

# The Australian Record

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SYDNEY, NEW SOUTH WALES, SATURDAY, APRIL 21st, 1894.

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# The Australian Record.

SYDNEY, SATURDAY, APRIL 21, 1894.

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### NOTES AND COMMENTS.

**Personalia.** Miss G. EDWARDS, who has devoted untiring energy to the Working and Factory Girls' Club, for England on Saturday last.—The Rev. GEO. MOORE, Mrs. MOORE and child, were passengers by the *Alameda*, which left on Monday.—Alderman J. J. FARR, J.P., Mayor of Marrickville, has been appointed a Trustee of Marrickville Park.—Mr. F. B. KYNGDON has had published in pamphlet form by the Government Printer the lengthy report prepared by him for the Department of Agriculture concerning the mixed farms entered for the National Prize Competition of 1893.—Miss FRANCIS CROSSBY author of "Safe in the arms of Jesus," and other widely sung hymns, is sixty-one years of age, and has been blind since she was six weeks old.—Mr. GEORGE A. SMYTH, who had been identified with St. Mary's West Maitland for many years, died on Monday evening last.—The Rev. D. H. DILLON is conducting an Eight Days' Mission at Inverell.—The Rev. W. A. DALLAS is acting as *locum tenens* at Emmaville, during the absence of the Rev. J. T. WRENFORD, who has gone for a six months' rest.—In response to the invitation of the BISHOP OF DURHAM, about forty of the miners' leaders met recently at Auckland Castle to consider the proposal made by the BISHOP for the formation of a Conciliation Board for the settlement of disputes in the Mining industry. The Conference lasted about six hours. The BISHOP set forth his ideal of the Conciliation Board, sketching its nature, character, and range of operations. At the request of the miners' leaders it was decided to print and circulate Dr. WESTCOTT's address. The BISHOP afterwards entertained the company to tea. Great hopes are entertained that the proposed Board will soon be an accomplished fact.—ARCHDEACON SINCLAIR's new book *Words to the Loyal* is announced by Messrs. NISBET.—In consequence of the recent increase of the Episcopate in Japan, Bishop BICKERSTETH will, for the future, be styled BISHOP IN CENTRAL JAPAN.—The *Young Men's Magazine* of last Saturday has a portrait of the Rev. J. D. LANGLEY, and an article in which it says,—"The Y.M.C.A. owes everything, under God's blessing, to men of Mr. LANGLEY's stamp for the prosperous position it occupies in so many parts of the world—would that such men were multiplied amongst us a thousandfold."—The *World* states that a living at Hull has been offered to the BISHOP of MELBOURNE.—The Rev. Canon Dr. D'Arcy IRVINE is now staying at Bowral.—Canon BETTS has been presented with a purse of sovereigns by his parishioners and friends.

**Sunday School.** The Annual Meeting of the Sunday-School Institute will be held at the Chapter House, under the presidency of the Very Rev. the DEAN, on Monday, evening next at 7.30 p.m. At eight o'clock there will be a Conference of Clergy and Teachers. Papers, to be followed by discussion, will be read by Rev. W. MARTIN, B.A., "The Sunday-school a Stepping Stone to the Church," and Rev. P. N. HUNTER "Workers together." It is to be hoped that the Clergy will kindly bring the Meeting and Conference under the notice of their Teachers, and urge their attendance.

**The Bullenden Ker Mission.** It is with deep sorrow the friends of this Mission will learn that a hurricane has totally wrecked the Mission Cutter and destroyed the verandah of the Mission House. The Rev. A. YARNOLD, Secretary of the Australian Board of Missions is appealing for help which is sorely needed to repair the loss sustained and maintain the Mission in a state of efficiency. We trust our readers will respond to Mr. YARNOLD's appeal and that the sum needed may be speedily contributed.

**The Church Society.** The Annual Meeting of the Church Society has been arranged for 1st May. This timely notice is given with the hope that the Clergy may be able to keep that evening free from Parochial engagements and assist the Secretaries in securing, as far as possible, a good attendance.

**Archdeacons.** In reference to a paragraph in last week's *Record*, the BISHOP OF NEWCASTLE states that the Rev. F. D. BODE did not make application for the Archdeaconry mentioned, but that on the strong recommendation of the late CANON SIMM he was led to consider favourably Mr. Bode's claims, who has spent 35 years in the Diocese.

**University Commemoration.** At the Forty-Third Annual Commemoration of the Sydney University last Saturday the following Students among many others were successful:—Mr. HENRY GILES SHAW, M.A., and Second Class Honours in School of Logic, Moral, and Political Philosophy. Mr. ARTHUR HENRY GARNSEY, B.A., and First Class Honours in Greek, and Second Class Honours in Latin; Mr. JOHN FRAZER RUSSELL, B.A., and Second Class Honours in Logic and Mental Philosophy; Mr. JOHN LE GAY BRERETON, B.A., First Class Honours in English and Professor MACCULLUM'S Prize for English Essays; Miss ETHEL MARGARET MAYNARD, B.A., Second Class Honours in French; Mr. HERBERT HUTCHINSON DIXON, B.A., Third Class Honours in Latin; Miss JENNIE BERTHA UTHUR, B.A., Third Class Honours in French and Mr. JOSE'S Prize for English Essays. Mr. WILLIAM JOWERS CAKERREAD, B.A., JOHN WILLIAM HOBBS, B.A., Mr. HENRY HERMAN KATER, B.A., Mr. HUGH HAMILTON MITCHELL MEREWETHER, B.A., Mr. ALLAN FRANKLYN PAIN, B.A., Mr. CHARLES JAMES STREET, B.A., Mr. WILLIAM TIGHE, B.A., LL.B., Mr. HERCULES MEARES, B.A., LL.B., Mr. BROUGHTON BARNABAS O'CONNOR, B.A., LL.B., Rev. C. L. HANDOCK, B.A., M.B., Ch.M. Mr. ERSKINE HUGH ROBISON, B.Sc., Mr. ARTHUR RAYMOND WEGALL, B.E. Mr. NORMAN WILLIAM KATER, Faculty of Medicine, First year Examination, RENWICK Scholarship for General Proficiency—divided—and Professor HASWELL'S Prize for Zoology. Mr. STEPHEN DRUMMOND CHAMBERS (BARKER Scholarship No. 2 and HORNER Exhibition for Mathematics). Among the Candidates admitted to Matriculation in Lent Term we also observe the names of Miss MARIAN BEATRICE HOBBS, Miss ISABELLA EDWARDS LANOLY, Miss MERCY M. MURRAY, Miss JANE ELIZABETH PARIS, Mr. HENRY CHARLES BLAXLAND, Mr. EDWIN HOBBS, Mr. ANDREW HOLLIDAY, Mr. WILLIAM ARTHUR SHORTLAND, Mr. FREDERICK AUSTRALIS SUTTON, and Mr. JOHN CADELL WINDEYER.

**Synod of the Diocese of Goulburn.** It is a matter for deep thankfulness that the Synod of the Diocese of Goulburn has been able to deal so satisfactorily with what has been for so long a time known as the "Cathedral dispute." So far as the Church is concerned, it is happily ended; all that is now needed to complete it, is the legalising by the Legislature of certain Clauses in the new Cathedral Ordinance. When this is done, the business will be finally settled. The Ordinance was unanimously agreed to by the Synod, and the Draft Bill which is to go before Parliament, was also approved unanimously. The Business Paper of the Synod was a heavy one, but was disposed of after six days of almost continuous work. The BISHOP OF GOULBURN and the Diocese are to be congratulated upon the result, and above all, we cannot be too thankful to the HEAD OF THE CHURCH, who is the "AUTHOR OF PEACE." We trust the Diocese has entered upon a time of peace, prosperity, and successful aggressive work.

**The Dean of Melbourne.** The VENERABLE DEAN OF MELBOURNE celebrated his 95th birthday on Tuesday, the 10th inst. "All day long," says the *Southern Cross*, "a stream of visitors to the well-known residence in Hotham-street, East Melbourne, showed how widespread and profound is the respect cherished for this aged servant of God. The DEAN is the oldest Anglican Clergyman in the world, and at 95 years of age he keeps nearly all his physical faculties and a high degree of working power, while he is mentally as alert and vigorous as he has been for the last 20 years. The DEAN's best title to affection and respect, however, is found, not in his wonderful physical vigour, but in his saintly life, his long term of faithful Christian service, and his sweet and gracious disposition. The Anglican Church has no more loyal servant than DEAN MACARTNEY and yet every other Protestant Church, in some degree, feels that the DEAN belongs to it too!"

**One Tenth.** Mr. GLADSTONE, who is keen on facts and figures, once pointed out that if the English people would give only one-tenth of the yearly additions to their income there would be 130 millions to spend on languishing hospitals, Church endowments, suffering poor, and art, and seventy-seven millions left besides!

**Colonially Ordained Clergymen.** The ARCHBISHOP OF CANTERBURY's rule, not to institute Colonially Ordained Clergy to livings in England unless they pass the Cambridge Preliminary, originally drawn up to prevent abuses in certain cases, operates with great severity and unfairness in others. Such a case is that of the Rev. F. R. MITCHELL, late Archdeacon of Calcutta, who, after serving his full term as an Indian Government Chaplain, returns to England and is offered a living. He is refused institution unless he passes the above-named examination, which, at the age of fifty-five, naturally enough, he declined. It should also be stated that Mr. MITCHELL, although ordained priest in India, was admitted to the Diaconate at home.

**Are the Curates Sweated?** A Clerical Correspondent of the *Westminster Gazette* says they are. There are twice as many Curates as there are livings. The young Curate may expect to receive in an urban District £130 as Deacon and £150 as Priest, but this is the high-water mark. He depreciates as he gets older, and, after 25 years of service in the Church, will probably receive thirty to forty per cent less than he began with. The average Curatorial Income is only £118. As to a benefice, the prospect of getting one with an adequate income depends largely on his having relations with influence, marrying a wife with money, or knowing the Bishop. Of the Beneficed Clergy, moreover, while about 10,000 are fairly well provided for, 11,000 are very badly paid.

**Evangelicalism in Oxford.** Evangelicalism in Oxford has never been more strongly or effectively represented than at present. There are now six Evangelical Churches, and in connection with them good work is being done on spiritual lines among adults and children. Wyldie Hall is well filled, and the Sunday evening Greek Testament reading by Mr. CHAVASSE is always full and often crowded. Mr. TALBOT RICE, at St. Peter-le Bailey, is becoming a real power in the University and City, and is ably seconded by the Rev. H. H. GIBSON, who is working under the "Evangelical Pastorate" Scheme. And though this does not pretend to be anything like a full account of the work of the chief workers, the name of CANON CHRISTOPHER must not be omitted. This venerated servant of God is as energetic as ever, and is now specially engaged in building new schools in connection with his new church. Consequently, Evangelical friends throughout the world who are interested in Oxford may with very real reason "thank God and take courage" concerning work in the City and University.

**Working Men and Sunday opening of Museums, etc.** In deference to a suggestion made by the BISHOP OF LONDON, the Committee of the Lord's Day Observance Society determined to try and obtain the views of religious working men on the subject of the Sunday opening of museums, art galleries and libraries. A circular was drawn up inviting an expression of opinion from working class Communicants, Sunday-school teachers, Members of Bible-classes, and regular attendants at religious services, &c., and care was taken that the enquiry should be made when parochial and congregational organisations were in vigorous operation. The circular was forwarded to the grantees of the Church Pastoral Aid Society, the Additional Curates Society, and the Church of England Scripture Readers' Society; to Metropolitan Nonconformist Ministers, Agents of the London City Mission, Secretaries of Young Men's Christian Associations, and others brought much into contact with the class indicated. At the same time a request for publicity was sent to Church and Nonconformist journals without distinction. Replies arrived from all sections of those addressed, representing the greatest possible variety of religious views. Some indicated only the general conviction of the writer, or the organisations under his charge; others showed that the question had been put to a practical test and a vote taken. Of such replies—(a) 75 per cent are unanimously against Sunday opening. (b) 21 per cent show a majority "against." (c) 5 per cent show a majority "for." (d) None are unanimously "for." The majorities "against" were generally of an overwhelming kind.

**78 Versus 153.** In illustration of the folly of Gambling news in daily papers, a writer in the *Christian Pictorial* has taken the trouble to note all the "tips" given. He finds that in one week 78 prophecies, in a "lucky" week were right, and 153 wrong.

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**The Diocesan Educational and Book Society**—Hon. Secs. and Treas.: Rev. J. D. Langley, George Wall, Esq.  
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NEWS OF THE WEEK.

Friday, April 13.

Bazaar opened at St. Peter's Cook's River, in aid of the Parsonage Repairs Fund. The King's School Old Boys' Reunion at Auro's Exchange Hotel was presided over by Sir J. P. Abbott. One hundred persons present and speeches were delivered by the Chairman, Dr. Harris and the Hon. G. E. Pilcher.

Sunday, April 15.

The Preachers at the Cathedral were 11 a.m., The DEAN 3.15 p.m., Canon Taylor; 7 p.m., Rev. S. S. Tovey, B.A. At St. Saviour's Goulburn, the Preachers were—11 a.m., Canon Puddicombe, 7 p.m., Bishop of Goulburn.—The Rev. G. L. Wallace was the Preacher at the Morning Service at Christ Church and the Rev. C. Rice gave an address at the schools in the afternoon in aid of the Melanesian Mission.—The Rev. G. North Ash, M.A., was the Preacher at St. Mary's Waverley, morning and evening.—The Rev. G. D'Arcy Irvine, of Bowral, was the Preacher at St. Philip's, at the morning service.—The 33rd anniversary of St. Bartholomew's, Prospect, was celebrated, and a harvest thanksgiving service held. The Preacher was the Ven. Archdeacon Gunther. The Church was opened on April 14, 1841, by Bishop Broughton.

Monday, April 16.

The Committee of the Diocesan Educational and Book Society met at 4 p.m.—The Monthly Meeting of the Junior Clerical Society held at St. Barnabas' Parsonage at 1 o'clock.—Open-air Service within the Cathedral Gates 1.15-2 p.m., Rev. J. Dixon.—Telegram received from Mr. E. Gribble, in charge of the Anglican Mission at Bellenden Ker, North Queensland, reporting that in a hurricane the Mission Cutter had become a total wreck, and the verandah of the house had been blown away.—Meeting held at St. George's Glenmore-road, for the purpose of inaugurating a branch of the C.E.T.S.; Church crowded; 22 members enrolled.

Tuesday, April 17.

A Conference of the members and friends of the Church of England Temperance Society was held in the Chapter House, under the Presidency of the Dean.—A Tea Meeting was held at St. Andrew's Schoolroom, Pitt-street, to bid farewell to Mr. Quong Tart prior to his leaving Sydney on a visit to China. Open-air Service within the Cathedral Gates 1.15-2 p.m., Mr. W. H. Dibley.

NEXT WEEK.

SUNDAY.

FOURTH SUNDAY AFTER EASTER.—Lessons.—Morning, Deuteronomy iv. v. 23; St. Luke xvii. v. 20; Evening, Deuteronomy iv. 23-41; Ephesians v. v. 22 to vi. v. 10.

THE CATHEDRAL.—11 a.m., The Preceptor; 3.15 p.m., Archdeacon Gunther; 7 p.m., THE DEAN; Holy Communion at 8 a.m.

ST. SAVIOUR'S, GOULBURN.—11 a.m., The Dean of Goulburn; 7 p.m., E. P. Hood.

MONDAY.

Lessons: Morning.—1 Samuel xiv. v. 24; St. Luke xvii. v. 20; Evening, 1 Samuel xiv. 24-47; Ephesians vi. v. 10.

Annual Meeting of the Sunday School Institute, Chapter House 7.30 p.m., under the presidency of the VERY REVEREND THE DEAN. At eight o'clock Conference of Clergy and Teachers, when papers will be read and discussed.

TUESDAY.

Lessons: Morning.—1 Samuel xv. v. 31; St. Luke xviii. v. 31; Evening, 1 Samuel xvi. v. 1; Philippians i.

Council Church of England Grammar School 4 p.m.

WEDNESDAY.

St. Mark, Stan.

Lessons: Morning.—Isaiah lxii. v. 6; St. Luke xviii. 31 to xix. 11; Evening, Ezekiel i. v. 15; Philippians ii.

THE CATHEDRAL.—Holy Communion 8 a.m.; Divine Service and Sermon at 7.30 p.m.

THURSDAY.

Lessons: Morning.—1 Samuel xvii. v. 31; St. Luke xix 11-28; Evening, 1 Samuel xvii. 31-55; Philippians iii.

Church Service, St. John's, Parramatta, 7.30 p.m. Preacher: Rev. J. Dixon; 8.30, Election of Officers and Committee for ensuing year.

FRIDAY.

Lessons: Morning.—1 Samuel xvii. 55 to xviii. v. 17; St. Luke xix. 28; Evening, 1 Samuel xix; Philippians iv.

SATURDAY.

Lessons: Morning.—1 Samuel xx. v. 18; St. Luke xx. 1-27; Evening, 1 Samuel xx. v. 18; Colossians i. to v. 21.

Meeting of the Committee of the C.M. Association and the Local Secretaries of the Gleaners Union at 13 Domain Terrace at 3 p.m.

Demonstration in connexion with the Juvenile Branch of the C.E.T.S. at Christ Church, Gladsville at 3 p.m.

Wednesday, April 18.

Bazaar opened at Gordon, in aid of the Parsonage Fund by Mrs. Bowlen-Smith.—Open-air Service within the Cathedral Gates, 1.15-2 p.m., Rev. J. H. Mullens.

Thursday, April 19.

The Committee of the Church Missionary Association met at the Registry at 4 p.m.—Continuation of Bazaar at Gordon.—Open-air Service within the Cathedral Gates 1.15-2 p.m.

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.

JOTTINGS FROM THE BUSH.

"All in the Name of our Lord Jesus."

I fear that the frequent breakdowns of Clergymen sometimes give Laymen a false impression that they are naturally a delicate race. I don't think that they are naturally more delicate than any other students, although it has been written

"O why were farmers made so coarse, or Clergy made so fine? The kick that scars would move a horse may kill a sound divine."

But I am glad that the method of theological argument adopted by that particular farmer whose conduct gave rise to the epigram has now fallen into desuetude. The main reasons for the frequent breakdowns is the amount of responsibility and worry that must need exist in any Clergyman's life. I am not speaking on this matter without personal knowledge. Bitterly as I regret being laid aside for a time from my proper work as a Clergyman, I cannot but be conscious of the immense relief from responsibility and worry, and of the tendency of such a relief to strengthen the constitution and prolong the life. To be responsible only for certain definite duties during certain definite hours of the day, and responsible only to one's heavenly Master and about a dozen fellow-beings is such an intense relief after being responsible always and to an indefinite extent, for the religious well-being of 1500 people, that I am beginning to wonder whether I shall not find, when all secrets are disclosed, that my own breakdown was more the result of worry and a sense of responsibility than it was due to cold winds or damp air.

And therefore I speak with feeling when I entreat my lay friends to endeavour to lessen the utterly needless, yet most irritating and harmful, worries which refer to minor points in the conduct of Divine service. A brother Clergyman, in writing to me, shows by his words how deeply he is moved by his responsibility and by the various opinions of his flock on some such points, and I believe that in so doing he is but expressing the feelings of many persons in the land. I have gone through the very same thing myself: I have known harassed days and sleepless nights as a result of similar trifling matters—mere molehills which are regarded as such mountains by some of one's congregation that at last one begins oneself to regard them as the same, to the utter distraction of the sense of proportion in spiritual matters. If they were really important they would not worry. On important matters a principle is involved on which one's mind is made up and to which one must, in duty to God and one's own soul, remain firm. A man who would be calm under the consciousness of a danger to be met, may lose all self control in a few hours of exposure, without sufficient protection, to a swarm of mosquitoes. The sad failures of a Parish may sadden the life, but they do not upset the nerves like a squabble about some trifling ornament, posture, or musical matter, on which no principle or question of doctrine is dependent, and which only arises from the desire of the Clergyman to conduct the service in the way which seems best to him and to the majority of the congregation.

It will be agreed that in whatsoever way the Clergyman conducts the service and arranges its accessories there will be two parties in the Parish—one of which desires to make them, as they would say, "simpler" or "brighter" (or, as their opponents would say, "bald" or "florid") and the other of which resists a change. Now in a case where no question of doctrine is involved, what is the Clergyman—say, newly come to the parish—to do? He cannot possibly please everybody, even if he as utterly effaces his own opinions as did the Esop's old man with his donkey. Besides, he has no right, I hold, to so efface himself. If he is worth his salt, and has a fair amount of knowledge of Church matters and customs, he is in a better position to judge what is most fitting than are ninety-nine out of a hundred of his parishioners. I may assume also that he is an honest and straightforward man and even if he desires (as is very natural) to lead his congregation to hold his own views as regards Churchmanship, intends to do it by preaching and not by the retention or alteration of trifles.

What, then, I ask my readers, is the puzzled Clergyman to do? Some, perhaps will say let him do what he thinks preferable, regardless whether he is supported by minority or majority. That seems plausible, perhaps, and it certainly lifts even a trifle out of a region of worry into the region of principle. But inasmuch as the principle that the Clergyman should have the decision of such

matters utterly regardless of the feelings of his congregation, appears to me a bad one, I do not advocate such a course. I lean to the practice of adhering to old custom in unimportant matters unless the feeling of the majority is in favour of a change. This perhaps somewhat smacks of Mr. Pickwick's philosophy, "Shout with the larger crowd," but it is a fairly safe rule to adopt and it is so in accordance with the ordinary rules of life that I think such a course ought to have the support of every Layman.

But it has not, more's the pity. You have heard a Chairman put a question to a meeting, "Those in favour say 'aye,' those on the contrary say 'no.'" The minority although fewer, may have stronger lungs than the majority, and from their very knowledge that they are in a minority, will shout louder than the others. No wise Chairman will decide in their favour, however, and it may be said that a Clergyman ought to decide in the same way. I think he ought, but when he has done so so many worries begin. In the picturesque slang of the Americans, "the band begins to play." and the minority proceeds to endeavour to prove that it is more important than the majority. Threats of secession from the Church are uttered by one and another, either directly to the Clergyman, or carefully reported to him. These are truly Christian people, remember, many of them; but they have no thought of mercy towards the poor Clergyman. He has decided to ignore their wishes: very well, he shall see what is the result. He will regret it when his Offerories begin to fall off and his congregations decrease: he will then see how fatal a course it was for him to defy the majority. (Fill in the space, reader, with the name of the Church Association or the E.C.U., whichever you like; you won't commit an injustice, whichever you choose).

That is the sort of thing that breaks down a Clergyman. "It is always my wish," says my correspondent, "not so much to please as to benefit all my parishioners; but it is awkward." It is, and yet unless Churchmen will trust their Clergyman, and will not insist on having their own way, it will continue to harass many an earnest man. My last experience of the kind was in years gone by at the time of the Heredes scare, when even extreme party men were suspected much in the same style that even the most prosperous bank was rushed last year. I am older and less pugnacious now, and I freely confess that if my again becoming an Incumbent is bound to involve me in any big dispute on a little matter such as the singing of a response the wearing of a vergers' gown, or the standing or sitting at the offertory, then I hope that God will guide me to the decision to refrain from undertaking a parish. I should either give way to a mere clamour, in a mean spirited manner; or else I should be worried into my grave, and I prefer to die a natural death. At present, I write merely as a spectator. But I do appeal to Lay Churchmen to be thoughtful and considerate in such matters, and not to make the hard work of the Clergy still harder and more heart-breaking.

COLIN CLOUT.

AMONGST THE MAGAZINES.

HOW WE SPENT SUNDAY.

Mrs Willard, in the Woman's Signal, is continuing those exquisite sketches of her early life from which we have already published extracts. Here is her sketch of the Sunday life of her home:

In the early days before the new bridge across Rock River we were four miles from church, and as we cast in our fortunes with the Methodists (though mother was a Congregationalist), we were "on a circuit," and the minister came only once a fortnight or once a month. Then we were dressed in our Sunday best, the big wagon was brought around with Jack and Gray attached, and family and farm hands bundled in—the latter to be dropped at the Catholic Church. But my parents soon decided not to leave the home alone, for prairie fires sometimes creep unpleasantly near, cattle broke into fields or garden, and there was no dinner when we got home. In those days such a being as a "tramp" had not been heard of, and in our twelve years of isolation on this farm, not one theft, much less any fright or danger, befell us lonely pioneers. Once a drunken man came in to warm himself; once we found behind a straw-stack signs of men having slept there, and some slices of bread hidden under the stack; sometimes men stopped to ask about the "river road to Beloit," or how far it was to Janesville, but that was all. The present records of fright and peril to our country folk seem strange and pitiful to one who remembers how safe and peaceful was their lot, long time ago.

We made this plan at Forest Home: One Sunday father should "hold the fort," the next, mother, and the third, Oliver. Whoever did this had to get the dinner ready, and as both father and son were famous cooks, the plan worked well. Indeed, to see my brother brandish the carving knife and fork in air as we approached on our return from Church, and to inhale the rich aroma of his roast chicken, nice home-grown vegetables, and steaming coffee was an event. Sunday dinner was to us the central point of the day, and served to keep it in fragrant memory notwithstanding its many deprivations.

For us it was all very well, under the peculiar circum-

HOME LETTER.

(FROM OUR OWN CORRESPONDENT.)

stances, but I do not approve of a Sunday dinner that deprives working people of their rest and their opportunity to go to Church.

Careful as he was, from training and long habit, about what we should read on Sunday, my father was quite easy-going when we could once get him out of doors. He would whistle to the dogs—when we came to have a thousand sheep we kept three of them—and off we went together to the pasture, father, the girls, and the dogs, leaving Oliver lying upon his face on the front piazza, reading his beloved "D'Aubigne's History of the Reformation," and mother with the big family Bible on her lap. As we wended our way down by the grassy bank of the broad, tree-shaded river, I liked to lag behind and "skip" a stone, in which art I was something of an adept. But when Mary waved her hand for me to "Come on," I would smilingly desist. I liked to clip a fresh twig from the alders, or to make a "whittle" with my jack-knife, as father said, "Frances, you know I don't allow you to keep up your carpenter work on Sunday." Whereupon I answered with a queer pucker about the lips, that would have been a smile only it didn't dare to, "But, father, can't I whittle if I'll promise that I won't make anything?" and he agreed to that. He would even cut a chip from the gnarled old cedar tree, and after smoothing it, give it to us, and say, "Did you ever smell anything more wholesome?" I liked this so much that even now the odour of red cedar, though but in a lead pencil's handle, brings back to me the river softly flowing, the sentinel trees, my fathers many figure marching at the head, with Mary and me walking demurely after, in the path the cows had worn.

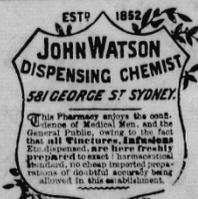
On Sunday afternoon, almost the only leisure time she had, mother would walk a little while with her children in the orchard, taking her scissors with her, and clipping a sprig of caraway or fennel for "the girls," or a bunch of sweet smelling pinks for Oliver, from the pretty little beds in the heart of the orchard, where no one was privileged to go except with her. Here she talked to us of God's great beauty in the thoughts He works out for us to learn about Him by; she taught us tenderness toward every little sweet-faced flower and piping bird; she made us note the shapes of clouds, and what resemblance they bore to things upon the earth; she made us love the Heart which is at Nature's heart. Thus it could not be said of us, as of poor Peter Bell—

"In vain through every changeable year Did Nature lead him as before; A primrose by the river's brim, A yellow primrose was to him, And it was nothing more."

Father did not "talk religion," as we called it, very much, nor did our mother. They had family prayers always, with Scott's "Practical Observations" at the close of the Bible reading. They always had a blessing at the table, and if father did not ask it mother did. They never insisted that their children read the Bible for themselves, and I was very shy about it, the tendency of my mind to doubt and question revealing itself when, at a very early age, the Testament was specially read to me on Sunday, and I asked "How do you know God sent it?" And if the family Bible was sometimes to be seen lying open before me, I would say with a toss of the head, when mother expressed her pleasure, "I'm looking at the births and deaths," or "I'm only reading the Apocrypha." My mother had the good sense never to seem shocked by this bit of bravado, but patted the busy little head with her kind, steady hand, saying, "My little girl will be a missionary, yet." She knew these were not symptoms of rebellion but just the prancing about of a mettlesome steed before it settled to life's long and difficult race. She knew the more she argued and reproved, the worse the case would be, so she just lived the Gospel right along and taught its precepts and prayed much.

We seldom had the opportunity to attend Church on Sabbath evening, but our song service at home was, as already mentioned, an inspiration and delight, and father had a fine bass voice and a mother a tender well-trained soprano. There were no "Gospel Hymns," but in the Mother's Assistant—a family magazine that they subscribed for some years—were sweet songs of Christian faith, and the old hymn-book with its "Guide me, O Thou Great Jehovah," and Kirke White's "Star of Bethlehem," used just about to break my heart in the sweet summer twilights, though I would not have had anybody know it save mother and my sister Mary. Fair and bright notwithstanding occasional shadows, seemed those years of childhood; still fairer and brighter they seem now.

Joseph Rusan, Percy, writes: "I was induced to try the Canadian Healing Oil for a lameness which troubled me for three or four years, and I found it the best article I ever used. It has been a great blessing to me."



We are pleased to see that Mr. W. E. Toose, the optician, etc., of 424 George-street, Sydney, has again distinguished himself by taking the 1st prize at the late exhibition for his latest improved spectacles and optical goods. This is now the tenth first-class medal and diploma that Mr. Toose has been awarded at various exhibitions, and he certainly ought to expect the patronage which should follow recognised superiority.

A FAVOURITE ARTICLE, which gained the Gold Medal at Chicago, is the famous Extract made from the Tree of Life by Coleman 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. Eucalypte 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., Coleman and Sons.

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, Morphett.

I am glad to notice that the Annual Meeting of the Sunday-school Teachers' Association of the Central Archdeaconry of the Newcastle Diocese was so great a success. I hope that similar meetings will shortly be held in and about Newcastle and in other places in other Dioceses where a fair number of Teachers can be gathered together. These meetings promote the improvement of Sunday-school work and encourage the teacher by the sense of co-operation with others as much as they instruct him by showing him the best methods of work.

For these reasons, as well as for the more business aspects of the meeting, I trust that there will be a large attendance at the Annual Meeting and Conference of the Sydney Sunday-school Institute next Monday. The proposed alteration of the rules so as to allow all affiliated Schools to nominate a delegate to the Committee has my hearty support. But the reduction of the fees will only be advantageous on one condition—and that is that Schools and Teachers should join in large numbers. I do trust that if it is carried the Treasurer will have no reason at the end of the year to bring in a sad financial report. In every other respect besides the pecuniary risk, the reducing of the subscription is likely to be very beneficial to the cause of Church Sunday-school work. It will lead, most assuredly, to larger interest being taken in the Institute, and the greater number of Schools represented on the Committee will, I trust, result in a large increase of candidates at the annual examinations.

I have not published any opinions about Bible Classes and Infant School work, such as I asked for a few weeks ago. The reason is that no one has yet sent me any information or comments on these subjects.

The following "Sunday-school Vision" is extracted from an old Magazine:—

"It was Sunday afternoon in the great town of London. Hundreds of children were hurrying to their Schools. I stood to watch them as they trooped past me, and just then I caught sight of a little group of Teachers hurrying to their work; they were three in number. The first was a beautiful girl, brimming over with the pure delight of living; the second, a commanding looking man, with thought and intellect written on his face; the third, a little elderly woman, with nothing remarkable about her.

Involuntarily the thought came to me "What a difference it must make to the children who teaches them; some teachers are so clever or bright, and others so very uninteresting." And musing thus I went on my way.

But it so happened that I passed the spot again as the School dispersed, and again I caught sight of the three Teachers. The pretty girl was smiling, well pleased with herself and others; the clever man was meditating on a problem suggested by the chance word of a child; the elderly woman was hurrying homeward, with a wistful look on her homely face.

Then a soft voice beside me said, "Look closer, and you shall see what trophies these labourers carry home with them." So I looked again, and on the head of the young girl I saw a wreath of lovely fragrant flowers, but even as I gazed they drooped and faded. Above the man of thought there floated some gleaming sparks, but as he went on his way they grew dim and vanished. Then I turned to her whom I had slighted, and lo! I saw upon her brow a star so clear and radiant that in its light that homely face shone with more than human beauty. And I said, "What does this mean?" And the voice made answer, "The lovely girl took herself to her children, and for herself she won their hearts. The sweet flowers of earthly love when severed from the root must fade. The man whom you see took to his pupils his learning and his wisdom, and he charmed their intellects; the sparks of human knowledge are already extinguished. But the humble teacher took only her Saviour to her children, and she has won a human soul to the love of God."

J.W.D.

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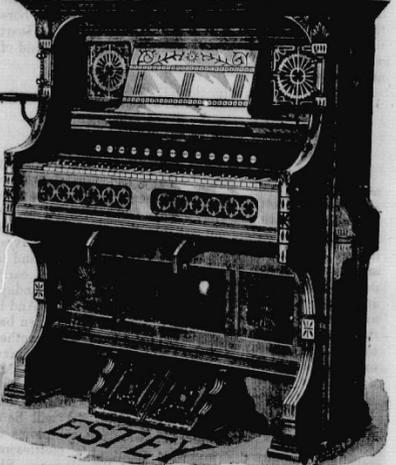
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The Australian Record.

"SPEAKING THE TRUTH IN LOVE." SATURDAY, APRIL 21, 1894.

THE BISHOP OF BALLARAT's address at the opening of the Church Assembly was not a gloomy, cheerless, despondent review of the position of the Church in the Colonies, but, upon the contrary, was marked by a noble cheerfulness, and hopeful tone. Their National life was not all that it should be, but "there was certainly more recognition of Religion in the National life of Victoria, and the good cause was advancing, even if evil were intensifying. Newspapers, indeed, preferred to quote laments of the Church and her Ministers, over 'waning influence' and increasingly deserted sanctuaries, but really without authority, so far as the Church in the Ballarat Diocese was concerned." "Les hiboux," added the Bishop in unaccustomed French, "Les hiboux se réjouissent aux taches du soleil." Only owls rejoice in the spots on the sun. This his the position of things most accurately, and in ninety-nine cases out of every hundred the critic's eyes contract or are shaded in the sunshine, hence he is glad when spots dim the light of the sun or shade its brightness. The Bishop's cheery and refreshing tone does not die away into pessimistic sadness when he comes to deal with finance. "The suspension of five great banks, and our other public financial disasters, have dealt round on every side not merely impoverishment, but demoralisation. Many have become really unable to continue their previous support to the Church; many others have taken occasion to reduce the scale of it, and called for 'retrenchment,' and curtailing of her operations. Only a Gideonite minority have taken to heart Solomon's 'gome,' 'If the axe be blunt, then must he put to more strength,'—and discovered in the special depletion of the Church's treasury a call to augment their contributions by special measures of self-sacrifice. Some of our Clergy and Readers have suffered keenly from the pressure of the time; the post continually waits me from Church manager's proposals to reduce stipend, or to delay meeting liabilities to the Diocese; while properties mortgaged to it have sunk alarmingly in value, and their interest is postponed, or even lost." Other Australian Bishops, in their addresses, have referred to the loss the Church in their Dioceses has sustained by reason of the financial depression and trying times. It is not a peculiar characteristic of one or two of the Dioceses, but from one end of the Continent to the other, the experience is the same. Nor is it peculiar to the Church of England only; the Wesleyan Methodist Conferences in the several Colonies, and the Assemblies of the Presbyterians have, this year, had to face grave financial problems. This is how the Bishop of Ballarat regards it: "So grave is the financial situation and so little at present has been yielded by our splendid 'Diocesan Festival' towards altering it, that we must needs resort to borrowing, to tide over what all feel confident is a passing time of trouble. We cannot, and must not, 'sack' our active Clergy, or tender them less than a 'living wage;' yet for the present this can only be avoided by anticipating

a little the yield of better times." Here is cheerfulness and common sense. Some Church officers are alarmed if the balance to the debit at Easter has grown larger, or if on December 31 there is not a creditable balance say of the Church Society or the Bishop's Fund as the case may be; and they say, let us cut down the grants all round and square it in that way. This is a rough and ready plan, and, generally speaking, satisfactory to most people save those most intimately concerned. The "hewers down" are perfectly oblivious to the horror the honest and straightforward Clergyman must feel when from the pulpit he looks down upon butcher and baker whose accounts are unpaid, and who have been pestering him during the week for a settlement of their little bills. Here is a bit of news for the Laity of the Church of England in Australia. "Shall I dare to tell you," says the Bishop, "what a Commissary of an Australian Bishop wrote? My authority is the Bishop of Riverina: 'One great difficulty I find in men's minds arises from lack of confidence in the Australian Church. Failures on the people's part to pay up promised stipend paralyse our efforts here.' Here is a fine text upon which that irresponsible person, 'our own correspondent,'—who, by the way, invariably uses the personal pronoun to an unlimited extent and gives his own and nobody else's views on things in general,—may in his next contribution to the English papers deliver a homily. It may be treated in a variety of ways: Parochial, Diocesan, Provincial, or Primatial, and there is, therefore, a fine opportunity for protechnical display. Polysyllables have never yet, however, broken any bones. But the real question is, how are we to meet existing facts. Our own opinion is that the present trouble will teach us that there must be a change in our methods of raising money for Church work. It is a most degrading thing for a Clergyman to know that his stipend is partly paid by an entertainment in which 'Jarley's Wax-works' and side shows were immense draws; and much more offensive to God must it be to know that His house, in debt up to the hilt, is kept open by such questionable methods. 'Our splendid Diocesan Festival has yielded so little at present,' says the Bishop of Ballarat. The Bishop of Melbourne's Fund is in a languishing condition, the same remark applies to the Diocese of Newcastle, the Church Society of the Diocese of Goulburn is not as flourishing as it should be, and that of the Diocese of Sydney is in great straits. Does not this suggest that the methods which succeeded ten years ago are almost outworn, and that some new method should be adopted to arouse the Church of Christ as to her duty in these days. What new method can be suggested? The pulpit is scarcely the place to be continually harping on money matters. And if it were, there are hundreds of Clergy—sensitive, refined, and spiritually-minded men—who would refuse to do it; they would prefer living in, and dying of respectable starvation, rather than use the pulpit for such a purpose. The annual meetings of our Societies—Home or Missionary—of our Auxiliaries and what not only touch a small section of the community, and these are generally speaking the persons whose hearts are already set on the furtherance of the work of the Church. Why not have a 'Financial Mission?' We hold Eight Days' Missions for the awakening and quickening of those who are asleep or lukewarm in spiritual things. Why should we not have a Financial Mission in aid of our finances, or, say, for the Church Society? Let the people know the teaching of God's Word concerning the duty of giving, and the abiding relation that exists between growth in grace and active interest in the work of the Church. The afternoons of the week days could be spent in visiting the homes of the people, when close and faithful talk about personal duty would be fruitful. Misconceptions could be removed, mistakes corrected, information given, and people would begin to take an intelligent interest, a deeper sympathy in Church effort, and help her in the glorious work she is doing. One thing is clear—Something must be done, and it must be done quickly; and we commend to despondent and timid Churchwardens, and to despondent and timid Committee-men—men whose hearts are failing them for fear, because of the want of funds in these times of general depression—the following to his Diocesan Conference. And by way of parenthesis, it seems that the Church has as much difficulty in raising funds in England as it has in Australasia. But let us hear the BISHOP OF WINCHESTER:—"Everyone complains that there is no money in the country. It is a complaint I remember to have heard of ever since it was my duty to collect money, and I do not feel too much frightened at it. There is money enough somewhere for all our utmost needs, if we only know where it is and how to get at it. A simple and quiet faith, with a touch of audacity in it, is a key that unlocks most strong-boxes. I do not, indeed, advocate any immoral presumptuousness. Plunging finance is the last thing we must consent to learn. It confuses our sense of right and wrong, it exasperates men of business, it indulges impulse rather than obeys principle, it discounts future income for years to come. But a pusillanimous finance which timidly creeps at the bottom of a deep ditch, with neither fresh air, wide horizon, nor invigorating prospect to cheer and inspire it, is a poor makeshift for that robust and cheery courage, which, with a clear conscience for what it is bidden to do, is but another word for the faith which hastens to do it." If we had that "robust and cheery courage" which does not timidly creep, but hastens to do the work it is bidden to do, the Treasury

of the Church would be filled, and God would honour this interest in His work by opening the windows of heaven so that a mighty blessing might come down upon a willing people.

Religious Instruction in Public Schools. Organising Secretary.

We were glad to announce in a previous issue, the appointment of Mr. James Hole, by the Committee on Religious Instruction in Public Schools, to the post of Organising Secretary, when we promised to refer again to the subject. Mr. Hole possesses important qualifications for this work. He obtained at his final examination in the year 1876, a Second Class Certificate from the Education Department, Whitehall (First Class Certificates are issued to Teachers only after ten years of service, dating from the granting of the Original Certificate. Had Mr. Hole's appointments been wholly in England, instead of partly there, and partly in Sydney, he would now be entitled to hold a First Class Certificate.) He has five Advanced Science Certificates, and five Art Certificates, granted by the Science and Art Department, South Kensington. He also passed in practical Chemistry, at the Technical College, Sydney, and has twice gained Certificates in English Literature under the Sydney University Extension Lecture Scheme. For more than nine years he was Head Master of St. John's Parochial School, Darlinghurst, in which position he achieved marked success, and won the cordial esteem of Committee, Parents, and children. He has entered upon his new duties, and is hard at work collecting for the Funds of the Committee, visiting the Public Schools, re-arranging the programme of the Salaried Teachers, and providing for new work. There are many ways in which our readers can give him substantial help. We trust they will not be slow to do so. The names of possible subscribers may be sent to him, and any offers of duly qualified Voluntary Teachers will be gladly welcomed. Letters may be addressed to him, c/o the Rev. A. W. Pain, Darlinghurst.

Australian Church News.

Diocese of Sydney.

A.B.M.—THE SYDNEY DIOCESAN COMMITTEE.—A meeting of the above was held on Friday 13th inst in the Chapter House, the Rev. J. D Langley presided. Interesting Reports by the Lord Bishop of Riverina regarding Leong Bong's work at Hay and also by Miss Oxley of the Marsden Training Home on visitations among the Chinese Women and Eurasians, were received. An invitation from Canon Chase for Rev. G. Soo Hoo Ten to attend the opening of the Chinese Church and assist in the 10 days mission to Chinese in Little Collins Street, Melbourne, was received. The Committee were of opinion that Mr. Soo Hoo Ten should accept the invitation, and also thought it desirable that one of the Sydney Clergy should accompany him. Rev. Soo Hoo Ten would be the guest of Mr. Cheong. A.B.M.—The Members of the Committee were invited to the Farewell Tea to be given to Mr. Quong Tart who is about to pay a visit to China. Mr. Tart has always evinced great interest in our Mission, and his able advocacy in the matter of the great Opium question deserves recognition by the Christian public.

DAPTO.—The usual Easter meeting was held in the vestry of the Osborne Memorial Church on Tuesday 27th ult., at 2.30 p.m., the Rev. J. Stack presiding. The retiring Churchwardens were re-elected for the current year—Mr. E. R. Evans for the Clergyman, Mr. John Lindsay for the Trustees, and Mr. James Waples for the people. Messrs. Eustace Evans, William Prior, and George Lindsay (of Horsley) were also elected sidesmen. The offertory showed a considerable increase on that of last year. After the election of Churchwardens the meeting then proceeded to the election of two Trustees to fill the vacancies caused by the death of the late Mr. Ben. Prior and Mr. Henry Hill Osborne. On the motion of Mr. Eustace Evans, seconded by Mr. William Prior, Mr. George Lindsay, of Horsley, and Mr. James Waples were unanimously elected. This closed the business of the meeting.

DIOCESE OF SYDNEY.—AUBURN.—On Monday evening the Rev. F. B. Boyce gave an interesting and eloquent lecture on "Father Matthew" in connection with St. Philip's, (Auburn), Branch of the Church of England Temperance Society—although but short notice was given there was a splendid audience, and the lecture was greatly enjoyed.—The Incumbent (Rev. E. A. Colvin) who presided, said it would be a good thing if Mr. Boyce could deliver his lecture in every parish in the Diocese—it would certainly help the work of the C.E.T.S.—A vote of thanks was tendered to Mr. Boyce by acclamation and he briefly responded. Dio Gsburn 2

SYNOD.—The Synod sat six days exclusive of the intervening Sunday the 8th. On the days Friday and Monday, there were morning as well as afternoon and evening sittings, and on Saturday (7th) morning and evening sittings. On Saturday afternoon there was a Garden Party for Synodsmen and others at Bishopthorpe which was largely attended. On Sunday morning the 8th, Canon Spencer preached in Cathedral. It was a very industrious Synod,

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it began on Wednesday afternoon the 4th inst. and concluded near midnight on Tuesday 10th. There was a large attendance of members.

KURRAJONG.—Mr. J. Comrie, 'Northfield,' the Heights, who has done so much in giving away and distributing useful and well-chosen books has just made a further display of his generosity in this direction. A few weeks ago, he asked for a list of the names of all the families who were living in the neighbourhood of Salis Flats, to whatever Church they belong in order that he might prepare a small parcel of suitable books for each family. This he did, and the parcels were distributed last Sunday in the Church of England, immediately after the Service. At the conclusion of the distribution, Mr. Albert London, on behalf of the recipients of the books, expressed his sincere thanks to Mr. and Mrs. Comrie for their great kindness, and stated that he was sure the books, so well selected, and so kindly given, would be the means of doing good to the families who had received them.

GLADESVILLE.—A numerous attended social gathering of the Parishioners was held last Tuesday evening in the Church of England Temperance Hall, at which a portrait of the Incumbent, (the gift of the members of the congregation) was presented to Mrs. Lumsdaine. Mrs. Barton, senr., made the presentation expressing the respect and esteem in which their Clergyman was held by those among whom he ministered. The Rev. W. Lumsdaine, in suitable terms, acknowledged the generous gift of his Parishioners, and alluded to the peace and harmony, which prevailed in the parish. He earnestly urged one and all to be constant in season and out of season in the work allotted to them by their Divine Lord and Master. The Hall was tastefully decorated for the occasion, light refreshments were provided by the ladies, to whom Mr. E. Barton proposed a vote of thanks, and the social gathering proved an unqualified success.

KELSO.—The institution of the newly-appointed Incumbent, was officially conducted by the Archdeacon of Mudgee, as Bishop's, Commissary last week. The Archdeacon preached an appropriate and impressive sermon, in which he commended the new Incumbent to the congregation, asking for him that kindly assistance and sympathetic cooperation without which he could not be reasonably expected to succeed. The license was read by the Rev. F. Tracey, and formally handed to the Incumbent by the Bishop's representative, after which the service was brought to a fitting close by appropriate prayers and the chanting of the "Veni Creator." As there was no election of Wardens at the annual Easter Meeting, the following appointments have been made by the Bishop's Commissary:—Trustees: Warden, Hon. George Lee; Peoples' Warden, Mr. W. H. Ashworth; Clergyman's Warden, Mr. B. Cutler. It has been arranged to hold a monthly meeting for the transaction of ordinary business at a time and place to be appointed. The Rev. G. S. Oakes who has now been formally inducted to take charge of the ancient and historical Parish of Kelso, was first connected with Church work in the Diocese in 1876, when he became Lay Reader to the late Rev. Canon Smith. He was ordained by Bishop Marsden in 1878, and took charge of the Parish of Connamble in 1879. He has since worked at Brewarrina, Wilcannia, and Warren, which latter parish he has just resigned after an Incumbency of six years.

GIRLS' FRIENDLY SOCIETY.—At the adjourned Annual Meeting of Associates of the Girls' Friendly Society the following were elected office-bearers:—Mrs. Riley, Diocesan President; Mr. Holme and Mrs. E. B. Docker, Vice-Presidents; Mrs. Bowden-Smith, Mrs. Wilkinson, Miss Snowden Smith, Mrs. Hillyar, Mdme. De Montemas, Mrs. Kellick, Mrs. Cruickshank, Mrs. Camac Wilkinson, Mrs. Pain, Mrs. Campbell, Mrs. Vandelaar Kelly, Miss Levy, Mrs. J. C. Ellis, Miss Salisbury and Mrs. Speer, Members of Council; and Miss Wilkinson, Diocesan Secretary. The Rev. A. R. Bartlet was elected Hon. Treasurer, and the Rev. W. Hough, Mr. Deas-Thomson and Dr. Camac Wilkinson, Members of the Finance and Reference Committee. A very satisfactory report was received from the House Committee of the Lodge. The house was reported as being nearly always full, frequently being all too small for the demand upon it. The feeling existing between the Matron and the girls in the Lodge was all that could be desired and creditable to all concerned; and the balance to the good is again accumulating, £7 having been paid towards rent on January 1. Statements of accounts and balance-sheets of the General, the Diocesan and Literature Funds were received, all except the last named showing a credit balance; in fact, the tenor of the reports generally proves that, thanks to the untiring devotion and self-denial of some of the associates and members alone, the Society is slowly rallying from the effects of the exceptionally heavy loss it has recently sustained.

Diocese of Newcastle.

CLERICAL MEETING.—This was held, pursuant to notice, on Wednesday, the 11th inst., at Christ Church Deanery, Newcastle. The discussion centred principally on the last verse of the chapter under discussion, 1 Cor. ix. 27. There was a large number of Clergy present. The Rev. W. H. H. Yarrington, Incumbent of St. Mary's, West Maitland was appointed Secretary, in the room of the late Canon Simm, to whose memory it was proposed to erect a window in the Cathedral. The day of meeting was altered from Wednesday to Thursday. The next meeting was fixed for the third Thursday in June at Canon Goddard's at Morpeth. Dean Selwyn most hospitably stated that if ever the

Society was in want of a meeting place the Deanery was always open to receive the members.

WARATAH.—The Rev. A. and Mrs. Shaw have left Waratah for a visit to the beautiful home of Mrs. Shaw's brother on the Blue Mountains—the residence of Mr. W. H. Hargraves. They have made arrangements to be absent for two Sundays. Both Mr. and Mrs. Shaw much need rest.

ISLINGTON.—The Rev. W. H. H. Yarrington gave a lecture on Tuesday, the 10th inst., at the School of Arts, Islington, where his son Mr. Clive Yarrington, is now working. The lecture was entitled "An hour with the Poets," and the building was crowded to its utmost capacity.

ANECDOTE.—Some short time ago the Bishop of Newcastle, and Bishop Barlow, of North Queensland, were being driven to Evening Service at a country Church where Bishop Barlow was to preach. They missed their road, and the Clergyman's consternation may be imagined when the hymn before the sermon was being sung and no Bishops. However, they arrived during the singing of the hymn, robed on the steps outside the Church, and Bishop Barlow ascended the pulpit and preached an excellent sermon. A week or two after the Bishop's return to Townsville a lady from the little township near Maitland where this occurred, being in Townsville, mentioned this to a friend of Bishop Barlow, who related it to the Bishop. Bishop Barlow laughed heartily and said, "Well, well, the world is not so big after all. To think that my little adventures down south should be narrated here in Townsville such a short time after."

REST FOR THE CLERGY.—Among the many beneficent arrangements that are made by sympathising people for those who are suffering, I do not know that there is any Diocese in this Colony but one for affording rest to Clergymen. It is, of course the best who need it most, for they are the most active, and run down the most. I am just now reading the most delightful book I have ever read "The memories of Dean Hole," which last year had reached a twelfth edition, been translated into German, and widely circulated in the United States by publishers who made no charge for their kind patronage. The book has a chapter on Artists, amongst whom he numbers as his intimate friends W. M. Thackeray and John Leech; John Leech being best man at his (Dean Hole's) wedding. Both died from overwork and want of rest. Speaking of Leech, the Dean says, "Thackeray was the first to alarm me as to the failing health of our friend, entreating me with all his earnestness to get John Leech out of London. Thackeray little thought that he should be the first to go. They knelt together in the chapel at Charterhouse on 12th December, and dined in the old hall afterwards to celebrate Founder's Day, and little more than one week later Thackeray was found dead in his bed." Speaking of Thackeray later on in his book the Dean says, "My last interview with Thackeray took place not long before his death. I went with Leech. We went up to his study and found him sitting *more suo* with his face turned to the back of his chair, on which a small board was fastened for his writing materials. He sighed and said he was wearied by his long monotonous work, and Leech said, "Why don't you have a holiday and take the girls to the sea-side?" He made no verbal answer; but, rising slowly, plunged his hands to the very bottom of his pockets, brought them out, shook, replaced them, and then resumed his seat." This recalls the trouble of empty pockets to the clerical mind, and the impossibility of taking that much-needed rest which would so much benefit the Clergy, and, through them, their congregations. There was an excellent Clergyman who died some years ago in the Diocese of Newcastle, the Rev. Alfred Glennie—Bishop Tyrell had arranged a long rest for him, but the arrangement came too late, and he was struck down. In his delirium he was constantly heard to repeat the words "Rest, rest!"

SYNOD.—The Bishop of the Diocese has issued the following notice to the Clergy. "Diocese of Newcastle," Session of Synod, 1894, Morpeth, April 13, Reverend and Dear Sir.—As President it gives me pleasure to inform you that the Third Session of the Tenth Synod of our Diocese will be held (D.V.) at Newcastle on Tuesday the Twenty Ninth day of May next. The business proceedings will be preceded by an Administration of the Holy Communion in the Pro-Cathedral at 10.30 a.m. I hope that you will be able to attend this coming Session of Synod and assist the Church by your counsel and co-operation.—Believe me to be, Your faithful Brother in Christ, George H. Newcastle. The Very Rev. Dean Selwyn and Mrs. Selwyn assisted by the ladies of Newcastle will again undertake the hospitable task of entertaining the Synod at the Deanery during the whole period of the Session.

DIOCESE OF SYDNEY.—The PRIMATE most thoughtfully arranged before his departure, for the Bishop of Newcastle to visit Sydney periodically, and when required for the performance of any Episcopal duties which needed to be attended to; and the good Bishop of Newcastle on his part was only too ready to accept any proposition made to him for the benefit of our Church.

ALL SAINTS, SINGLETON.—Mr. A. C. Robinson, Secretary to the Parochial Council read the Annual Report at the Easter Vestry Meeting. The first sentence of the Report ran as follows:—Our report for the past year, while in several respects it exhibits changes of an important nature, will, we believe, be considered by the parishioners to be on the whole a favourable and promising character." This paragraph was favourably borne out by the balance-sheet sub-

mitted to the meeting. Special collections were made during the year for the Aged and Infirm Clergy Fund, for the Clergy Widow and Orphan's Fund, and for the Bellen-der Ker Mission, amounting in the aggregate to £23 10s 8d. Enthusiastic reference was made to the support afforded to the Parish by the Messrs. Dangar, who have always backed up the energetic Incumbent, the Rev. Canon Shaw, in every good work. The Rev. H. S. Millard, of the Grammar School, Newcastle, will assist Canon Shaw in his Sunday duties till a Curate is permanently appointed.

BOOK DEPOSITORY.—At the usual Quarterly Meeting of the Committee for the Management of the Book Depository, held at Morpeth on April 5th, it was pleasing to find, that the annual report and accounts for presentation to Synod, shewed that notwithstanding the general depression, and the severe losses from unexampled floods in the Hunter River, there had been a continued steady increase in the number of books sold; and that, in fact, for the first time for many years, a slight profit has been shewn on the transactions, instead of a loss. This is attributable probably mainly to the residence of the Bishop at Bishopscourt, Morpeth, and the consequent attraction of Clergy and Laity to Morpeth as a centre. At the meeting of the Newcastle Diocesan Corresponding Committee of the Board of Missions, held at Morpeth on the same day, the Treasurer's accounts shewed a deficiency of 25 per cent., compared with the previous year, in the contributions to the various Missions during 1893. It has been decided that the Third Session of the Tenth Synod of the Diocese of Newcastle, shall commence at Newcastle on Tuesday, May 29th.

Diocese of Grafton and Armidale.

INVERELL.—The Rev. D. H. Dillon, of Pieteron, commenced an eight days Mission at St. Augustine's on Sunday last for the purpose of awakening spiritual life in the parish. The choir of the local Presbyterian and Wesleyan Churches kindly volunteered their assistance during the course of the Mission. For some time past Prayer Meetings have been held for the success of the Mission.

GRAFTON.—A Church of England Grammar School for Boys and Girls is shortly to be opened under the supervision of the Rev. W. Roberts.

EMMAVILLE.—The departure of the Incumbent (Mr. Wrenford) for a well earned rest was made the occasion for the presentation to him by the Parishioners of an address and a purse of sovereigns. The Rev. W. A. Dallas will act as locum tenens during Mr. Wrenford's absence, which is to be of six months duration.

GLEN INNES.—The following officers were appointed at the Easter Vestry Meeting:—People's Warden, Mr. H. O. Holmes; Trustees' Warden, Mr. Jos. Moeses; Rector's Warden, Mr. Hy. Biddle.

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.

THE MELANESIAN MISSION.

To the Editor of the Australian Record.

SIR,—The enclosed letter, taken from a London paper of recent date, speaks for itself. It may be of some interest to your readers, some of whom, on perusal, may be induced to do more for the Mission.—Yours faithfully, ARTHUR R. BARTLETT.

THE MELANESIA MISSION.

TO THE EDITOR OF THE STANDARD.

SIR,—Noticing the letter inserted in *The Standard* of this morning from the late Bishop of Melanesia, I can, if needs be, confirm all he says with reference to the good being done in the South Seas by the Melanesian Mission. During the past four years, fully half my time has been spent amongst those islands, and I have often expressed my regret that there were not more of "Selwyn's men" (as they are termed) to further the really good work they have in progress. I hope that many more will, as I have done, forward the point asked for, particularly as many of the islands included in the Mission's work have lately been placed under British protection.—I am, sir,

Your obedient servant, CAPTAIN, R.N.

March 2. [An extract from Bishop Selwyn's appeal appears in our Mission Notes.—Ed. A.R.]

ARCHDEACONRIES—DIOCESE OF NEWCASTLE.

SIR,—I must charitably assume that your Newcastle Correspondent has been misinformed on the subject of the Archdeaconry with which he connects my name in your issue of the 14th inst.

The office was quite spontaneously offered to me by the Bishop of Newcastle and accepted some time ago. His Lordship, in recently conferring the Archdeaconry upon me, concludes his letter in the following words,

which are a sufficient refutation of your correspondent's incoherent and ungenerous statement:—"I hope that you will not hesitate to accept a Charge so honourable and helpful, and will bring to it the results of your long experience and ripened thought." I am, etc., F. DASHWOOD BODE.

THE EVANGELICAL ALLIANCE

To the Editor of the Record.

DEAR SIR,—The following resolution unanimously adopted at a meeting of the Council of the Evangelical Alliance, last Thursday, must be my apology—if apology be needed—for addressing you, "That with a view to increase interest in the Alliance, the Secretary be instructed to send a communication to each of the Religious (Evangelical) papers, embodying the purposes of the Alliance for insertion in their columns."

Pursuant to this instruction I append a copy of the aforesaid purposes:—

1. To promote spiritual life among the members of the Alliance, and generally oneness of heart and action among the servants of our Lord Jesus Christ.
2. To establish and enforce the principle that genuine Christianity is indispensable to the welfare and prosperity of Australia.
3. To secure moral training on the Christian model in all Public Schools.
4. To counteract to the utmost extent the dissipation of the multitudes in racing, gambling, drinking, and immoral practices.
5. To organise and carry out systematic and united efforts to reclaim the masses who have cast off Church attendance.
6. To secure legislation on the lines of Christian Morality, as in a better observance of the Sabbath, and the suppression of impure or injurious literature.
7. To present a united Christianity to Infidelity on the one hand, and Romanism on the other.
8. To educate the people in the duty of selecting only Christian representatives for the management of public affairs, that God may be honored in all the high places of the land.

OFFICERS OF THE ALLIANCE:—PRESIDENT, J. H. Goodlet, Esq.

VICE PRESIDENTS:—John Harris, Esq., Ultimo; Hon. Justice Foster, Newtown; E. A. Rennie, Esq., Auditor-General; Very Rev. Dean Cowper.

SECRETARY AND TREASURER:—Rev. T. S. Forsaith.

As I am soliciting on behalf of the Council of the Evangelical Alliance, a gratuitous service from you it would be unseemly were I to occupy more space than is necessary in your valuable columns. Therefore I will merely say that over and above the specified objects set forth in the "purposes," it is the supreme desire of the Alliance to foster and extend that unity among the followers of Christ which He so earnestly desired and prayed for (John xvii. 21). And believing that you sympathise with, and rejoice in any approach towards the realisation of the Divine purpose you will no doubt, accede to the request of the Council, and commend the Alliance to the countenance and support of all who truly love, and desire to obey, our Lord and Saviour Jesus Christ.

I remain

Yours very truly, in the fellowship of the Gospel, THOMAS S. FORSAITH, Hon. Secretary, E.A.,

Morton House, Parramatta, April 7th, 1894.

THE ARCHDEACONRY OF THE LOWER HUNTER.

SIR,—Your Correspondent for the Newcastle Diocese in the last issue of the AUSTRALIAN RECORD has evidently been misinformed in the statement he makes "that the Rev. F. D. Bode, of St. John's, Newcastle, has made application to the Bishop that he (the Rev. F. D. Bode), should be appointed to the Archdeaconry of the Lower Hunter," and in justice to Mr. Bode, that mistake should be corrected. I have been informed, on reliable authority, that the gentleman named never even hinted to the Bishop, before it was offered to him, that he desired the above position, much less "made application for it." His Lordship, I understand, offered it to Mr. Bode, and the honour was entirely unsolicited by the latter, so that your correspondent's reference to Mark x. 35-45, whoever it may be intended for, does not apply to Mr. Bode.

May I take this opportunity to state also that the preference, which is about to be, if it is not already consummated, has given genuine satisfaction to those Clergy of the Newcastle district whom I have spoken to on the subject, for it is felt that in conferring this distinction on Mr. Bode, his long residence and excellent service in this Diocese have met with the recognition which they richly deserve.—I am yours, etc., A. C. HIRST,

Hamilton, April 16, 1893.

Gambling, like every other act of a human being, takes its moral character from its motive. Now what is the motive of gambling? I believe it is always at the bottom, the desire to gain the property of another without attempting to give to that other any adequate value or service. It is distinguished from stealing, not so much by its motive as by its method. The thief and the gambler both desire to gain money without making any return.

BAPTISMAL REGENERATION.\*

By the Rev. A. E. Barnes-Lawrence, Vicar of St. Michael and All Angels, Blackheath Park, S.E.

THE OLD THEOLOGAINS.

IT is difficult to study the works of the Fathers of the English Church without seeing that in their view the Sacraments are covenanting in their nature. This fact is not merely important in our interpretation of the Sacramental language of the Prayer-book; the view itself is one most helpful to the soul. What a wealth of Divine love is stored up in that single word "Covenant," more often, perhaps, on our father's lips than our own! How luminous it is with the condescension of God, God stooping to the needs of sinful men and engaging Himself to meet those needs in all their depth! In the Sacraments we see Him giving to the weakness of our faith certain external and material seals of the Covenant—things a man may touch and handle, and so the better apprehend the salvation that lies behind them. It is from this point of view that our Article calls them *efficacia signa*, seals, that is they do seal work effectually; and our Catechism defines them as "outward and visible signs of an inward and spiritual grace, ordained by Christ Himself, as a means whereby we receive the same and a pledge to assure us thereof." It is here as Mr. Moule points out, that we find a clue to a good deal of the exalted language of the early Church about the Sacraments. "From the first, even in the New Testament itself, language tended, because it is a deeply natural tendency, to speak of the sign and seal in terms of the thing signified and sealed, of the Sacrament in terms of the Thing (*Res*), so that Baptism came to be called 'Regeneration,' 'Illumination,' and the like; while it was possible to receive the Sign without the Thing and the Thing without the Sign." Liable to the same tendency, and deeply imbued with the terminology of the Greek and Latin Fathers, this language easily passed into the use of the Reformers themselves, and their words might be, and indeed are, easily mistaken and misused by those who do not know their published works. I know of no better preservative to-day, next to a knowledge of the New Testament itself, from the modern and widely-accepted High Church theories of Baptism, than an acquaintance with the works of the men who compiled from ancient sources the Book of Common Prayer. I am convinced that a closer intimacy with the great reformed theologians of the English Church would open the lips of many of the younger Evangelical Clergy on this important subject of Baptism, men who now are often tongue-tied because of an uneasy feeling that somehow the words of the Baptismal Services do make for an interpretation for which they can see no foundation in the Word of God. Let them study the men who made their Church by God's grace, what she is and they will find they have at their back a long line of Archbishops, Bishops and Doctors, and they will henceforth speak boldly as they ought to speak.

There are two points which seem to me of cardinal importance in dealing with Baptism from a Churchman's point of view. The first of these is— THE HYPOTHETICAL LANGUAGE OF THE BAPTISMAL OFFICE. The stronghold of those who maintain that every baptised person is of necessity regenerated lies in certain sentences found in the Services. That the popular mind should be misled by these expressions is not to be wondered at; but that professed Theologians should venture to assert that the Reformers attached the ordinary High Church interpretation to their own words is simply marvellous. The use of such hypothetical language is not peculiar to the Baptismal Services, it is stamped upon the whole Prayer-book, nor could the wit of man devise a public liturgy for believers in which it should not be so. The opening sentence of the General Exhortation claims all present as belonging to the family of God; in her last solemn Office our Church asserts a sure and certain hope concerning all her dead. The entire book, I repeat, in all its parts, is drawn up on one and the same principle, that of supposing all who use its Services, and "profess and call themselves Christians," to be what they profess themselves to be. Those who clamour loudest for the application of the opposite principle in the case of the Baptismal Office are themselves compelled to admit that other Services must be hypothetically understood. Mr. Sadler, indeed, after devoting three or four pages of his most inconclusive book, *Church Doctrine, Bible Truth*, to showing that the hypothetical view is erroneous, closes his chapter on Baptism thus: "In accordance, then, with the Article we acknowledge in the Service that the Baptism of the particular child is a seal of his New Birth, whereby as by an instrument (or deed), he having, as far as we can possibly tell, received Baptism rightly, is grafted into the Church." A delightfully hypothetical interpretation, which makes one wish Mr. Sadler had begun his papers at the end.

With regard to the Baptismal Office, however, we are left in no manner of doubt. The Reformers were quite as familiar as ourselves with the discussion whether grace is necessarily conferred by the Sacraments. The particular question of the effect of Baptism was the subject of lengthy consideration, as Peter Martyr writes to Bullinger in 1552. The Reformers had before them the Tridentine Canon of 1547, which explicitly declared an *opus operatum* in the

\* A paper read at the last Islington Clerical Meeting.

Sacraments; the matter was minutely discussed; the discussion terminated unfavourably to those who leaned to the Roman view; and finally the 26th Article of 1553 (now the 25th) was drawn up, absolutely and finally rejecting that view in the following terms: "And in such only as worthily receive the same they have a wholesome effect and operation, and yet not that of the *opus operatum*, as some men speak, which word, as it is strange and unknown to Scripture, so it engendereth no godly, but a very superstitious sense." Thank God for this unmistakable utterance of the men whose heirs and successors we are. The Baptismal Service itself has a strongly Protestant pedigree. It was mainly derived from that of Cologne, of which Martin Bucer had been the compiler, and Bucer, as Dean Goode has conclusively shown, would as soon have thought of flying as hold the view of Baptism that many Churchmen of to-day dogmatically assert to be the only Church-view. If further evidence is needed on this point, suffice it to say that our Baptismal Service was submitted to the careful criticism of both Bucer and Peter Martyr and neither one nor the other found anything to censure in its language.

I assert, then, that we are in a position to interpret the words, "Seeing, therefore, that this child is regenerate" with confidence. Will they bear the usual High Church interpretation? Yes, if you omit to weigh the known tendency of sacramental language. Yes, if you forget that the structure of the Office is akin to that of the whole book. Yes, if you delete the Articles, isolate the words, and esteem as nothing the known Baptismal views of the men, mostly Calvinists, who put these words together. If, on the other hand, you feel that these facts must be taken into account, that they are of the highest critical importance, and that they afford, in a word, interpretative *data*, then you will with confidence refuse that interpretation as not merely unscriptural, but as uncritical and unhistorical, and you will say, "This language is hypothetical; these are the words of hope and faith, and they must be interpreted accordingly." Dr. Mozley, whose work on Baptism is classical, was convinced on this point, as we know, against his will. His testimony is conclusive. "The hypothetical interpretation," he says, "was dominant for a century after the Reformation; the Laudian school in its full power and its highest ascendancy never thought of interfering with it; and, lastly, an interpretation which was coeval with the service itself was never legally called in question till the other day, namely, in the Gorham Case."

"Well, but the Reformers were idiots; nobody cares now what they say." I always think that such language, to which unfortunately we are not unaccustomed, is the language of defeat. We are told that when Voltaire was met in argument by some conclusive quotation from Habakkuk which disposed of his contention, he replied contemptuously, "C'est égal. Habakkuk était capable de tout." It was a virtual confession of failure to maintain his position. And with regard to the Reformers, somebody after all does care what they say. The PRIMATE, in delivering his Charge the other day at Ashford, significantly complained that while some Churchmen were "fingering the trinkets of Rome," "gradually the source of religion was mechanised"; and then indignantly asked, "Was it a time to run down the masculine sense, and the unsurpassed knowledge, and the keen historic insight of our Reformers?"

The second point, on which as Churchmen we shall do well to insist, is the

DEFINITE CONDITIONS

under which alone our Church offers Baptism. Baptism, as I urged just now, is of the nature of a covenant, and this covenant has its terms as well as its seals; and yet let me pause to say that while God will act through the Sacraments He has vouchsafed, He is in no wise fettered by them. Sacraments are concessions to our weakness, they are not limitations of His might. Our Lord, speaking to Nicodemus (on this subject of Baptism, you recollect), affirms three things of the Spirit of God's dealing. Its essential sovereignty, "the wind bloweth where it listeth"; its constant efficacy, "and thou hearest the sound thereof"; its inherent mystery, "thou canst not tell whence it cometh or whither it goeth." The Holy Spirit may be given without Baptism, as Cornelius witnesses, and Baptism may occur without the Holy Spirit, as Simon testifies. The Baptismal Register is not the Lamb's Book of Life. Coming, however, to the covenant engagements of Baptism we find them twofold, and stated with admirable clearness in our Church Catechism. "What is required of persons to be baptised?" Repentance, whereby they forsake sin, and faith, whereby they steadfastly believe the promises of God made to them in that Sacrament. The fulfilment of these engagements is essential, generally speaking, to the efficacy of baptism. "Why, then, are infants baptised when by reason of their tender age they cannot perform them?" Is it because they can place no *obscure* or *bar*, as Augustine says, to Divine grace? Not so, as the answer of the Catechism shows. I want to draw your attention to the difference between the answer in the Catechism of 1604 and our present version. It is extremely significant. It used to run thus: "Yes, they do promise them by their surties, who promise and vow them both in their names which when they come of age, themselves are bound to perform." Here, you see, there is a substitution of the faith of the sponsor for the personal faith of the infant. That misleading answer was removed in 1662, and the personal repentance and faith of the candidate made essential to the completion of the rite in

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these words: "Because they promise them both by their sureties, which promise when they come to age themselves are bound to perform."

It is perfectly evident, unless the stipulation be a mere mockery, that the Church would not give baptism if she knew this promise never would be fulfilled.

MIS-USED WORDS OF THE CATECHISM.

It is into the lips of a person thus come to years of discretion that our Church puts the much-misunderstood answer to the question, "Who gave you this name?" viz., "My godfathers and my godmothers in my baptism, wherein I was made a member of Christ, a child of God, and an inheritor of the Kingdom of Heaven."

we enter. Never am I more assured of the goodness of God, and of His willingness to receive, than when at the font I baptise the unconscious infant into the name of the Father, Son, and Holy Ghost.

Voluntary Contributions for Church Work.

Table with columns for location and amount. Includes entries for Canterbury, London, Durham, Winchester, etc., with amounts in £ s. d.

Total voluntary contributions for the year 1891: £5,160,820 3s. 8d.

NOTE.—These figures embrace the returns of 12,875 incumbents leaving 637 to be accounted for.

The summary of voluntary offerings from January to December, 1892, for the building, restoration, and furnishing of Churches, the endowments of benefices, the building of parsonage-houses, and the enlargement of burial-grounds, exclusive of grants received from the Ecclesiastical Commissioners and Queen Anne's Bounty, is as follows:—

Table with columns for category and amount. Includes Church-building and restoration, Burial-grounds, Endowment of benefices, etc.

On elementary education the amount spent by the Church during the year 1892 was as follows:—

Table with columns for category and amount. Includes For 1. Building and enlargement, 2. Maintenance, etc.

The Editor of that valuable work says:—"In dealing with voluntary contributions, it was only practicable to take account of sums raised by offertories in Church and such Parochial organizations as would come distinctly under the immediate direction or cognizance of the Clergy.

A fine Yacht, 141 tons register, and with accommodation for as many men, has been presented to the St. Andrew's Waterside Church Mission for use as long as she can be maintained as a Church Ship.

The Church of England Waifs' and Strays' Society has received an anonymous donation of £1000.

MISSION NOTES.

The present year is the Jubilee of the South American Missionary Society, and a fund has been opened for the purpose of placing every part of the work on a permanent basis.

Bishop Selwyn appeals for something under £1000 in order to wipe off a deficit of the Funds of the Melanesian Mission. The Bishop says,—"Owing to the financial depression in Australia, and for other reasons, the funds of the Melanesian Mission have been, for the last two years, at a very low ebb, and there is now an overdraft of some eight hundred or nine hundred pounds, for which the Bishop is partly responsible.

The first volume (containing the Pentateuch) of the Yiddish Bible, which is being prepared by Mr. Bergmann, one of the London City Society's Missionaries to Jews in London, and published by the British and Foreign Bible Society, is now ready for sale, and has already been warmly welcomed by many of the unconverted Jews.

Here is the Bishop's description of Unango, the new station of the Universities' Mission, in Nyassaland: "The nearest approach to it that I have ever hitherto seen are the chalets on a Swiss mountain side; but here is a whole town, containing 10,000 to 12,000 inhabitants, the neatly built mud and reed huts perched on every available ledge of the mountain side from the base literally almost to the very summit. The actual summit is inaccessible.

The medical work of the Zenana Bible and Medical Mission has increased during the last year by nearly 50 per cent. At the different hospitals and dispensaries in 1893, 15,539 patients were attended by the fully qualified lady doctors connected with the Mission.

One encouraging feature of the work during the last year has been the increased number of "Surdah" ladies, i.e., those secluded in the Zenanas who have been allowed to come both to the hospitals and dispensaries.

Through the generosity of a lady resident in London additional accommodation is being built at the Benares Hospital, which will, it is hoped, enable twenty-five more in-patients to be received.

The spiritual results of the work have in many instances been most encouraging. Seven fully qualified lady doctors are in the field, and three others will (D.V.) go out during the present year.

About fifty members of the Brotherhood of St. Andrew meet every Saturday at the "Old Epiphany House" and then go out in small companies to visit the city prisons. A daily Evangelistic service with an address by a layman has lately been established at Old Epiphany House, which is in the centre of a dense population living in sin and wretchedness.

MY FIRST SERMON.

By ARCHDEACON FARRAR, D.D.

My account of "my first sermon" is as prosaic and humble as it possibly can be. My severest critic could hardly rank me lower as a preacher than I rank myself.

Anyone who speaks, or tries to speak, the truth that is in him,—who tries to avoid conventionalities; who hates shams; who, at all costs, utterly refuses "to offer to God the unclean sacrifice of a lie; who prefers striking out against the stream of popular religionism rather than the easy task of gaining applause and preferment by swimming with it; who holds it to be the last thing a preacher ought to do to answer people according to their idols—

Meanwhile, I say with a much greater man than either of them, F. W. Robertson—"Eloquence, rhetoric, impressive discourses, &c.—soft gliding swallows and smooth impudent tom-tits—is the true worth of the best orator in the world."

This is a digression, but it is only meant to show that if I assent to the request that I will tell the story of my first sermon, it is with full knowledge that "Story"—I have none to tell, sir; and certainly that it is not told with the least notion that it has led to preaching at which I feel anything but profound and humbling self-dissatisfaction.

My life has been planned and guided for me. When I stood for my degree at Cambridge, I did not know what my lot was to be. I had decided to become a Candidate for Holy Orders; but whether I should stay up at Trinity College, Cambridge, try for a fellowship, and live on it as a tutor, or whether I should take a Curacy somewhere in the country, or whether I should seek work as a school-master, or whether I should become a missionary as my father was before me, all these things lay, as Homer says, "on the knees of the gods."

The only way of getting to Salisbury in time was by taking a coach which passed through Marlborough at 4 a.m. Accordingly, I got the college watchman to awake me; and then I was absolutely insane

enough, on a night in late December, to take a seat outside the coach with no rug and no greatcoat! It was a night of keen frost, and I wonder that the night drive did not kill me. I felt congealed to the very bone, and when we got to Salisbury I felt very ill.

I was ordained on Christmas Day, 1854, and I was appointed to read the Gospel in the Cathedral. On the morning of that day one of the Salisbury Clergy wrote and asked me to take a service and to preach for him at the workhouse in the afternoon. He said that of course I could not write a sermon at such short notice, especially as the whole morning was broken up with a long Ordination service; but he sent me a volume of the "Church Homilies," and advised me to preach the Homily for Christmas Day.

Such was my first Sermon, preached in a country workhouse, and a dead failure I should imagine, if ever there was one. Why it may be asked, did I not take what would have been the natural and much more effective course, and speak to the poor people a few words extempore? Often and often since I have preached extempore to poor hay-makers in a barn, and to great congregations in Cathedrals and elsewhere, and probably, with a little training, it would have come even more easy to me to preach without a manuscript than with one.

There is much virtue which is like the juice of the grape that has to be squeezed before you get it; not like the generous droppings of the honeycomb, distilling willingly and freely.

There is much virtue which is like the juice of the grape that has to be squeezed before you get it; not like the generous droppings of the honeycomb, distilling willingly and freely.

E. L. FORWOOD, Accompanist and Ladies' Nurse, 52 Young Street, KEMPEN.—ADVT.

There is a fad of saying a great deal about "soothing sorrow" and much less about sharing joy. Why should there be so perpetual an assumption of infelicities? Why should not life be full of joy and gladness? "Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of Lord for ever."

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 1787, 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.

The second woman says: "Ever since I was a child I have suffered from illness. Thirteen years ago a tired, languid, and 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."

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 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."

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 hardened and cursed with it may be cured and once more taste the joys of health.

Mrs. Smith concludes her letter in these words: "After taking three bottles of M.ter Seigel's Curative Syrup all pain and sickness left me, and I knew 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. Sherman adds that after she had doctored and doctored, and taken everything, almost without getting any good from it, Mr. Webster, a grocer of Clinton, said, "Why don't you use Mother Seigel's Curative Syrup?" She acted on his suggestion, and health was long in coming. "I cannot speak too highly of Seigel'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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