterbury should convene a representative body of churchmen—in fact a Synod. It considers that the probability of disestablishment calls for such a body. All those who know the great value of Synods in Australia—Church Parliaments—will think that the *Church Times* for once is right.

AT the end of this month a general election will take place in the mother country. The issues are very monotonous. The Conservatives and Liberals each hold fixed principles more or less clearly defined. It will be a desperate struggle long looked forward to, and carefully prepared for. 406 of the Liberal candidates have declared for disestablishment. The Empire, and even the world, will be more or less affected by the result. Prayer that right and truth may prevail should be earnestly made.

THE Rev. Henry Porter, B.A., has been licensed by the Primate to officiate in the Diocese. We understand that Mr. Porter is at present assisting the Rev. J. R. Blomfield at All Saints', North Parramatta.

#### CRITICISMS ON THE BISHOP OF MELBOURNE'S VIEWS OF THE ATONEMENT.

By REV. MERVYN ARCHDALL, M.A.

(Concluded.)

CHRIST MADE SIN.

The Bishop of Melbourne imagines that he has disposed of 2 Cor. v. 21, by calling in question the "inference that sin means punishment." Of course sin does not simply "mean punishment" here. If the verse be taken as it stands in its context, its meaning is plain enough, 2 Cor. v. 14-21. "One died for all, therefore all died"—the act of the Representative was the act of those represented. God reconciled us to Himself. And the word of this reconciliation is now committed by God to His ambassadors, for proclamation. "We beseech you on behalf of Christ, be ye reconciled to God. Him who knew no sin he made to be sin on our behalf; that we might become the righteousness of God in him." Whether we do or do not become what it was intended we *should* become, does not undo what God did, and He reconciled us to Himself by the death of the "One for all." God's good pleasure is now turned towards you—says Paul. This is the word of reconciliation, the message we proclaim to you. Let it have its natural effect upon you. God has laid aside His opposition to you, lay aside yours to Him. Enter by penitence and faith into the relation of favour which in Christ He has established—"be reconciled." I beseech you to do so, in the name and on behalf of Christ who was regarded and dealt with as sin, that we might be regarded and dealt with as righteousness. That this is the meaning of the passage is set beyond all doubt by a comparison of it with Romans v. 8-11. From the latter passage it clearly appears that "while we were enemies we were reconciled to God through the death of His Son,"—i. e. while we were opposed to God He, out of pitying love to us as miserable creatures, provided the atoning sacrifice, by which His antagonism to us as rebellious sinners was turned away. Therefore, instead of being afraid of His displeasure, we "rejoice in God through our Lord Jesus Christ, through Whom we have now received the reconciliation." By our reception of the reconciliation wrought for us, when God regarded and dealt with Christ as sin, comes the experience of the reconciliation which should be wrought in us, that God may regard and deal with us as His righteousness. And Christ could thus take our place and die "One for all," because personally He "knew no sin." It was this personal freedom from sin that qualified Him to act for us as representatively, officially and by imputation, "sin." Whereas we, the sinful in ourselves, can only be "God's righteousness in Christ," our Representative.

But there is a further contrast—not only between Christ as personally sinless and representatively sin; not only between us as personally sinful (a thought implied in the "made sin for us") and by representation "righteousness in Christ;" but between Christ as objectively "made sin" and ourselves as objectively becoming "righteousness." It was not by infusion that Christ was "made sin for us;" it was by a judicial act on the part of God, the moral Governor and Judge. And the antithesis between the two clauses clearly implies that we are to "become the righteousness of God in Christ" in the same way in which He was made "sin for us." In other words, "the righteousness of God," which is here spoken of, is not "Christ formed in us" as our sanctification, but "Christ the end of the law for righteousness" to us as our justification. True, the same act of faith which appropriates Christ as for us also makes Him ours as in us. But the antithesis between the two clauses shows that it is not Christ in us but Christ for us that is here intended. Both clauses are objective; the "made sin" and the "might become righteousness" are both by imputation, not by infusion. Christ was not "made sin for us" because we or our sin was infused into Him, but because we or our sin was imputed to Him. And we do not "become the righteousness of God in Him," in the sense here meant, because He or His righteousness is infused into us, but because He or His righteousness is imputed to us. It is not indeed said that He was imputed sin for us, that we might be imputed the righteousness of God in Him, because the "made" and the "might become" involve a fuller meaning than would thus have been expressed. But Christ could only have been made sin—not punishment nor suffering, but "sin"—by imputation, and the antithesis of the clauses necessitates the conclusion that, however else we may become the righteousness of God in Him, the way in which, according to this passage, it was intended we should do so, was, also, by imputation.

Let this exposition be placed along side of Dr. Moorhouse's, and let scripture awe into silence every "I cannot believe," before our Father's voice. "The vicarious suffering of the Lord Jesus," says the Bishop, "was necessitated by His purpose to deliver man from his sin." This comment neither does justice to the context, nor to the words of the verse itself. "He made Him to be suffering for us who knew no sin, that we might be made the righteousness of God in Him, is practically his Lordship's

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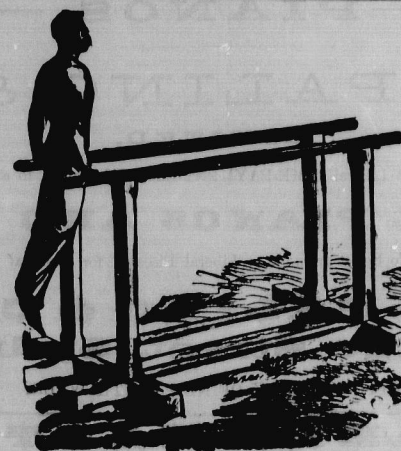
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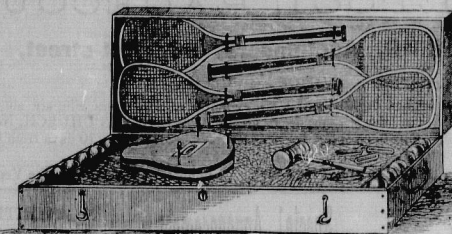
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rendering of the verse, the suffering borne being only that involved in the healing of the moral disease, sin. In the other interpretation punishment is not substituted for sin, though punishment, one element of our Lord's suffering, was involved in His being "made sin for us." The Bishop's understanding of to "bear sin" is taken from one passage:—"All this was done that it might be fulfilled which was spoken of Isaiah the prophet: Himself took our infirmities and bore our sicknesses." And he asks, "What possible reason can there be for adapting any other than what he regards as the evangelical interpretation, when the disease is moral and not physical?" I answer with another question: What possible reason can there be for omitting all reference to the many passages in which the phrase to be explained occurs, and choosing another and exceptional phrase, as "the exact *usus loquendi* of sacrificial language?" There is too a difference between sickness and sin. The former may only be a disease, the latter necessarily involves guilt. But, further, I wholly deny the unsupported assertion that Jesus "did not bear sicknesses and infirmities punitively." The sinless One who was made sin, took the curse upon Himself solely by spontaneous choice, not by necessity of His Incarnation, and bore it all through life. His cures of bodily disease were only a result or effect of that ransom which was to be paid in all the extent to which man was made subject to the curse. The wrath instigated by sin in all departments of human life was felt by our Lord, and the sympathetic zeal of self-sacrifice by which he entered into conflict with it burned like the fire of a fever in His soul and body. And all this He bore punitively.

#### CHRIST MADE A CURSE.

These observations naturally lead to the consideration of Gal. iii. 13. It is to be regretted that Dr. Moorehouse has not considered it as it stands in its context. Begging the reader to examine the whole passage, I will briefly notice that first mention is made of the curse of the law awarded to transgressors (ver. 10), then it is proved that none escape that curse by their fulfilment of the law (vr. 11, 12); next it is declared that we were discharged from the curse, this result being brought about by Christ himself having become a curse for us, as was proved by the fact that He hung on a tree; and lastly the curse under which we laboured being removed by that curse-bearing, the blessing is spoken of which flows out of that redemption, and comes upon the Gentiles. The Bishop of Melbourne's comment is as follows: "In carrying out the will of His Father, and perfecting His own self-sacrifice, our Lord came, on our behalf into the position of one ceremonially accursed. He may, therefore, be said to have been made a curse for us." The curse which Christ was made for us was thus only a ceremonial, a nominal curse. But it was a true and real curse to which we were subjected; it is a true and real redemption into which we are ushered; and the price, too, by which it was effected—the intervention of the cross, or Christ made a curse for us—was a true and real price. So far from Christ merely being called a curse because He hung upon a tree, it was because He was to buy us out from captivity to sin and subjection to God's curse, by being made a curse for us, and being crucified, that the hanging on a tree was in the Old Testament declared accursed. Here, again, it was the substance—Christ and His salvation—which in the wisdom of God threw back the shadow into the Old Testament. The cross was the expression of an idea, a sort of fact-painting, an evidence or exhibition that the person suspended on it was already accursed, or a curse in the sight of God. Not that the tree was the cause of the curse; for the accursed one was suspended on the tree. This was an outstanding testimony to a fact, and in this case a testimony that the Lord was, in His official character as our Representative and Surety, made a curse for us. The passage brings out what Christ was in God's account. And the entire connection proves that it is the very curse of the broken law that Christ was made for us.

Thus, in the words of our Church's Homilies, "we put our faith in Christ that we be justified by him only, that we be justified by God's free mercy, and the merits of our Saviour Christ only, and by no virtue or good works of our own that is in us, or that we can be able to have, or to do, for to deserve the same; Christ Himself being the cause meritorious thereof."

### THE MISSION FIELD.

#### NOTES OF A RECENT VISIT TO INDIA.

By A. M. Cameron, Member of the Society of Biblical Archaeology, London; and one of the Original members of the Himalayan Club of North India.

(Continued.)

Old memories here crowd in of what might have been done so easily once for not only the Sabbath rest, but the Christianisation and even political security of India. A quarter of a century ago the Mutiny had just been quelled, and the native populations lay at our feet. The late Alex. Duff—the greatest missionary that Scotland has produced—had worked long; and I

had worked on my own account, and as the confidential presser of the late lamented Dr. G. E. L. Cotton, Metropolitan of India, to form a public opinion favorable to the inclusion of the Bible in the State Colleges, and we had succeeded. Others, too, had worked, as the noble General Sir Herbert Edwardes, whose Christian virtues were pre-eminent. Earl Canning, the then Viceroy, was willing to be led; but as his indecision had cost us before the great Rebellion and Mutiny, which by timely firmness he might have nipped in the bud, so now his hesitancy lost us the opportunity for ever of enacting measures tending to the gradual Christian amelioration of India and the strengthening of our political hold of the country. The measure trembled in the balance, when the weight added of a single individual who was Earl Canning's private friend, and I may add, a very dear friend of mine, on the other side, sufficed to turn the scale the wrong way. All Dr. Duff's, Dr. Cotton's, and my and a host of others' earnest aspirations and labours were lost! I disclose these matters as a contribution to the real history of the times, and of a very important Indian subject, without mentioning names. Earl Canning is dead, Bishop Cotton is dead, and Alex. Duff is dead. But he yet lives who so inopportunistly came on the scene, and I am also alive. I am happy even in my failure; and I failed with men like apostolic Duff, saintly Cotton, and sweet and loving and gentle, pure and perfect and manly Herbert Edwardes. Eventually, happiness is what we live for, and labour for; and things are not always lost which seem lost. Truth has winged seeds which never die! And even at the present day, a quarter of a century later, under dark clouds of Russian and French interference from without, and internal instability and secret disaffection, it is only the native converts who are trusted with arms. Would that they were counted by tens of millions instead of tens of thousands! And what "might have been" also for the direct and rapid Evangelisation of the whole country?—but here the veil shall remain wholly undrawn!

"Might have been"—ah! "might have been"—  
He might have been a Child of God!  
Who turned aside his Shining Path,  
To tread the Downward Road?

"Might have been"—it might have been  
A field of Life, illumed with Light,  
But now 'tis threatening, gloomy, dark—  
As dark as clouded Night!

"Might have been," and "Yet shall be!"—  
The Past foreshadows what's To Come.  
Abide God's Time: His will is Love;  
Not evil deadly doom!

Delhi is now included in the Punjab diocese; and being here, before proceeding further down the country, I shall briefly notice some other Missions up in these parts North. The Right Rev. Dr. T. Valpy French, whom I knew before as a C.M.S. missionary, is the bishop. Mr. French came out to India some thirty years ago as a young man in the same ship with another young fellow-labourer, E. C. Stuart. Both are now bishops, Stuart of Waipatu, N.Z., and French of Lahore. He has mastered several of the native tongues; and is held in the highest respect for his unvarying Christian labours by every section of the Christian Church, as well as by the Government and the natives. He looks very aged and old, but he is making "full proof of his ministry," and is worth a dozen younger or more boastful men. The C.M.S. is particularly strong in the Punjab, having one of the most flourishing of Indian Missions in Amritsar, the religious capital of the Sikh population. This Mission I am happy to find still superintended by my old friend Mr. Clarke—a Trinity College Cambridge man—with whom I used to spend two or three days every week as a holiday from arduous labours, coming in for that purpose all the way from Lahore by train. I used to admire his work then, and it has vastly grown since. Mrs. Clarke, too, is still by his side labouring with him "in the Gospel." Other C.M.S. Missions are to be found at Lahore, Peshawar, and several other important centres. That at Peshawar, among the fanatical Afghans and Pathans, is particularly strong; and the devotion of these graduates of Cambridge or other University, brought up in affluence, lapped in comfort, who daily and hourly go about with their lives in their hand, is such as to forcibly bring back the early devotion of Christian martyrs. The American Presbyterian Missions are of equal strength with the C.M.S. ones in this province. Their educational institution in Lahore is the largest in North India. Drs. Forman, Newton, and others, with whom I have spent many an evening in sweet intercourse and Christian counsel for the work of our common Divine Lord and Master, are still in harness, doing more work than ever. Sir Charles Aitchison, too, who was only a Deputy Commissioner here when I was here in 1866, after going through every step of

\* At the instance of the arch enemy, who is also, as I believe, living, obscure and unhonored,—a man whose interest in religion was of the very feeblest kind, and who only worked mischief in India, from his high position. Sir Barner Peacock, of Her Majesty's Judicial Committee of the Privy Council, can testify this.



high Indian promotion, makes now an excellent Christian Governor, whose sympathies are all the direction of earnest evangelical work. In the Punjab alone, from the beginning, has earnest Evangelical Christianity in India flourished—probably because of the higher character of the martial and manly native populations needing exceptional qualifications in its British rulers and governors, such as only a living and earnest Christianity which brings the whole life and conduct continually under the eye of God, can only necessarily produce.

The gem of all the Punjab missions, however, is the Moravian Settlement in Lahoul, a province in Upper Tibet, which happens to own the sovereignty of India—a very nominal sovereignty—situated among the snows of the loftiest Himalayas, working into Tartary from the south, as other "brethren" are working into it from the north from Siberia. Here may be seen, under exceptionally difficult circumstances—nearly a month's march even from Northern Simla, and snowed up for six months out of the twelve—a Christian mission conducted on the principles of early apostolic Christianity—every man an artisan or mechanic, as well as instructed to labour in the Word, and laboring in it as the one and only aim of his life—with a community of goods among the brethren, that is, there are no private personal worldly possessions. What the Moravians have done for Iceland and Greenland are well known; and they are doing the same here in regions as bleak, inhospitable, and covered with ice and snow. Some of my friends, whom I knew here previously, and who were instrumental in saving my life at a time when I was working up North to Russia, are still working; while others have founded a branch mission a thousand miles to the south-east, nearer L'hasa, the ecclesiastical centre and capital of Thibet and Tartary. Not a single Hindu up in these parts—all Buddhists and a few Mahomedan traders from and to Bokhara, Khoten, and Yarkand, passers-by, resting on y for a day or two—wiry, hardy, and daring—splendid fellows physically.

It is not my purpose, in furnishing these brief "notes" to describe remains of Oriental faith or grandeur, even two or three thousand years old, or I might go over Delhi alone for a dozen papers and not end, or furnish pictures of Himalayan scenery inconceivably grand and sublime, e.g., of standing on the Rohtang Pass, elevated above the world, 14,000 feet high, with realms of eternal snow and ice walls and mountains stretching away on every hand in the distance for a hundred miles, all distinctly visible, some of the higher ranges and peaks towering up 8,000 to 10,000 feet higher! The Arctic or Antarctic regions show no grander or more sublime or more utterly frozen solitudes and scenery, or such Halls or Abodes of Everlasting Snow!—nor bring one to a clearer sense of that utter insignificance and loneliness of the individual being which, in such surroundings, so strongly leads to faith in Another and a Higher Being—Mighty, and Loving, and All-embracing.

(To be continued.)

## ✻ CORRESPONDENCE ✻

### THE EXCHANGE OF PULPITS.

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

SIR,—I hope you will deal with proper severity with the clergyman who is guilty of the offence of which writers in the daily press, under the above heading, have complained. Let the enormity of the crime be duly set forth, and the criminal rebuked sharply. To deal effectively with the subject you must get rid of these absurd nineteenth century notions of toleration and widening charity and pseudo eclecticism, which pretends to use the good of all things and systems. You, sir, must copy the style of those sound Churchmen whose letters have delighted all who love orthodoxy better than the simple religion of the New Testament. The letter of the Rev. Dr. Fullerton too, might furnish you with good hints. In short, wherever you can get instruction how to hit hard and fast, there go, and learn, for truly there is a great need for trenchant blows in defence of a tottering Church when one of her priests allows a Presbyterian minister to address his children. Poor little lambs! Think of them, and do not allow yourself to be carried away by the specious argument that, because that gentleman is a learned and godly man, accredited by an ancient historic Church it cannot be wrong to ask him to give a Sunday school address. Surely every Churchman must know that these qualifications are nothing without episcopal ordination. You must impress that upon the people. The learning and piety and that sort of thing may be very well in their way, but it is the episcopal grace we want above everything else. I hope you will also forget—or pretend to—that there was really no "exchange of pulpits" at all, in the honest sense of the word. This will be very useful, and give much point to your reproof. A little wilful ignorance will be good spice in the cup of bitterness, which I hope you

† "Himalaya" in the Sanscrit means the "Hall or Abode of Snow."

will put to the lips of this undignified priest of our dishonoured church. Perhaps you might call upon the incumbent of the parish into which Mr. Hargrave intruded to reprove his foolish clerical brother. But alas! I fear it would be in vain. There is such an uncertain sound in the St. Barnabas pulpit that anybody may try and do good in or out of the Presbyterian Church for all the preacher there will meddle in the matter. He does not half value his standing as a priest, and is quite friendly with the benighted minister who welcomed Mr. Hargrave to his Sunday school. I feel very sad about it, but am not without some hope that sharp discipline may stop the pernicious brotherly kindness, and that the dear children may be treated medicinally and properly purged of the mixed theology imbibed on that dreadful Sunday—the Sunday for ever memorable as the day on which the Church of England and the Presbyterian did not exchange pulpits.

Yours,

A PRESBYTER.

### CHURCH ORDERS.

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

SIR,—I have seen the validity of orders of the dissenting denominations questioned by not a few proud of being "churchmen." My impression is that those orders are ecclesiastically invalid—not spiritually. Is the work of the Holy and ever-blessed Spirit to be confined to a certain narrow groove in the line of the Apostolical Succession, assuming that there is one? In such a case, every minister in the Greek, Armenian, Romish, Lutheran, and Anglican Churches ought to furnish indubitable and even evident proof of the working of the Holy Spirit in the salvation of souls; whereas the work of the best and foremost of the ecclesiastically invalid ministers of the evangelical dissenting Churches must necessarily be regarded as barren and fruitless. Now, the contrary is very much the fact; and our Lord tells us "by their fruits ye shall know them." The work of a Mehyne is blessed in Scotland to the saving of thousands of souls, the energising of spiritual christianity in Britain, and the conversion through his hearers of myriads of heathens in foreign lands; while the work of a thousand ecclesiastically ordained priests may be, and are, confined to mere "mummeries." John Bunyan was called "Bishop" Bunyan by our own Bishops. What ordination had he? I trow of the Holy Spirit, which we all need, and without which the ecclesiastically ordained minister, or even Bishop, as in Colenso's case, may turn out a very sorry failure.—Yours,

AN OLD AND TRUE CHURCHMAN.

### SUNDAY SCHOOL EXCURSIONS.

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

SIR,—The letter of the Ven. Archdeacon King to the S. M. Herald, seems to me to call for some remarks from one who like myself, believes in the utility of such excursions. Into the case of the Trinity excursion, of course, I do not enter. I express no opinion whatever about it. The grave charge of immorality implied in the contrast between the excursion and the Purity Society is that of which I complain. The writer seems to assert that the excursion does more mischief in a day than the Society can do of good in a year. If this be true, then I and other promoters of the former are aiding and abetting shameful vice, while professing to teach our people to keep their bodies in temperance, soberness and chastity. Of course I do not for a moment charge my respected friend, the Archdeacon, with laying this indictment against me, but it comes fairly out of what he has written. But after all I am not much alarmed about the matter. I accept the responsibility, and do not believe that I and my fellow workers have been making work for the Purity Society when holding our annual festival. I do not believe that any more harm need come out of such gatherings than in an evil world may appear in any mixed assembly. Unhappily, in every crowd there will be found leoprous scoundrels bent on evil. But in Sunday School excursions the clergyman, the teachers, the workers, generally will be so many moral policemen on the watch for birds of prey. And, if encouraged to join, there will be numberless family picnics of the friends and relatives of the young folk all over the ground. These will give to the church festival a tone and character uninviting to the baser sort. For myself, I have a great fear of evening meetings, and can sympathise with clergymen in England, who, until very lately, refused to open their churches for evening service at all. But these excursions are all daylight work. Careful arrangements and firm control will always secure the return of the steamers before dark. I am speaking only of Sunday School festivals. Harsh judgments have been passed on them through not keeping them separate from other and larger demonstrations which take the shape of harbour excursions. Of the conduct of the latter I am altogether ignorant, and say nothing. Of the former I speak from experience. During my incumbency more than a dozen of the largest school excursions which have ever enlivened the waters of Port Jackson, have been carried out by my faithful

## ENGLISH + MAIL.

(FROM OUR OWN CORRESPONDENT.)

Europe has been visited with a storm in a tea-cup. Eastern Roumelia an 'autonomous' province, under a Christian governor, but subject to the Porte, has risen in revolt, imprisoned its Governor, manned the Balkans, and declared itself united to Bulgaria. Alexander of Battenburg, whose brother married our Princess Beatrice, made Prince of Bulgaria by the Great Powers at Berlin, accepted instantly the situation, and crossed the famous Shipka Pass to Philippopolis amid the plaudits of his own subjects. The Turks hesitated to strike—the Powers looked on askance—and everybody asks, Is the famous Treaty of Berlin to be torn up? and is the fat of the Eastern question to be once more in the fire? Happily English interests are absolutely nil in that region, so long as Russia does not reach Constantinople. The quarrel between Germany and Spain in the Carolines remains in the diplomatic stage. 'Yap' seems quite a happily chosen name for the locality of this dispute, since Spain reminds us of the historic dog, who sat in the manger snarling over a bone he was unable to assimilate himself. Spain has never taken possession of these islands, and as for claiming them under a Pope's bull—well, that is surely too medieval even for the grandees of Castile. However, if Lord Derby had shown one-half the spirit of the Spaniard in the matter of New Guinea, over which a clear and incontestable right might have been established, Australia would not now have to mourn over the subdivision, a policy which will some day bear bitter and expensive fruit.

### DEPARTURE OF THE HONOURABLE ALEXANDER GORDON.

The Honourable Alexander Gordon, Q.C., Chancellor of the Diocese, being about to leave for England, a preliminary meeting of members of the Church was held in the Church Society's House on Wednesday afternoon to consider what steps should be taken to mark the esteem in which Mr. Gordon is held, and the deep sense entertained of the many valuable services rendered to the Church by him, during his long official connection with it. The meeting was presided over by the Primate, and amongst those present were the Dean of Sydney, the Archdeacon of Cumberland, Rev. J. D. Langley, Rev. W. Lumsdaine, Rev. A. W. Pain, Rev. J. Hargrave, Hon. Edward Knox, Hon. Charles Campbell, Hon. J. B. Watt, Messrs. C. Rolleston, W. J. Foster, R. Hills, E. Burton, M. Metcalfe, H. E. A. Allan, F. W. Uther, Judge Wilkinson, T. Robertson, R. Chadwick, W. Gregory Walker, J. Page, A. W. Gilles and J. J. Farr. Apologies for non-attendance were read from Rev. Canon Moreton, Rev. S. Fox, Rev. J. Barnier, Rev. R. Taylor, Rev. S. H. Child, Rev. W. Hough, Judge Dowling and A. B. Weigall.

Prayers having been said, the Primate stated that the meeting had been convened at the instance of the Standing Committee, for the purpose of considering in what manner the members of the Church should testify to the esteem and respect in which Mr. Gordon is held, and their sense of the loss which the Church will sustain by his removal from amongst us. His Lordship desired to bear testimony to the important services which Mr. Gordon had rendered as Chancellor of the Diocese and in many other ways. They would miss his valued assistance on the Church Society's committee, and the many organizations with which he is connected. Both personally and officially he, the Bishop, would be glad to assist in carrying out whatever was determined upon by the meeting.

The Dean, as one of Mr. Gordon's oldest friends, and knowing something of his labours, desired to express his opinion that the services rendered by Mr. Gordon to the Church, not only in the Diocese of Sydney, but throughout the Province, could not be over estimated; and he felt sure that Churchmen would heartily join in recognizing those labours in some suitable manner.

He thought that an Address should be prepared by the Standing Committee, as Representative of the Synod, for presentation to Mr. Gordon. The Address would of course be open for signature by any member of the Church.

The Archdeacon and many other gentlemen present cordially endorsed the remarks of the Dean, and after some discussion it was resolved that an Address be presented to Mr. Gordon from the Standing Committee, Members of Synod, and other Churchmen of the Diocese together with a piece of plate.

It was further resolved that the subscriptions from those desiring to participate in the movement should be limited to £2s.

A Committee was then appointed to arrange for the purchase of a suitable piece of plate. The Committee consists of Hon. Edward Knox, W. J. Foster, W. Gregory Walker, T. Robertson, R. Hills, R. Chadwick, A. W. Gilles, A. B. Weigall, F. W. Uther, H. Edward A. Allan (Hon. Treasurer), with power to add to their number.

Subscriptions will be received by Mr. H. Edward A. Allan, Hon. Treasurer, or any member of the Committee.

We understand that Mr. Gordon's departure is fixed for the 27th instant, and that as soon as the above Committee and the Standing Committee have completed their arrangements notice will be given of the date fixed for the presentation.

A remedy for that most painful and rare disease "beri-beri" has, we learn, been discovered by a native Chinese practitioner in the Straits settlement. The Singaporeans are also taking up the cultivation of "co-co" which furnishes the new powerful anesthetic agent.

At home the political campaign goes forward. No one knows how the new voters will act, for the very simple reason that they do not know themselves. Mr. Gladstone, however, has spoken at last. As the *Daily Telegraph* remarks, "Achilles has lifted the curtain of his tent and come forth, prepared for the battle." His long address to the electors of Mid-Lothian is curious reading. All the notions and nostrums of the day are passed in review and covered with a cloud of fair words. On the subject of Disestablishment he is vague and misty—"I think it obvious that so vast a question cannot become practical until it shall have grown familiar to the public mind by thorough discussion; neither can such a change arise in a country like ours without a large observance of the principles of equity and liberality. . . . We can hardly, however, be surprised if those who observe that current, almost through the civilised world slowly sets in this direction, should desire or fear that among ourselves too it should be found to operate." Then he proceeds to praise the life and labours of the clergy, and the attachment of the laity, and its suitability to the needs of the coming time, and concludes—"I have a strong conviction that if this great modification of our inherited institutions shall hereafter be accomplished, the vitality of the Church of England will be found equal to all the needs of the occasion."

Here at least is no condemnation either of the Establishment or of the Liberation Society. Discussion is invited, the set or the tide noted, but the writer does not look himself to preside over the conclusion.

Meantime we are informed that a vast majority of Liberal candidates are in favour of Disestablishment, and will they await the "full discussion" before proceeding to the attack? The clergy are being pressed to oppose Liberation lies from their pulpits: they will, I think, be better advised, if they preach this Gospel and leave politics to the politician. But there is no doubt that Ritualism is the greatest danger which menaces the Church, for it makes Evangelicals and Extremists alike impatient of the cord which binds them together in superficial unity. But while the former despise the latter are deeply attached to their Reformed Church. I wonder if your Bishop would endorse the remark of his brother at Carlisle, that the sole difference between a Roman and an Anglican Eucharist is "the Latin tongue and the denial of the cup to the laity." What about the Sacrificing priest? And what about Transubstantiation? It is plain for all folks to see here that one Bishop King, wearing a mitre and rejoicing in incense and auricular confession, is more dangerous than 1000 Illingworths or Chamberlains.

On October 1st a new development of the post office comes into play, and we shall be able to send twelve words for sixpence. As this includes the address, brevity will have to be studied; and as a taxpayer I trust the post office will reap its reward.

Among other interesting facts, we note that the extremely Radical Trades Union Congress decided that it was inexpedient to open museums and libraries on Sunday, but that they should be open on week-day evenings. At the British Association Sir John Lubbock suggested we ought to educate dogs on the lines of deaf and dumb training, and develop their latent reasoning power. The death of "Jumbo" forms a befittingly tragic conclusion to the career of that historic pachyderm. To be run down by a locomotive in the act of trying to save a baby elephant from death was (if true) worthy of the sturdy Briton who declined to leave his native shores for the land of Stars and Stripes. His keeper, Scott, was deeply affected and flung him-







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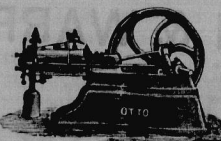
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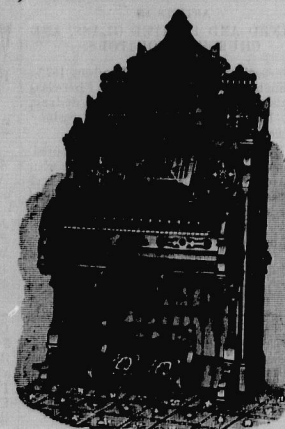
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Three Pounds worth sent free to nearly all parts of the Colony, and to any port in Queensland, New Zealand, Tasmania and Victoria; and Five Pounds worth to Western Australia or Fiji—Carriage Free.

THE

**Church of England Record.**

VOL. VI.—No. 94.

SYDNEY, FRIDAY, NOVEMBER 20, 1885.

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

**MISSIONS TO THE HEATHEN.**

We are glad to perceive that the subject of Missions to the heathen is receiving greater attention from the church in other dioceses. An extract elsewhere from the Church paper in Tasmania, will show that our own lately expressed sentiments are re-echoed there, that if the church is to expect even success and prosperity at home, she must show herself alive and stretch out her helping hand to those outside who perish for the lack of the bread of life. The Bishop of Tasmania has, following the lines of the Primate's call, appointed a Mission Sunday throughout his Diocese, so that the church there too, may move as a whole. The call should be universally made throughout Australia. We may suggest in connection with the Australian Church assuming a distinctly Missionary aspect, that the collections of all the dioceses should each year be divided into three portions, one for home Missionary work, one for the islands adjacent, and one for the older heathen countries of India and China. This is the line evidently recommended by the Primate, and would enable an appreciable amount of work being done both here, and elsewhere. The Australian Church Missionaries may work on fields yet unoccupied by the C. M. S. or the S. P. G. in India and China, and there are larger fields there than anywhere else, and help on to gather the world to Christ. There are fields ready for the reaping—white with the harvest—millions of souls who only want light and guidance; and should we rest contentedly here, feeding ourselves? What answer shall we make to the great Master and Husbandman when we have to deliver up our account? And this subject of gathering in the harvest of the world is peculiarly appropriate at this present Advent season, when our thoughts are drawn to the Second Coming of our Lord—to "That Day" which is so emphatically and repeatedly brought before us by our Lord and His Apostles. Our home work of "Missions" ought to aid in the Missionary feeling. Every soul brought to Christ is a pledge of the regeneration of humanity and the conversion of the world. Equip a soul with the love of Christ, and He is a power of good for ever, and may perchance be strengthened to tread in the hallowed steps of a Henry Martyn, a David Brainerd, or a Christian Frederick Swartz, and "Shine as the stars for ever and ever" in God's firmament.

**THE EIGHT DAYS' MISSION.**

This season ought to be a time of much blessing to the Church in and around the city. If begun and carried on in "the spirit of earnest prayer and faith, as we trust it is, how can it be otherwise? Only let all be done in accord with the true spirit of the Gospel—in the mind of the Divine Master—with a single eye to the glory of God: then we hope the results will be such as to call for much thanksgiving. By the time these lines are in the hands of our readers, the Mission will be drawing to a close.

Nevertheless, we plead with all who are engaged in the Mission, to remember that much depends on the spirit in which the work is carried to its conclusion. And that, when the eight days' is ended, the work which has been begun will have to be carried forward in the same spirit, if the fruit is not to fail.

The special time of devotion, the special addresses, and pleading with souls, the special efforts made, all these will result in nothing saving, unless they are followed up zealously, lovingly, and perseveringly, to build up those who believe, and to preserve them from the temptations to which they will be exposed.

**\* CHURCH NEWS. \*****SYDNEY.****Diocesan.**

SINCE our last appearance the Right Rev. Dr. Webber has arrived in Sydney, and, after receiving a public welcome at the Young Men's Christian Association Rooms, and taking part at a meeting on Religious Instruction in Public Schools, has gone to Brisbane with the Primate, and been installed there. We trust his episcopate will be full of usefulness and a solid accession to the cause of the Church of Christ and the salvation of souls.

THE Primate of Australia and the Bishop of Brisbane arrived at Brisbane last Monday. They were met at the wharf by Bishop Stanton, of Northern Queensland, Archdeacon Glennie, nearly all the clergy of the diocese, and several prominent laymen. The ceremony of the installation of Dr. Webber took place the next morning. We hope to be able to give an account of it and of the subsequent Synod in our next issue.

THE CHURCH SOCIETY.—The Committee met on the 2nd instant. The Most Rev. the Primate presided. Archdeacon Hales, of Launceston, was present as a visitor. On the recommendation of the Finance Committee the following grants were made:—(1.) £50 per annum towards salary of a catechist for Bankstown; (2.) £50 per annum towards rent of a mission hall, Woolloomooloo; (3.) £35 to the Clergy Supperannation Fund, conditionally that all payments made from the grants are in each case met by an equivalent payment from the parish; (4.) £10 towards travelling expenses of lay readers to Lawson; (5.) £25 per annum increased grant towards stipend parish of Five Dock; (6.) £10 to Clergy Widows' and Orphans' Fund, equivalent of two years' parochial subscription on account of the Organising Secretary, The Venerable Archdeacon King, on behalf of Canon Gunther, absent from the colony, moved, and Mr. Hills seconded, the following resolution, which was unanimously carried: "That this Committee, having heard of the approaching departure of the Hon. Alex. Gordon from the colony, desires to place on record its sense of the loss which the Committee will sustain by his departure, and its recognition of the valuable services rendered by him to the Church Society." It was reported that Mr. W. L. Docker had been elected one of the representatives for St. John's Darlinghurst Auxiliary, Mr. W. H. Hudson for Ashfield, and the Hon. F. M. Darley for All Saints', Woolloomooloo. It was agreed to accept a recommendation from the Endowment Fund Committee that for reasons given their work should now revert to the General Committee, and it was further resolved that the Finance Committee be requested to undertake the duty of winding up the Fund. A report from the Finance and Auxiliaries' Committee was submitted, having reference to parishes in which no Auxiliary existed, which showed that in not a few parishes Auxiliaries were in course of formation. The Report was referred back for further consideration and action. The following Sub-Committee was appointed to take steps for enlisting enlarged support being given to the Society by new or increased subscriptions, Messrs. F. W. Uther, W. Crane, W. B. Campbell, and the Secretaries. The Hon. E. Knox submitted the address to the Rev. Canon King, which was then signed by the President and other of the members present. It was resolved to invite the Canon to attend the next