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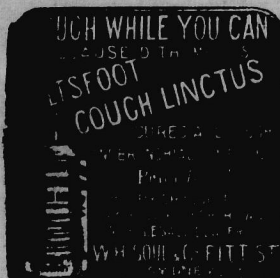
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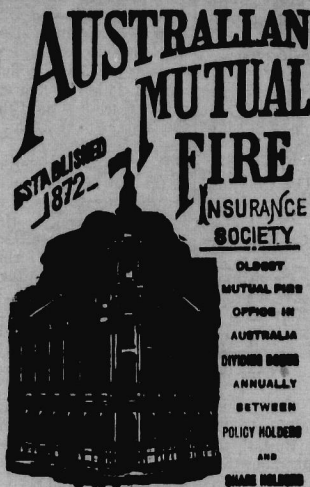


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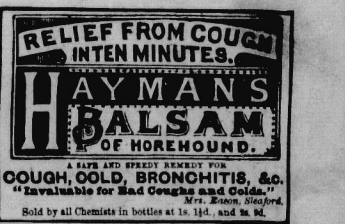
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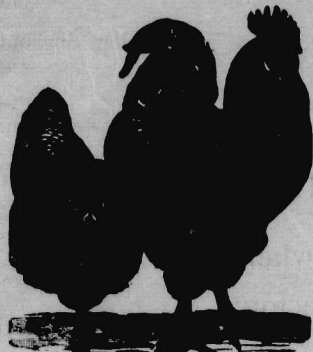
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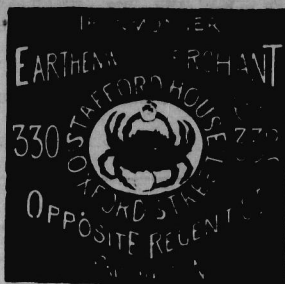
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The Australian Record.

SYDNEY, SATURDAY, SEPTEMBER 15, 1894.

PARSON'S FLAKED OATMEAL, ROLLED OATS,

PASHA COFFEE, COCOA, D.S.F. MUSTARD.

NOTES AND COMMENTS.

Personalia. THE MOST REVEREND THE PRIMATE AND MISS SNOWDON SMITH arrived from England via Canada on Wednesday morning. The PRIMATE was due on Sunday, but was delayed between Fiji and Sydney by S. W. gales, and entered the heads about eleven o'clock on Tuesday night. Early on Wednesday morning the health officer admitted the vessel to pratique and she steamed to the Grafton Wharf where she was berthed at half past eight o'clock. The PRIMATE and MISS SNOWDON SMITH are in good health and have been much benefited by their trip.—The Rev. E. G. CRANSWICK of Springfield, and the Rev. H. WALKER TAYLOR, M.A., of Bulli have exchanged duty for a fortnight.—It is reported that the Hon. and Rev. EDWARD CARR GLYN, of Kensington will be chosen as the first Bishop of the newly formed Diocese of Bristol.—Mr. H. D. STUPART, licensed Local Lay Reader for the Parish of Berrima has resigned.—Mr. Ex-Judge WILKINSON has been licensed Local Lay Reader in the Parish of St. John's Bishopsthorpe.—The Rev. LAMBERT KAY has been licensed Curate of St. Stephen's, Newtown.—Archdeacon LANGLEY has been presented by the Members of the Ruridecanal Chapter of Sale with an illuminated address on his appointment to the Archdeaconry of Melbourne. The Rev. Canon WATSON, Rural Dean, in making the presentation alluded to his long intimate friendship with the Archdeacon, especially during the five years of his tenure of office as Archdeacon of Gippsland.—The Rev. Canon LLOYD, Vicar of St. Nicholas', Newcastle-upon-Tyne, has accepted the invitation of the BISHOP of NORWICH to become Suffragan Bishop of that Diocese.—Archdeacon FARRAR attained his sixty-fourth year on the 6th ult.—Canon HOARE, who was a member of the wealthy banker's family, has left personality valued at £26,993.—The Rev. J. F. KITTO, Vicar of St. Martin's-in-the-Fields, has recently resigned the position of Chairman of the Church of England Sunday-School Institute, which he has held uninterruptedly for a period of twenty-one years.—The Bishop of Nyassaland (Dr. HORNBY), has been advised by medical men not to return to Africa, and has tendered his resignation to the Committee of the Universities' Mission to Central Africa.—The many friends of ARCHDEACON KING will be glad to know that there is a decided improvement in his health.

A New Version of the Bible. In a little leaflet, the Rev. A. W. MARLING, of the American Presbyterian Mission, tells the interesting story of a new Version of the Bible. Among the debased and grossly evil Fang people of Western Equatorial Africa the writer and his wife in 1881 went to live. They were members of the American Presbyterian Mission, which had for many years been doing good work among the Mpongwe and Bengas of the coast. Gradually the language of the Fang was mastered, and the truths of the Gospel were preached therein. The greater part of the Book of Genesis was translated, and more recently the whole of the Gospel of St. Matthew, which has now been printed by the kindness of the British and Foreign Bible Society. There is also being printed in the same language by the Religious Tract Society a First Reading Book, a catechism, and some hymns. The possession of these books will greatly facilitate the progress of God's Word among these people. The preaching of the Word has not been unfruitful among the Fang in the past, although we have not hitherto had books in their language. While many have hardened themselves against the truth, because it threatens to interfere with some of their darling sins, others have yielded to it. A small Church has been organised among them. Some of the Church members who have died have in their last hours borne testimony to their faith in Christ. Some of the Christians have shown a commendable zeal in speaking the Word of God in other villages of the surrounding district. And many heathen who do not fully yield to Christ are so far influenced by the Word of God as to be greatly improved in life.

Sunday Schools Holding Their Own. The year's statistics of the Church of England Sunday School Institute show that the Dioceses vary in the most curious way in the proportion of Sunday School Teachers to the whole population. Durham stands very high with 8,400 teachers to just

over a million people. St. Albans has only about 5,200 for nearly the same population; Ripon only 4,600 for a few more; York 5,300 for considerably more; and London only 11,200 for three times as many. The proportion is good in Manchester; poor in most of the rural Dioceses. Of course many Incumbents make no returns but the Institute is able to count 55,467 Male and 137,544 Female Teachers. Judged by the figures, the Sunday Schools are more than holding their own.

An Interesting Discovery. The excavations in Palestine, for which a firm has been granted, are being carried on with very encouraging success under the auspices of the Exploration Fund. To the south of the City, outside the walls, close to the English Cemetery, a shaft has been sunk and a tunnel driven in search of the ancient wall, and a "finely worked rock scarp" has been discovered, which is thought by Mr. Bliss to mark "the veritable exterior line of fortification of ancient Jerusalem." To the north of the city, not far from the Church of St. Stephen's, the owner of some ground has, in digging the foundations for a house, discovered a very beautiful mosaic pavement, measuring about 21 ft. by 13 ft., with an Armenian inscription. Underneath is a cavern in which were found bones, lamps, and glass vases.

A Water Tricycle. During the last ten years or so a good many feats have been performed in the Channel. Captain WEBB was successful in swimming across the silver streak, only to perish miserably in the Niagara whirlpool. An eight of young 'Varsity oarsmen rowed across to Calais one fine day without any ostentatious advertisement, and numerous attempts have been made, successful and unsuccessful, to accomplish the passage by balloon. The last thing in cross-Channel adventures was the attempt of Mr. PINKERT to cross from Cape Griznez on a land and water tricycle which he had invented for the purpose. He left unaccompanied, trusting to the seaworthiness of his machine and the help of a compass. If the idea was to advertise this amphibious tricycle, Mr. PINKERT failed, because he was picked up in mid-channel. The latest cycling development having proved unequal to the occasion, the inventor doubtless will be heard of later at some Aquarium, where he is not likely to be overcome again by sea-sickness.

The Brotherhood of St. Andrew. The Brotherhood of St. Andrew is developing itself month by month in the Church of the United States. In every fourth Parish in that huge country this mission of young men to young men has already founded a "Chapter," or centre of work, and the organization progresses without a particle of advertising or breath of self-laudation. Bishop HUNTINGTON, to give only one instance, says that he regards it "with unspeakable sympathy as second to no visible power for extending the Kingdom of God, for strengthening the forces of Christian manhood, and for making the Church of Christ what it ought to be in the land." In England, says the *Liverpool Courier*, we proverbially move slowly, but in the various directions preparations are being made to form "probationary" Chapters. Many of the Bishops are watching the work with profound interest and to them, as well as to the Clergy, an appeal is made to head the movement, and to give it that hearty encouragement which it deserves. The Church needs the young men, and the young men need the Church. Who is to win them to her side? Who but the young men themselves?

OFFICIAL.

The MOST REVEREND THE PRIMATE will be at the Diocesan Registry on Tuesday and Thursday next week, from half-past ten a.m. until one p.m. As his Lordship's time will be much occupied in preparation for Synod he desires that only urgent business demanding immediate attention may be brought under his notice.

Mr. W. H. WILKINSON has been Licensed as Local Lay Reader for the Parish of St. John's, Bishopsthorpe.

The Rev. LAMBERT KEY has been Licensed as Curate of St. Stephen's, Newtown.

Mr. H. D. STUPART, Licensed Local Lay Reader in the Parish of Berrima, has resigned.

CHURCH MISSIONARY ASSOCIATION.

In view of the approaching departure to the Mission Field of four more Missionaries, the Committee have issued the following appeal for funds to meet the special expenses incidental to their outgoing. On the 7th instant, a Prayer Meeting was held in connection with this effort. The attendance was large, the Upper Hall of the Y.M.C.A., which was used in consequence of the Chapter House being otherwise occupied, was quite filled. A very liberal response has already been made and further sums are promised.

TO THE MEMBERS AND FRIENDS OF THE CHURCH MISSIONARY ASSOCIATION AND MEMBERS OF THE GLEANERS' UNION.

The Committee of the Church Missionary Association have the pleasure of announcing that the Parent Committee have nominated the four accepted Candidates, who have recently completed their training at the Marsden Home, for the following stations:

Misses Oxley and Price for Fah Kien, China; Miss Wilkes for Baghdad, in Turkey in Asia; Miss Alice Phillips, Juita, in Persia.

It is gratifying to know that Misses Oxley and Price will be under the supervision of the Rev. R. M. Stewart. Miss Wilkes will find a congenial post and full scope for her qualifications as Trained Nurse with Dr. and Mrs. Sutton, at Baghdad; while Miss Alice Phillips will labour under Bishop Stuart.

In all these arrangements we thankfully recognise the good hand of our God.

The unexpended Funds in the hands of the Treasurer, it is estimated, will amply suffice to meet all obligations till the end of the year in connection with our Missionaries already in the Field.—Rev. Mr. and Mrs. Newby Fraser, Miss Helen Phillips, and Mr. Doultou.

On the basis of last year's contributions the Committee anticipate the receipt of further sums amounting, at least, to £400, which will be absorbed in supplying outfit, passages, and travelling expenses in connection with sending out the four ladies above mentioned. Salary and allowances for furniture and conveyance, &c., will not be payable till the ladies arrive at their respective stations, about the end of the year, and, accordingly, such expenditure will really fall within next year's accounts. But it is essential that the Treasurer should now make remittances so that the money may be available in the Mission Field at the beginning of next year. To meet this expenditure a further sum of £250 is required.

The Committee deprecate any rash or imprudent action, and it is necessary, therefore, that the true position of the finances should be made known to Members and Friends in order that steps may be taken to provide needed funds to enable the Committee to send these ladies forth, and to avert the possibility of a deficiency at the close of the year.

We profess to be in earnest in the endeavour to send the Gospel to the uttermost parts of the world, and we affirm our warm allegiance to the Evangelical principles of the Church Missionary Society.

We therefore earnestly ask the prayers of all friends of the Association that God may be pleased at this time to dispose the hearts of His children to come forward willingly and supply all that may be needed for this service for Him.

Specially would we impress upon all that "The King's business requireth haste." Instructions recently received from Salisbury Square render it essential that Misses Wilkes and Phillips should sail from Sydney on 17th September, and Misses Oxley and Price in October. It is asked, therefore, that contributions be promptly sent to the Hon. Treasurer, Mr. John Kent, the Strand, Sydney, or to either of the Hon. Secretaries.

It is our duty to lay these facts before you, and it now rests with you to avail yourselves of the privilege of exercising your liberality and indicating your thankfulness to Almighty God for the inestimable gift of the Son of His love.

Let no one hesitate because of the smallness of a contemplated gift. If only there be the "willing mind" every gift, large or small, is truly consecrated.

Brethren, "Ye know the grace of our Lord Jesus Christ, that though He was rich yet for your sakes He became poor that ye through His poverty might be rich." "He laid down His life for us, and we ought to lay down our lives for the brethren."

On behalf of the Committee,

Yours very faithfully,

W. M. COWPER, Vice-President.

JOHN KENT, Hon. Treas.

WM. MARTIN, Hon. Cl. Sec.

C. R. WALSH, Hon. Lay Sec.

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The most Perfect, Reliable, Powerful, and INFALLIBLE Disinfectant, and Deodoriser. "Non-Poisonous, Non-Corrosive." For Fever, Cholera, Small-Pox, Malaria, Typhoid Fever, Yellow Fever, Ague, Measles, and all kinds of Contagious and Infectious Diseases in all parts of the World.

BOTTLES, 1s.

QUIBELL'S DISINFECTANT DOG SOAP

For Destroying Fleas, Lice, Mange, and All Insect and Skin Diseases of Hounds, Field, Sporting and House Dogs, Cats, and all Domestic and Pet Animals.

BOXES, 1s. 6d.

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NEWS OF THE WEEK.

Friday, September 7.

Open-Air Service within the Cathedral Gates 1.15-2 p.m.—The Diocesan Corresponding Committee of the Board of Missions met at 4.30 p.m.—A Special Prayer Meeting held in the Y.M.C.A. Hall at 4.30 by the Members and friends of the Church Missionary Association and Members of the Gleason's Union.—The Bishop of Grafton and Armidale arrived at Walgett, attended a social gathering of the Parishioners.—The Bishop of Goulburn arrived at Tumut from Tumbarumba and was met by a large party of Churchmen at the Parsonage.

Saturday, September 8.

The Bishop of Goulburn left Tumut for Goulburn.

Sunday, September 9.

The Preachers at the Cathedral were 11 a.m. the Precursor; 3.15 p.m. Canon Moreton; 7 p.m. the DEAN.—The Rev. H. C. Vindin was the evening preacher at All Saints', Woolahra.—The subject of the Rev. C. F. Garney's discourse delivered at Christ Church at the evening service was "Is the Priesthood of the Church of England a Rite to Liberty?"—The Rev. H. M. Trickett was the morning preacher at St. Philip's, Church Hill.—The Rev. H. Wallace Mort, M.A., was the evening preacher at St. Mark's, Darling Point.—The Rev. J. Lintott Taylor preached at St. James', King Street, at the evening service.—The Bishop of Grafton and Armidale administered the Rite of Confirmation at Walgett.—A Military Church Parade was held at St. Stephen's, Mittagong.—The Rev. G. D'Arcy Irvine, of Bowral, was the preacher.—The Preachers at St. Saviour's Cathedral, Goulburn, were 11 a.m. the DEAN; 7 p.m. the BISHOP OF GOULBURN.

Monday, September 10.

Open-Air Service within the Cathedral Gates 1.15-2 p.m. Mr. Daunt.—Organ Recital given by Mr. Ernest Truman, A.R.C.O., at St. Thomas', Balmain.—Meeting for Hebrews held in the Y.M.C.A. The Rev. M. Archdall, M.A., presided. Mr. E. P. Field delivered an address in which the prophecies of the Messiah throughout the Old Testament were traced out as coming to a common centre in the Lord Jesus Christ.—The Bishop of Grafton and Armidale delivered a lecture in the School of Arts, Walgett, on "The Land of Oakes."

Tuesday, September 11.

Open-Air Service within the Cathedral Gates 1.15-2 p.m. Mr. W. H. Dibley.—The Committee of the Lay Readers Association met at 4.30 p.m.—Mock Trial presented by the Members of St. John's, Bishopsthorpe Institute. There was a large attendance of Members. The proceeds are to be devoted toward re-erecting the School House.—The Bishop of Grafton and Armidale left Walgett for Collarenebri.

Wednesday, September 12.

Open-Air Service within the Cathedral Gates 1.15-2 p.m. Rev. J. H. Mullens.—The Council of the Church of England Temperance Society met at 4.30 p.m.

Thursday, September 13.

Open-Air Service within the Cathedral Gates 1.15-2 p.m. Mr. Daunt.—Holy Communion administered at the Cathedral at 11 a.m. There were upwards of 90 Communicants.—Thanksgiving Service held in the Cathedral at 7.30 p.m., at which Addresses from the Standing Committee were presented to the Most Reverend the PRIMATE and the Very Reverend the DEAN. After service a Reception was held in the Chapter House.

Friday, September 14.

Open-Air Service within the Cathedral Gates 1.15-2 p.m.

NEXT WEEK.

SUNDAY.

THE SEVENTEENTH SUNDAY AFTER TRINITY.

Prayer for Ember Week to be used daily throughout the week.
Give notice of Ember Days and St. Matthew.
Lessons: Morning—Jeremiah 5; 2 Corinthians 8. Evening—Jeremiah 22 or 35; St. Mark 13 v. 14.

The Cathedral—11 a.m., THE PRIMATE.

3.15 p.m., Canon Kemmis.

7 p.m., The Precursor.

Holy Communion, 8 a.m. and 11 a.m.

MONDAY.

Lessons: Morning—Daniel 5 v. 17; 2 Corinthians 9. Evening—Daniel 6; St. Mark 14 v. 27.
Committee Diocesan Educational and Book Society, 4 p.m.

TUESDAY.

Lessons: Morning—Daniel 7 v. 15; 2 Corinthians 10. Evening—Daniel 7 v. 15; St. Mark 14 v. 27 to v. 53.

WEDNESDAY.

Venite, Jubilate, and Cantate in Psalms for the day.

THURSDAY.

Lessons: Morning—Daniel 9 v. 20; 2 Corinthians 11 v. 30. Evening—Daniel 9 v. 20; St. Mark 14 v. 43.

THURSDAY.

At evening prayer collect for the morrow.

Lessons: Morning—Daniel 10 v. 20; 2 Corinthians 11 v. 30 to 12 v. 14. Evening—Daniel 12; St. Mark 15 v. 42.
Trustees Clergy Superannuation Fund, 4 p.m.

Committee Church Missionary Association, 4.15 p.m.

FRIDAY.

St. Matthew, 3 p.m.

Atban. Creed. Ember Day.

Lessons: Morning—1 Kings 9 v. 15; 2 Corinthians 12 v. 14 and 13. Evening—1 Chronicles 29 v. 20; St. Mark 15 v. 42 and 16. Cathedral, Holy Communion, 8 a.m.

SATURDAY.

Ember Day.

Lessons: Morning—Hosea 2 v. 14; Galatians 1. Evening—Hosea 4 v. 13; St. Luke 1 to v. 26.

OPEN COLUMN.

The First Duty of a Churchman.

What is my first duty as a Churchman? As a Christian, I am bound to love and serve Christ with all my heart and strength, because recognition of Christ as my Master and Saviour is the distinctive feature of Christian discipleship, and the resultant duty is, therefore, whole-hearted, self-effacing loyalty to Him. Now, is there not, in a similar manner, some distinctive characteristic of Churchmanship, whereby we, as Members of the Church of England, are differentiated from all other Reformed Communions, and which might indicate to us our first duty as Churchmen. If so, what is it? I answer, it is the testimony which we bear, as a Church to the essential value of the Historic Episcopate. Some of us regard the Episcopate as the one channel through which Divine gifts and graces have come down to us from an Apostolic source; others prize it highly as a link of historical continuity binding us to the Pentecostal Church, and as the most perfect mode of Church government. Some look upon it as essential to the being, others merely as essential to the well-being of a Church. But whatever our differences in detail, we all most heartily agree that it is her Episcopal Constitution, together with her loyalty to Scripture and her loyalty to antiquity that makes the Church of England what she is. Take this away, and she would, as a society, lose half her strength, half her privileges, and more than half her grand opportunities and prospects. If we did not consider Episcopacy as vital, at least to the highest well-being of a Church, we might cease to be Churchmen to-morrow. Now, if an intelligent and reasonable belief in the essential advantages of an historic Episcopate be the differentiating characteristic of Churchmanship, it is evident that loyalty to this Institution, or to put it in a more personal and practical manner, loyalty to his own Bishop, must be the first duty of every Churchman. As a Christian I owe allegiance to Christ; as a Churchman I owe myself bound to render the heartiest and most loyal reverence and obedience to my Bishop, whom I distinctly recognize as "set over me in the Lord." Should I refuse to do so, I should be guilty, not only of striking at the life of my Church, but of sinning against the Church's Lord, by breaking through an order which I believe Him to have appointed and ordained. Nor am I absolved from the duty, at least, of reverence and loyalty, where my Bishop's views happen to be not in accordance with my own. Cases may of course, occur, and do occur, where a Clergyman's conscience will not permit him to obey his Bishop. Yet, even in such a case, opposition should be moderate, reasonable, and above all, respectful. Nothing, I am sure, can justify a Churchman in openly and publicly vilifying and denouncing his Bishop, or in sending attacks upon him to the newspapers, because, forsooth, the action of his Diocesan, does not happen to fall in with his own individual ideas and predilections. He might surely give the Bishop credit for intentions as honourable and upright, and insight as keen as his own; or, if he thinks he has a grievance, he might keep silent for the sake of the Church, or, at any rate, take the gentlemanlike course of seeking a personal explanation, before engaging in a public attack. One man may think himself a better Churchman than another, because he holds certain principles, but if he allows his partiality for those principles to hurry him into undermining the Bishop's position and authority by assailing him in a public manner, he is a traitor and a bad Churchman, nay, a worse enemy to the Church than even the most venomous Liberatorist could be. A little more charity and self-restraint, a little more generosity, a slightly clearer vision of our own shortcomings and ignorance, a slightly more sympathetic appreciation of a Bishop's trials and difficulties, a more earnest solicitude for the well-being of the Church as a whole, rather than of this or that party—in short, a great deal less of self, and a great deal more of Christ,—with these, I think, we should succeed far better than at present seems possible to some of us, in doing our duty to our Bishop, and thereby to our Church.

JOTTINGS FROM THE BUSH.

"All in the Name of the Lord Jesus."

A CORRESPONDENT has requested me to discuss the subject of Spiritualism, which, my friend says, is attracting the notice of many persons in Sydney. I comply with the request, but I own that I lack that respect or hatred for Spiritualism which one ought to have to deal properly with the subject. There are some opinions that compel respect from the bitterest opponents; there are others which it is hard to take seriously enough to take much pains to controvert. I may adduce Pyramism as an example of the latter. There are some estimable people and at least one really clever man, who once believed that the great Pyramid was a prophecy of all the greatest events in the history of the world. So firmly fixed were they in that opinion that after a little while people found it useless to argue with them, and ordinary men refused to take the trouble to discuss the subject. And time has shown the wisdom of such a course. Most of the measurements on which the interpretation was based have been found to be wrong. But facts are but little obstacles to the thorough believers in a "fad"; and, as I learn by my last Literary World, a book has just been published professing to make out the altered measurements to be as prophetic as those which have been proved false. It is of little use to reason in such a case: all reasoning flows off the believer's mind like water off a duck's back. In fact as a general rule, the more one argues with such a person, the more fixed they are in their opinions.

A quarter of a century ago, when the subject of Spiritualism was discussed in our Sixth Form Debating Society, I voted in favour of the assertion that behind many obvious deceptions there were some phenomena which were the result of laws then undiscovered. The progress made since then in the investigation of hypnotism, mesmerism and kindred matters, makes me certain that I gave my vote rightly on that occasion. Spiritualism was conceived in trickery by the Fox sisters, and much of its future history has been spent in trickery, but many mediums, like medicine men, wizards and necromancers of all ages and nations, have probably utilised laws of mind which they did not themselves comprehend, but which psychologists and physiologists can now describe scientifically. Lookers-on can see this, but it is vain to reason with those who consider the feats accomplished by the use of such means to be the work of supernatural agencies. You might as well attempt to convince the mesmerised subject that the salt, over which he is smacking his lips because the mesmerist has told him that it is sugar, is really salt. To him it is sugar, and nothing will convince him to the contrary, until he gets away from the influence which is controlling him. When a Spiritualistic medium is proved to be an impostor, there will still be a certain number of believers ready to assert that "there is a conspiracy against him, and he is perfectly genuine."

Let me give an example. Some may remember the exploit of "Dr." Slade, the slate-writing medium, which was made some 20 years ago by Dr. Knaggs in the Sydney Morning Herald. Dr. Knaggs went to a séance and was so pleased at the wonderful writing on a slate under the table that he asked to be present at another manifestation. This time he went provided with a small piece of looking-glass, which he placed between his legs obliquely so that he could watch in it the reflection of what went on under the table. To the readers of the Herald he described at length how Dr. Slade put off his slippers and used, on the slate, a pencil held with his toes. So full and so convincing was the exposure that Dr. Slade left Sydney in a few days. There was no denying or explaining. Yet since then I have known Spiritualists accuse Dr. Knaggs of all sorts of falsehood. "If facts do not square with my theory, so much the worse for the facts" is their motto in such a case.

Has spiritualism strengthened itself in the last quarter of a century. I do not think so. Crookes and De Morgan, the Spiritualistic Scientists, whose names there were added to give it importance have had few or no successors. Home, the medium of those days, had his exposure in connection with the old lady whom he deceived, and his successors Slade, and the present-day Baldwin have had their times of being revealed to the public. I confess to have lost much of my enthusiasm in tracing the phenomena to their source: one outgrows such curiosity, I suppose. Fifteen years ago I used to say that I should like to give a year of my life to find out the facts: I would not now care to give a quarter of that time. I should rather expend a few pounds in paying Mr. Maskelyne, the conjurer and exposé of mediums, to tell me how the things were done. An article in the English Truth a few months ago showed that (as in the case of conjurers) the most wonderful and seemingly inexplicable phenomena are capable of the very simplest explanation. I do not wonder at people being deceived at a séance: the wonder is that when they get away they do not realise the possibility of perfectly natural explanations. Yet they do not, and sometimes, as in the case of "Miss Marryat," detail the most absurd stories, the explanation of which is often obvious to all unbiased hearers or readers. And it must be remembered that some of the facts are mere coincidences. The other

day I was talking at breakfast about the Tower Bridge, and mourning over days gone by when there was a School of Arts where I could see the London illustrated papers. By that morning's post came a Graphic; I don't know either where it came from or who sent it; but when I opened it I found four or five illustrations of the Tower Bridge with hosts of other illustrations and many paragraphs bearing on the same structure. If I had been a Spiritualist I should say that the "spirits" had heard my exclamation at breakfast; some Spiritualists will assert now that this was the cause, say as they wrote many letters to the papers to show how spirits were the agents in the Enmore stone-throwing case. I believe it was simply a coincidence, but, however, this basis of reason, that the unknown sender believed that I should be interested in reading of that Bridge and so sent it on to where it was warmly appreciated.

What good has come out of Spiritualism? Have the "spirits" ever contributed anything to the knowledge of the world that was worth knowing? I do not know of any. I have read hundreds of messages, but they were all of the most ordinary type such as need no angelic visitants to announce. On the other hand, I have known utter failure where information would have been very valuable. I have met a lady whose life would have been altered if the Planchette, which she used daily, had told her a piece of information which was essential to her happiness. The friends of those who disappeared in what is known as the "Bermagui Mystery," were Spiritualists, but I never heard of any trustworthy explanations having been given to the numerous engineers. In fact, spiritualists confess that there are nearly as many lies as truths told by the "communications." The creed which an unquiver discovers from his table-turning or planchette, is just what a scientific man would predict: that it would be: "it is just the creed" said one to me "that I held in my mind before I tried the table-rapping." Of course, the mind acting unconsciously on the body spells out its own creed. Faraday's scientific proof of this, remains unanswered. But those who make the experiment are as firmly convinced that "they were not influencing the table in the least" as had been those to whom his apparatus remorselessly demonstrated the contrary. And in these days of superstition and unbelief (how surprisingly the two go together!) when Palmists and Foretellers of the future reap a harvest, it is not surprising that minds of a somewhat higher type than the usual patrons of Madame Capliostro, whose real name is Snooks—seek through spiritualism to learn the secrets of the unknown world which we shall know in good time. If God thought that it was good for us to know future events or the conditions of our future existence, He would have made it plain without one going to sludge the medium to learn it.

COLIN CLOUT.

TEMPERANCE JOTTINGS.

"Alcohol is a poison for which there is no antidote known"—Prof. Miller.
"No poison is more certain in its action than alcohol."—Dr. H. Lee Norris.
"Alcohol is a poison even in small doses."—Doctors Thudicum and Dupre.
"Alcohol is a poison of the most dangerous type."—Dr. L. M. Klein.
"Alcohol is the most widely and intensely destructive of poisons."—Dr. Wilson.
"The local effects of alcohol are those of a powerfully irritant and caustic poison."—Dr. Pereira's Materia Medica.
"All the authorities on poisons class alcohol as a narcotico-acrid poison of the most deadly kind."—Dr. N. K.
"Alcohol is a true poison, produces kindred effects on man and animals, and is progressive in its action."—Mr. W. J. Squares.
"Alcohol acts as a rapid poison if taken in sufficient quantities; but as a slow poison if taken in smaller quantities."—Dr. E. Kennedy.
"Alcohol, according to its dose and the susceptibility of its victim, is either acute or chronic in its working; a sudden poison or a slow one."—Prof. Miller.
"The gist of the whole matter is that alcohol is an irritant narcotic poison and that intoxicating drinks have an irritant narcotic poisoning property."—Dr. N. Kerr.
"Although custom destroys the consciousness of the mischief, it has not the slightest lessening effect upon the poisonous influence which alcohol has upon the tissues."—Dr. Timms.

Poisons are usually classed under the three varieties of narcotic, irritant, and narcotico-acrid, which contains the vices of the other two. To this third class of complex malignity alcohol belongs."—Dr. J. Guthrie.
PERFECTION.—Perfection is being, not doing—it is not to effect an act, but to achieve a character. The mark is perfection—the prize is blessedness. Attainment is the highest reward. God for His own sake; goodness because it is good; truth because it is true.

If your children are troubled with worms, give them Mother Graves' Worm Exterminator; safe, sure, and effectual. Try it, and mark the improvement in your child.

THE PRIMATE.

On Wednesday morning THE MOST REVEREND THE PRIMATE and MISS SNOWDON SMITH returned to Sydney after a short visit to England. The "Arawa" was berthed at the Grafton Wharf early in the morning, and the PRIMATE was met by the VERY REVEREND THE DEAN and MISS FRENCH. The services which had been arranged for Tuesday morning and evening had been necessarily postponed in consequence of the non-arrival of the "Arawa"; strong S.W. gales had prevailed from Fiji to Sydney, which hindered the progress of the mail steamer, and the hour of her arrival was a matter of uncertainty. On Thursday morning Holy Communion was administered in the Cathedral. There was a large congregation. The Service commenced by singing the hymn, "Now thank we all our God." The Most Reverend the PRIMATE was the Celebrant, and within the Communion Rails were the Dean, Canon Moreton, the Revs. Dr. Harris and J. D. Langley, Chaplains. The Epistle was read by the Dean, and the Gospel by the Rev. J. D. Langley. During the Offertory the hymn, "Sweet Feast of Love Divine" was sung. Among the Clergy present we observed—Revs. A. Yarnold, C. Baber, S. Hungerford, C. Child, M.A., J. N. Manning, M.A., L.L.D., S. Fox, J. Dixon, R. Noake, B.A., J. Best, H. T. Holliday, D. Murphy, G. E. C. Stiles, B.A., F. W. Reeve, H. C. Vindin, O. F. Garney, W. F. Fenton, H. W. Mort, M.A., R. J. Read, J. L. Bosworth, J. H. Mullens, the Principal of Moore College, M. Archdall, M.A., F. B. Boyce, W. H. Saunders, R. McKaown, P. N. Hunter, G. E. Gibbs, W. H. Murray. — Dillon and W. J. Killick Piddington. In the evening a Service of Thanksgiving was held. The shortened form of Evening Prayer was used with special Psalms and Lesson. The PRIMATE delivered an encouraging and helpful address. At the conclusion of the service the PRIMATE came to the lower end of the Choir, and the DEAN presented on behalf of the Standing Committee of the Diocese the following Address of Welcome to the Primate:—

"TO THE MOST REVEREND WILLIAM SAUMAREZ SMITH, DOCTOR IN DIVINITY, BISHOP OF SYDNEY, METROPOLITAN OF NEW SOUTH WALES, AND PRIMATE OF AUSTRALIA AND TASMANIA.

"May it please your Lordship,

"We, the members of the Standing Committee and of the Cathedral Chapter, who have been looking wistfully for your return from your short visit to the Mother Country, rejoice to-day in the happiness of meeting you as our Chief Pastor in your Cathedral, and in rendering with you our hearty thanksgivings to Almighty God for your arrival in health and safety.

"We greet you, my Lord, with a hearty Christian welcome (in which we would include your highly-valued sister) and with an assurance of our loyalty and ready willingness to aid you in all your efforts for the advancement of the welfare of the Diocese, and its edification in truth, unity and godly quietness.

"We trust you have been refreshed both in mind and body by the short rest you have had from the labours and anxieties of your office, and by happy intercourse with your family in England.

"We hope, also, that your visit will not have been without benefit to the Church in these Colonies, as we have been given to understand that you have had an opportunity of conferring with His Grace the Archbishop of Canterbury upon the affairs of the Australian Branch of the Colonial Church.

"It is, my Lord, our sincere and earnest prayer that you may be long spared to occupy the high position in which the Providence of God has placed you; and to see the Church over which you preside with such great zeal, ability and impartiality growing under your guidance and the Divine blessing into a position of spiritual strength, power and unity, to the glory of God and the increase of the kingdom of our Lord and Saviour Jesus Christ.

"Signed on behalf of the Standing Committee and the Cathedral Chapter, and by their direction."

WILLIAM M. COWPER.

The Standing Committee also took the opportunity of presenting to the Dean, as Vicar-General and Commissary, the following address:—

"TO THE VERY REVEREND W. M. COWPER, M.A., DEAN OF SYDNEY, VICAR-GENERAL, COMMISSARY OF THE DIOCESE, &c., &c.

"Dear Sir,—

"We, the Members of the Standing Committee desire to mark the occasion of your retirement from the office of Commissary by an expression of our respect and regard for you, and also of our appreciation of the work which in the providence of God you have been enabled to accomplish. That work has been particularly onerous, owing to the large number of Diocesan and General Meetings which have been held, and the critical position financially of some of our Church organisations. Your knowledge of the necessities and condition of the Diocese, and your experience of the work of the Church in the Colony—extending considerably over half a century—have materially aided in the promotion of the duties entrusted to us, and your uniform courtesy, urbanity, and consideration for others have made the work pleasant to those who have been associated with you, and call for heartfelt thanks to our Heavenly Father. The sympathy shown to you during the time of your great sorrow was a touching evi-

dence of personal regard for you, as well as a recognition of the great loss you sustained.
"Trusting that the Great Head of the Church may long spare you to the Diocese, and bestow upon you His choicest blessings,—

"We are, dear Mr. Dean,

"Yours sincerely,"

(Signed by the Members of the Standing Committee.)

A Reception, which was largely attended, was then held in the Chapter House, and Members of the Church, Citizens and friends offered their personal congratulations to the PRIMATE, and MISS SNOWDON SMITH on their return.

SUNDAY SCHOOL COLUMN.

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

The Bishop of Ballarat has lately written concerning the models of eastern objects which have been made by the English Institute and which are procurable at the Sydney Book Depot:—"The models are of very great use. I frequently lecture with them in different parts of my Diocese, and lend them to my Clergy for the same purpose, and they always excite much interest. Copies are made of them by S.S. Teachers and others for use in teaching the young, and a more intelligent study of Scripture is stimulated."

The Fifty-first Report of the English Church S.S. Institute repeats the omission and error with respect to the Sydney Institute which I pointed out a year ago in the Jubilee Report. The place for the Secretary's name is left blank, while the Treasurer is put down as Mr. A. W. Green.

The Report states that much success attended the Jubilee Celebration, and states in detail how it has been a benefit to the Sunday School cause. But I am sorry to notice that the Jubilee Fund, which was to have paid off the heavy mortgage on the Institute Buildings, was a partial failure, only £2800 being subscribed. The hope of establishing a Home of Rest for Teachers must therefore be abandoned for the present.

There is very much in the Report which is worth summarising, but I must be content with quoting the following paragraphs:—

"It is because so much is now expected of Sunday Schools that the Teacher's office, always responsible, is of such great importance. The Teachers of the present day have to prepare for the new order of things. The older Teachers had to deal for the most part with children who were practically untaught and untrained, but the difficulty now is to keep abreast of the educational progress which has advanced with leaps and bounds during the last few years. Teachers have now to be as much in advance of those of past days as the children are in advance of those of the last generation, and it is the business of the Institute to give to the Sunday School Teachers of the present day, as it did to those in the past, adequate facilities for equipping themselves for the work."

"And as Teachers are better equipped and prepared for their work, so will they increase in power. The amount of influence exercised by our S.S. Teachers is enormous. They are no longer scattered units, servants only of their own village, or their own town, parish, or district. More and more they are becoming a vast brotherhood and sisterhood, and as the years go by, and the cause they serve becomes more powerful, this source of unity will be extended and deepened."

In the last number of the Church Sunday School Magazine a writer gives a brief but excellent article on "Tact." Here is an important truth:—"The foundation of tact should be laid in strength. It is best when the facile and delicate fingers of the surgeon are at the end of a strong arm. So, behind or beneath the gentle tact of the Teacher there should be strong will and a firm purpose. This is the foundation principle—the Teacher's will is to prevail. Things must be left undone or done, at the Teacher's will and discretion. Be chary of giving commands, if you like, but have long patience, but be obeyed."

"And on the matter of 'a cultivated discretion,' he writes:—'The nature of children is to be active and restless, not inert and still. They are more inclined to fun and frolic, than to seriousness and gravity. While, therefore, you keep chiefly in your view, your purpose as a Teacher, which is to instruct, be considerate of them, who have in their natural propensities, as it were, enticements by the way. Do not always see everything.'

"Be to their virtues very kind, Be to their faults a little blind."

"A boy of my class, many years ago, had been a terror to previous Teachers. The trouble mostly arose from his boyish love of frolic. I know he used to sit in my chair and 'take me off' before I made my entrance in Class. That was the kind of boy he was. He thought I did not know. I would not know, and so—there was an end to it."

"Make a distinction, clear in your own mind, between what is bad in itself and what is merely troublesome to you, as being unsuitable to time and place."

"To what is bad in itself, as impudence, violence, bad language, lies, defiance, give no quarter. Deal with it strongly. . . . What is merely troublesome to you and not bad in itself,—such as restlessness, talking, inattention, playing,—you must manage with infinite patience."

J.W.D.

HENRY B. JOHNSTON,

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SATURDAY, SEPTEMBER 15, 1894.

SYNOD.

DIOCESE OF SYDNEY.

THE Third Session of the Ninth Synod of the Diocese is
summoned to meet on Tuesday 25th inst. At eleven
o'clock the Sacrament of the Lord's Supper will be
administered in the Cathedral, and the Synod will meet in
the Chapter House at four o'clock in the afternoon of the
same day. The following Report of the Standing Committee
will be placed upon the table by the VERY REVEREND the
DEAN and motion made that the same be received and
printed.

The Standing Committee has to report as follows:—

The Primate.

On the departure of the Primate for England on March
24th, a Communion Service was held in St. Andrew's
Cathedral, and the Standing Committee subsequently
presented to him an address. His Lordship returned his
sincere thanks for the kindly feeling and good wishes
expressed.

Bishop of Grafton and Armidale.

The Bishop of Grafton and Armidale having visited
Sydney on the way to his See, the Standing Committee, in
accordance with the usual custom, presented him with an
address of congratulation, to which his Lordship made a
suitable reply.

Standing Committee.

Two vacancies have been occasioned in the Standing
Committee by the resignation of the Chancellor, and the
lamented decease of Mr. Robert Hills. The Synod will be
invited to fill up the vacancies.

Synod Nominations.

In accordance with the provisions of the Presentation
Ordinance of 1876 the Committee has appointed Mr.
Alexander Robert Minter to be Synod Nominator, in the
place of the late Mr. Robert Hills, to act until the meeting
of the Synod.

Life Assurance for the benefit of the Church.

The Standing Committee has further considered the
question of Life Assurance for the benefit of the Church,
and is impressed with the great possibilities of the scheme
suggested by the General Synod.

If members of the Church could be induced to insure
their lives for the benefit of a Diocesan Endowment fund,
in one generation a handsome endowment would be secured
—1000 persons insuring for £50 each would in thirty years
give something like a capital sum of £90,000.

Such a number it is thought might be obtained, it would
only mean an average of ten persons to each Parish in the
Diocese.

There is no difficulty as to transfer of Assurance. The
policy would be taken out in the name of Assurer and
transferred to the Bishop of the Diocese or the Corporate
Trustees. In most of the Societies it becomes, after a cer-
tain date, free from the liabilities of Insurer—safe against
creditors.

In the case of an Insurer finding himself unable to con-
tinue to pay, provision might be made for payment of the
premium by an "Insurance Fund." If such a fund
failed, the surrender value of the policy would be paid over
to the Fund.

In any case where Insurer left his family totally unpro-
vided for, the Trustees of the fund might be empowered by
Synod to return to such family out of the Insurance the
total payments made by Insurer.

A motion in favour of such a scheme will be submitted
to the Synod.

Assessment for Synod and Registry expenses.

In accordance with the resolution of the Synod an
Ordinance has been prepared to provide for the assessment
of parishes for Synod and Registry expenses. (Appendix A.)

Arrears of Assessment.

The Committee has been in communication with the
Churchwardens of parishes in arrears on account of assess-
ment but the result has not been satisfactory.

Church Extension.

The Committee has considered the question of increased
supervision of Church extension by material agencies in its
initial stages, and is of opinion that such supervision is
very desirable. It appears to the Committee that all
necessary provision is made in Clauses 1 and 5 of the
Church Ordinance passed by the Synod May 6th 1891.

This Ordinance will come into force when the Act 8
William 4, No. 5, and other Church Acts, cease to be in force
in the Diocese of Sydney.

Deanery Endowment.

The resolution of the Synod on the subject of providing
an adequate Endowment for the Deanery of Sydney has
been carefully considered. The Committee is of opinion
that the amount required for such a purpose would be not
less than £10,000.

Assuming that the Chapter would be able, as at present,
to provide £200 per annum towards the Stipend of the
Dean, the interest upon the capital sum above mentioned
would probably amount to £400 or £500, thus providing
from the two sources a Stipend of £600 or £700.

The recommendation which the Committee ventures to
make is that a statement be drawn up for distribution
amongst the members of the Church setting forth the great
importance, if the due order, dignity, and efficiency of the
Cathedral are to be maintained, of securing such an
Endowment as is contemplated, and inviting subscriptions,
donations and legacies towards the accomplishment of the
design. This effort might be extended over (say) five years,
if not completed earlier.

Standing Orders.

The Standing Orders, as amended at the last Session,
have been renumbered, and reprinted for the use of
members of the Synod.

Printing of Proceedings of Synod, &c.

The recommendations made by the Select Committee
were considered by the Standing Committee and the
Secretaries to the Synod, and were complied with as far as
was deemed desirable.

Ecclesiastical Returns.

The Committee has not seen its way to adopt the sug-
gestion that these Returns should be tabulated under
the heads of Rural Deaneries. It appears, however, to the
Committee that the Returns may with advantage be
amended in certain particulars. The matter is still under
consideration.

Bishopscourt Estate.

The debt on the Bishopscourt Estate having been called
up, the Committee had a Conference with the Church
Property Trustees on the subject, and it was agreed that to
meet the present difficulty steps should be taken to pass an
Ordinance through Synod authorizing a mortgage to be
given over the Estate, and that to provide interest on such
mortgage forty or more persons be requested to guarantee
£5 each for five years, but terminable upon the death of
any such guarantor.

Boundaries of the parishes of Ryde and Pennant Hills with
Ermington.

A proposal has been submitted to the Committee for the
alteration of the boundaries of the parishes of Ryde, and
Pennant Hills with Ermington. The Committee having
made careful enquiry into the matter now reports to the Synod
that some alteration is desirable, and they recommend the
adoption of the boundary shown by blue line upon the plan,
which, together with the documents in connection with the
case, will be laid upon the Table of the Synod.

Lighting of the Chapter House.

The Standing Committee has taken steps for the improved
lighting of the Chapter House, which they trust will con-
duce to the comfort and convenience of members of the
Synod.

Church of England Cemetery, Rockwood.

The Trustees of the Church of England Cemetery, Rock-
wood, have given notice to the Standing Committee that the
arrangement under which the business of the Cemetery has
been carried out at the Diocesan Registry will terminate
on 30th September, instant.

Church of England Schools.

A return of the enrolment and attendance during the
past year of all pupils attending the Church of England
Grammar and Parochial Schools in the Diocese will be
found in Appendix B.

Return of Meetings and Attendances.

A return of the number of Meetings and attendances of
the Trustees of the Clergy Widows' and Orphans' Fund, of
the Trustees of the Clergy Superannuation Fund, and of
members of the Standing Committee, of the Cathedral
Chapter, of the Committee of the Church Society, of the
Committee of the Diocesan Educational and Book Society,
of the Committee on Religious Instruction in Public
Schools, of the Diocesan Corresponding Committee of the
Board of Missions, of the Sydney Diocesan Committee of
the Church Centennial Fund, of the Council of the King's
School, and of the Council of the Sydney Church of England
Grammar School, North Sydney, will be found in Appendix C.

Statistics.

The Statistical Return will be published as usual with
the proceedings of Synod.

Accounts.

The Statement of Receipts and Disbursements from 30th
June, 1893, to 30th June, 1894, will be found in Appendix D.

A memorandum of outstanding Assessments will be laid
upon the Table on the first day of the Session.

Receipts and Disbursements of the Standing Committee.

From 1st July, 1893, to 30th June, 1894.

To Arrears of Assessment	Dn.	Class.	£	s.	d.
Assessment received for the year 1893	A	35	0	0	61 13 0
" " " " " "	C	19	0	0	"
" " " " " "	D	62	0	0	"
" " " " " "	E	6	10	0	"
" " " " " "	F	9	10	0	"
" " " " " "	G	13	0	0	"
" " " " " "	H	12	10	0	"
" " " " " "	I	9	7	6	"
" " " " " "	J	2	15	0	"
" " " " " "					169 12 6
" " " " " "	1894	A	35	0	0
" " " " " "	"	C	19	0	0
" " " " " "	"	D	42	10	0
" " " " " "	"	G	13	0	0
" " " " " "	"	H	5	0	0
" " " " " "	"	I	11	5	0
" " " " " "	"	J	9	5	0
" " " " " "					139 0 0

To Sundries:—

Contributions towards printing in Synod Report	22	18	9
Repayments, Gas Account	14	19	7
Contributions towards Diocesan Di- rectory, 1893	22	5	6
Advertisements Diocesan Directory ..	75	15	0
Sales, Diocesan Directory	10	6	7
Commission on Collections, various funds	80	6	11
Contributions, Diocesan Directory 1894	27	16	6
" " " " " "			254 8 10
Church of England Cemetery, Newport ..			210 0 0
Collection in Cathedral for Synod			2 13 0
Ordinance Fee			5 0 0
Deed fees repaid			2 0 0
Registrar's Fees			77 1 6
Amount due Bank 30th June, 1894			1126 0 2
" " " " " "			£2047 9 0

Cr.		£	s.	d.	£	s.	d.
By Amount due Bank 1st July, 1893 ..					822	4	8
Salaries .. .. .	..	578	0	0			
Rent of Registry .. .. .	..	150	0	0			
Caretaker .. .. .	..	20	0	0			
Gas Company .. .. .	..	36	4	7			
Cock and Co., Printing .. .. .	..	109	3	3			
Stationery, Stamps, etc. .. .. .	..	47	13	1			
Diocesan Directory Expenses 1893-4 ..	..	161	15	6			
Interest on Overdraft .. .. .	..	63	4	6			
Petty Expenses .. .. .	..	11	8	10			
Repairs .. .. .	..	3	10	0			
Insurance Theological Library .. ..	..	1	12	6			
Attendance at Synod .. .. .	..	2	16	0			
Hire of Church .. .. .	..	2	5	0			
Provincial Synod Contribution .. ..	..	32	0	0			
Law Stationer .. .. .	..	4	1	6			
Sands Directory .. .. .	..	1	0	0			

1.—In the case of each Parish in the Diocese at present existing or hereafter to be formed the Synod shall from time to time as hereinafter provided assess the amount to be contributed annually by such Parish for or towards defraying the expenses of the Synod and of the Diocesan Registry of the Diocese of Sydney.

2.—The Incumbent and Churchwardens of each Parish shall forward to the Standing Committee within one month after the annual vestry meeting in each year an account of all moneys received and expended on behalf of such Parish during the year.

3.—Prior to the first session of each Synod the Standing Committee shall prepare a statement of the sums to be annually contributed for the purpose aforesaid by each of the said Parishes which shall have been in existence for three years based upon an assessment thereof at such rate per centum upon the average ordinary annual income of such Parish for the last preceding three years as will in the aggregate produce the amount to be annually contributed by the Parishes for the purpose aforesaid. Provided that for the last three years preceding the year 1895 the income aforesaid shall be computed from the returns made by the said Parishes to the Standing Committee and published in the Synod Reports. In case of such Parishes as have not made complete returns the said income shall be estimated by the Standing Committee.

4.—For the purpose of this Ordinance the ordinary annual income of a Parish shall be taken to mean and include all moneys raised or received by the way of pew rents, offertories, collections, subscriptions, donations and endowments applicable to Parochial purposes other than the purchase of land, or buildings, or erecting, or furnishing buildings, or altering or repairing same.

5.—A printed copy of the statement to be prepared as herein provided shall be forwarded by post or otherwise by the Standing Committee to each member of the Synod and to the Churchwardens of each Parish in the Diocese not less than fourteen days before the first day of the first session of each Synod.

6.—The said statement shall be laid upon the table of the Synod by the Standing Committee on the first day of the first session of Synod and a notice of motion for its adoption shall be given.

7.—The sum to be annually contributed by such of the Parishes respectively as shall have been in existence for three years for the purpose aforesaid during each Synod shall be regulated in amount by and be paid in accordance with the statement which shall have been adopted by the Synod, subject to any amendment thereof which may from time to time have been made by Synod.

8.—Each Parish until it has been in existence for three years and has been included in a statement adopted as herein before provided shall contribute annually a sum to be assessed by the Standing Committee and approved by Synod.

9.—Contributions under this Ordinance shall be held to be due on the first day of April 1896 and thereafter on the first day of April in each year and shall be paid annually to the Standing Committee on or before the thirtieth day of June. Until the said first day of April 1896 the present system of assessment and contribution for the purpose aforesaid, shall continue in force.

10.—The Standing Committee shall have control of all expenditure on account of the Diocesan Registry and of the Synod in all cases in which such control has not been exercised by the Synod itself.

11.—The provisions of this Ordinance shall be applied to the Ecclesiastical District of Saint Andrew as if it were a Parish and to the Chapter of the Cathedral Church of Saint Andrew as if they were Churchwardens.

12.—This Ordinance may be cited as the "Registry and Synod Assessments Ordinance of 1894."

CHURCH NEWS.*

From Various Correspondents.

Diocese of Sydney.

SUMMER HILL.—At St. Andrew's, on Sunday last, two Sermons were preached by the Rev. John Vaughan in aid of the N.S.W. Missionary Association. The collections amounted to £28 14s 3d; and at both services, articles of jewellery, including a diamond ring, gold necklaces, earrings, bracelets and lockets were placed in the offertory plates. Mr. Vaughan told with great effect the story of how the deficit of £12,000 in the Society's accounts was made up and a surplus of nearly £5000 contributed at the Annual Meeting in Exeter Hall at which he was present.

ROOKWOOD.—The Nineteenth Anniversary of St. Stephen's, Rookwood was celebrated with a Tea Meeting and Concert held in the Schoolroom on Thursday night, the 6th inst. The room has been very nicely decorated with flowers, foliage and evergreens. A large number sat down to tea, and at the concert held subsequently, the room was crowded. An excellent programme of vocal and instrumental items were rendered by Sydney friends. During the evening short addresses were delivered by the Chairman, Rev. R. Rook, Curate in charge, and Mr. J. Gregory, one of the Wardens, pointing to the success that

* The Editor will be glad to receive brief, interesting items of Church News, if sent promptly after the occurrence of the events to which they refer.

had been achieved during the past few months; many Societies and Associations with good objects in view were flourishing, the greatest success being a Mission Service held weekly at Hyde Park, a settlement about 1½ miles from St. Stephen's, the attendance at which had increased from about 20, at the commencement, three months ago, to about 60 on Wednesday last. Altogether an enjoyable and profitable time was spent.

BALMAIN WEST.—St. Thomas' was filled on Monday night with a large and appreciative audience to hear the Organ Recital given by Mr. Ernest Truman, A.R.C.O. (Organist at Christ Church, Sydney), who was assisted by Mr. S. A. Noble and the Choir. After shortened evening prayer said by the Rev. John Dixon, the following selections were rendered by Mr. Truman:—"Sonata, No. 6" (Mendelssohn), "Air du Dauphin" (Röckel-Best), "Marche Funèbre and Chant Sèraphique" (Guilmant), "Andante Sostituto" (Truman), "Offertoire in D" (Bach), "Toccata and Fugue" (Bach), and the "Triumphal March" (Guilmant). Mr. S. A. Noble rendered the following items in a very pleasing manner: Recitative, "Thus saith the Lord," and Aria, "But who may abide the day of His coming" (Handel), and "Piscata, Signore" (Stradella). Miss A. Venable rendered Myles Foster's Anthem "Oh, for a closer walk with God," and Mr. Lunn sang the Anthem "Grant, we beseech Thee," the chorus in each instance being given by the Choir, which also rendered Barnby's Anthem "Oh, Lord, how manifold are Thy works."

THE LABOUR HOME.—A Meeting of the Committee was held on Thursday afternoon at 557, Harris-street, Ultimo. Mr. J. Sidney occupied the chair, and there were present, the Rev. J. D. Langley, W. H. Dibley, and the Hon. Sec., Mr. C. Uhr. Accounts amounting to £319 19s 7d were submitted and passed for payment. The report for the week ending 1st September is as follows:—Meals served, 796; beds occupied, 265; employment found for 1; now remaining, 35. Arrangements for the (3) third annual meeting of subscribers and friends were brought under consideration. A large attendance is expected. The Rev. J. D. Langley handed in the sum of £2 1s, donations received during the week.

Diocese of Newcastle.

MANNING RIVER.—The death is announced of an old Lay Reader in the Diocese of Newcastle. Mr. Cross, of Lansdowne, Manning River, had for 35 years occupied that position. His father was the Rev. John Cross who was Incumbent of Port Macquarie in the early days of the Colony.

ST. MARY'S, W. MAITLAND.—On Sunday morning, 2nd September, the service at St. Mary's Church partook of a special character, it being the first Communion Sunday since the rite of Confirmation had been administered. The Incumbent, the Rev. W. H. H. Yarrington officiated throughout. There was a shortened form of morning prayer with special Communion and Confirmation hymns. Mr. Yarrington delivered a short and appropriate address, which was exceedingly impressive, especially to the young who had just advanced a stage in their religious life by publicly taking upon themselves the vows made for them in their baptism. The Sacrament of the Lord's Supper was then administered, 166 persons communicating. At the evening service there was a large congregation, when there was special music rendered by the choir, and the Incumbent delivered a very powerful and impressive sermon.

BISHOP PEARSON.—It will be a source of great rejoicing to the friends and lovers of Bishop Pearson, which means the whole Diocese of Newcastle, to learn that he and Mrs. Pearson are thoroughly happy in their English Parish, and that the Bishop has been taking Confirmations for the Bishop of Durham. Who that has seen it can forget his beautiful, impressive and reverent mode of confirming as he stood before the candidates and prayed for the Lord to defend them with His heavenly grace?

WICKHAM.—On Thursday evening, September 6, there was a Choral Service and Organ Recital at St. James'.

QUESTION, IMPERSONAL.—May I ask why the word "Assistant" is taking the place of the old word, "Curate" in items of Church news in several papers?

ST. PAUL'S, PATERSON.—The Church here, and in the immediate neighbourhood has suffered a great loss by the departure of Mrs. Edward Doyle and her family, who were great Church helpers and universally esteemed. A suitable expression of the regard in which they were held will very shortly be presented to them.—The Rev. A. Shaw and Mrs. Shaw took a few days' rest here between the Sundays in the week of the 2nd September, but were obliged to return for their duties on the 9th.

ST. PAUL'S, WEST MAITLAND.—On the afternoon of the 6th Sept. Miss Grace Griffen, who was at one time an earnest Church helper, and for many years Organist at St. Paul's Church, was observed to stagger and fall in the street. She was at once taken into a house and attended to but expired shortly after, heart-disease being the cause of death.

PERSONAL.—The Rev. J. W. Upjohn, many years in this Diocese, has been appointed a member of the Grafton and Armidale Diocesan Council.

CHRIST CHURCH, NEWCASTLE.—At a special meeting of the City Council on 5th inst., it was decided to appeal to the Supreme Court against the decision of the local police court with regard to the burial in the old

cemetery of the body of the late Mr. Wallace Brown. This was done on the motion of Aldermen Gibb and Webb, and was carried by two votes, the result of a division on the question being—For Aldermen Gibb, Webb, Lock, Kidd, Thorne, Miller, and the Mayor; and the minority Aldermen Mornay, Sharp, Alcock, Grant and Smith. The *Newcastle Morning Herald* of September 6, says that the Rev. A. E. Selwyn (now Dean Selwyn) lost a similar case tried many years ago before Sir James Martin in the Supreme Court of New South Wales, and that Mr. Slattery, late Minister for Mines, lost in 1885, a precisely similar case which he carried home to the Privy Council.

WEST MAITLAND HOSPITAL DEMONSTRATION.—This realised the sum of £32 13s 9d. Disaffection was expressed at the lack of interest taken in the "Demonstration" by a number of lodges. It is a serious question whether these "Demonstrations" are consistent with the sanctity of the Lord's day and are good for religion or even for the Hospitals themselves.

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 SENIOR CLERGY.

TO THE EDITOR.

SIR,—In your latest issue there appears a letter from the Rev. F. W. Reeve, and two articles from the Church of England *Intelligencer*. The letter is written with the modest assurance of a young ecclesiastic; the articles with the assured confidence of competent knowledge. Both critics agree in censuring some of the Clergy. Mr. Reeve blames "the Senior Clergy of the Diocese," and asserts that they are not united by some bond of love to which he refers. He says that his Seniors in the Ministry unduly magnify petty differences, and leads us to infer that they separate from one another upon the non-essentials of religion. The *Intelligencer* declares that some of the Clergy "prophesy falsely," and censures others for "not keeping aloof from the dishonest priest." With such different directions from those who set up as our teachers and guides it is somewhat difficult to make a straight course. We Senior Clergy know that soon we must render our account to the Great Master. We are willing to be both lectured and taught by the youngest of our brethren if he find himself able for that work. I therefore ask Mr. Reeve to be so good as to tell us what he thinks of those doctrines which in the second Article from the *Intelligencer* are styled, "God-dishonouring and soul-destroying errors." Are they opposed to those "fundamental truths of our Christian Faith for which our martyrs gave their lives?" If not so opposed will he show the writer in the *Intelligencer* where he has made mistake? If so opposed, how can we—as faithful servants of Christ, as true Ministers of the Reformed Church of England, fraternize with those who hold and teach them? For one, I shall be grateful for an answer to these questions.

Yours,
ONE OF THE SENIOR CLERGY.

BROAD AND NARROW.

SIR,—I was glad to see in your last issue that a Clergyman has objected to the term "Low Church." Another correspondent in the same issue wrote: "All the Bishops, High, Low, and Broad."—Now, I ask, what Scriptural authority is there for such appellations? Are we Christians, or is it our effort so to be? What does our Saviour teach?

There are certainly only two Parties in our Church, the right and the wrong, the Narrow and the Broad. I know it is not fashionable to be a narrow Churchman, and that the popular man who is of the majority, is broad. But the Christian finds, our Saviour said, "wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereto. Again—"All their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments." Who are these in our day?

Our Saviour said, "narrow is the way which leadeth unto life, and few there be that find it." But to be narrow in our mundane sphere, is generally supposed to be objectionable; however let me say, its meaning is also "accurate." Who then will not desire to be narrow? And in this consideration, if it be possible, let the name Broad be at once wiped away; who can wish for it? Yet I fear Broad Churchmen in the greatest number will still exist and persist to the end; and till then our Church will only consist of the Broad and the Narrow.

Yours, etc.

H. S. BOND.

Elizabeth Bay,
10th September, 1894.

THE ENGLISH CHURCH UNION.

SIR,—The Annual Meeting of the N.S.W. branch of the E.C.U. was held in the School-room of Christ Church on the 23rd ult., and the President's Annual Address, called

forth a vote of thanks from those present. It has also called forth a "Protest" from several of the Clergy here, who style themselves, "Junior Clergymen in the Diocese—representing various schools of thought, loyal alike to the Catholic Order of the Church of England, and to the Reformation Settlement." Whether such societies as the E.C.U. are calculated to maintain "the unity of the Spirit in the bond of peace" may be, theoretically, a matter of conjecture; but in practice, there can be no doubt that their tendency is towards schism; a dividing of the Body; and therefore their influence is not to edification. Party feeling in Church matters should be scrupulously, conscientiously avoided.

The present extreme party, in the Church of England, date from about 1830, or perhaps it will be more correct to say that about this date an earnest propaganda was commenced on these lines, which some of us can remember, led by such men as Edward Bouwarde Pusey, J. H. Newman, John Keble and others. The first public manifestation of "the Catholic Revival" was the issue from the press, of the "Tracts for the Times" which attracted almost universal notice, and have left their mark up to our own time. One of the noticeable points about this movement is, the absence of reference to the Scriptures; and a constant appeal to such precedents as "the Ancient Church" affords; special and constant reference being also made to Councils, and Synods, of the Roman Church during the Middle Ages, and subsequently.

Perhaps few books show the inner life of the leaders of this movement better, than Canon Liddon's "Life of Pusey," a portion of which has been lately published. At page 140, vol. ii., we have a valuable summary of their views, in the words of Mr. Pusey himself. He says, in answer to a question, "What is Puseyism?" (1) "High thoughts of the two Sacraments" and (omitting 2, 3, 4, and 5.)

(6) "Reverence for, and deference to, the Ancient Church, of which our own Church is looked upon as the representation to us, and by whose views and doctrines, we interpret our own Church, when her meaning is questioned or doubtful—in a word, reference to the Ancient Church instead of to the Reformers, as the ultimate expounder of the meaning of our Church." (The italics are mine).

Later on, Dr. Pusey writes, "What are the essential doctrines of saving faith?" And he defines them thus: "Belief in the Creeds" in opposition to "Justification by faith only" which he designates as the "system of Calvin" and which he considers to have "been partially adopted in our Church." Lower down he gives as another essential doctrine, "The intrinsic acceptableness of good works, as acceptable through Him for the effacement of past sins." And again, "The necessity of continued repentance for past sins." And again, "The authority of the Universal Church as the channel of truth to us." Our Church thinks that what the Universal Church has declared to be matter of faith (as the Creeds) is to be received by individuals, antecedently to, and independently of, what they themselves see to be true.

It does not take much spiritual instinct (with the Word of GOD in our hands), to see that the above teaching is essentially ROMAN. What Dr. Pusey means by "the Ancient Church" in clause 6, I know not; but it is evidently not the Ancient Church as it existed a. d. 40-90, for he never once, in his reply to "What is Puseyism?" refers to the Holy Scriptures! I need not remind my readers that one of the three Clergymen above named, the Rev. J. H. Newman, seceded from the English Church, and joined the Roman Communion, October, 9, 1845. After a time he was elevated to the Cardinalate, and lived and died in that Communion. Pusey died in the Church of England, but it is a significant fact, that when the late Dean Stanley visited Pope Pius IX. many years ago, the Pope sent Dr. Pusey the following message:—"Tell Pusey that he reminds me of a bell, always ringing people to the CHURCH, but remaining outside all the time."

Canon Liddon's "Life of Pusey" cannot fail to cause pain to a spiritually minded reader: to see and trace the effect of such teaching on good, earnest, and holy men. No settled peace! Apparently no knowledge of Christ's finished work on the Cross. Apparently no realization of the Melchisedec Priesthood of the Lord Jesus. Evidently not accepting the glorious truth that "being justified by faith, we have peace with God, through our Lord Jesus Christ, by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God"—(Rom. v. 1-2.) I venture to state without contradiction, that it is impossible to have peace of conscience under the teaching of Pusey and his school of the present day. Hence the multiplication of services; the constant receiving of the Holy Communion to obtain a temporary rest of heart; the round of duties, as in the Ceremonial Law of old! The very Ancient Church gives no uncertain sound on all these subjects. We must not place too much trust in "The Fathers," but go back still further;—to the Grandfathers! Those Clergymen, who have had the courage to utter the "protest" above named deserve the prayers, as well as the thanks of Christ's Church in this land.

SEGUM.

CAPITAL PUNISHMENT.

SIR,—In the AUSTRALIAN RECORD of 25th August, "Colin Clout" makes some remarks on Capital Punish-

ment, and says, "If the death penalty has no deterrent effect, every argument in favour of capital punishment is gone." Has Colin Clout forgotten the argument from Holy Scripture contained in such passages as Gen. ix. 6 and Deut. xix. 11-12?

As a substitute of Capital Punishment, he advocates "confinement for life in a gaol or lunatic asylum," and concludes by saying that "the worst use you can put a man to is to hang him." I should have thought that was the best thing to do with a useless criminal. Looking at the matter from a utilitarian point of view, I would ask why saddle the country with the burden of supporting such a man in gaol or asylum for the rest of his life? Commenting upon the fate of the notorious Bridge Street burglar, the Hon. R. H. D. White, in a letter to the *Daily Telegraph*, gave it as his opinion from long experience of bush-rangers, burglars and similar ruffians, that when a man had reached the point of deliberately committing murder; he was humanly speaking beyond reformation. If this be so, then I should think that the most economical and the safest way for society to deal with the murderer, would be the plan at present adopted, viz., to give him a few weeks in which to repent and prepare for eternity, a merciful privilege he probably did not extend to his victim, and then despatch him out of the world for the world's good.—Yours truly,

INQUIRER.

11th September, 1894.

A. B. M.

SIR,—I suppose that scores of Sermons have been preached in this Diocese during the last fortnight, pleading for due consideration from Churchmen of the claims of the A.B.M. Scathing truths are uttered from time to time by Press and Pulpit as to the apathy shown towards those Missions near at hand to us and placed under the care of our Church. To those of us who are doing our best to stir up a lively interest in the A.B.M. the Report of the Standing Committee, about to be presented to Synod, is not very encouraging. The Diocesan Corresponding Committee have only met six times during the last year, and of its members four have never once attended, and three only once. (I omit the name of the Archdeacon of Cumberland who was absent through illness). Only four out of 18 have been present more than three times. I think this fact shows that more care should be taken in the selection of the Committee by Synod, for though these gentlemen may have a great deal of other work in the Church to perform, yet they appear to lack either the time or the sympathy (one or other) which the Diocesan Corresponding Committee should have, if the Diocese itself is to be energetic and liberal on behalf of the A.B.M. The Sydney Diocese comes out very well compared with the others, but if we had a more active and aggressive Committee, I am sure that our contributions both in men and money would be largely increased. Let my motives in thus writing should be misconstrued I beg to be allowed to use a *nom de plume*, and therefore sign myself.—Yours truly,

PRESBYTER B.

WORKING ARCHDEACON.

SIR,—I don't think the term *visiting* is much more appropriate as a distinctive description of the office of Archdeacon than that of *working*. The latter term, in the language of the Emperor of Germany, as reported in the papers of this morning "amounts to a monstrosity," inasmuch as it pre-supposes the possibility of an *idling Archdeacon*. The former term, in my opinion is too indefinite, and to a large extent misleading. Would not *titularizing* be a better term; or what would you think of *Peripatetic*? But perhaps this latter delineation of the office in question would have about it too much of the ring of heathen philosophy!—Yours, &c.,

A CAPTIOUS CRITIC.

CLERICAL QUALIFICATIONS.—Luther considered that a Minister of the Gospel should have ten qualifications:—(1) He should be able to teach plainly and in order. (2) He should have a good head. (3) Good power of language. (4) A good voice. (5) A good memory. (6) He should know when to stop. (7) He should be sure of what he means to say. (8) And be ready to stake body and soul, goods and reputation on its truth. (9) He should study diligently. (10) And suffer himself to be vexed and criticised by everyone.

THE SEARCH FOR TRUTH.—Not the truth which man possesses, or thinks he possesses, but the honest toil spent to get it, and get below it, constitutes the worth of man. By the search for truth are his powers expanded, in which alone consists his ever-growing perfection.

TERSE PROVERBS.—Russian—Pray to God, but continue to row to the shore. Sanskrit—Silence is the ornament of the ignorant. China—There are two good men: one dead and the other unborn. Tamil—The handle of the axe is the enemy of its kind. Persian—One pound of learning requires ten pounds of common sense to apply it. Arab—The best part of repentance is little sinning. The contemplation of vice is a vice. Arab—It is hard to chase and catch two hares. Modern Greek—Two water-melons cannot be carried under one arm.

Holloway's Corn Cure is a specific for the removal of corns and warts. We have never heard of its failing to remove even the worst kind.

PRESENT DAY IDOLATRY.

The Rev. PREBENDARY WREBB-PHELPS, Vicar of St. Paul's, Onslow-square, preached at Christ Church, Hampstead, recently. He took as his text Exodus xxxii. 26 and 29, "Moses stood in the gate of the camp, and said, Who is on the Lord's side? Let him come unto me. And all the sons of Levi gathered themselves together unto him. For Moses had said, Consecrate yourselves to-day to the Lord, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day." Pointing out that this utterance of Moses was made at a crisis in the history of the Israelites which was one of marked decision, the cause of the Lord being at issue, and every man having then to decide his own eternal welfare, as far as he knew what that was, and the fate of his nation, Mr. Phelps remarked that in the history of all nations there have been similar momentous crises, when each has had to determine what his part shall be. I venture to think, he continued, that we in our country are at such a crisis now, when we must decide the fate of our nation and the welfare of our own souls. Let us compare the two cases. Moses stood as the mediator between God and the people. He had gone up to God on the mount, leaving them in charge of God's worship and God's honour. And what did they do? They fell into idolatry. Turn now to our own case during the last three hundred years. We are met to keep up a thanksgiving service for the Reformation. Our Lord was at that great epoch revealed to us as the one Mediator—the truth was restored to us. He has left us in charge of that truth, and what are we doing? We rejoice in the Reformation; so did Israel, in a way, rejoice in their delivery from Egypt. But as they fell into the idolatry from which they had been delivered, so have we fallen back to the idolatry of the pre-Reformation times. We cannot say whether the people or the Clergy are the cause of this, but we see idolatry set up in our Churches. This is allowed, and when we take up the books that are published we see that those that should be leaders of the people are bringing them down to the basest idolatry. The calf was a disgrace to Aaron, so is the mass to our Clergy. The people are rejoicing in childish rites, dancing as it were round the calf. We are met here, I take it, not only to rejoice but to mourn, not only to mourn but to pray, not only to pray but to determine, not only to determine but to act. No one supposes that Aaron intended to lead the Israelites into the basest idolatry; but he did it. And the Clergy say they only mean the people to worship God through a representation. But the people cannot distinguish between a representation and a presentation. What must be done, then? The same as Moses did. He called for those on the side of the Lord to come forth. But here we see the difference between the two dispensations. Moses sent those on God's side to slay the idolaters; but the Lord Jesus, in His great forbearance, bids us take not the sword of death but the sword of the Word to the people. Who is on the Lord's side? Consecrate yourselves to-day to the Lord. This may mean to many of us a question of life and death, or more than this—practical asceticism. But be bold, my friends, and speak plainly to everyone you meet. Put before them the simple Word of God. Have the word of God taught in the family, and do not allow the unnatural habit of the children going to a different Church to the parents. Take your family with you. Go straight to your Bishop, beseege your Bishop, and tell him you cannot have these errors taught in your Churches. Above all pray for your Church. Let us speak, let us act, let us consecrate ourselves. It may cost us much, even our dearest; but at all costs let us stand firmly on the Lord's side.

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CHILDREN'S CORNER.

OBEDIENCE.

There was once a dog came to very serious harm, so far as it was itself concerned, but it served a good purpose for boys and girls, in that it taught them a lesson which is one of the very first they should learn, namely, exact obedience. The fate of the dog was this—it was blown to atoms. The way it came to such an end is worth knowing. Some gentlemen were making some experiments in a large pond among the hills of Pembrey with dynamite. They wanted to find out its explosive power, and the way they proceeded was to take a piece of the dynamite and attach it to a fuse that would burn five minutes, and then, throwing it into the water, judge of its power by the quantity of water it forced up. While these experiments were going on a sportsman came near, accompanied by his dog, and when the charge of dynamite was thrown into the water, the dog, thinking that they were throwing it for him to fetch out, rushed in for it. Its master called him back, but the dog was too intent on his own amusement to heed either his master's whistle or his words. Then, to the horror of all those who stood on the edge of the pond, the dog got the dynamite in his mouth and made towards them. The master called to him to drop it, but it was no use, on he came, and the only way the men could keep him away from them was by throwing stones at him. At length the fuse had burnt its full time and there was a terrific explosion, and the dog was blown to pieces. A consequence of its failure in learning to do as it was told.

How often do we hear fathers and mothers calling to their children as the master called to his dog, but, like the dog, they go on with their own amusements utterly regardless of the call. Though they seem to come to no injury at the time, they do not escape. The recording angel marks down "disobedient," and it works into, and spoils their life when they grow older. They are good for neither soldiers nor sailors, for here, at any rate, there must be exact obedience; and they are just as unfit for an office or a profession. Sooner or later they come to grief; no master wants either a boy or a man on his premises who cannot do as he is ordered, and that, too, without being watched or told twice.

What's the Use of Grumbling?

Suppose, my little baby,
Your doll should break her head,
Could you make it whole by crying
Till your eyes and nose are red?
And wouldn't it be pleasanter
To treat it as a joke,
And say you're glad 'twas dolly's
And not your head that broke?

Suppose you're dressed for walking,
And the rain comes pouring down,
Will it clear off any sooner
Because you scold and frown?
And wouldn't it be nicer
For you to smile than pout,
And so make sunshine in the house
When there is none without?

Suppose your task, my little man,
Is very hard to get,
Will it make it any easier
For you to sit and fret?
And wouldn't it be wiser
Than waiting like a dunce,
To go to work in earnest,
And learn the thing at once?

Suppose that some boys have a horse,
And some a coach and pair,
Will it tire you less while walking,
To say: "It isn't fair?"
And wouldn't it be nobler
To keep your temper sweet,
And in your heart be thankful
You can walk upon your feet?

And suppose the world don't please you,
Nor the way some people do,
Do you think the whole creation
Will be altered just for you?
And isn't it, my boy or girl,
The wisest, bravest plan,
Whatever comes or doesn't come,
To do the best you can?

A True Parrot Story.

A lady had a very clever parrot, but, like clever babies, it could rarely be made to "show off" at the desired time. The owner of the parrot one afternoon gave a tea-party to a dozen or more ladies, and Miss Polly positively declined assisting in the entertainment of the guests. Not one word would she say, but kept up a continual snarling and snapping that seemed almost inhospitable, and even disgraceful.

While at the tea-table the ladies dropped into the feminine habit of all talking at the same time. This so disgusted Polly, that she finally condescended to speak, and, in her angriest tone, she sneeringly shrieked, "Ya, ya, ya! All talk at once! Gabbie, gabbie, gabbie!"

Reflection is an angel who every day bears reports to heaven of our doings here, and when the books are opened we must answer for the records kept.

AMONGST THE POETS.

THE VISION OF THE SKY.

How thick about the window of my life
Burst in such like the titles of petty frets;
Small cares, small thoughts, small trials and small strife,
Small loves and hates, small hopes and small regrets.

If 'mid this swarm of smallness remain
A single undimmed spot, with wondering eye
I note before my frolicked window pane
The outstretched splendour of the earth and sky.

CAST THY BREAD UPON THE WATER!

'Twas only a crumb, last evening,
In the form of a kindly word,
That I spoke to a weary companion—
Only he and the dear Lord heard.

'Twas only a pleasant "Good morning,"
To a man whose life is drear,
But he understood its meaning,
And knew that I meant to cheer.

'Twas only a crumb at noonday,
In the coin I gave the child;
But I gave for the sake of Jesus,
And He understood and smiled.

'Twas only a crumb at evening,
When after a tiresome day
I gave up my seat in the street-car
To a woman old and grey.

'Twas only a crumb at nightfall,
When instead of a concert hall
I went to the house of mourning
To comfort and help them all.

They're only crumbs, but without them
There could not be any bread,
And the bread shall be returned to us,
For so the dear Lord hath said.

For whatever the world may fancy,
And whatever the wise men say,
Of our nineteenth century progress,
Of a new and better way—
Still it takes a soul to say
Now, as in the olden day.

ON THE RELATIONS OF MISSIONS TO THE CHURCH

A Paper read at the Missionary Conference of the Anglican Communion

By SYDNEY GEORGE, M.A.

* We called Mr. Gedge's attention to the S.P.C.K. Missions in India in the eighteenth century, and to the S.P.G. work among the Red Indians and elsewhere at the same period. He thinks the words "immediate dependents" in the text cover the efforts of these two societies.—ED. *Church Missionary Intelligence*.

The subject of this Paper, to be read aloud in fifteen minutes, might be debated for fifteen hours without being exhausted, what ever might be the case with the audience, and I am therefore compelled to state my propositions and arguments with a bald simplicity of outline innocent of lights and shades, and I must apologise for the apparent dogmatism resulting from enforced brevity.

Ought the present voluntary Missionary Societies to be superseded by some one organisation, established and controlled by a representative of the Church of England as a corporate body? Do we concur in the views expressed by Bishop Johnson, of Calcutta, at the Manchester Church Congress?—as follows: "I hope the O.M.S., which is the Society of all, because it originated when the Church slept, will become the Executive of a great Board of Missions of the Church of England. The grandest thing that could happen to the S.P.G., would be that it should go to the Archbishop and say, 'Our life as a Society is at an end, and we desire now to make ourselves a real Church body, and place ourselves entirely at the disposal of the Archbishops and Bishops.' And the same Bishop said elsewhere, 'The very existence of Missionary Societies argues a decadence in the Church as a whole.'"

One fancies that the good Bishop must have suffered somewhat terribly at the hands of the two Societies before he thus desired their "happy despatch." But he speaks of a decadence—of a falling off, from the golden age when Missionary Societies had no existence. This was not the view taken of the Church at the time. In the last quarter of the seventeenth century Dryden wrote of the Church:—

"To foreign lands no sound of her is come,
Humbly content to be despised at home."

A very few years before this couplet was written, the Church had her chance of corporate action, and she produced the Act of Uniformity of 1662, which for two centuries has impeded her freedom of action and contracted her growth, and which, though relaxed by recent legislation, still throws many difficulties in her way as a Missionary Church.

This was her last corporate action, and for a century and a half afterwards she lay asleep, "content to live in decrees for ever," and there she might have lain until now, doing nothing abroad and little at home, but for the efforts of humble individuals, not Archbishops or Bishops,

who formed themselves into the voluntary Societies whose existence is thus deprecated.

During the eighteenth century something, though not much, was done by the S.P.C.K. and S.P.G. for the religious instruction of English people and their immediate dependents in the colonies and foreign plantations, but the claims of the Heathen world to hear the Gospel were entirely disregarded; nay, it does not seem to have entered into the head or heart of anyone that such claims existed. Even within this nineteenth century the General Assembly of the Church of Scotland declared Missions to be "dangerous, fanatical, and absurd."

When a few distinguished Clergymen and Laymen, less than a century ago, impressed with their individual responsibility founded the O.M.S., they were anxious to obtain the sanction of the rulers of the Church. They sent the Archbishop a careful statement of their objects and principles and proposed mode of operation. A lurid light is thrown upon the then condition of the Church at home by the fact that they had no hope of inducing any Clergyman to go abroad as a Missionary, and therefore they proposed to send only Catechists. The Archbishop considered the statement for a year and a half, and then benignly replied that "He regretted that he could not with propriety at once express his full concurrence." He "acquiesced in the hope expressed that the Society might go forward, being assured that he would look on their proceedings with candour, and that it would give him pleasure to find them such as he could approve."

Thankful for this small modicum of encouragement, the Committee resolved to "now proceed in their great design with all the activity possible." The result we know. The Society's objects and principles are the same now as they were then. Her "proceedings have been approved" by the last five of Archbishop Moore's successors in the See of Canterbury, who have in turn become her Vice-Patron, and nearly every Bishop of the Church is now a Vice-President of the Society and a member of its Committee.

And reverently I claim for the O.M.S. that her objects, principles, and proceedings have been approved by Almighty God. She is indeed the youngest child, but though born out of due time, she has laboured more abundantly than they all. Though not entitled to the birthright, she has obtained the blessing.

These are the facts. But was it right or wise, or in accordance with Church order, in this way to work for the evangelisation of the world? Would it not have been better if the good work had been done by the corporate action of the Church, and is it not now time for the S.P.G., the O.M.S., and the other eighteen Missionary Societies to retire, go into liquidation, and allow the Church to enter into their labours, take up their task, and carry on their work?

I am not concerned to maintain or to deny that it might have been best if the Church had in the first instance so acted! But "the best is ever the enemy of the good," and had our fathers waited for the best, and not done the good they could, I fear we should still be waiting for the best. In religion, as in politics, reforms come from the ranks. Men who desire an improvement of the laws soon find that the separate action of individuals is futile, so they form themselves into a society or party, and work together for the attainment of their desires. It is the duty of all Christians, not of the Clergy only, to tell the glad tidings of salvation. Is it not lawful for them to combine in the same way?

Let us consider the subject:—(1) Historically; (2) Practically.

I. *Historically*.—The first Missionaries were volunteers—those that were "scattered abroad" by persecution "went everywhere preaching the Word." Paul and Barnabas were "separated for the work," not by the Church in Jerusalem, but by the small body of Christians resident in Antioch. Northern Europe was evangelised by bands of volunteers forming themselves into religious orders, and but loosely connected with or controlled by the Roman authorities. When that Church did corporately rouse itself to action for the purpose of converting the Heathen, the Pope granted all their lands to the Spaniards and Portuguese, and authorised the enslaving of their bodies for the good of their souls. The good expected from this evil done was conspicuous by its absence.

In England Church and State were united, and when in 1712, Ziegenbalg came to ask support for the Tranquebar Mission he was received with enthusiasm by the King, Princes, Archbishop, and Bishop of London, and a continuance of the royal favour was promised; but it was all words: he got little money or effectual assistance.

Towards the end of the eighteenth century Carey and other Baptist Missionaries only avoided deportation from India by taking refuge in the Danish settlement of Serampore. The East India Company denounced every attempt to preach Christianity, and Parliament supported them. When (1813) the Bishopric of Calcutta was instituted, it was thought advisable to perform the consecration service in private, and to suppress the sermon which was preached on the occasion!

These things the rulers did. Oh, cowards! Oh, fools and blind! Is the Quarterly Reviewer cries. But the volunteer Societies grew and multiplied, and the Lord blessed their labours.

II. *Practically*.

1. This method of voluntary action suits the genius of the English people. It is not our custom to look to the

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sider what this involves—Sermons, Meetings, Publications, enthusiasm roused and maintained from day to day throughout the year, and from year to year until time shall be no longer.

How, I ask, is the Church in its corporate capacity going to do all this? What body in the Church will undertake it? The Archbishops and Bishops? They are overtaxed already with the growing requirements of their populous Dioceses. The Lower Houses of Convocation? What! a number of hard-worked Clergy, scattered all over the country, meeting one part in London and the other in York, and excluding laymen from all share in their work? There is no machinery for electing another body, and without an Act of Parliament none can be obtained. You will have to fall back upon the Ecclesiastical Commissioners! Well might Prebendary Tucker, the Secretary of the S.P.G., exclaim at Carleton Congress, "Let us hear no more of the foolish talk of the corporate action of the Church!"

Does not this Conference teach an object lesson which we may well lay to heart? Some years ago, at the instance of Convocation, the Board of Missions was constituted. Its members were not elected, but nominated so that it is only in a secondary sense a representative body. Yet it was a long time before it struggled into existence, and commenced its useful but humble work of collecting information about Missions and printing it. This Board has, at infinite pains and great expense, instituted this Conference. The various subjects selected for discussion are of the highest interest and importance. The chosen readers and speakers represent all schools of thought in the Church, and are (with one exception) well qualified by knowledge and experience to present those subjects to the audience from different standpoints in the most telling manner. The Archbishops and Bishops and other Church dignitaries have come to the front. The Conference has been advertised. It is held at convenient times and places, at a period of the year when London is fullest. It was expected to make an epoch in the history of Missions.

What has been the outcome of all this effort and expectation? I need not describe it—less than 2000 tickets sold. Not a single meeting so well attended as a Church Missionary Society annual meeting in any large provincial town. And why is this? The reason was given to me yesterday by a clerical friend, an enthusiastic supporter of the Church Missionary Society, in reply to my question which of the Conference meetings he had attended. "None; I don't approve of this mangle-mangle of truth and falsehood." I do not agree with his reason or approve of his conclusion. For I do not believe in any infallible or faultless Church; or, still less, in any infallible or faultless party in the Church. My friend's opinion is widely held, and it must be reckoned with as a fact, in considering the question.

What, then, is the duty of the Church towards Missions? Let the Archbishop of Canterbury give the answer:—"The Church is bound to strengthen the Societies which have made the era all their own by their devotion and their skill. She is bound to strengthen them with her very deepest life. She is bound to strengthen them that they may strengthen the nations which are coming to the birth."

A.M.P. SOCIETY.—Mr. Youdale informs us that the September issue of the "Mutual Provident Messenger" is now out and he will be glad to supply a copy to any of our readers personally or by post. Address, J. B. Youdale, A.M.P. agent, 108 Pitt-street.

W. W. McLeellan, Lyn, N.S., writes: "I was afflicted with rheumatism, and had given up all hopes of a cure. By chance I saw Canadian Healing Oil recommended. I immediately sent (fifty miles) and purchased four bottles, and with only two applications I was able to get around, and although I have not used one bottle, I am nearly well. The other three bottles I gave around to my neighbors, and I have had so many calls for more, that I feel bound to relieve the afflicted by writing to you for a supply."

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And This is One of Them.

There are some truths that ought to be blown through a million speaking trumpets every hour; that ought to be printed in big type on the front page of every newspaper; that ought to be painted on every signboard at the crossroads; that ought to be taught in every school. And this is one of them: There is no such thing on earth as a tonic medicine. People talk of "tonics" and doctors talk of "tonics." Pah! When a country is discovered in which no food stuffs are ever raised or imported, and in which the men, women, and children are all well and hearty, we may conclude they subsist on some sort of "tonic." The mischief this delusion about tonics has done is beyond calculation. It leads the sick to lean on broken reeds, to expect relief from a source from which it is simply impossible that relief can come, to waste money in buying "tonics," and precious time in waiting for these alleged "tonics" to work miracles.

Mr. Thomas Foster, of 15, Chatham Place, Adelaide-street, Hall, in an account of a recent illness says, among other things, this: "I then tried stomach tonics, but they did me no good."

Suppose we have his whole story, which is short, and make our comments on it afterwards. He says: "Up to the month of June, 1891, I was strong and healthy. At that time I fell into a low, weak condition. I felt languid and heavy, and was always tired. I had a foul taste in the mouth, and a dreadful pain in the chest and sides after eating, whilst my stomach was like a burning fire. I was much troubled with wind, which seemed to roll all over me, and I had a constant belching and rising in my throat. I was in agony day and night, and for hours I walked about the room rubbing my chest in the effort to obtain relief. I lost a deal of sleep, and felt worse tired in the morning than when I went to bed. Gradually I became weaker and weaker until I had hard work to follow my employment, for I was in misery all the time."

"I went to a doctor, who sounded me and gave me medicines, but I got no relief, and after taking his medicines for a month, I left off going to him. I then tried stomach tonics and other medicines, but nothing did me any good. In this state I continued week after week, growing more feeble all the while. I felt that if I did not soon find a remedy I should be done for altogether."

"In October, 1891, a book was left at my house telling of a medicine called Mother Seigel's Curative Syrup, and describing a case like mine that had been cured by it. As I had often heard this medicine well spoken of, I made up my mind to try it, and got a bottle from Mr. Gouin, in Anshay Road. After I had taken two doses, I felt grateful relief, and before I had quite finished the bottle I was completely cured, and have since been in the best of health."

"I thank God that this medicine was ever made known to me. Otherwise I should have been in my grave before now. I will answer anyone who may write me concerning the facts here set forth. Yours truly (Signed), Thomas Foster, 15 Chatham Place, Adelaide-street, Hall, March 24th, 1892."

Now let us see. The symptoms of Mr. Foster's complaint are easily recognisable. He suffered from indigestion and dyspepsia. The medicines administered by his physician or purchased by himself proved useless because they were not addressed to the disease with which he was actually afflicted, but possibly to one or more of its symptoms. To abolish any existing evil it is always causes we must work at—never mere consequences.

The "stomach tonics" which Mr. Foster hoped might relieve him may have done so for a moment on precisely the same principle that a sharp application of whip and spur wakes up a tired horse, not by giving him strength, but by rousing his reserved nervous force, with a deeper reaction to follow. That's how it ever was and will be.

Mother Seigel's Curative Syrup restored this gentleman to real and genuine health, by cleansing his system of the poison of disease, by removing the obstacles and enabling the stomach to retain and digest food. A very simple thing, yet how hard to accomplish, oh! my masters.

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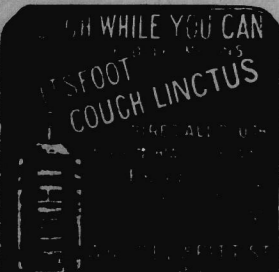
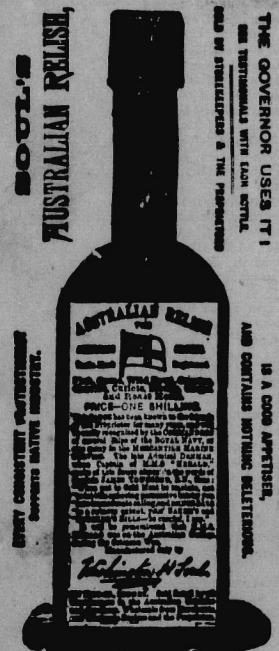
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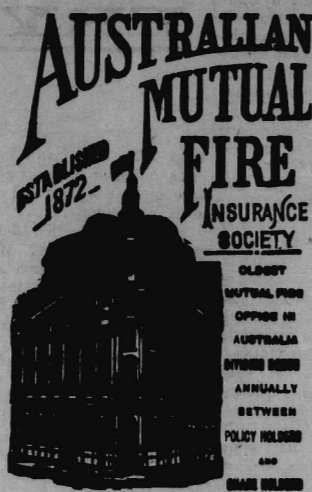


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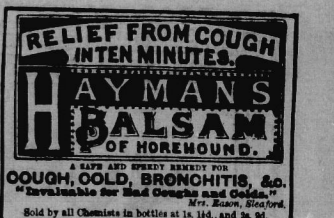
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