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SYDNEY, NEW SOUTH WALES, SATURDAY, APRIL 28TH, 1894.

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We shall be glad to receive Subscriptions in aid of any religious and philanthropic object, and forward them to the proper authorities. All such will be acknowledged in this column.

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NOTES AND COMMENTS.

Personalia. The MOST REVEREND THE PRIMATE in a letter from King George's Sound reports his arrival on Saturday the 7th inst. The passage up to that time had been pleasant. The "Orizaba" resumed her voyage the same evening. During the stay of the "Orizaba" at Adelaide the PRIMATE was the guest of BISHOP and MRS. KENNION.—The REV. CHARLES BICE has been appointed General Secretary of the Australian Board of Missions.—Mr. E. W. DOULTON, one of the Candidates accepted by the N.S.W. Church Missionary Association left London for East Africa on March 12th last.—Messrs. J. S. HAYNES, C. McKENZIE, and W. FREEMAN, have been elected under the Cathedral Ordinance People's Wardens for St. Saviour's, Goulburn.—The Rev. J. A. COOPER on leaving Coonamble was tendered a farewell social and a welcome was extended at the same time to the Rev. A. N. BURTON, the new incumbent.—ARCHDEACON MAUNSELL died on Thursday the 19th inst, aged 84. He was one of the earliest Missionaries and arrived in New Zealand in 1834.—Mr. QIONG TART left for China on Saturday last by the "Menmuir." Mr. Tart will be absent from Sydney about three months.—The BISHOP of GOULBURN left Bishopsthorpe on Thursday for Melbourne, in order to be present on the occasion of the consecration of the Bishop-elect of Grafton and Armidale.—The MATRESS of BALLARAT (Mrs. THOMPSON) has signified her wish to present the DEAN'S Stall in time for the installation of the new DEAN, which has been finally fixed for Tuesday, May 15. The BISHOP has thankfully accepted the proffered gift. The Cathedral Chapter purposes to follow up the gift by erecting stalls for the four Canons on the south side of the Chancel.—ARCHDEACON COOPER has been appointed to succeed ARCHDEACON GREEN in the Archdeaconry of Ballarat. He will resign the cure of Hamilton, but not the Archdeaconry of Hamilton and the Wimmera, holding the two Archdeaconries and acting also as the BISHOP's examining Chaplain.—The Rev. W. MARTIN, B.A., under the direction of his medical attendant has taken a sea trip in order to recruit his health.—The Rev. F. J. THOMPSON of Guyong, has been appointed to the Parish of Condobolin.—The Rev. W. VAUGHAN ROSE has been nominated to the Incumbency of Warren.—The Rev. J. T. EVANS, M.A., Organizing Mission Chaplain, is about to take charge of the new gold field of Wyalong.—BISHOP BARRY, BISHOP SELWYN, and the BISHOP of BATHURST, were present at the banquet given by the RIGHT HON. C. R. TYLER, LORD MAYOR of LONDON, on Monday evening last in commemoration of St. George's Day.—The Rev. CRELL WILSON, M.A., Bishop-elect of Melanesia, left England by the Austral, yesterday week.

Education. A recent compilation of educational statistics by PROFESSOR KAUFMANN, of the Jena University, in which Russia is displayed as being a bad last in her efforts to advance primary education, is exciting considerable attention in the Russian press. It seems that, for educational purposes, the expenditure of the Russian Government—imperial and local—is about 39,000,000 roubles, while in Prussia it is 118,000,000; in France, 182,000,000; and in England, 110,000,000. If population be considered, Prussia spends on the education of her people 7s. 9d. per head; France, 6s. 8d.; England, 6s. 4d.; and Russia, 1s. 2d. In Prussia the education budget is 8.34 of the whole revenue; in France, 7.01; in England, 7.62; in Russia, only 3.99.

The Drink Bill of the United States. A New York contemporary says: "The statistical report of the Treasury Department shows that the consumption of liquors in the United States for the fiscal year ending 30th June, 1892, was in round numbers as follows:—98,000,000 gallons of distilled spirits, 28,500,000 gallons of wines, 987,500,000 gallons of malt liquors—1,114,000,000 gallons of all kinds. If we reckon the malt liquors at five cents per half-pint glass, retail, the cost of the malt liquors, which are mostly used by the working people, would be 790,000,000 dollars. This sum would buy, in round numbers, 132,000,000 barrels of flour at six dollars each—more than the whole crop of wheat for that year; or 168,000,000 tons of coal at \$5 each—equal to the entire output of coal; or 79,000,000 suits of clothes at ten dollars each, or 225,000,000 pairs of shoes at 3.50 dollars each. Or, if this money were equally divided amongst these articles, it would buy 33,000,000 barrels of flour, 39,500,000 tons of coal, 19,750,000 suits of clothes, and 66,250,000 pairs of shoes. And if these articles were equally distributed among 10,000,000 families of working men, there would be for each family 3-3-10 barrels of flour at six dollars, 3-95-100 tons of coal at five dollars, about 2 suits of clothes at ten dollars, and 5 1/2 pairs of shoes at 3.50 dollars. What a vast improvement would result in the physical comforts of the families of the working men if the money now spent in beer and ale were used for food, clothing and fuel!"

Ontario and Prohibition. Fifty-eight per cent of the total votes of Ontario polled for prohibition on New Year's Day. The women polled more than half, and were six to one in favour of it—the total vote being 19 to 11 in its favour.

The Bible in Russia. Our Keiff correspondent supplies details of the closing of the British and Foreign Bible Society's Magazine in that city by order of the Civil Governor, Count Ignatieff. His Excellency's Intendant, accompanied by a Commissary of Police and two guards, paid a domiciliary visit to the Society's premises about midnight, and proceeded to make a minute revision of the polyglot contents of the magazine. The shop was locked up and sealed by the Police Commissary. The party then went into the private residence of the Society's local agent. This gentleman's private cabinet was ransacked. The police, not understanding the papers written in several foreign languages, packed them up and sent them to the local censor's department. The domiciliary visit lasted from midnight until four o'clock in the morning. The Governor's Intendant stated that the Magazine would be closed for six months. In reply to the inquiry, whether, at the end of six months, the Society's privileges would be restored, the Governor's representative said, "We shall see." It seems that the Keiff authorities entertain some suspicion of Stundist literature being circulated by the Bible Society—a suspicion which has no foundation whatever. Count Ignatieff, however, is a strong Pan Slavist and Anglophobe, and the merest suspicion of this kind would readily lead him to set his inquisitors in motion. On the other hand the Government and the Holy Synod have always manifested the greatest consideration towards the British and Foreign Bible Society. All the Government Railways carry the Society's Bible packages free of charge, and grant free passes to the Society's travelling agents; and for some time past the whole of the printed and polyglot works have been admitted into Russia free of duty.

Australian Bishops. On Tuesday next ARCHDEACON GREEN will be consecrated Bishop in St. Paul's Cathedral, Melbourne. The BISHOP of BALLARAT in the absence of the MOST REVEREND THE PRIMATE will be the consecrating Bishop; and it is worthy of note that that day is the anniversary of the consecration of the following Australian Bishops: viz., the BISHOP of BALLARAT consecrated 1873, the BISHOP of PEABODY consecrated 1880, and the BISHOP of RIVERINA consecrated 1884.

Mission to Seamen. The Thirteenth Annual Report of this Mission Society we present to our readers in this issue. The statistics given show that much good work is being done among our Mercantile Marine, and should lead the members of the Church to give it hearty support. That 6818 seamen, apprentices, etc., visited Trafalgar House, that 10,000 Magazines etc., have been distributed, that 139 Bags of Books, etc., had been supplied to outgoing vessels, that 214 persons had signed the Total Abstinence pledge and that 663 visits had been paid by the Missionary to vessels lying between Circular Quay and Darling Harbour are facts that speak for themselves. Quiet, good and effective work is being done; may it be increased a hundred fold.

Excitement prevails in Chicago over Mr. W. T. Stead's forthcoming book to be published in that City, exposing the misdeeds of its government and public men. One chapter is characteristically to be entitled "Satan's Invisible World Displayed." The author threatens to publish a list of the names of all people who derive rents from property used as saloons, gambling houses, and brothels. Mr. STEAD visited many of the saloons and gambling houses, swept the streets as an "unemployed," and lodged for a time in rooms over a saloon in a deprived district, and interviewed fallen women. The book, therefore, is likely to prove extremely sensational.

OFFICIAL.

The MOST REVEREND THE PRIMATE has appointed the Rev. CHARLES BICE General Secretary to the Australian Board of Missions.

The Rev. CUTBERT BLACKETT, B.A. has been appointed Surrogate for granting Marriage Licences.

MISSION NOTES.

The Committee of the C.M. Society took leave of the Rev. A. B. and Mrs. Hutchinson who have gone out to Japan, the Rev. A. E. Price who is proceeding to the North Pacific, the Rev. J. G. B. and Mrs. Hollins, the Rev. D. M. Wilson for Palestine, the Rev. A. R. Stegall and Mr. E. W. Doulton for East Africa.

Bishops Twigg and Evington will leave England for their respective spheres of labour this month.

In Persia pressure is being brought to bear by the official representatives of England on the O.M.S. Missionaries to induce them to give up aggressive evangelic work amongst the Moslems. The Missionaries have been in frequent communication with headquarters, and the question has engaged their anxious consideration.

The late Mrs. Martha Howell Bennett Coombe of the Clarendon Press (widow of Mr. Thomas Coombe, formerly of the Clarendon Press, Oxford), has bequeathed £1,500 to the British and Foreign Bible Society, £3,500 to the S.P.G., £3000 to the Central African Mission, £2000 to the Oxford Mission to Calcutta, and £3,000 for the Endowment of Keble College.

The North India Church Missionary Gleaner says—"What can we say of the blessings enjoyed by those in Calcutta, who have been able to attend the various meetings and services conducted by the Rev. R. N. Thwaites, and the Rev. Martin Hall? We praise God for a great, a very great blessing; for many souls saved and many Christian lives illuminated."

A Missionary Loan Exhibition has been held at Sunderland. It was largely patronised by the Clergy and Laity of the North of England. The courts represented Africa, India, China, Japan, Mohammedan lands, New Zealand and North West America. A Zenana was also arranged to represent and illustrate the lives and dwellings of the various classes of women amongst whom the Zenana Missionaries labour. The "talks" held daily were the means of imparting, in a pleasant and interesting manner, a great deal of Missionary information. But perhaps the most hopeful feature was the attendance of thousands of children, to whom the exhibition must have been an "object lesson" which can never be effaced from their memories. The total proceeds were £520.

The Bishop of Mauritius writes to the Colonial and Continental Church Society:—"Will you convey to the Committee my sincere thanks for their grant for a spiritual agent in Rodriguez! It takes a great weight off my shoulders to feel that the appeal of our Protestant brethren that lonely island can now be met."

The newly appointed Bishop of Honduras also writes:—"Please convey my best thanks to the Committee for their goodness in having made a grant of £100 a year towards the salary of a Clergyman at Groytown. Your Committee may rest assured that I will appoint only Evangelical men in my Diocese."

A grant of £100 has been made by the Missions to Seamen to the Rev. James Fell, towards his noble effort to rescue British crews from the terrible traps in San Francisco harbour which have ruined so many hundreds of British seamen trading with that port. Last Spring Mr. Fell, then of the Mersey Missions to Seamen, fired with indignation at the stories told him by returned crews of the shameful treatment experienced by them at San Francisco, proceeded to California, chiefly at his own expense, to organise means of protecting English seamen from the guilty daring of the crimps. Mr. Fell's efforts have succeeded beyond expectation. Sailors coming from that place speak in high terms of the great self-devotion experienced by them from him, and of the preservation of their comrades from the unscrupulous crimps. A Missions to Seamen, Institute has been opened, for social and recreative as well as religious purposes, where safe companionship and wholesome enjoyment can be found. To work the scheme thoroughly, so as to starve out the crimps, about £1000 a year is needed.

THE ONLY RECOGNIZED OFFICE IN SYDNEY FOR OBTAINING BOARDERS IS THE Sydney Apartments Register Co. The Sydney Apartments Register Co. has been Established over 12 months, and has supplied a long-felt want. Persons having Apartments vacant should Register with us at once. The fact of being at all times in the position to suit Enquirers with whatever they may require is in itself a sufficient Recommendation. The Sydney Apartments Register Co. H. B. JOHNSTON, Manager.

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NEWS OF THE WEEK.

Friday, April 20.

Opening of Village Fair at Fern Bay, in aid of All Saints, Hunter's Hill. Continuation of Bazaar at Gordon. Open Air Service within the Cathedral Gates, 1.15-2 p.m.—Rev. J. W. Gillett, B.A.—Harvest Festival, All Saints' Cathedral, Bathurst. Preacher—Archdeacon Beamish of the Diocese of Ballarat.—The Committee of Echo Farm met at Trafalgar House.

Saturday, April 21.

At the Schoolroom, Canterbury, Miss Parry, who has acted as Organist at St. Paul's for some three years past, was presented with a gold brooch as a souvenir. She was also the recipient of an address on behalf of the parishioners.

Sunday, April 22.

The Preachers at the Cathedral were: 11 a.m., the Precentor; 3.15 p.m., Archdeacon Gunther, M.A.; 7 p.m., the DEAN.—At St. Saviour's Cathedral, Goulburn, 11 a.m., the DEAN; 7 p.m., Rev. E. P. Hood; at St. Mary's, Waverley, 11 a.m., Rev. H. C. Vindin; 7 p.m., Rev. C. S. Smith, B.A.—At St. Michael's, Moore Park, the Rev. W. Hough preached at the morning service. The Rev. Canon Kemmis was the evening preacher at St. James.—The Revs. E. C. Cranwick of Springwood, and F. W. Beeve of Annandale, exchanged duty.—The Revs. G. North Ash, M.A., of Neutral Bay, and G. Middleton, of Seven Hills, exchanged duty.—Harvest Festival held at All Saints' Cathedral, Bathurst. Preacher, the DEAN.—Harvest Festival held at St. Stephen's, Mittagong—Church decorated, and large congregations at the three services.—The Rev. C. Bice, General Secretary A. B. Missions, preached at St. Michael's, Wollongong at the morning service to a large congregation.—The Rev. E. D. Madgwick, of St. Peter's, Cook's River, conducted the first of a series of Open Air Services at Tempo Park at which which there were present representatives of the Wesleyan, Primitive Methodist, and Salvation Army. The Wesleyan Church Brass Band was in attendance. It was resolved to hold a similar service on Sunday next in aid of the Hospital Saturday Fund.

Monday, April 23.

Meeting of the Committee for the Ball to be held on May 16, in aid of the funds of the Working and Factory Girls' Club.—The Fourteenth Annual Meeting of the Sunday-school Institute was held in the Chapter House. Reports were adopted and Committee elected for ensuing year.—Afterwards a Conference was held under the presidency of the Rev. W. Martin, B.A., and the Rev. P. N. Hunter, afterwards discussion was invited.—Report in another column.—Open Air Service within the Cathedral Gates 1.15-2 p.m., Rev. John Dixon.

Tuesday, April 24.

The Annual Session of the Synod of the Diocese of Adelaide opened to-day. The Bishop of Adelaide delivered a vigorous address.—An Organ Recital was given at St. James', Crofton, by Mr. Arthur Massey, Organist of St. John's, Parramatta. There was large attendance, and the various items were well received.—The Council of the Church of England Grammar School met at 4 p.m.—Musical and Dramatic entertainment by the members of St. John's Bishopthorpe Institute, assisted by friends, held in the Glebe Town Hall.—Monthly Meeting of Communicants' Union held at All Saints', Petersham. Address delivered by the Rev. C. Baber on the Two Sacraments of the Church.—Holy Baptism and Holy Communion.—Open Air Service within the Cathedral Gates, 1.15-2 p.m., Mr. W. H. Dibley.

Wednesday, April 25.

St. MARK'S DAY.—Holy Communion was administered at the Cathedral at 8 a.m. Divine Service at 7.30 p.m. Preacher: The Dean; at St. Mark's, Darling Point, Holy Communion was administered at 7.30 a.m. The Litany was said at 9. At 11 a.m., Morning Prayer and Sermon. Preacher, Canon Kemmis. Festal Service under the auspices of the E. C. U., held at 7.30 p.m. Preacher, Rev. A. R. Bartlett, M.A.—St. Mark's, Darling Point, consecrated 1864.—Open Air Service within the Cathedral Gates 1.15-2 p.m., Rev. J. H. Mullens.

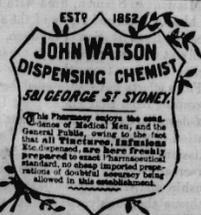
Thursday, April 26.

St. John's, Parramatta Auxiliary of the Church Society.—7.30 p.m., Preacher, Rev. John Dixon; 8.30, Meeting and Election of office-bearers for ensuing year.—The Committee Labour Home met at 4 p.m.—Open Air Service within the Cathedral Gates 1.15-2 p.m., Mr. Daunt.

Friday, April 27.

Open Air Service within the Cathedral Gates 1.15-2 p.m., Rev. J. Dixon.

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NEXT WEEK.

SUNDAY.

FIFTH SUNDAY AFTER EASTER.—LESSONS.—Morning, Deuteronomy vi.; St. Luke xx., 27 to xxi., 5. Evening, Deuteronomy ix. 1-21 to 11. THE CATHEDRAL.—11 a.m., the DEAN; 3.15 p.m., Canon King; 7 p.m., Rev. R. J. Read; Holy Communion at 8 a.m. St. SAVIOUR'S, GOULBURN.—11 a.m., Rev. E. P. Hood; 7 p.m., Canon Puddicombe.

MONDAY.

Lessons: Morning.—1 Samuel xxiii.; St. Luke xxi 5; Evening, 1 Samuel xxiv, and xxv-1; Colossians 2 v 8. The Standing Committee of the Synod will meet at 4 p.m.

TUESDAY.

St. Philip and St. James, App and B. Lessons: Morning.—Isaiah lxi; St. John i v 43. Evening, Zechariah iv.; Colossians iii to v 18. THE CATHEDRAL.—Holy Communion, 8 a.m. Committee Lay Helpers Association will meet 4.30 p.m. The Thirty-eighth Annual Meeting of the Church Society will be held in the Y.M.C.A. Hall. His Excellency Sir R. W. Duff, K.C.M.G., will preside. Organ Recital at St. Thomas', Balmain, by Mr. A. J. Mason, at 8 p.m. Archdeacon Green will be Consecrated Bishop at St. Paul's Cathedral, Melbourne. Preacher, The Bishop of Goulburn.

WEDNESDAY.

Lessons: Morning.—1 Samuel xxvi; St. Luke xxii to v 31. Evening, 1 Samuel xxviii v 3; Colossians iii 18 to iv-7.

THURSDAY.

Stationary Day. Lessons: Morning.—Daniel vii. v 9 to v 15; St. Luke xxiv v 44. Evening, 2 Kings ii to v 16; Hebrews iv. THE CATHEDRAL.—11 a.m., Morning Service, Sermon, and Holy Communion; The DEAN. St. SAVIOUR'S, GOULBURN.—11 a.m., Canon Puddicombe; 7.30 p.m., the DEAN. The Council of the King's School will meet 2.15 p.m. The Cathedral Chapter, 4 p.m.

FRIDAY.

Lessons: Morning.—2 Samuel iii. v 17; St. Luke xxii. v 54. Evening, 2 Samuel iv.; 1 Thessalonians ii. The Corresponding Committee of the Board of Missions, 4.30 p.m.

SATURDAY.

Lessons: Morning.—2 Samuel vi.; St. Luke xxiii to v 26. Evening, 2 Samuel vii to v 18; 1 Thessalonians ii.

OPEN COLUMN.

The Unity of the Church.

THE other day a Roman Catholic neighbour lent me a copy of the Freeman's Journal, which contained an extract from Cardinal Moran's recent pastoral letter on the Unity of the Church. Naturally, the Cardinal's view of the question was that the Unity of the Church of Rome and the disunity of the various Protestant bodies formed strong arguments in favour of the Church of Rome's claim to be the only true Church of Christ. The Church of Rome doubtless has an outward and visible unity, a ceremonial and doctrinal unity which Protestant bodies can lay no claim to, but is their not an inward and spiritual basis of union between all who have received Christ? Does not the Unity of the Church of Christ consist of something more than mere ceremonial or doctrinal uniformity? Yes, does it not appear in the uniformity of Christian experience, of the inward workings of the Christian life, of the following extract from a Sermon by the late Archbishop Magee demonstrates, I think, the existence of this Unity:—"But those who lead it (the Christian life) have, from time to time, recorded their experience of it. They have breathed it in hymns and prayers and records of their inmost thoughts and feelings. Turn to these; take them at random from the religious literature of any one of the many contending sects we have been speaking of—say, take them designedly from the most opposite and hostile of these. Take down from your shelves the memoirs or the Devotional writings of those Christians who in their day have stood most widely apart from each other, who seem to have had least in common with each other; lay aside with a smile or a sigh the half-forgotten theological controversies that seemed to them and to their followers so all important; read the records of their inner life, hear them tell of the struggles, the sorrows, the temptations, the triumphs of their souls. You will see that they, one and all, speak of a life, a glorious and a real life, which is not their own, and yet, which dwells in them, a life by which they triumph over the deadliness of sin and the weakness of this life and of its power, of its sadness too, and its joys trials, they tell how they grieved as it waned, and exulted as it grew strong; how it helped them to pray in their hours of spiritual need and sorrow, and to sing praises in their hours of spiritual rejoicing. We, too, pray their

COLIN CLOUT.

MELANESIA.

THE Bishop-Elect (the Rev. Cecil Wilson, M.A., lately Vicar of Moorwood, Bournemouth), was to leave England by the Austral, on April the 20th, visiting the Australian Bishops on his way, and reaching Auckland in time for consecration on St. Barnabas' Day, June the 11th, the Annual Mission Commemoration Day. Bishop Cowie, the Primate, hopes for visitors from other Dioceses of Australia and New Zealand, and we are preparing for hospiting them. Mr. Wilson seems to be the right man for the post physically, mentally, and spiritually. He is thirty-three years of age; Bishop Selwyn, the elder, was thirty-two when consecrated; Bishop Patteson, thirty-four; and Bishop John Selwyn, nearly thirty-three. The Southern Cross returns from her first voyage in time for the consecration; she will at once convey the new Bishop to his headquarters at Norfolk Island, and then make her way back to Auckland to prepare for the final voyage of the year. The Ordination of Hugo Gorovaka in Bishop's Court Chapel, on Easter Monday was most interesting. Hugo is a Solomon Islander; his complexion is of the darkest, but his face shows thoughtfulness and keen intelligence. The bare feet, peeping from beneath the white surplice, were very suggestive. The earnestness of his manner, his entire absence of self-consciousness, were in keeping with Mr. Palmer's words. Mr. Palmer said "Hugo has been a successful teacher, and holds a foremost place in his own island, gained by years of consistent living. When a small boy, he was taken by Bishop Patteson on board the Southern Cross. He was on board when, off Nukapu, the Bishop got into his boat, and looking back at the lads in the bows, called out, 'Good-bye, my children, I am going ashore.' Later in the day he saw the dead body brought back, and they all stood round and wept tears of real sorrow. That day decided him and many others for Christ. He was baptised at Norfolk Island that year. When he grew up he married an excellent young woman, who has proved a faithful helpmeet. Together they strive to lead the people of Savo, and Bugotu, a race of head hunters. Christianity is making great strides at Bugotu, much being due, under God, to Hugo's faithfulness. He is returning thither to work under Dr. Welchman, at whose request he is admitted to the Diaconate. He is a humble-minded man, and will not be puffed up."

The Southern Cross left Auckland on March the 31st, having on board the Rev. J. Palmer, Hugo, and Miss Farr. This lady is the daughter of Archdeacon Farr, of Adelaide, and will prove a valuable accession to the Mission Staff. She has used every opportunity of acquiring practical knowledge of all things calculated to help the Melanesians, and to benefit the women and children. Before leaving Adelaide, she, herself, collected nearly £50 towards clearing off the Mission overdraft—an excellent example.

The subjoined appeal has been put forth by the Treasurer of the Melanesian Mission. TO THE FRIENDS OF THE MELANESIAN MISSION. DEAR SIR,—By this post I send you a copy of the just-issued Report of the Mission. From it you will gather the present position and prospects. I am now writing to you to point out that the successor to Bishop Selwyn has at length been found in the Rev. Cecil Wilson, M.A., Jesus' College, Cambridge, lately Vicar of Moorwood, Bournemouth. Mr. Wilson is testified to as in constitution, and in character, and in gifts, physical, mental and spiritual, well suited for the post. The Primate proposes to consecrate him in the Cathedral, Auckland, on St. Barnabas' Day, June the 11th.

Meanwhile, we are anxious that the overdraft, which on January 20th amounted (with interest since charged) to £1,171, should be entirely cleared off before the consecration day. This must be done by means of special donations distinct from ordinary collections or annual subscriptions. By such donations the overdraft had previously been reduced to the amount stated. Bishop Selwyn, who has done so much in the past, has started this special effort in England with donations from himself and Mrs. Selwyn; one lady member of the staff alone has collected nearly £50, others have given largely, and Mrs. H. J. Tancred (widow of the first Chancellor of the University of New Zealand), offers £100, payable as soon as £400 is raised on this side of the world to meet it, or as soon as this amount will finally and fully wipe out the overdraft.

Will you help? If so, please communicate with me as soon as possible, or with your local Treasurer.—Yours very faithfully, B. T. DUDLEY, Hon. Sec. and Treasurer Melanesian Mission. Auckland, N.Z., April 13, 1894.

CONSUMERS OF WAX VESTAS must be careful to see that they get Bryant and May's only, which are the very best in quality, and twenty per cent more in quantity than the foreign-made wax vestas. Bryant and May's Wax Vestas are made only in London, and have been awarded 19 PRIZE MEDALS for excellence of quality. Every box of Bryant and May's Wax Vestas bears their name, on a white ribbon, inside the well-known red, black and blue star-trade mark. Ask for Bryant and May's Wax Vestas, and do not be deceived by the nefarious article.—ADVT.

SUNDAY SCHOOL COLUMN.

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

The Annual Report of the Sydney Sunday School Institute which is printed in another part of this paper, speaks of steady progress, albeit slow. And the slowness does not seem to be the fault of the Institute but of those who ought to support it better. The number of members is ridiculously small, but the result of the discussion at the annual meeting will be, I trust, the increase of members by many scores. There might be thousands of members, but the Institute would doubtless be satisfied with hundreds.

The Bible Reading Cards are evidently becoming an important part of the Institute's work, and are being adopted, I hear, in a larger number of Parishes. This is as it should be. I do not see any reason why the Union should not be introduced into other Parishes even now when the year has partly gone. If the work is begun now, it will have attained respectable dimensions in a Parish by the time that next New Year's Day arrives.

Why should the suggestion for the formation of groups of Parishes have been spoilt by the proposal to hold monthly meetings of the Teachers? No wonder that the country Rural Deans reported against it, for such frequent meetings would be out of the question. Annual meetings would, in my opinion, be quite as much as could be expected in most country Rural Deaneries and even in the City and Suburban groups. One model lesson in the year is found sufficient in Melbourne. It is better to have meetings at long intervals and to get them largely attended than to get more frequent meetings of only a few teachers. But I don't see why the groups should be co-extensive with the Rural Deaneries. Take the Rural Deanery of Petersham, for example. Out of its 19 parishes four groups could be formed each of which would be quite large enough. To try to make the Teachers of Kogarah and Hurstville meet monthly with the Teachers of Strathfield and Five Dock is to ask what is not in the least likely to take place. But if say, Petersham, Enmore, Leichhardt, Dulwich Hill and Marrickville joined together for one or even two meetings in the year, any good Teacher sent to give a model lesson would be likely to find more than 50 Teachers ready to listen to him, and such an audience is quite as much as can be reasonably expected. These matters may all have been fully discussed at the meeting, I hope that they were and that the progress of the past year will be still further increased in the year to come.

The Church Sunday-School Magazine writes as follows:—"The Band of Hope is probably one of the most difficult branches of the weekday work of the Sunday-school. Band of Hope workers may gather encouragement from the address of Archdeacon Sandford, delivered at the last meeting of the Lower House of Convocation. He said that the direct gain was great. A majority of these members of Bands of Hope continued to keep the pledge, and were thus saved from the dangers, it might be, the downsides of future years. At least 50 per cent grew up total abstainers. In many Societies 80 or 90 per cent of the members did so. Even if the members did not grow up total abstainers, the evidence was strong that they led respectable lives. It was necessary, however, to draw special attention to the need of strengthening the religious element in these Societies. When they were made more distinctly religious, so far from being less attractive they gained in attractiveness." My own parish experience confirms the truth of everyone of these assertions.

The idea seems to be that a man ought to throw away wealth and luxury because they make life too easy. Really, it is throwing away wealth and luxury because they make life hard, because in them the chance of deep and spiritual life is beset by many mysterious and subtle dangers, over the conquest of which alone can man go forward to his best. Surely, there is a braver, a franker, and a nobler way. Surely, the man who takes his wealth or privilege and keeps it, and learns how to live in it and use it and conquer its dangers by continual watchfulness and care—surely, he has done work more worthy of respect than any monk or ascetic in the cell or cave to which his coward life has fled.

All-fitting boots and shoes cause corns. Holloways' Corn Cure is the article to use. Get a bottle at once, and cure your corns! A FAVOURITE ARTICLE, and which gained the Gold Medal at Chicago, is the famous Extract made from the Tree of Life by Colomane and Sons, Limited, of Cootamundra, N.S.W. Wherever this Company have come into competition with other makers, they have taken the highest award, viz., Adelaide, Sydney, Melbourne, and Chicago. The Extract is for Coughs and Colds, and the Special Oil for external use only. Eucalyptus Lozenges (in bottles now), and a splendid aid to public men, and for the ladies the 6d Cakes of Soap make them fair and lovely, removing pimples and allaying irritation of the skin. The advent of Measles and Influenza is making this brand widely used, especially, as it is so highly recommended by the Medical Faculty, viz., Colomane and Sons.

CORRESPONDENCE.

NOTICE.—Letters to the Editor must be authenticated by the name and address of the writer, not necessarily for publication, but as a guarantee of good faith. Correspondence in which this rule is not observed cannot be inserted. The Editor is not necessarily responsible for the opinions expressed in signed Articles or in Articles marked "Communicated" or "From a Correspondent."

Correspondence must be Brief.

"JUMBLE SALES."

DEAR SIR.—Now that "Jumble Sales" are the order of the day, perhaps it may be well to see what can be said for and against them. First, what is a Jumble Sale?—It is a collection of all manner of things which can be of use or ornament in a house,—things for the most part, decidedly the worse for wear, but capable of being mended or altered so as still be of some service. These things are sold at an almost nominal price, and so money is raised for some charitable object. Many people conscientiously object to jumble sales on the ground that it seems like offering to the Lord that which costs nothing, and which ought, moreover to be given to the poor, not sold to them. In reply to the first objection I would answer that these sales do cost something. They cost trouble and thought, which many people grudge far more than they do money—and as for the other objection, I ask, why should people who are not rich in this world's goods be pauperized and their self-respect destroyed by giving to them what they would value far more if they paid a trifling sum for it?

As a matter of fact, in parishes where one Jumble Sale has been held, the people are invariably anxious to have another as soon as possible. They regard it in the light of a sort of second-hand shop, where things are to be had at an exceptionally low price.

There would be less poverty if the feeling of self respect were more encouraged among our needy friends. I look on these sales as one means of carrying out our Lords' teaching as to gathering up "the fragments that remain, that nothing be lost." Hoping that you will kindly insert this letter.

I am, yours faithfully, RAMSAY WHITESIDE.

211 William Street, April 24.

"Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me."

DEAR SIR.—Really hard times continue, we never saw it so pitifully as just now. May God grant the people repentance unto life, and send showers of spiritual refreshing. Should any of your readers desire to send help, it will be rightly disbursed by

Yours very truly, J. G. SOUTHBY.

St. Simon & St. Jude's, Surry Hills, 24/4/94.

ARCHDEACONRIES IN THE DIOCESE OF NEWCASTLE.

SIR,—With reference to the paragraph relating to the above in the Newcastle Diocesan correspondence which appeared in your issue of the 14th inst. I may say that I regret any inaccuracy of statement that has occurred. At the same time it is only due to myself to state that I forwarded the information precisely as it was conveyed to me on what I considered most reliable authority.

YOUR CORRESPONDENT.

Acknowledgement.

BELLENDEEN KER MISSION.—Per Rev. J. O'Conor, collection St. Paul's Church, Canley Vale, 5s 6d; collected by Miss Lackey, 14s 6d. Total, £1.

The other summer, while sailing along the shores of the Sound, I landed at a little cove; there was a lighthouse tower and a fog-bell, and the keeper showed us the fog-bell, and how the mechanism made it strike every few moments in the darkness and in the night when the fog hung over the coast; and I said, That is the preacher; there he stands ringing out the message of warning, ringing out the message of instruction, ringing out the message of cheer; it is a great thing to be a preacher. And we went up into the lighthouse tower; there was a tower that never said anything and never did anything—it just stood still and shone; and I said, That is the Christian; he may not have any word to utter, he may not be a prophet, he may not be a worker, he may achieve nothing, but he stands still and shines, in the darkness and in the storm, always and every night. The fog-bell strikes only on occasion, but all the time and every night the light flashes out from the lighthouse; all the time and every night this light is flashing out from you if you are God's children. Let your light so shine. Do not flash it—let it shine; just have it, and then let it shine. You cannot let it shine unless you have it, and if you have it you cannot keep it from shining.

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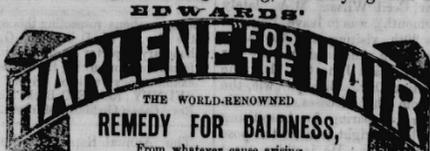
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Drink Problems in Australia, by Rev. F. B. Boyce, 3/6; posted 4/-.

Selections from Writings of John Ruskin, 1st series 1843-1860; 6/-; posted 6/8.

Primary Convictions, by William Alexander, D.D., Bishop of Derry, 8/6; posted 9/6.

Japan as we Saw it, by M. Bickersteth, preface by Bishop of Exeter 21/-, posted 23/-.

The Christian Certainties, John Clifford, D.D.; 3/8, posted 4/-.

Homepun, Annie S. Swan; 1/-, posted 1/3.

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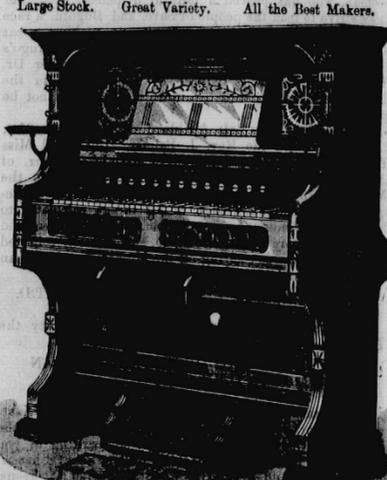
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## The Australian Record.

"SPEAKING THE TRUTH IN LOVE."

SATURDAY, APRIL 28, 1894.

OUR SUNDAY SCHOOLS.

THE magnificent attendance on Monday evening last shows that the Sunday School Institute is doing good work and that the Members of the Church are to some extent alive to the importance of the Religious Instruction of the young. Whilst thankful for these visible signs of life, we are hoping for "life more abundantly" in this department of Church work. The Report presented shows something attempted and something done, and we believe the amendments which were made in the Rules will tend to increase the usefulness of the Institute, and develop its large possibilities. It is gratifying to find that attention everywhere is being devoted to Sunday Schools, and to the great questions of how to increase their efficiency, and improve the quality of the instruction given. This is one of the great objects of the Institute, and it should therefore have the cordial and prayerful support of the Members of the Church. An eminent thinker of the present day says:—"Were we more anxious about the children we should do a greater work of a Christian kind. The old man seems to be beyond our reach, but the child seems to be made for Christ. It would seem—do not let us shrink from the term—natural for every little child to put out its arms to cling to the Child of Bethlehem." Prayerful anxiety for the spiritual culture of the children needs to be increased to a large extent. True it is we have thousands of children gathered together every week in our Sunday Schools and we have hundreds of Teachers who give their time and talent but what little interest the Church as a whole takes in this most important work. The average Christian of the present day contents himself with attending Divine Service once or twice a Sunday, but there are thousands of Communicants who have never crossed the threshold of a Sunday-School since the day they felt themselves "too big" to attend it for instruction. They forget that they hold their knowledge as trustees for the education and redemption of the young, and that it would be well for them if they might return through their yesterdays and through their childhood back to God. Chronologically, this is impossible, and yet it is the very miracle which must take place in the soul and spirit of these persons, if they are to be the saviours of society, if they are to "enter into the Kingdom of heaven." The Sunday School is part and parcel of the Church; it is not as some people regard it—a mere appendage, to be treated as a sort of goody-goody institution which may be tolerated. The children have been baptised and grafted into the body of CHRIST'S Church, and the Church and its every member should ask what is being done for the children.

If it does not do something, it may be a congregation—a set of persons who luxuriate in what they believe to be excellent provisions, but it is not fulfilling its duty in seeing that the children are being "virtuously brought up to lead a godly and a Christian life." There are scores of men and women in our parishes who are qualified by education and other necessary endowments, to undertake the work of training the young; and to whom it should be a delight to make some return for the care and patience teachers lavished upon them in bygone days, and we earnestly hope that as the eyes of the people are now being opened to the vices and temptations which are laid to snare the young, these debtors to the past will, with all humility and meekness, shoulder the Gospel yoke, and seek to do their duty. The more efficient Sunday-School teaching is, and the better its quality, so much the more will it be fruitful, in those critical days when the lad goes first into business and the young woman into that state of life which has pleased God to call her. The sacredness of young life was taught by our Lord, and happy are those who seek to protect it, but alas, how sad for those who destroy or impair it by actual sin or silent neglect. You may take the choicest flower, and by a single act destroy its bloom, but all efforts to restore that bloom are vain; and so with young life, its bloom and beauty and freshness and purity may be destroyed by a word or an act, and that peerless grace of purity can never, never be given back again. These considerations should operate on the true members of the Church—those who really and honestly feel that they are "workers together." The heart of many a Clergyman is saddened by the knowledge that someone over whom he has watched and prayed, who has been taught in the Sunday-school, and having arrived at the years of discretion has been prepared for Confirmation and admitted to all the privileges of Church membership, had lost their first bloom and beauty by failing to resist the arts and wiles of a wolf in sheep's clothing. This should lead those who profess to be Christ's followers to recognize the sacredness of the life which Christ hath given to throw around our young people every protection, and show them by purity of life, earnestness in purpose, and fervency in devotion how Christ would have His children live, and how Christ would have those who have been incorporated into His Holy Church, trained for active service, and holy, blameless lives. God is concerned for the young. The Bible is as careful of the children of the Church, as it is of the old pilgrim who is ready to pass through the grave and gate of death to his joyful resurrection. Here is the greatness of the Bible, the noble condescension of God, the infinite solicitude of the eternal FATHER. Surely then the Church should multiply the power she possesses instinctively and educationally on behalf of her children, so that she may find in the expansion of that power, all that is gladdest in Christian forecast. It is her duty, and it is therefore the duty of her individual members. All honour to those who are working in obedience to Christ's command: "Feed my lambs." God will give them immediate and large reward. Obedience always brings reward. By observing the laws of health we become healthier and the body thanks us for what we have done for it by stronger pulsations, and wider liberties, and the true teacher has a reward in his own heart, for no man can serve God for naught. We are sorry that the Committee of the Institute have not been able to adopt the suggestions which were made respecting the grouping of schools in order that teachers might have the benefit of model lessons, etc. Of course the Committee has more knowledge of the difficulties which hinder the adoption of this suggestion than what we possess. But it strikes us these difficulties are not more formidable in the Diocese of Sydney than they are in the Dioceses of Melbourne or of Newcastle. The Central Archdeaconry of the latter Diocese, which Archdeaconry by the way embraces an area of widely scattered country Parishes—held within this month a meeting for teachers and friends. There was such a large attendance of Teachers that St. Mary's School Hall, at West Maitland was filled, and many of the friends who came from a distance could not obtain admission. The fact also that the Chapter House was crowded on Monday evening should encourage the Committee to reconsider the matter, and give it a trial. We are sure that it would be fruitful for good, and every effort made to improve the quality of Sunday School teaching will be as a step leading upward and onward to the purification of society. To train men and women to speak to, and teach children is a noble work. It may cost anxiety and solicitude but the result of that concern will be seen after many days. We need to encourage the Teachers by giving them opportunities for meeting together, taking friendly counsel one with another, comparing methods and plans of work, etc. All teachers engaged in the holy service of Religious Instruction should be sustained and encouraged in their noble calling. But, above all, these meetings would—if we mistake not their object—lead to increased spirituality of heart and life. The quality and tone of our spiritual life will make its mark. If that life is weak and thin, our work will be mechanical; if robust and vigorous it will evidence itself in solicitude for the children who are committed to our charge. Let every teacher keep his or her appointments with God. Let them study with delight, desire, and love, the fruitful pages of that Holy Book which reveals God and His Son Jesus Christ; let them "ask, seek, and knock,"—although their patience is often severely tried,—and strive to lead the young to

the Cross of Christ, which shows the infinite love, and mercy, and righteousness of God, in the great endeavour to rescue the world from wickedness, and restore every child to the image and favour of God. Both Clergy and Laity need to be inspired by the higher faith, and the all-encompassing trust in God which will lead to covenant-keeping to reality, and to honesty in our baptismal vows. We all need to pray, "Lord increase our faith, and give us what Thou wilt, but take not Thy Holy Spirit from us."

## Australian Church News.

Diocese of Newcastle.

BISHOP PEARSON.—The Cure to which our late Bishop, Bishop Pearson, has been appointed, is not Leek, as the telegram gave it, but Leek near Kirkby Lonsdale, in Westmoreland.

WINGHAM, UPPER MANNING.—The Annual Vestry Meeting was held at St. Matthew's Church, on (Easter Tuesday). There was a fair attendance. The Rev. W. F. Harris-Walker, Incumbent, presided. The Churchwarden's report showed a credit balance of 3s 6d. Mr. McLaughlin, as treasurer of the Stipend Fund, brought up his report. It showed a considerable falling off, but it was considered that matters would mend appreciably during the current year. The President addressed the meeting at some length on parish affairs generally. Considerable discussion ensued.

(Elections).—Mr. G. A. Chapman was elected Peoples' Warden, and W. McLaughlin, sear. Trustees' Warden, and Mr. J. C. Chapman as Clergyman's Warden.

(Parochial Council.)—The following gentlemen were elected as members of the Parochial Council:—Messrs. W. Fotheringham (Mayor of Wingham), F. J. Naylor, Secretary, H. Turner, Treasurer, E. Campling, F. Morton, E. Ogden, W. Lyndon, S. Green.

(Thanks).—A vote of thanks was unanimously passed to Mrs. and Miss Walker for their zealous services as Organists, and in the Sunday-school. A vote of thanks was also passed to Messrs. W. Haug, and W. Lyndon for their kind and energetic services as Sunday-school Superintendents. The Churchwardens were also cordially thanked for their past services, and a very useful meeting was closed by the President pronouncing the Benediction.

ARCHDEACONRIES.—The "Maitland Mercury" refers to the new Archdeaconry and Archdeacon as follows:—"It is not perhaps generally known that the Lord Bishop of the Diocese has formed the eastern portion of the See into a new Archdeaconry. This has been done, and we have much pleasure in stating that the Archdeaconry has been offered to and accepted by a Clergyman of the Diocese to whose "long honoured name" his Lordship feelingly referred in his address to Synod in 1893—The Rev. F. D. Bode, of St. John's Newcastle. As two Archdeaconries have been already created under the names of the "Upper" and "Central Hunter," and the new one, it is said, will be styled the "Archdeaconry of the Lower Hunter." We do not, however, think these designations quite happy or suitable; they are inappropriate and misleading. We have no Bishop of the Hunter, or Diocese of the Hunter, but a Bishop of Newcastle and a Diocese of Newcastle. The Hunter is probably scarcely known beyond the limits of New South Wales; but the Diocese of Newcastle, from long association with the grand old name of Bishop Tyrrell, is familiar to Churchmen all the Church through, and all the world over. The name of the Diocese itself should, we think, be closely connected with each Archdeaconry, instead of the meaningless name of a mere stream. Let them be called the "Eastern, Central and Western Archdeaconries of Newcastle," and there will then be reason in the title, for the well-known name of the Diocese will be perpetuated in each of its Archidiaconal divisions. And, moreover, it will be in accordance with precedent. The titles given by Bishop Tyrrell to the three Rural Deaneries established by him in 1871, were the "Central, Eastern and Western Deaneries," so we respectfully submit that the Archdeaconries of the Diocese ought to be styled the Central, Eastern and Western Archdeaconries of Newcastle and not the "Upper, Central and Lower Hunter!" Reverting to the subject of the new appointment, we congratulate the Ven. Archdeacon Bode upon his preferment. He ranks among the oldest Clergy in the Diocese; he is one of the most learned; he is an example of Christian courtesy, suavity, and gentle demeanour; he is one of the thinkers in the Synod, and as apt in verbal expression as he is graceful; and, long recognised as one of the leaders in the Diocese, he will honourably and fitly bear the outward token and mark of leadership which a discerning Diocesan has placed upon him. As third Archdeacon, the Rev. F. D. Bode takes his place with two other experienced and devoted Clergymen, and the co-operation of the three will materially further the work of the Church." The "Newcastle Chronicle" says:—"The eastern division has now been placed under the care of the Ven. Francis D. Bode, who the other evening was heartily congratulated by a large circle of friends assembled in St. John's schoolroom, on his appointment to such a high position of usefulness. Mr. Bode is well known and highly respected by very many persons outside the bounds of the religious body of which he is such a zealous and consistent Clergyman, and the news of his preferment as an Archdeacon has been received with very

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great and general satisfaction in Newcastle. We hope that he will long be spared in health and strength to discharge the duties of his honourable and important office, and that the Church will be built up and strengthened by the efforts of many men like the Incumbent of St. John's.

Diocese of Bathurst.

THE BISHOP.—The Administrator of the Diocese has received a letter from Bishop Camidge dated the day after his arrival in London, March 16th. His Lordship speaks of the passage as a most delightful one, and of his intention to return by the same Orient steamer, "Oruba," which is to leave on August 10th. The Bishop speaks of the condition of his throat as better and of his purpose to visit his former parish of Thirsk this month. On May 2nd he is intending to speak at Zion College, London, at the Annual Meeting of the Colonial and Continental Church Society to which the Diocese of Bathurst has been for many years indebted for financial assistance.

DIOCESAN CHANGES.—Various changes are now taking place in different parts of the diocese. The Rev. F. J. Thompson of Gyroong-cum-Milthorpe has been appointed to the parish of Condobolin. The Rev. Alfred Poole formerly of Lismore, Diocese of Grafton and Armidale has exchanged parishes with the Rev. Henry Jobson of Grenfell. The Rev. W. Vaughan Rose has been nominated by the Parochial Board to the Incumbency of Warren. The Rev. J. T. Evans, M.A., Organising Mission Chaplain is about to take charge of the new goldfield of Wyalong, and the Rev. J. A. Cooper has obtained a year's leave of absence from Concomble and has sailed by the R.M.S. "Orient" for England, his parish being occupied during his absence by the Rev. A. N. Burton.

ASCENSION DAY.

The following leaflet has been issued by the Sydney Church Institute:—

ON CHRISTMAS DAY we keep the birthday of Christ. ON GOOD FRIDAY we commemorate His bitter Cross and Passion.

ON EASTER DAY we rejoice at His Resurrection from the dead.

ON ASCENSION DAY we give thanks that "Jesus Christ our Lord after His most glorious Resurrection manifestly appeared to all His Apostles, and in their sight ascended up into heaven," and "sitteth at the right hand of God."

These four great days are the chief steps in the revelation to mankind of Jesus Christ the Son of God, the Son of man.

From Bethlehem to Olivet is the story of the Gospel; the last great chapter must not be left out.

Even the Cross should not hide the Throne. The Ascension is the climax of the history of the Word made flesh.

The Ascension marks the completion of His redemptive work in God's sight; the beginning of its application "for us men and our salvation."

By His Ascension Jesus was "Exalted to be a Prince and a Saviour, He "received gifts for men."

Hence for us the gift of the Holy Spirit, the efficacy of Sacraments, power to His message, grace to His servants, the communion of His Church.

Let us try to grasp and use two of many Ascension lessons.

I. CHRIST'S OMNIPRESENCE. II. CHRIST'S KINGSHIP.

I. Easter taught us that Jesus is not a dead hero. But had He remained on earth, as during the "great forty days," we could only think of Him as a mysterious and occasional visitant from the tomb.

Now "where'er we seek Thee, Thon art found." We need not go into Galilee to find Him.

Jesus is as really present in Australia in the 19th century as in the Holy Land in the first century.

"Jesus Christ the same yesterday, to-day, and for ever." Human in sympathy, Divine in Power. A Prince and a Saviour.

II. Yes, a Prince. Jesus Christ is the one true King of men. "At the name of Jesus every knee shall bow."

The Lord reigneth. Worship Him.

The will of the Lord Jesus Christ is the true rule of human life.

The Sermon on the mount is the code of conduct. If men and nations loyally took Christ as King, earth would be heaven.

Christ rules by Love, not force. Hence, although "all power is given unto Him in heaven and in earth," He asks our homage, our service. The Lord reigneth. Serve the Lord Christ.

Learn His will; follow His method; work and pray that "His will may be done on earth as it is in heaven."

The Ascension is the triumph of Christ, the pledge and earnest of the victory of His people.

Lift up your hearts! Rejoice in the Lord!

An engineer took a contract for the building of a bridge in a mountain district, and spent about forty thousand dollars upon it. He had finished one of the arches all except the keystone, and when the hour came for the men to quit work, he said to them: "I should like to have you work four or five hours beyond time to-night, for if I should leave that arch as it is, and the flood should come, all our work will be swept away. But the men said the flood would not come, and, besides, they were not going to work over time. But the flood did come before morning and swept that arch away. It was all right except the keystone, and, lacking the keystone, it lacked everything. Lacking one thing is a great lack, when that one thing is life itself. Let no evil spirit cajole you into believing that you can bridge the river of judgment and enter Paradise without the keystone of the sacrifice of Christ."

SUNDAY SCHOOL INSTITUTE.

The Fourteenth Annual Meeting was held at the Chapter House, on Monday evening, and was well attended. Most of the City and Suburban Schools were represented. The VERY REVEREND THE DEAN presided, and there were also present the following Clergymen:—Archdeacon of Camden, Rev. A. W. Pain, B.A., Dr. Corlette, W. Hough, A. R. Bartlett, M.A., T. Holme, C. Baber, G. E. C. Stiles, B.A., J. L. Taylor, R. J. Read, Dr. Manning, H. T. Holliday, P. N. Hunter, E. C. Beck. Apologies were received from the Revs. Canon Morston, and John Dixon, who were unable to attend. After singing and prayer, the Secretary read the Annual Report as follows:—

The Rev. E. C. BECK said, in presenting them with the Fourteenth Annual Report of the Diocesan Sunday-School Institute, the Committee desired first to express their gratitude to ALMIGHTY GOD for having accepted, and apparently blessed their efforts to extend the knowledge of His Name among the young members of the Church. Many failures and imperfections had doubtless been seen in their work, but not less had there been much real progress. The actual working of the Institute during the past year, had not greatly differed from the past few years; model lessons and addresses to teachers had been given at St. John's, Parramatta; St. Andrew's Cathedral; St. Clements, Mosman; All Soul's, Leichhardt; St. John's, Ashfield; and St. John's, Glebe. Examinations for teachers and scholars had been held as in previous years with gratifying results, although the Committee would thankfully see a far larger number of candidates entered for both examinations. The numbers who entered being only 23 teachers and 162 scholars; out of this number however the Committee gladly reported no teachers failed and only 13 scholars. The Rev. J. W. Debenham, M.A., at the request of the Committee kindly drew up a syllabus of lessons for the current year giving special lessons for every Sunday in the year. It was, however, to be regretted that these had not been so largely adopted as was anticipated. Bible reading cards and New Year letters were issued as usual, the former the Committee gladly note were in great demand, but the demand for the letters was much smaller than in previous years. The Annual Days of Intercession were the Committee believe well observed throughout the Diocese. During the year several proposals had been brought before the Committee with the view of making the Institute more helpful to the Sunday Schools in the Diocese, as for example that the Sunday-Schools of Sydney and the suburbs should be grouped and a monthly meeting of teachers for mutual instruction and help be held in some central place in every such group; and again to publish in the Australian Record notes on the Sunday lessons; and once more to organise the delivery of lectures on Church history in various parishes. The Committee had carefully considered those and taken such steps as appeared to be practicable. The Rural Deans had been referred to with respect to the grouping of parishes, but the answers that were given pointed out that the suggestion was not feasible, because of the great distances between parishes. And owing to the expense it was found impossible to publish lesson notes in the Australian Record; and the Committee considered that as the Lay Helpers Association already arranged for the delivery of Lectures on Church history it would be wiser for them not to take up such work. One suggestion made, the Committee were very glad to be enabled to carry out, namely, a special devotional service for teachers. This was held on Saturday afternoon March 17th, and was conducted by the MOST REVEREND THE PRIMATE. A very fair number of teachers were present, and it is to be hoped that the services may be held annually.

During the year 13 schools had become affiliated to the Institute and there had been 8 paying members. The Committee could not think that that was satisfactory. They would be asked that evening to sanction an alteration in the rules which would have the effect of reducing the fees and subscriptions, and consequently, it was hoped, of inducing a larger number of teachers and scholars to join. It was also proposed to alter the rules so as to allow of every affiliated School sending a Delegate to the Committee Meetings. This step would, it was thought, more widely interest Schools in the work of the Institute. The Treasurer's Account, as they would hear, was of a satisfactory nature; the year closed with a credit balance of £7 16s 10d. In August last Mr. Fairland felt compelled to resign his position as Treasurer, and Mr. C. G. L. Boyce a valued member of the Committee, kindly undertook the work. The Committee desired to thank those two gentlemen who had helped in many ways during the past year.

In conclusion the Committee desired once more to appeal to the Diocese for a larger measure of support than had hitherto been accorded them. The future possibilities of the Institute were great, but they could not be realised unless both Clergy and Teachers heartily interest themselves in and support what was suggested.

Mr. W. H. Rowsell submitted proposed alterations in Rules 1 and 2. The alteration in Rule 1 was to invest the management of the Institute in six Clerical and six Lay Members instead of the number as previously. In Rule 2 the alteration is to the effect that each affiliated school may nominate a Delegate to the Committee Meetings, and that the subscriptions shall not be less than one shilling per annum, payable on the 1st April in each year; and that lady or gentlemen teachers may be representatives.

After some discussion, in which Archdeacon Gunther, the Rev. A. W. Pain and others took part, the resolutions were put to the meeting and carried.

The Rev. A. R. BARTLETT moved:—"That the following gentlemen form the Committee for the ensuing year:—President, the Most Rev. THE PRIMATE; Vice-Presidents, THE VERY REV. THE DEAN OF SYDNEY, the Ven. Archdeacons of Cumberland and Camden, the Revs. A. R. Bartlett, M.A., J. N. Manning, M.A., LL.D.; R. J. Read, M.A., F. W. Roeve, P. N. Hunter, G. S. C. Stiles, B.A., and Messrs. F. A. Corkhill, W. M. Fairland, C. O. Mant, W. P. Rayment, W. H. Rowsell and J. H. Watson; Hon. Secretary, Rev. E. C. Beck; Hon. Treasurer, Mr. C. G. L. Boyce.

After being duly seconded, the Chairman put this motion to the meeting which was carried. A Conference was then held.

The VERY REV. THE DEAN said it would ill become him to occupy the valuable time of the meeting when there was so much important business to get through; however, he would say a few words. First, he was glad to see so many present who were evidently deeply interested in our Sunday-schools. He might also refer to the special Devotional Service which was held in the Cathedral in connection with the Institute on the eve of the PRIMATE'S departure for England. It was a gratifying circumstance connected with their Institute, and they were thankful for the valuable and helpful addresses which the PRIMATE gave them on that occasion. He was one of those who felt that the PRIMATE'S short rest from his arduous and continuous labour had been well earned, he was sure we all hoped that he would return refreshed in spirit and with renewed energy. It appeared to him there was greater interest felt in the Church of England Sunday-school Institute, and they should all of them endeavour to promote the working of it as much as possible in their different parishes. In the report it was stated there was a great future before that Institute if properly carried out. They wanted much more zeal in Sunday-school teaching, and our congregations should feel that they are part and parcel of the Church, and assist the teachers and scholars in every way in their power. His experience which extended over sixty years, had shown him that parishes did not feel such interest in Sunday-school work as they ought to feel, and when they asked congregations to assist them they often did not respond so willingly as they would if they felt more interest in the work. They were about to listen to two papers, one was to have been read by the Rev. W. Martin on the subject "The Sunday-schools a stepping-stone to the Church" but Mr. Martin had in consequence of recent illness been recommended by his medical adviser to take a short sea trip for the benefit of his health. And the Rev. Mr. Holliday had at his request undertaken to supply his place. The second paper would be read by the Rev. P. N. Hunter on "Workers together." After each paper there would be a discussion, each speaker being limited to five minutes. He would now call upon Mr. Holliday to read a Paper on

"THE SUNDAY SCHOOL A STEPPING-STONE TO THE CHURCH."

This paper was to have been prepared and read by the Rev. W. Martin but the task has been handed over to me because owing to an attack of influenza and acting upon medical advice Mr. Martin started on a short sea voyage on Saturday last. The notice came to me on Friday evening, and I consented to do my best because there was no time to communicate with the respected Secretary of the Institute in order that he might secure a substitute.

I crave therefore your indulgence on the ground that I have had very little time to do justice to such an important subject.

It would seem quite an unnecessary remark to make in the presence of so many Sunday-school teachers, that the Sunday-school is a stepping-stone to the Church, and yet there are some who from careful observation and I suppose long years of experience, will say they are not. If our Sunday-schools are not stepping stones then what are they?

Assuredly they have been in some instances working without definite object, and perhaps many teachers from a want of due consideration for their work have not looked forward sufficiently but have been content to plod along doing a work for the sake of doing, and nothing more.

It were amusing were it not for the sinfulness of the act, to hear some of the reasons for "packing off" the little ones to school. Some of the best reasons given are that the children might be kept off the roads. That they might not witness the misconduct of those called parents. One of the most amusing reasons I have met with was when on one occasion I was asked to allow the School to be carried out on the lines of the Public Schools and that the children should be allowed to take their lunch. The reason being that Sunday was the day when most business was done in the hotel and the parents did not like the children to witness their doings on that day.—

Strange inconsistency, but one not to be quite condemned. How many there are who have never paused to think what a real agency for good our Sunday-schools are! How much better the children become when systematically and faithfully instructed in the knowledge of our Lord and Saviour.

It is scarcely necessary to refer to the advantages

which the Church derives from such an organization as the Sunday-school presents. Besides affording the best provision for the culture of the children in Spiritual Life and Godliness, it furnishes a regular supply of intelligent Candidates for Confirmation from which the daily thinning ranks of the Church are recruited, and its Ministrations afford an opportunity for the exercise of the religious activity and zeal of an earnest body of Lay-helpers. Its operations are essentially of a Missionary character and in carrying them out, the track of almost every other branch of Christian labour is crossed. In this way while it supplants nothing, it may be made to supplement almost every branch of Christian work.

There can be no doubt that the legislation in the Colonies has added very much to the importance and position of the Sunday School.

Now is the time for united action in respect to the Sunday School—it is a work on which we can all agree—a platform on which we may all stand—prayerfully, faithfully and lovingly, and while there are many questions which divide the members of the Church—this is not one of them" and this is no new work for the Clergy is engaged in.

In remote days amidst almost universal ignorance they were the depository of knowledge, and its blessings were dispensed in no niggardly spirit.

As we review the past we have to thank the Lord Jesus for showing us the real place children should occupy in the world, for prior to his coming the Teachers of antiquity thought little of them as such. They of course recognised elements of usefulness which would in time develop the men and women of the future generations.

Jesus was the first great Teacher who could sympathize and appreciate little children. And it is the Christ-like spirit which to-day can enter thoroughly into their life and see in them elements of a spiritual manhood which must be preserved.

But we are so slowly brought to see this truth and a man must get back as it were to the simplicity of little children, that the progress in our Sunday School work has been but small.

It may seem strange that the system of Sunday School Teaching as it now stands is but a century old, and that its founder—Robert Raikes—who was believed to be a Churchman—commenced Sunday School work in Gloucester and about three centuries have passed since Charles Borromeo the nephew of Pope Pius IV. established similar Schools in Milan.

We know there were special teachers appointed in the Primitive Church who were called Catechists whose duties were to instruct the Candidates for Baptism. In those days persons went through a regular course of instruction by, it may have been a Clergyman, as Cyril was, who afterwards became Archbishop of Jerusalem and sometimes a Layman as Clement of Alexandria and others—There is very little evidence that the same care was extended to youth though it is but reasonable to suppose that something was done—perhaps they were left to the care of their sponsors.

By what means the children were brought under direct instruction of the Clergy we cannot say, but, as far back as 1385, there was a general understanding that the Clergy were to explain to the youth of their flock the rudiments of religion, and in particular, as it would seem the fundamental principles—the Creed and the Ten Commandments.

We know that there were schools attached to the Monastic establishments in which, as all education was more religious than secular, children would be instructed in the elements of Faith and Duty. But we find no trace of any regular provision for the systematic instruction of the young on Sundays.

The foundation, which, up to this time, had been laid before the Reformation, was not lost sight of, and as that Reformation progressed, various works were published, and these gradually prepared the way for the Catechism, which all the Clergy and Schoolmasters were expected to teach—(vide the Rubric at the end of the Catechism and the 7th and 79th Canons of the Church).

The lapse of time since the Reformation has produced sundry changes.

The Church's influence was curtailed, while public opinion became antagonistic to the religious establishments of the days it did not provide adequate assistance for the Clergy, and hence, as population increased, the work of the Church became larger, and while the demand was greater, the supply was smaller. It will then be seen how welcome were the services of godly Laymen and Women, and what success has attended their efforts in carrying on this work of love. For it is a work of love, and we cannot be too thankful to the noble band of Teachers, who, in the spirit of self-sacrifice, unite with us in this useful branch of Christian work.

When I look round our large Sunday-school of St. Barnabas and see its staff of 60 or 70 Teachers and its 1350 children, I am constrained to say here, at least, we shall find evidence of the Church's vitality; and when I read—as I do—from time to time the reports from other large Schools in the Diocese, I am led to exclaim, "What hath God wrought?"

With these magnificent portions of our Church's machinery we shall surely turn out the genuine article—youths and maidens fitted to take our places when we are gone—prepared to fight the battle for God and the Church because their hearts have been given to Christ, and they are both spiritually and intelligently Soldiers of the Cross.

Neither School nor Teacher can save the child, but they may point out the way of safety, and step by step lead them on to the Household of Faith. May the love of Christ constrain us to do this great work, and give us a holy restlessness until all our children are brought within the border of His Sanctuary.

The following paper was read by the Rev. P. N. Hunter. "WORKERS TOGETHER."

The office of the teacher is one which has Divine authority and is but one branch of the work laid out by the great designer who sees the end from the beginning, for He hath planned both. To be effective teachers, "to sow seed which shall blossom in manhood, and bear fruit in old age" we must lay to heart this lesson that we are "workers together" the principle of co-operation must be kept very clearly before us, and conformity to its laws is necessary to both efficacy and effectiveness. There is a law of limitation by which one has to leave for the hands of another a part of a work, which perhaps has to be passed on to a third influence before it is perfected. Ten talents may be required to direct the trend of a child's life. The teacher with the two talents, may with the two talents influence his fellow worker who has the eight or perhaps two or two or more who between them have the other eight. Another very important principle is now introduced to us, viz. the power of influence. The silent, perhaps unnoticed, influence of one worker on another. The constant, punctual, loving and the bright worker will influence a whole school, of workers. And it may be by the very earnest regularity, the least noticed and least thanked, but like some of the most silent forces at work in Nature say, Light, Heat, Gravitation, be the most mighty. Hence the measure of our responsibility. Each teacher is only a part of a whole, one helps to complete what another begins. The limitation is seen even in this, the one completes what another or others prepared, like artificers in an engine room we work into the hands of one another, from the superintendent to the teacher of the babies. The ring of the Superintendent's bell calls for the attention and silence of the school as a whole. Each teacher simultaneously demands silence and attention of his class. Let the Superintendent be unpunctual or noisy, the demoralising effect soon works its way among the teachers and the taught.

As "workers together" I wish you to consider some of the influences "working together" for weal or woe of our children:—Church life, home life, social life, school, office or shop, city or country life and temptations, study and recreation, books and play, the grave and the gay, childhood and youthhood. We may centre our thought and energy on some one place of this wide subject and unwise ignore many influences at work which neutralise our efforts.

With many of us our duty begins and ends in the class. Two hours on the Sunday,—we may or may not have prepared our lessons; we know not why some of our pupils are absent, perhaps they're from home, not very well, no boots, gone out, parents away for the day, twenty reasons are suggested (if we think) the conclusion to which is that in all probability they'll be back next Sunday. If not their place we hope will be filled up by a new scholar. Is this the office of the shepherd? Is this feeding the lambs and the sheep?

Let me suggest a few thoughts which will put the relation of Teacher and Scholar in a different place in our affections. Consider the home element which should be found in our school. It is a home; authority with gentleness. The scholar looks up to the teacher. He is their ideal of fatherly dignity, a dignity not of greatness, but of gentleness and goodness, they consider that you are to them in school what you are to your own children in your own house. If a lady teacher, she is their most motherly, tender and lady-like character they know in the whole world.

Forms without backs, walls without pictures or texts, floors without matting should be unknown to our scholars. If their Sunday School is to be a bright spot in their life and memory. The moral effect of gentle and cheerful teaching and surroundings will not fail in after years in a harvest of love, thoughtfulness and reverence.

The home of the Scholar: What is it like? Do the teachers know? What kind of people are the parents? Do they take any interest in the School? Do they help the children in their home lessons? Is the moral atmosphere, pure or impure? How do your scholars behave at home? How can a teacher know these things, and thereby be better able to teach than by personally visiting these homes? Perhaps your time is limited and your class too large. Then take only half a class, tell your Superintendent you cannot teach twelve or fourteen Scholars and look after them and do a class of six or eight, never more than eight, and take your work well.

Then regarding your own home. What is it like? Do your scholars know? Do you ever take them so far into your confidence as to ask them to spend an afternoon or evening with you. You ask them to spend a couple of hours socially. You talk to them about your books, show suggested by some photographs, a little music, and take them at the proper time, say you have something you want to say to them which you could not very well say in School. You have been thinking about the small number of boys in comparison with the girls at the School; or you notice that quite a number absent themselves from Church. The interest in Missions wants working up, the Temperance Society needs attention. The boys are too

I will not hide from myself the fact that many children are lost to our Church, nor willingly cause a rift in the net, nor snap the harp cord in the midst of our jubilant song; but we must look at facts; we must observe that a small percentage of our Sunday school children become full members of the Church. One writer (I think it is Garrard) says that only 10 per cent of our Sunday-school children go on to the Church as they leave school. If this be true it will form an analogy with the cleansing of the ten lepers, when only one was found to give praise to God.

What has been our individual experience in this matter? It will be various in character. But most will agree that at the critical age of our scholars we cease to hold them, and there is a breaking away, a turning aside from the Christian life in a majority of our members.

Perhaps at this stage I might be permitted to refer to one or two things in which our Sunday School system might become more generally a stepping-stone to the Church. I may not say anything that is not already known, but I may remind you of one or two special things.

1. In the relation of the Clergy to the School, no one should be better known in the School than the Clergyman, and the School to him should be of the utmost importance. It should be looked upon as an indispensable portion of his work, and not, as in some instances, delegated to others, however competent they may be. The Sunday-School must be to him the juvenile flock over which the Lord has appointed him. By virtue of his office he is the head of everything in his parish. And yet there can be a headship without engaging in the special work which is too trying in addition to his other work on the Sunday. In his selection of teachers, too, the Clergyman is able to manifest much wisdom. On the selection depends to a large extent the success of the school. Only those who have Christian experience, and manifest a Christian character should be appointed to that office.

Teachers cannot instruct what they do not know themselves. Teachers must walk in the fear of God before they can teach others to do so.

But in addition to earnestness there must be ability. Every Christian is not fitted to be a teacher except it be by the example of his life.

It is most important that teachers should be moderately well informed in Scripture knowledge—and here, as in other places, the Clergyman can show his tact.

2. I would next point out the relationship of the Teacher to the School.

It is a law which cannot be too strongly insisted on that every Teacher should be a converted man or woman, and that the salvation of the children should be the great aim of the Teacher's work, and for this purpose every Teacher should seek to fan into a flame the spark of spiritual fire which God gave to our children when we as parents dedicated them to Him at their Baptism.

Too often we look upon our children as having neither part nor lot with God because they give us no evidence of spiritual activity; whereas there lies hidden the spiritual seed of grace which under the happy and exalted influences of religion, as taught by the Holy Ghost, is waiting to expand and burst forth into life.

But in addition to seeking their salvation we must seek their spiritual education. A child who goes forth into the world without knowledge (in these days when God has made education so easy) is badly equipped for his work. What we need is definite Church Teaching. Not what some understand by that well worn phrase but, knowing the doctrines of the Church of England, of which we should all be justly proud.

To lead every scholar through Sacrament, Ordinance, and Scriptural promise, to grow in grace, to foster piety and to give practical demonstration of their life and creed.

This is a point of vital importance to our Church at the present time. We cannot expect any increase from other sources and it is to our children we must look for the accession to our ranks and we want them to come on to us not ecclesiastical numskulls but efficient, understanding the spiritual requirement of the Church's blue book. Its book of common heritage. We are too wise as Teachers to say everything in that book is what we desire it to be but we say "with all its faults I love it still," and we are not going to object to the whole book because one or two points are in our estimation wrong.

We are sometimes told that it matters little what a man believes so long as he is honest in his belief, but there can be no greater absurdity proclaimed by intelligent men. No one who has the least amount of information can for a moment entertain such an opinion. The Teacher should, therefore, understand that his scholars are imperfectly taught until they have been systematically instructed in the Articles and Tenets of the Church.

The Great Charter of Doctrines of our Church of England Sunday Schools is the Church Catechism, because it unfolds step by step the fundamental teaching of God's word. It shows on the one side God's claim on us, and on the other, our claim on God. And it is a fact to rejoice over, that, when the thing is studied, the minds quickly roll away.

I have known instances of this where one teacher refused to teach it in a Church Sunday School, and has since not only adopted it as the substance of his lessons, but has been confirmed. Of another, a Superintendent, who, at his own free will, urges all his teachers to teach and practice it.

This, then, is the work the Sunday-school Teacher has to do, to unfold to children the privileges of their position, and to explain to them the true life which God will have them live.

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fond of going to meetings in the Schoolroom and Church instead of staying at home, the waifs and strays, the larrikins, the School Choir, library, etc., and fifty other subjects may be suggested, but one or two should be specially emphasized and the Scholars ask their advice and perhaps their help and by this time you might suggest when something definite is arranged, a word of prayer for blessing what you have agreed to do. Make them feel that they are responsible for certain duties, that they do not this and that for their own sake but for others.

The power of the Church upon the pupil through the Teacher.—The Service: note the place, order, service, Prayer, Thanksgiving, Sermon, reverence, the congregation, the silence, the open word, teach and impress the immediate presence of God. The Teacher should be there, and the Teacher must see that his pupils are there, and secure sittings for them, unless they occupy the family pew. He must impress the fact that the School is not the Church, nor is it a substitute for the Church.

The Superintendent, Teacher, Parent, and the Clergyman, co-operate again, the "working together."—What a help to the Scholar, and what an incentive to the Preacher to know that the boys in Class III and the girls in Class II are taking notes of the Sermon, which will afterwards be lovingly talked over by the Scholars with their Teacher.

We are to teach our pupils to know that they are a part of the "family in heaven and earth." We must throw them back upon the vows made at their Baptism, that they are a part of the family. Now, what does this mean? That their relationship to the family and the Church is not a matter of choice, but a matter of fact. The Church of which our scholars are part is not a "combination of separate individuals" for the purpose of carrying out certain religious principles. It is not a club, or association, or order, or society—it is a family. Societies and clubs work themselves out and dissolve—but the family never.—See the continuity of this family "in heaven and in earth." I cannot say "you shall be my brother, and to another and you shall not." We must as teachers foster the family and home spirit. It is this thought which makes me hesitate about the formation of guilds, brotherhoods, working bands, etc., by which girdles are thrown round small clusters, a few of the family, to the exclusion of those who see not eye to eye with them. We have to teach that moral responsibility is an outcome of our relation to one another to the family, to the Church, and to God, and not an outcome of our attachment to some association.

We must bear in mind that children are wonderful imitators and indeed we are taught to be "imitators of God as dear children." A child's mind deals with the concrete and not with the abstract, and they learn so much of God as they see it in you. They to a large extent live your life over again. Your life is repeated in them. They understand not the Bible, it may be, but they understand you.

Shilabagh has beautifully expressed the child life with which we have to deal, as he looked into a child's face and said:—

A truthful page is childhood's lovely face,  
Whereon sweet innocence has record made,  
An outward semblance of the young heart's grace,  
Where truth and love and trust are all portrayed.

Are we faithfully trying to keep that expression there? Faithful teacher work on in the light of the faithful promise, "Lo, I am with you always." He is with you to counsel and to guide:—

And ever more beside you on your way  
The unseen Christ shall move;  
That you, still leaning on His arm, may say,  
Dost Thou, dear Lord, approve?

After some time spent in discussion the Rev. E. C. Beck proposed a vote of thanks to the VERY REVEREND THE DEAN for presiding which was carried by acclamation and the benediction terminated the proceedings.

AMONGST THE MAGAZINES.

THE ART OF GOING WITHOUT.

(The Outlook.)

A thoughtful man, to whom life had brought a heavy share of what we are accustomed, for want of a polite phrase, to call discipline, once said:—

"When God sends a new trouble upon me, I set myself to work at once to bear it as well as I can, hoping that I may be able in this way to bring about the effect upon my character which He has in mind as an end in chastising me, and so—who knows?—possibly shorten the duration or diminish the severity of the experience."

This was said by one of the contemplative, solitary Christians whose close attention to the problems of the inner life gives something resembling a spiritual shrewdness to their methods of thought—a something, by the way, which really may deserve, at the least, as much respect as that worldly wisdom to which we so heartily defer in the experience of men of affairs.

Whether or not the individual conclusion of this wise saint can be converted into a general maxim, it is plainly true that the final cause of an affliction is already half gained when one has learned to bear it.

The monetary strain through which our nation has been passing will bring a vast amount of familiar misery upon

thousands of people well used to being miserable in certain familiar ways; but it will bring upon other thousands of another sort a species of suffering as new as if they were expatriated to an undeveloped planet.

It is those who have the lessons of the times to learn. People who have gone cold and hungry and homeless and hopeless before—they are the postgraduates in the great university of hardship; and while they may need immediate relief more than their hitherto more fortunate fellows, they need education less.

The men and women who have never gone without, or who have not gone without for so long that they have forgotten they ever knew how, are the most pitiable pupils of this hard school. They stand at the foot of the long class which present distress and anxiety for the future are training from end to end of our troubled land.

The practice of economy needs training as much as the practice of any other science; and the worst of a situation like the present is that so many of us are forced into the exercise of a skill for which we are without education of hand or brain or spirit.

"There always seems to be some conclusive reason why I have to buy the most expensive things," said plaintively, a lady whom I once accompanied to make a trifling purchase. She paid two dollars for an article for which I had never paid more than fifty cents. She had lost property, and every dime counted to her slender purse.

But, blessed be the brave old law which puts man upon his mettle to conquer the unconquerable! There is a great deal of satisfaction to be got out of pecuniary perplexities, if one goes to work intelligently to get it. The art of going without may be made as graceful and as winsome as it is difficult.

"The family had lost two fortunes," said a guest from a Southern home. "I was with them once when we had nothing to eat for three weeks but fried potatoes, three times a day. And I never was so happy in my life."

Like everything else in this life, poverty, whether relative or absolute, can be made a cross or a crown. It is all in the way we take it. Who of us has not known homes where the sweet, bright spirit that ruled them has wrought romance out of sodden care and rude denial? In later life, when we look back upon the deprivations of our first youth, what is it that we most vividly remember—the things we had, or the things we did not have? A hundred to one, I venture to say, we recall the glory of possession rather than the gloom of denial. The little inventions and plots and plans by which a quick brain and a cheery heart contrive to bridge the black chasm between demand and supply "hold fast all that they gave us" of the sweetest things in character and the bravest things in love.

The art of going without may be slowly, but it can be brightly, learned. It needs due patience, some pluck, and, doubtless, the proper share of Christian grace and resignation. But it needs something else, if I may say so, just as important, and more apt to be overlooked. It needs the more worldly qualities of good spirits, and good sense, and inventive ability. It is not enough distinctly to buy no new clothes, or go without furs. It is worth while to see "the fun" in it, since it has got to be done. It is not enough to cut down the open fires, and curtail the egg bills, and wear the overcoat shiny in the seams, or even to resign from the club and read the magazines at the public library. Rather make an interesting game of deprivation, and play for the stakes of sweet temper, and a merry courage, and the class of values which are to be had by going without another class.

One of the most exquisite courtship scenes in all literature is that where George Eliot's Dorothea naively craves to her poor and proud young lover: "I don't mind about poverty. . . . Oh, I want so little—no new clothes—and I will learn what everything costs!"

It is not easy to say, till one has studied the matter in the school of absolute experience, how few things there are in life that can be classified as the must-be, the essential.

When the horses' feet are gone one's own are left. When the cook refuses reduction of wages, there is the cook-book, and brain and hands to use it. Must the parlour be repapered? But why? Must the boy have money? Let him earn it as his father did before him. "I lived all summer at Cottage City," said the mistress of one of our most complex Boston mansions, "with one maid, and only four dishes to cook with."

Some of us can remember how the smoothly sliding scale of expenditure mounted years ago—when two pairs of kid gloves a year would do, where two dozen are needed now; when cream was not a necessity to coffee; when one was expected to be quite ill before the fire was lighted in one's bedroom. Was life, after all, so much harder then? Is it so much easier now? In fine, how serious is the affliction of plain living and high thinking? It is not hazardous much to say that it is the lightest to which fate has seen fit to expose our tossed and tested lives.

That was a wise philanthropist who dared to say: "Cold and hunger are not the worst things in the world." At all events, to think so is going far towards making many to endure them should they indeed befall.

Jabesh Snow, Gunning Cove, N.S., writes:—"I was completely prostrated with the Asthma, but hearing of Canadian Healing Oil, I procured a bottle, and it done me so much good that I got another, and before it was used I was well. My son was cured of a bad cold by the use of half a bottle. It goes like wild-fire, and makes cures wherever it is used."

E. L. FORDWOOD, Aconitine and Led. Nurse, 52 Young street, REDFERN.—ADVT.

NOTES OF MISSIONS TO THE JEWS.

The Jewish Missionary Intelligencer says:—"That the number of Jews in Morocco is variously estimated at from 65,000 to 150,000, and these are the most industrious as well as the most oppressed by people and officials.

The Jewish Chronicle reports that a Jewish congregation has been formed in Christiania, the first in Norway. The congregation numbers about one hundred members, and possesses its own cemetery.

On account of persecution, the Jewish population of Moscow, the second capital of Russia, has dwindled down to a few hundred families the heads of which have either received a higher education or are merchants of the First Guild.

A Ladies' Union has been formed in connection with the London Society for Promoting Christianity among the Jews. Lady Kennaway has consented to act as President.

Christ Church, Berlin, which formerly belonged to the Society, and which had been closed since 1st April, 1891, has been re-opened in the presence of the German Empress. The Rev. T. Faber, one of His Majesty's Chaplains, delivered a sermon of consecration on the text St. Matthew xvi., 15-17, written by the hand of Her Majesty in the Bible given by her for the Communion Table. Then the Rev. C. Dryander, D.D., delivered a sermon on the text St. John xiv. 1, written by the hand of Her Majesty in the pulpit Bible given by her. A numerous congregation thronged the Church which was built in the years 1868 and 1864 for the Society.

The following testimony to the Medical Missionary work of the Society in London given by a Rabbi to a fellow respondent to the Jewish Chronicle is worth repeating. "Let him go and see what is going on at No. 4, Goulston-street, where he will find crowds of our poor waiting at the door of the Free Dispensary, opened to them by the Missionaries perhaps for the sole purpose of ensuring them."

The Odessa correspondent of the Daily Chronicle says:—"I have gathered a few statistics to illustrate the power of the Jews within the pale of settlement in South Russia. If we take the city of Odessa as fairly representative of other towns within the pale, we find that of 350 doctors 256 are Jews, and of 180 private and sworn advocates, 147 belong to the same race. The six newspapers of Odessa are all either wholly or in great part in the hands of the Jews. Prohibitive laws to the contrary, more than one half of the agricultural land of South Russia is either owned or controlled by Jews, and from one land bank alone—the Bezaraba Tawrida Bank—about £4,000,000 sterling has been lent on estates nominally in the hands of Russians.

In a letter received from Calcutta, thanking for tracts sent out for the Jews, there was the following interesting item of news. I have distributed the tracts among the Hebrews, and as far as I can judge they have been appreciated. Our hearts were gladdened the other day by the testimony of an aged Hebrew (few do not like being called Jews), to the effect that whereas a few years back his countrymen would not accept a New Testament, let alone read it, now in most of the houses he went to, he saw not only the New Testament, but what is more it being read and studied. This testimony was brought out by my mentioning that a Hebrew had refused a New Testament though we had plodded with him to accept it. He said it had been refused because it had been offered openly and concluded with the above testimony.

CHURCH OF ENGLAND MISSION TO SEAMEN.

THIRTEENTH REPORT, 1893-1894.

It is my privilege as the Secretary of the Church of England Mission to Seamen to present to the subscribers the thirteenth report of proceedings, and in doing so to express my gratitude to our Heavenly Father for the assurance that His blessing has rested upon our humble efforts. The number of Seamen who come under our notice in the course of each year is very considerable. The nature of their occupation is such that they are in very special need of such help as the Mission can afford them. The duty of striving to help them is very clear, and not less so because they themselves are often unconscious of their need. In seeking to place before them the invitations of the Gospel of Jesus we are endeavouring to fulfil the will of God, who has declared His will that all men should be saved and come to the knowledge of the truth. The nature of the life which our Seamen lead exposes them to many dangers of both body and soul. The temptations which they meet with are many and great. The enemy of God and man is always on the watch to keep them from Jesus. And that mind must be insensible of the Saviour's love who would willingly lead them to imagine that no one cares for their souls.

It is to endeavour to remind them of the Saviour's love that our Mission has been established. But the oppor-

tunities of reaching them are comparatively few. Something may be done for them by personal intercourse during the time spent in harbour. And something may be attempted for them by the distribution of books and tracts and other literature for their use even while they are at sea. Temptations reach them even there; and so also should Christian effort for their good. But at the best the utmost which we can do for them is but little as compared with the privileges of those who are living ashore. To us the House of God at least is always open and the preached Word is within our hearing. It is not so to them. Yet it is a matter of thankfulness that the work of bringing the Gospel to them is not wholly left to one single Mission. There are others who feel their responsibility and are ready to take a part in the work. But while we wish them every success and thank God for any real work which is being accomplished on behalf of our Sailors, we remember that those of them who are members of the Church of England have a very special claim upon us, and we seek to justify the title of our Mission by recognising that claim, and offering all that is within our reach by sympathy and effort and to use our opportunities to the utmost of our power.

It will be seen from the balance-sheet appended to this Report that the sum of £199 4s 1d has been received by our Treasurer. With the exception of a small sum for printing the whole expenses of the Mission are met by our Missionary out of a very modest salary. It is much to be regretted that the funds at the disposal of the Treasurer do not admit of his being relieved from the many calls made upon Mr. C. Smith which his position, as connected with a large number of necessitous and often improvident men, entails upon him. The rent of Trafalgar House is also a heavy tax. A smaller and less expensive house would not be so suitable for the purposes of the Mission, a large room for holding meetings of an evening being found to be a necessity, while any attempt to supplement the funds of the Mission by providing beds or other accommodation would be regarded as interfering with the Sailor's Home or similar Institutions.

We enter upon the work of another year in a spirit of deep thankfulness to our Heavenly Father who has supported our Mission during the past year and in humble dependence upon that gracious Providence who has inclined the hearts of his people to contribute to the maintenance of our work for the last thirteen years. May it please Him to bless those kind friends who have taken so kind an interest in His work and sought in many ways the welfare of our Sailors. Our thanks are due to our friends who have so kindly assisted in the effort to keep up the evening meetings and to make them both useful and attractive. It is always an encouragement to Sailors, as well as to others, to feel that they are cared for and that there are many who take a real interest in them and desire their good. They that go down to the sea in ships and do their business in the great waters are peculiarly open to kindness thus bestowed upon them. The self denial thus exhibited will eventually be found not to have been thrown away.

ROBERT L. KING, SECRETARY.

P.S. Subscriptions may be sent to Robert Hills, Esq., Elizabeth Bay, Sydney; Courtenay Smith, Esq., Trafalgar House, 9 Princes-street; Miss Walsh, 13 Domain, Sydney; J. S. Shearston, Esq., R.N. House, Church Hill, Sydney; or to Archdeacon King, Stanmore.

The following memoranda will be found interesting:—About 73,000 seamen visited the port of Sydney during the year, and the following statistics show something of the efforts made on their behalf by the Mission for the year ending 31st March, 1894.

Table with 2 columns: Description of activities and corresponding numerical values. Includes visits to hospitals, social visits, and distribution of tracts.

There has been in some degree a falling off in the numbers of ships visited, and of seamen attending at our meetings, but principally traceable to the causes referred to in the 5th paragraph of our last report. Bright illustrated reading matter is greatly needed for distribution among the men. The supply of such literature has been quite inadequate to meet the demand. Scandinavian papers both secular and religious are in great request, and will be gratefully received from friends who can obtain them. The meetings and services at Trafalgar House have been, on the whole fairly well attended, and it is believed that much blessing has resulted. Cheerful and encouraging letters are often received, which prove the value of such a place of resort, open as the House is to the sailors. It is gratifying to know that many who

have not corresponded with their friends for some years, have been led to renew old ties at the Mission, where writing materials are provided free for their use.

The sin of intemperance continues to cause much trouble and misery. Several awfully sudden deaths have occurred to those under the influence of liquor—solemn warnings— which,—alas,—are too often unheeded.

The large number of total abstinence pledges (about one thousand in the last 31 years) proves that the Temperance work is one of its main features. It is satisfactory to learn that very many of these pledges are strictly kept by many who make a point of revisiting the Mission whenever their ships return to port. Several of the men collect and forward from foreign parts bundles of suitable newspapers for the use of the Mission.

These papers are a great help to the Missionary for replenishing the bags for distribution among the ships. At present papers, books, and bags for holding them are much wanted.

Miss Walsh and her friends have laboured most energetically to make the Tuesday night entertainments successful and popular. For these and other efforts of the kind, grateful thanks are due to the ladies and gentlemen (about 150 in number) who aid in the work of entertaining our seamen.

The Sunday evening services are also a means of blessing. The Incumbent of Holy Trinity and other Clergymen occasionally give addresses at these and at the week night meetings.

The distress among bona fide Seamen at the present time is very severe, but the funds at the disposal of the Mission do not permit of much assistance being afforded. The Missionary does what he can to relieve those in actual want.

Table titled 'LIST OF SUBSCRIPTIONS' with columns for Name, Amount, and Total. Lists various donors and their contributions.

Received since the accounts were closed. Messrs. Gilchrist, Watt & Co. . . . . 2 2 0 Collected by Mrs. W. Trull . . . . . 3 3 0

BALANCE SHEET.

Table showing financial details: The Honorary Treasurer in account with the Church of England Mission to Seamen. Includes subtotals for donations and balance in hand.

ROBERT HILLS, Hon. Treasurer.

"NARRU," constitutes an important article of diet for City, Bush and Ocean life; a boon to those who suffer from dyspepsia and constipation. The United States Milling World, January 2nd, 1893, states, "That about 99 per cent of Oatmeal eaters are dyspeptics," a spreading conviction of the falsity of Oatmeal as a universal diet. "NARRU" Porridge Meal in 2 and 4-lb. packets, sold by all Grocers. "NARRU" Digestive Bread baked daily by all leading Bakers. Wholesale Agents, JAMES AMOS & SONS, Flour Merchants, 218 Sussex-street, Sydney

The members of St. George's Chapter, Ottawa, have made 45 visits within five weeks.

A too frequent answer to the question ament visiting young men is "No regular plan." Now this work cannot be carried out to any good and lasting result without a regular plan systematically kept to, otherwise it is done in a slipshod way, and may not only do no good, but positive harm. "Spasmodic visiting is worse than none at all."

Three Fortunate Women.

We will introduce you to the oldest one first. Her name is Mrs. Jessie Russell, and she lives near the city of New York, in America. She was born in London in 1783, and is therefore 105 years old. She remembers many incidents of her childhood, and still has traces of former beauty. Her eyes are bright, and become animated when she talks. She retains her mental faculties completely. She descends two flights of stairs to every meal, and returns without assistance. Up to three years ago she was a regular attendant at the Greenwood Baptist Church. Her sight is excellent, and she reads the newspapers every day, and takes great interest in the news from England. She has never had any severe illness in her life, and her appetite and digestion are almost as good as they were fifty years ago.

The second woman says: "Ever since I was a child I have suffered from illness. Thirteen years ago a heavy cold, and a heavy feeling came over me. The whites of my eyes became tinged with yellow, my skin was sallow, and my hands and feet were cold and clammy. My mouth tasted badly, especially in the morning, and I was often sick, vomiting a sour, frothy fluid. I had a pain in the chest and sides, heartburn, and flatulency. For four years I suffered like this, and I shall be glad to recommend the medicine that finally cured me." (Signed) Mrs. FRANCES EMILY SMITH, 49A, Woodhouse-street, Leeds, January 25th, 1892.

The third woman says: "I have been delicate all my life. For the past six years I have always felt tired, languid, and weak. I had a poor appetite, a bad taste in the mouth, and pain after every morsel I ate. I was dizzy, and often felt as if I was going to fall. I was always 'felt sick,' and would retch and strain, but could bring nothing up. There was a dull pain at the right side, and a dreadful pain between the shoulders. I never knew what it was to be well. After being on my feet for a time, my legs would swell very much. No doctor was able to help me, nor any medicine; that is, up to the time I took the one which gave me my health back. I never felt so well in my life as I do now." (Signed) Mrs. SARAH SHARMAN, Glington, near Market Deeping, February 19th, 1892.

Why do we put these three women in a group—the one venerable woman in America and the two others here in England? They are perfect strangers to one another, and always will be. We do it to show how long and happily a woman may live if she only happens to escape the malady that everywhere threatens her sex; and also to show that those who have been burdened and cured with it may be cured and once more taste the joys of health.

Mrs. Smith concludes her letter in these words: "After taking these bottles of M.ater Selsig's 'Curative Syrup' all pain and sickness left me, and I know no more of the ailment that had troubled me so long, indigestion and dyspepsia. I know others who have been benefited by the Syrup. All sufferers should use it."

Mrs. Sharmam adds that after she had doctored and doctored, and taken everything, almost without getting any good from it, Mr. Webster, a grocer of Glington, said, "Why don't you use Mother Selsig's 'Curative Syrup'?" She acted on his suggestion, and health was 't long in coming. "I cannot speak too highly of Selsig's Syrup," she says. We should agree with her in that opinion, for a remedy that will in a few weeks put an end to a case of chronic indigestion and dyspepsia, is certainly worth a good word or two.

Now here you have these three Englishwomen—one so fortunate as to have lived more than a century without an illness; the others (still more fortunate) have known the sadness of suffering and the pleasure of recovery. Oh, my! oh, my! how hard it is to tell who is best off in this queer world!

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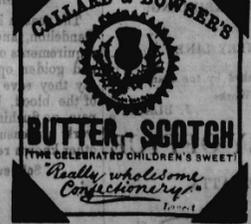
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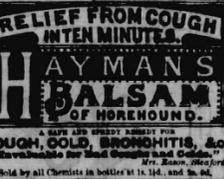
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