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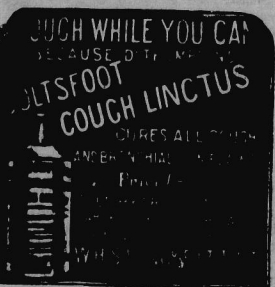
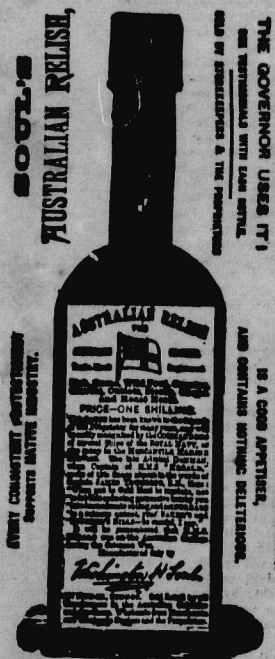
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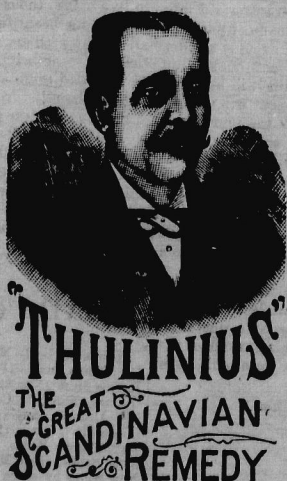
I can strongly recommend anyone suffering from similar diseases to give your Remedy a trial.

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NEW SERIES, No. 422.]

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

[THREEPENCE.]

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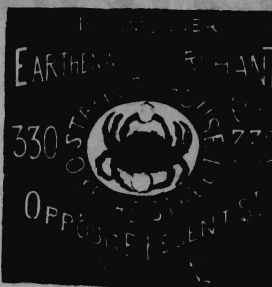
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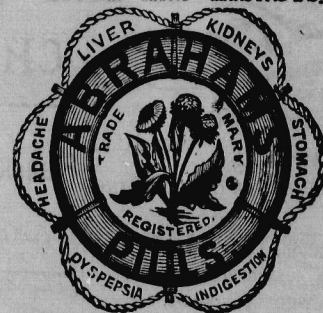
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**J. S. ABRAHAM,**  
THE LABORATORY  
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# The Australian Record.

SYDNEY, SATURDAY, JULY 28, 1894.

## NOTES AND COMMENTS.

**Personalia.** The Most Reverend the PRIMATE has recently visited St. Andrew's House, the Home of the 'London Diocesan Deaconesses' Institute.—A memorial is to be erected in the Chapel of Eton College, to the late BISHOP HARPER, formerly BISHOP OF CHRISTCHURCH and PRIMATE OF NEW ZEALAND.—It is stated that the VENERABLE ARCHDEACON W. W. ELWES, of Madras, is likely to be the new BISHOP OF TINNEVELLY.—The BISHOP OF NORTH QUEENSLAND is about to pay a visit to New South Wales.—The Rev. W. F. TAIT, Incumbent of South Grafton, has been appointed to Emmaville.—The BISHOP OF BALLARAT dedicated a new Church at Allandale (Vic.), on Friday the 20th inst.—The BISHOP OF ADELAIDE will probably leave by the R.M.S. Maailia from Largs Bay on the 29th prox.—Rev. OSCAR E. J. HILL has left Cairns (N.Q.), with a view of undertaking temporary work in the Diocese of Newcastle.—ARCHDEACON BEAMISH has been compelled to take a short holiday owing to failing sight.—The Rev. W. J. BANKS of Tarnagulla, died on Sunday morning the 15th inst.—Mr. JOHN ROSE of St. John's, Footscray, has been appointed to a seat on the Council of the Sunday School Association of the Diocese of Melbourne.—Mr. HENRY SHEPHERD son of the Hon. P. C. SHEPHERD, M.L.C., is leaving for London to enter a Missionary Training Home as a preparation for Missionary work in either India or China.—Miss SUTHERLAND O'SHANNESSY and Miss CHAMBERS are organizing a ballad concert in aid of the Church Home, which will take place in the Y.M.C.A. hall on Wednesday next.—Mr. T. H. MATE, a Colonist for over half a century, died on Saturday morning last. Mr. Mate was a liberal supporter of the Church, and gave upwards of £1200 towards the erection of St. Matthew's, Albany.

**Church Missionary Association.** For several years the Deanery drawing room has been kindly placed at the disposal of friends of the C.M.A. for a sale of work and gifts for the benefit of the funds. It is anticipated that this year the sale will be on a somewhat larger scale, and it will be held in the schoolroom, opposite the western door of the Cathedral, off Bathurst-street. The date fixed is the 21st August, from 2 p.m. till 9 p.m. Willing hands have already prepared a quantity of suitable articles, and further contributions from Gleaners and others are solicited. Needlework or provisions of any kind will be gladly received at the Depot, 74 The Strand, any afternoon, addressed "Miss Clayton, for the C.M.A. Sale of Work."

**Self Denial Efforts.** A few weeks ago we published the 1894. Pastoral Letter of the Bishops of Australia and Tasmania, with reference to the contemplated Self Denial Effort to be made in aid of Missions to the Heathen; in another column we give the text of the Pastoral Letter addressed by the Bishops of New Zealand on the same subject.

**The Year Book of Goulburn.** We have received a copy of this valuable publication which contains the report of the First Session of the Eighth Synod, held this year, and the Church Society Report with general information for the guidance of the Clergy and Churchwardens. In the preface the DEAN OF GOULBURN says that the information given has more than a passing interest embracing, as it does, the mode of election of Churchwardens, Trustees, etc., and it is hoped it will be found a useful book of reference. It contains a list of the Clergy of the Diocese, Stipendiary and Honorary Readers, of Church Parsonages and Schoolhouses. The boundary lines and Ecclesiastical Divisions of the Diocese are defined; it contains an area of 50,000 square miles with a population, as per census of 1891, of 128,203. The following statistics are supplied:—Members of the Church of England, 54,567; Archdeacons, 2; Parishes, 36; Clergy, 38; Readers, 3; Honorary Lay Readers, 8; Permanent Churches, 122; other buildings used for Divine Service, 100; Parsonages, 34; Church accommodation, 17,695; Communicants, 3308; Sunday Schools, 87; Teachers, male 87, female 382, total 459; Scholars, 4418; Average Attendance, 3749; Baptisms during 1893, 1575; Persons Confirmed during 1893, 1090; Marriages during 1892, 280; Burials during 1892, 251. The Bishop issues instructions as to Confirmation, and desires that all concerned will conform to them. He submits to the Clergy considerations

with regard to the celebration of Marriage, announces that he has established a "Church Management Fund" into which the Diocesan fees of every kind shall be paid, and gives an amended table of fees payable. Mr. Alexander Gordon's instructions as to the conduct of the Annual Vestry Meeting is quoted at length. There are Vestry Notes for the guidance of the Clergy, Churchwardens and Finance Committees. It contains the Church of England Property Act of 1889 and the Synod Regulations relating to Ordinances in connection with the Sale, Leasing or Mortgaging of Lands, and the Bill to amend the Church of England Property Act so far as it affects the Diocese of Goulburn. A Table of Existing Ordinances of the Synod of the Diocese of Goulburn, of which there are 20, is given, also the Determinations of the General Synod accepted by the Synod of the Diocese. It is announced that the library of the late Bishop having been presented by Mrs. THOMAS to the Diocese and having also, through her generosity, been placed in a suitable chamber in the Cathedral is now open for the purposes intended by the donor. Clergy and Laity may avail themselves of the advantages offered by a collection of valuable works by observing regulations which are given. These are followed by the Report of the Church Society and of the Votes and Proceedings of Synod with Appendices. The Year Book is very complete and cannot fail to be most useful to the Members of the Church in the Diocese. The Editor hopes next year to publish a Clergy List on the basis of Crookford, to give the estimated income and expenditure of the Diocese, and in order to make the Year Book a faithful record of the work and position of the Church in the Diocese, invites the Clergy and Churchwardens to supply from time to time the statistical information that will be sought for the purpose. The Diocese is to be congratulated on having such an excellent publication and it will tend, without doubt, to the consolidation and efficiency of its work. The expenditure of time, labor and money in the production of such a Year Book is of value for it must give the Members of the Church a fresh interest in all its organizations and a desire to promote their efficiency. We hope the Diocese may reap a large amount of spiritual and temporal success.

**Echo Farm.** The Second Annual Report of "Echo Farm Home" is to hand. It is very gratifying to find that this excellent institution is doing such good work. It is no wonder that the Committee are encouraged seeing that in answer to prayer that "the funds have never entirely failed, sufficient for the simple needs of the members have always come in, and always at the right time." The average number of residents during the year has been 15, average residence 80 days, and average age of members forty years. The average total cost per member per annum (inclusive of all expenses) is £28 6s 8d, and the average cost of maintenance per member per week (including medicine, &c.), is six shillings and twopence. No person can say that this is extravagant, but the wonder is how it can be done at such a small outlay.

**Its Work.** Of the 78 persons who have left since July 21, 1892, there are, to the knowledge of the Committee, 28 leading steady lives. Two have died, 14 whose movements are unknown, while 34 have relapsed, of these 25 have been re-admitted, of whom five are now in the Home, and seven are leading steady lives. The conduct of 45 has been good, 25 fair, while eight have been unsatisfactory. Such a record of rescue work should be thankfully received and earnestly supported. The difficulties which beset rescue work are formidable, and they can only be overcome by patient, prayerful, persevering work. The Director and his friends appear to possess these qualities, and although attempts have been made by misrepresentation to lessen the value of what has been done yet they have gone forward, and the importance and efficiency of Echo Farm and its work are becoming more and more apparent and cannot be denied. In connection with such work there are sure to be grievous disappointments, but on the other hand there are real cases of reformation which more than compensate for disappointment suffered and labour expended.

**Its Permanency.** Every effort should be made to secure the permanency of the Institution. The Report says:—"The one great drawback is the uncertain tenure of the property, there being no lease, with no prospect of

obtaining one at the present small rental, which, however, is all that can be afforded under existing conditions. If the Government would purchase the site, giving the use of it for a term of years, and taking as rental annual improvements, to be effected by the labour of the members; or if some philanthropic friend would make the investment, granting a lease at a rental which would yield a fair interest, with the addition of certain yearly improvements; or if, better still, some lover of his fellow-men would buy the land and hand it over to Trustees, the future would indeed look bright for Echo Farm Home. The matter is commended to praying friends, that they may ask our All-providing Father in His own good way to fulfil this and all other needs." This good work we commend to all who love the Lord Jesus Christ, and who love those for whom He died. This rescue work is a noble work, it is GOD's work, and the work of that Blessed One who came to seek and to save the lost.

**Bishop Tucker on the Uganda Protectorate.** BISHOP TUCKER, of Eastern Equatorial Africa, expressed to a representative of Reuter's Agency his views on the Government decision regarding Uganda. The Bishop said:—"One cannot but be thankful for what the Government has done in proclaiming a Protectorate over Uganda, but at the same time I feel very strongly that the Government is making a very great mistake in so limiting the extent of the Protectorate as to exclude Busoga and Unyoro, both of which provinces are without question part of the kingdom of Uganda. Regarding Unyoro, what a lamentable thing it is that the Government, which now has an opportunity of dealing with one of the greatest centres of slavery, should allow Kabarega to continue his nefarious—I should almost say devilish—practices. He is answerable for more slave trading and raiding than almost any other chief in Central Africa. True, he can now do no harm to Toro or Uganda, owing to the line of forts recently erected by Colonel COLVILLE, but there is nothing to prevent him carrying on his work in more favourable districts. I earnestly hope that when further information is forthcoming the Government will see the absolute necessity of including at least these two provinces in the Protectorate. I should be disposed to plead for Kavirondo being also included, simply on account of its having been a field for slave raiders and traders; but I acknowledge that it stands upon a different footing owing to difference of nationality. Regarding the railway from the coast, I feel that although the Government has not decided at present to take steps with a view to its construction, it will be compelled by force of circumstances before very long to take the matter in hand."

**The Pope and the Church of England.** A Reuter's telegram from Rome, dated Tuesday, June 12, says:—"Two newspapers which are credited with relations with the Vatican the *Corriere Nazionale*, of Turin, and the *Cittadino*, of Genoa, to-day report that the Pope proposes to address an Encyclical to the Prelates of the Anglican Church, inviting them to recognize his authority and jurisdiction, and they add that some English Clergymen have addressed a memorial to his Holiness, suggesting an approach on the part of the Holy See to the English Church."

**Missions in India.** A striking article on "Christian Missionary Work in India" is contributed by Mr. P. C. Mozomdar to the *New York Outlook*, in which while admitting "India is daily receiving Christ in larger measures," and while rendering all honour to the noble, educational, social, and philanthropic work of Missionaries, to their influence in elevating Indian womanhood, and to such civilizing operations as that of the German Lutheran Missionaries, who teach the people to bake bread, to make writing-paper, and weave clothes, he declares that they fail in the object they set before themselves, namely, to theologically convert India. He argues that a different order of men is wanted as Missionaries. As the English soldier in India is the finest soldier, so the English Missionary should be the finest specimen of English thinker and speaker. "He should have the power, perhaps one ought to call it the genius, of discovering the universal principles of Christianity and embodying them in national ideas." He avers also that the Christian vernacular literature is a stumbling-block, inasmuch as the translation of the Bible and other works "are so atrociously bad and the language so utterly outlandish."

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## NEWS OF THE WEEK.

Friday, July 20.

Open-Air Service within the Cathedral Gates, 1.15-2 p.m.—Lecture delivered at the School of Arts, Neutral Bay, by the Rev. G. North, M.A., on "The Use of Literature and its Consolations amid the Avocations of a Busy Life." The audience was large. Mr. Arthur Galton, M.A., presided.—The Committee of Echo Farm Home met. 20 members reported to be in residence. The new wharf, hall, and dormitory are now in a finished state, and tree-pruning and gardening operations are being actively carried on.—Mrs. Selwyn presided at a meeting held at Newcastle for the purpose of establishing a branch of the Woman Suffrage League.—Concert in aid of St. Matthew's, Manly, given in the Oddfellow's Hall.—The Monthly Meeting of the Church Association was held under the presidency of Mr. Edmund Burton.—Concert held in the School of Arts, Bowral, the proceeds to be devoted to the reduction of the debt on St. Simon and St. Jude's.—Dramatic Entertainment given at Braxton in aid of the Parsonage Fund. The Bishop of Newcastle was present.

Sunday, July 22.

The Preachers at the Cathedral were:—11 a.m., The Precentor, 3.15 p.m., Archbishop Günther, M.A.; 7 p.m., Rev. R. B. De Wolf, M.A.—The Bishop of Grafton and Armidale addressed a meeting at Grafton in aid of the local Hospital and Benevolent Society. Three hundred members of Friendly Societies walked in procession, and it is estimated there were twelve hundred persons present.—The Rev. A. R. Bartlett, M.A., was the evening preacher at St. Saviour's, Redfern.—The Rev. A. C. Corlette preached at All Saints', Parramatta, morning and evening.

Monday, July 23.

The Bishop of Grafton and Armidale and Mrs. Green left Grafton for Armidale via Glen Innes.

Tuesday, July 24.

Open-Air Service within the Cathedral Gates, 1.15-2 p.m., Mr. W. H. Dibley.—The Committee of the Church Buildings Loan Fund met at 4 p.m.—The Bishop of Melbourne formally opened the new hall of the Church of England Mission to Seamen. The premises comprise a large three story building, where on an average 85 men have shelter every night, and 800 free meals are distributed every week.—Tea Meeting held at All Saints' Schoolroom, Petersham, to celebrate the enlargement of Day and Sunday Schools. Selections of music were given, and addresses delivered by the Revs. C. Baber, C. Child, A. E. Bellingham, F. W. Reeve, Messrs. Russell, and W. Crane.—Vocal and Instrumental Concert given at the School Room of St. Stephen's, Edgecliff Road.

Wednesday July 25.

Open-Air Service within the Cathedral Gates, 1.15-2 p.m., Rev. J. H. Mullens.—The Cantata, "The Holy City," rendered in the Y.M.C.A. Hall by the united choirs of St. George's, Glenmore Road and the Y.M.C.A., on behalf of the relief fund of the Association.—The Committee of the Diocesan Educational Board Society met at 3.30 p.m.

Thursday, July 26.

Open-Air Service within the Cathedral Gates, 1.15-2 p.m., Mr. Daunt.—Labour Home Committee met at 4 p.m.

Friday, July 27.

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

## NEXT WEEK.

SUNDAY.

THE TENTH SUNDAY AFTER TRINITY.

Lesson: Morning—1 Kings 12; Acts 28 to v. 17. Evening—1 Kings 13 or 17; St. Matthew 15 to v. 21.

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

THE CATHEDRAL—11 a.m., The Dean 3.15 p.m., Canon Moreton 7 p.m., Rev. W. Martin

MONDAY.

Lessons: Morning—Proverbs 23 v. 10; Acts 28 v. 17. Evening—Proverbs 24 v. 21; St. Matthew 15 v. 21.

Standing Committee of Synod, 4 p.m.

TUESDAY.

Lessons: Morning—Proverbs 25; Romans 1. Evening—Proverbs 26 to v. 21; St. Matthew 16 to v. 24.

Council Church of England Grammar School, 4 p.m.

WEDNESDAY.

Lessons: Morning—Proverbs 27 to v. 23; Romans 2 to v. 17. Evening—Proverbs 28 to v. 15. St. Matthew 16 v. 24 to 17 v. 14.

THURSDAY.

Lessons: Morning—Proverbs 30 to v. 18; Romans 2 v. 17. Evening—Proverbs 31 v. 10; St. Matthew 17 v. 14.

Council of the King's School, 2.15 p.m. Cathedral Chapter, 4 p.m.

FRIDAY.

Lessons: Morning—Ecclesiastes 1; Romans 3. Evening—Ecclesiastes 2 to v. 12; St. Matthew 18 to v. 21.

Executive Committee Board of Missions, 3 p.m.

Corresponding Committee, Board of Missions, 4.30 p.m.

SATURDAY.

Lessons: Morning—Ecclesiastes 3; Romans 4. Evening—Ecclesiastes 4; St. Matthew 18 v. 21 to 19 v. 3.

## A PASTORAL LETTER.

TO THE CLERGY AND THE LAY MEMBERS OF THE PROVINCE OF NEW ZEALAND.

GREETINGS IN THE LORD.

The Bishops of Australia and Tasmania—with whom were associated three Bishops of this province—resolved, at their meeting in Hobart, to appeal to the Churches under their direction for much more liberal and general support of Missions to the heathen, and to those who are as yet but partially instructed in the faith. We your own chosen leaders in the work of the Lord, and deeply sensible of our responsibility in this matter, and desirous of demonstrating our unity in labours and faith with our brethren in the neighbouring provinces. Accordingly, we do affectionately call upon you to regard the Week now recognised throughout our Communion as a time for special intercessions on behalf of Missions, namely, from November 25 to December 2, as a suitable time for making such special gifts in support of the same as will enable the Church more efficiently to discharge her task.

We purpose to make suitable arrangements for the gathering of your devotional offerings, and that the sum so accumulated may be administered by the General Synod, or some body acting under its authority. We recommend that the following be recognised as Missions, for the more adequate support of which this effort should be made, viz:—

THE MELANESIAN MISSION,  
THE NEW GUINEA MISSION,  
THE MAORI MISSION,

and we would call your attention to some circumstances with regard to each of these, which appear to call for responsive efforts at the present time.

Our anxieties with reference to the position of the Melanesian Mission have been dissipated in a manner which would be marvellous, were it not that we know that God is the Hearer and the Answerer of prayers. This our letter is signed by one whom God has sent to strengthen and revive that work. We are also enabled to inform you that the oppressive load of debt which seemed for a moment too heavy for us to bear has been removed. The Mission is, therefore, not only ready to pursue with renewed vigour its ordinary work, but even, in the merciful providence of God, prepared to occupy such new openings as circumstances may present. We think we discern already the call of such circumstance in the fact that thousands of our Melanesians are now labouring in Queensland and Fiji. God seems here to have opened for us two new doors to the Islands; by which our love to our Master, and gratitude for the past, bid us to enter. It may be thought that we, in New Zealand, have nothing to do with the vast heathen population of New Guinea; yet, while we recognise that the administrative part of this Mission rests rather with the Churches of Australia, as that of Melanesia does with us, we remember with brotherly gratitude that the Church people of Australia and Tasmania have not selfishly left us to accomplish unaided the task we took upon ourselves in the Islands, but have freely and liberally helped us in our Melanesian work. We wish to reciprocate this recognition of our oneness, and to contribute to their New Guinea work. Then again the martyr heroes of the Church are our common example and boast; and as we thank God for MacLaren we must enter into his labours by seeing that they be not in vain. Lastly we have included the Mission to the Natives of these Islands in our list, not only because the more perfect instruction of them in our holy faith is our first responsibility, but because there are indications of the almost immediate occurrence of opportunities of reaching Maori tribes who cannot as yet be said to be holders of the Christian Faith at all.

These are some of our grounds for earnestly urging you to offer at some time during the week from November 25 to December 2, even self-sacrificingly, to the Missionary work of our portion of Christ's holy Church, and we are beloved in the Lord, your servants for Christ's sake.

W. G. AUCKLAND.

S. T. DUNEDIN.

C. CHRISTCHURCH.

CHARLES O. NELSON.

CECIL WILSON, MISSIONARY BISHOP.

AUCKLAND, June 12, 1894.

## THE MOST ECONOMICAL LIGHT.

It is that of a glow-worm. In all our lamps there is a great expenditure of power in heat which is useless. In gas there is combustion without full illumination. So in every system of lighting. But the little glow-worm gives out neither heat nor waste of any kind. It uses economically all the power it has. The fact is, the glow-worm works without any friction.

## ANGLICAN MISSIONARY CONFERENCE.

OPENING ADDRESS BY THE ARCHBISHOP OF CANTERBURY.

I ought to have but few words to address to you, because we are gathered together to hear counsels upon detailed portions of the missionary work and upon certain principles developed by those who have given great time and attention to studying and thinking of them in detail. What I ought to say, I think, is chiefly to help myself and to help others, I hope, along with me, to grasp something of the significance of this meeting. We are accustomed to hear the word "epoch-making" used very lightly. If a thing is said to be very good or very interesting, the exhaustion and depression that attend the repetition of the same words many times over tend to make people run into new and strong expressions, and a very large number of things which will pass away are called "epoch-making." But yesterday we heard from one who looks upon life and the Church and the world with the eye of a philosopher as well as of a believer that this is an epoch; and I should like to spend a few minutes in considering why the occasion deserves the name. As we study the Acts of the Apostles, and try to see projected in front of them our own day, which we believe to be in strict connection with the Acts of the Apostles, and then, in picture after picture, turn our thoughts back through the ages that have gone by, and still see rising noble figures, remarkable scenes, lives spent and deaths encountered in the individual spirit of the Acts of the Apostles, and projected against the great history which there breaks off so abruptly, we feel that there is not exactly the same idea of Missions at work as there was in the days of the Apostles, and which belongs not merely to our own time but ever since. In the Apostolic time we have no doubt that the Church itself was the great Mission power; that, as every individual realised that the first business of a Christian was to make other people Christians, so the Church seemed to be doing nothing while it was working with all power in the Holy Spirit. It was in one sense doing nothing but spreading; and from the Apostolic time when the whole Church was launched upon the world to be a Christianising power, the power of Christ present in the world, and immediately following on from that time, we still see the same phenomena attending the life of the Church, phenomena of growth as certain as vegetable growth as visible as the growth of plants and trees, and we see that hard weather, and storm, and burning suns do not destroy, but in a strange, mysterious way promote the health and strength of vegetation, the soundness of its growth, and its stability. So we see that growth of the Church after the time of the Apostles, and for a good while after, continually helped on by persecution. But then pass a century or two, and you are struck with the fact that the work of great missionaries is no longer the work of the whole Church, but the work of amazing men, of great saints filled with the Spirit of God, and going forth, leaving perhaps, a very depressed state of things behind them, but a state of things in which there was no doubt that the Christian Church was living, and the Spirit of God working in it. You see great men possessed, as it were, of some fire, elsewhere invisible, going forth not quite alone, but with very small groups of people, and making tribes and nations Christian. You see such people as Patrick or Oliphant, or Columbus, or St. Martin doing most amazing works in their own times, almost without mission, except the general mission of the Church. You see the great personal era of Missions. And when the work had excited intense admiration, and it was seen that a different people the Christian tribes became from what they had been before, and from those among whom they were set, then the most natural thing in the world happened, and to call governmental era of Missions. Then came the time when great kings and conquerors gave the tribes the choice between baptism and the sword. Then came such strange events as the successful propagation of Christianity in Russia by such a body as the Teutonic Knights. Time will not allow me even to mention, but there will rise up before all who are really interested in this subject the sense of how great Christian Governments, great Christian Kings, felt it to be their business to make people Christians whether they would or not. The most astonishing thing is that they succeeded in making so many good Christians, and that they succeeded in establishing the Church so well. But, of course, if that system is carried on, it will come to a climax some day, and if you take the view of history which I am trying to take you will see that the very self-same spirit which made Governments do their utmost to make people Christians led on also to such things as the Crusades, in which the Christian world thought it a duty to make the un-Christian world Christian by the same sort of means; or the Inquisition, in which the Governments took it in hand to insist upon everybody who was at home being Christians also according to their pattern. We must realise that the Crusades and the Inquisition were the natural sequence and consequence and climax of governmental taking it in hand for their special governmental, Imperial business to convert the world. But then, when that is over, still I say we cannot but wonder at the full amazement at the greatness of the work of the Spirit of God under the most disadvantageous circum-

stances when you contemplate what magnificent, gigantic spiritual persons lived and flourished and did their work in those times, and what magnificent and amazing institutions they left behind them. But we must feel that, great as the wickedness was of the middle ages, there was a tremendous power exerting itself against wickedness, and whether touched or not in some respects by the prevailing mistaken views of the time, yet leaving buildings, institutions, characters which will be the admiration of the world as long as it lasts. Well, that comes also to an end; and again there is a pause in the propagation of Christianity; and then you see Christianity beginning again its own propagation in ways not Apostolic, not personal, except by accident, and not governmental at all. You see Societies beginning to take up the work, and we are now living in the era of Societies. It began a good while ago, and I have very little doubt that it still has a good while to last, but the Society of Jesus—the Jesuits—the Congregation at Rome, *Propaganda Fide*, is identical in its idea with the Society for the Propagation of the Gospel. And so completely does the spirit of working by Societies, with all its power, all its freshness, all its concentration, take possession of the few hundred years which belong to us, before and behind, that, while some great Societies move on their grand and tranquil, and yet enormously forceful and vigorous way, like the greater beings that you have in the ocean, these are also beginning and did begin some time ago, to be surrounded with shoals of smaller Societies. While working by Societies takes possession of our minds, we cannot help being, and the Church Missionary Society cannot help being, like the Jesuits, and the Jesuits cannot help being like the Church Missionary Society, however much they may dislike it. Very small differences of opinion arise, or one corner of the world attracts the attention of a small number of persons. All praise to God. I say "All praise to God," because this is the way in which the work is being done. But this evidently cannot last. It evidently will not go on for ever. It evidently has some disadvantages connected with it, compared with even the personal era, and still more disadvantages when we put it in contrast with the Apostolic era; and, altogether, we must feel that it will come to an end for several reasons. The Societies are banded together on principles. They engage enthusiasm; they even enlist fanaticism; and they have a very considerable power in bringing to bear the riches of rich men. But they are after all, Societies within a Society whose special business it is to do this work for Christ. And it is all very saddening if you compare it with Christ's idea. It is a great success, but it is a pathetic success. The spirit which in politics, we call "party" has a great deal to do with the interest and vehemence and energetic success of the societies. But just as we all feel that, in politics, as a rule is coming—it may be near or it may be far—when Government will not be carried on any longer by parties, though parties have their own special work to do, so will it be with the great Church of God. The time will come when all these advantages will cease to be advantages, and when the work will not be done by others, but by the Church itself. And just as we feel that it is strange, and a matter for giving glory to God, that the middle ages, working in so many ways upon such wrong principles, did produce such magnificent persons and institutions, so also we ought to feel that the great success of Societies is now a sign of Christ's own tenderness to us, and that, if we will only work in the way in which we can work, knowing it to be imperfect, He will bestow His heavenly blessing upon it. But, as the poet says of our own life, that the old man closes our earliest years, so it is true that the old man has closed all these three or four stages of the life of the Church hitherto, and we know not how long it will continue to close them; but, as he says, "simple childhood"—in which the whole Church will be engaged as one man upon one idea—"simple childhood comes at last," and there are rays of light with which Societies in their beginning had nothing to do, but they are shooting across our horizon. The scientific study of Missions, for instance, is a thing which is beginning, and could only begin, not merely after some ideas had become held in the minds of a few great thinkers, but after people in general had got some idea of philosophy, of history. Then, and not till then, could there possibly arise any idea of the scientific study of Missions. Things which belong to it have been thought of now and then in a fragmentary way, but a great comprehensive scientific study of Missions can only come at a certain period of the Church's history. It has not been the business of Societies to do it. It has been their business to take the faith and plant it here and there by the best agents that they could, and with the utmost liberality. But the scientific study of it, as a great historical subject, with the kind of view of the enormous importance of the idea of Missions such as is presented to us in that book, the social picture of the Church in comparison with the other thoughts of men in social evolution—all that belongs to a party which has begun, but has not yet reached its height; and this Conference, I take it, is unique in that it is the first general gathering of people devoted to and interested in Missions, and who desire to form philosophical, historical ideas of what Missions are, and where they are growing, and how their growth is to be helped in the best way by a grand comparison of results. Every day things which cannot be touched by Societies are growing more and more important. For instance, that study of the science of Missions is not their business. I have no doubt

that it is in the bosom of them that the scientific study of Missions will grow up, and they may depute their wisest and best and most thoughtful and experienced and well-read people to develop it, and to give their Committees ideas; but all that will only promote the great end, which is coming, of the Church doing its own Missions. Then there is another point—work among other Churches. One says it with grief—and indeed I shall not say all that I feel, for it would not become any of us to do so—but we cannot look without grief upon many of the Churches of this world which date from the very earliest periods. We cannot look without great distress upon prevalent habits and beliefs. It is quite clear that if there is anything to be done for those Churches, as I am certain there is, it cannot be done by Societies. The Societies, however great they are, however rich, however powerful, however capable, are not on the same footing as Churches; and when Societies come in contact with other Churches, their work will not be very much prospered. It does not appear to be so. The only power that can deal with Churches at large is a great Church, which has its own deep historic footing and its great connection with the whole Catholic world. Then the Societies plant native Churches, and they foster them, and they legislate for them very carefully, very affectionately, very truly; but he must be blind to the signs of heaven and earth who does not see that when a native Church reaches a certain position it is not possible for the Society to govern it any more. It may be helped by wise, generous, universal counsels, but after a certain time the work of the Society—the schoolmaster who has brought it to Christ—ceases. Then there is another point, and it seems to me a very important one, and I hope that I shall not be misunderstood with regard to it. If you want Mission work to be done upon a great, and noble, and Catholic scale, you must do it all you can to enlist great geniuses in the service. Paul, Peter, and Gregories, Methodiuses, Columbas, and Martins, these must be the people who, in the name of the Church, do the great work upon a great scale; and it is not possible for Societies to deal with geniuses. This effect must take place: either the Society must repress the genius, or the genius must make the Society extremely uncomfortable. They were men of Societies, but nobody can think of the Society in connection with Henry Martyn. Nobody considers or asks himself what Society he belonged to. Nobody thinks of Societies in connection with Bishop Patteson's palm branches; nor (I hope he is not here) in connection with Bishop John Selwyn's crutches. The Society passes out of view, and the relations which had been preserved are beautiful and affectionate, but they are, as far as they go, bright indications of what must happen if the Christian Church is to be carried forward by the work of geniuses. Those same geniuses cannot be trammelled by Societies. I should like to see Mr. Tucker and Mr. Wigram, for both of whom I have as much respect as I have for any people in this world, dealing with St. Martin. Mère Angélique found her nuns disputing with the nuns of another order as to which order had the greatest saints, and she said, "All the saints are of my order, and I am of the order of all saints." There must come times when organisation must give way before the constructive genius of the great spirits, who make the whole difference as to whether a great tradition can be found in the Church or not. The best papers in the world, and the best reports, and the best drawn-up advice of Bishops and Societies, and the best communications that can take place between wise and temperate and good men have no power to found a tradition, and a Church without a great tradition, without a great name at the beginning of it, does not, I think, so far exist in this world. Then there is also a perpetual extension of science and of literature, and of forms of thought and the new aspects of Christianity. If we are at all wide-minded people, if we do look back upon things as they are and things as they were, we see that while Christianity is the same as it was in the beginning, yet every age contemplates it under new aspects. Now, a Society is mainly founded in order to keep things as they are—to keep the doctrine true to that which is thought to be the standard at the time, and to prevent its very wide departure from the standard with which they start; and the merit of a Society and the thing that holds a Society together is that it keeps true to its first ideal. But when you look at things, as I say, upon a great scale, it is quite clear that that is not the body which is able to move forward through the ages, and change its aspect with the change of Christianity. Luther said that there was never any remarkable revelation made by the Word of God unless He had prepared the way by the revival and flourishing of languages, and literature as so many precursors. That is true, and exactly the converse is true: that when there has been a great advance in the knowledge of language and of literature and science, throwing new ideas into the minds of many people, there takes place first of all a boiling, a kind of whirlpool. People fear that what is best is coming to an end; and then out shoots a clear stream stronger and broader than ever. And the Society is the body which is to keep truth together clear and strong during the times. But when the great period which Luther speaks of, which recurs again and again in the world, is past, nobody looks upon Christianity exactly in the same way as he looked at it before, and the work of the Society with regard to it is for the moment done. Well now, all this leads up to this fact. I am not speaking for a single shadow of a moment against the work of Societies. On the contrary, I ask with my whole

## SUNDAY SCHOOL COLUMN.

Communications respecting this column should be addressed to the Rev. J. W. Debenham, Grammar School, Sydney. In 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 paragraphs which record the model lessons which are now continually being given in the Sydney Diocese—usually, I think, by the indefatigable Hon. Sec. of the Institute—rarely record the number of persons present as audience. The last three lessons in Melbourne attracted 50, 61, and 25 persons respectively. The second took place on a foggy night and the third on a stormy evening. The giver of the first lesson was a lady Master of Arts.

A correspondence which has lately been going on in the *London Spectator*, and was commented upon in last Saturday's *Melbourne Argus*, affords a commentary to my recent remarks on S.S. Scholars' examination papers. It shows, usually by testimony of the writers, how children may not only write wrong answers but continue for many years under absurd impressions as regards Biblical and Prayer Book phrases, and therefore shows clearly, how necessary it is for teachers and parents to explain even points which seem to us to need no explanation. Take some examples:—An M.A. of Oxford confesses, as I once did in this column, that for years he used to repeat "Neither reward us after our iniquities" in the sense of a prayer for the suspension of Divine blessings after the commission of sin. Two noted men, Sir C. Lyell and Mr. E. L. Garbille, have confessed to mistaking "beat down Satan" (pronounced "Satin") "under our feet." One thought that it referred to smooth satin-like ice under a skater's feet (what could have suggested such an idea?) and the other that it should have satin to walk upon in Heaven. Mr. Tollermeche's brother believed that "Make speed to save us" referred to a certain lodgekeeper of that name; while he himself, being weak-sighted, read "Judas Iscariot" as "Judas chariot." (The latter story requires rather a gulp to swallow!) A Candidate for Holy Orders discovered for the first time, on reading the Greek Testament at a University Examination that the man sick of the palsy "who was borne of four" was not one of a quadruplet birth. The *Westminster Gazette* vouches for the fact that a little girl was certain from her knowledge of the Creed that our Lord was crucified "under a bunch of vipers." Other instances are "Hark the emerald Angels sing" and "Help us and deliver us from thine honour"—the latter a mistake committed by a whole Choir. The obvious moral is:—"Catechise, explain, and teach the child to ask the meanings of all doubtful sentences."

These paragraphs refer but little to S.S. matters connected with the Dioceses and Parishes of my readers. But for some reason my Reporters are almost silent, and no other friendly correspondents come forward to assist me in finding straw for my tale of bricks. I shall be glad to receive suggestions, questions, comments, extracts, etc., on any matters connected with Sunday-School work.

J.W.D.

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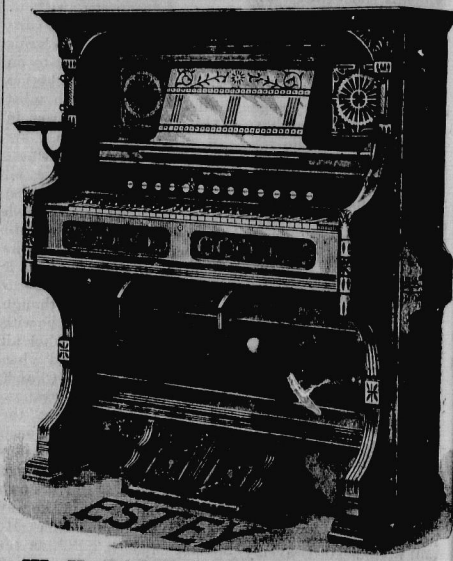
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## The Australian Record.

"SPEAKING THE TRUTH IN LOVE."

SATURDAY, JULY 28, 1894.

## AFTER THE ELECTIONS.

WHAT influence the result of the recent General  
Election may have upon the Colony it is not easy  
to forecast. But now that the excitement which it created  
has passed away, there are practical applications which  
should not be overlooked. It is not our intention to deal  
with them in their political aspect, but rather to collect a  
few of the facts which present themselves, and seek to  
apply them to Church work in general. One thing we  
observed during the recent electioneering campaign was the  
intense devotion of some men; they laboured and toiled for  
weeks, endeavouring in various ways to forward the in-  
terests of the candidate they thought was best fitted to  
represent them in the Legislative Assembly. Night after  
night was spent in Committee, hour after hour in  
expatiating upon the qualifications of the candidate they  
deemed most suitable. They were never weary—never  
tired, and thoughts about the election woke with them in  
the morning, and were not killed till they fell asleep at  
night. They were interested, absorbed, enthusiastic.  
Many of these be it remembered, would for prudential  
reasons refrain from going to an evening meeting at  
Church during the week, and would shrink from publicity  
when desired to serve upon a Church Committee. Some who  
object to Open Air preaching were found seated on  
balconies by the side of their selected candidate, who was  
urging with all the eloquence he could command the  
reasons why the "free and independent electors" should place

him at the head of the poll, while others were to be heard  
moving or seconding the usual motion "That Mr. ———  
was a fit and proper person, etc., etc." But for the  
Church to go into the streets and preach the Gospel, would,  
in their estimation, be most undignified, or following too  
much in the wake of the Salvation Army. Some also who  
complain about hard times and commercial depression, and  
give these as a reason why they have curtailed their con-  
tributions for Church purposes, spent more during the past  
three weeks in connection with the Election than they have  
probably given for religious and philanthropic purposes dur-  
ing the past twelve months. With these facts before us, why  
cannot we get our Laymen to take as deep an interest in  
things spiritual as they do in things temporal. If such  
interest can be taken in an election of Representatives to  
Parliament, why should there not be more zeal displayed  
in the weightier matters where the salvation of men and  
women are concerned. Where are we at fault? Must it  
not be traced to the imperfect conception some of the  
Members of the Church have of what God has done for  
them, and of what is their duty to God and their neighbour.  
It is true that we have many godly men and women who  
are striving with all their might to serve God and help  
their fellowmen; but on the other hand, how many are  
satisfied with a mechanical performance of duty, and are  
content with the barest semblance of religion, because it is  
the cheapest exercise of life. We may be met with the  
reply, that in business and politics there are elements  
which lead up to the enthusiasm, which characterized the  
electioneering campaign; but in religious matters there  
should be reverence, dignity, and quietude. But with all  
this, ought not the religious life to be four-square to the  
edge; by which we mean it should be tender and judicial,  
sympathetic and condemning. In the pulpit and in the  
pew we need more energy and less sentiment, for is not  
the counsel of God full orb'd "now soft as when  
Zephyrus on Flora breathes and now a wind  
that silences Euroclydon." We may have reverence for  
God, without loving Him, and we may have admiration  
for our neighbour without affection for him. The life of  
the Church and of its individual Members should be such as  
to compel men to acknowledge that the Church is in earnest  
for their salvation. Only by our consistent living and  
devoted labor will men be able to distinguish the false  
from the true; and such an appeal will put to silence many  
who are too obstinate to be convinced. We need a higher  
standard of living, a nobler conception of duty, and to ob-  
tain these there must be less reliance upon self, more  
dependence upon God. We need shepherds—not stay at  
homes who being sure of the ninety and nine care nothing  
for the one that is lost. We need to be aroused from our  
indolent ease, and to be filled with solicitude about  
the erring, the straying and the sinful. Men, the other  
day, walked miles and pleaded with earnestness in order to  
obtain a vote, and shall we do less in the higher vocation  
to which we have been called. Should not our earnestness  
be such as would lead us to wait for the first hint of dawn  
that we may go forth after the lost, only to return when we  
had found it. We want a reproduction of the ministry of  
the Son of God who was also the Son of man. We may  
well ask ourselves—Whose servants are we? Who has  
called us to Christian work? If we are called of God we  
must work. The presence of difficulty should not hinder  
us; in its face we should say, "I work in the name of God  
and for the good of mankind and I must not be stopped."  
If we had more of that spirit we should do more work in  
the world; difficulties would be regarded as momentary,  
and the strength upon which we should rest would be  
nothing less than the omnipotence of God. Men and  
women are looking to the Church for help, they may not  
express it in words—but their silent appeal is eloquent be-  
cause it is the outcome of their deep need; and it will be  
no sign of pride but a distinct proof of faithfulness when  
the Church says—Whatever I can tell you I am willing to  
communicate. We want a communicative Church. Have  
we nothing to tell? Have we not the most glorious fact  
to communicate that was ever revealed—that Jesus Christ  
is the one Saviour of the world, the one Saviour of every  
sinful soul. Is not this message of such a character that  
it should rouse us to the highest point of enthusiasm so  
that men may embrace it and find in it the only solution to  
the mysteries of life, here and hereafter. If men are pre-  
pared to sacrifice ease, time, money, to secure success at an  
election for Parliamentary representatives, ought we not,  
as Christians, to make sacrifices for the honor of our  
Christ, the welfare of our Church, and the good of our  
fellows. "Shame on us, Christian brothers," if we allow

the children of this world to be zealous, and active, while  
we, who are professedly the children of light, are at "ease in  
Zion," and treating with coldness the message which  
might call many souls into an unexpected and startling  
joy.

## OFFICIAL.

The VERY REVEREND THE DEAN as BISHOP'S COMMISSARY  
has accepted the Nomination of the Presentation Board  
and appointed the Rev. HENRY THOMAS HOLLIDAY to the  
Incumbency of St. Bartholomew's, Pyrmont.

## Australian Church News.

### Diocese of Sydney.

HOLY TRINITY, MILLER'S POINT.—It is always  
pleasing to note the recognition by the Laity, of faithful  
services rendered by the Clergy. This pleasure is increased  
when it is expressed after a minister has left the district to  
undertake duty in another place. It shows that his minis-  
trations are not forgotten, and that his efforts to do good are  
appreciated, and that although time and distance separates  
them, yet his name and work is cherished in loving remem-  
brance. Such a mark of affection has been shown to the  
Rev. R. Noake, B.A., by his old parishioners at Picton. A  
few days ago, Mr. Noake received a very pleasing token  
from them of their esteem in the form of a letter with a  
cheque for £30, sent through his late Churchwarden, Mr.  
W. Antill of Abbotsford. This evidence of good will must  
be not only gratifying to Mr. Noake, but it is certainly  
a worthy act on the part of the Parish of Picton, and one in  
which we as brethren can rejoice with both donors and re-  
cipient.

ST. SAVIOUR'S, REDFERN.—On Thursday evening,  
the 19th inst., the members of St. Mary's Church Choir,  
Balmain, visited the above, and rendered an exceedingly at-  
tractive programme of sacred music. The various items  
were finely rendered, and reflected great credit not only  
upon the vocalists, but also on the Rev. P. Needham  
Hunter, who had previously trained, and on the evening in  
question, acted as conductor of the Choir, and Miss Young  
who efficiently presided at the Organ. The following were  
the selections:—Anthem, "Great is the Lord" (Hopkins);  
song, "Les Rameaux" (Faur), Mr. W. Reginald Goud;  
quartet, "Call to Remembrance" (Vincent), Misses Ardie  
and Edith Young and Messrs. H. Young and F. Hawkins;  
solo, "I will extol Thee" (Eli), Mrs. J. Turner. These  
were followed by Mendelssohn's "Lobpreisung,"—"Hymn  
of Praise"—with Mrs. J. Turner and Mr. A. J. Searl, as  
soloists and Miss Addie Young in the duet "I waited for  
the Lord." Shortened Evening Prayer was taken by the  
Incumbent, the Rev. J. Howell Price.

ST. ANDREW'S CATHEDRAL.—The annual festival  
of the District Mother's Meeting branch of Parochial Work  
was held in St. Andrew's Schoolhouse on Monday evening  
last. Notwithstanding the inclemency of the weather, 38  
women sat down to tea. The Rev. R. J. Read apologised  
for the absence of the Very Rev. the Dean, but Miss  
French was present. At the close of the tea a service  
of song entitled "Eva" was rendered by some of the Cathedral  
District workers, a few Chorists and others, the connecting  
readings being given by the Rev. R. J. Read. The evening  
closed with the Doxology and the Benediction. Meetings  
are held weekly, conducted by Mrs. Read and Miss Staf-  
ford. About a fortnight ago the members had the privi-  
lege of hearing a most earnest and helpful address from Mrs.  
Walker. They were most attentive, and appreciated her  
kindness in devoting an afternoon to them.

### Diocese of Newcastle.

On Friday the 20th inst. a concert was held at Braxton  
in aid of the Lochvarr Parsonage Fund and after the  
concert, a farce was played called "That Dreadful Doctor."  
SINGLETON.—The Rev. E. A. Graham of Melbourne  
University will commence his duties as Curate of All  
Saints', Singleton, on the first Sunday in August.

THE BISHOP OF N. QUEENSLAND.—I hear that  
Bishop Barlow is contemplating a visit southward and is  
shortly expected as a guest at Bishopscourt Morpeth.

WOMEN'S SUFFRAGE LEAGUE.—Mrs. Wolsten-  
holme has been paying a visit to Newcastle and advocating  
Woman's Suffrage. Dean Selwyn was present on the plat-  
form and spoke, and at the conclusion of her address Mrs.  
Selwyn moved a vote of thanks to Mrs. Wolstenholme, which  
was carried. The hall was fairly well filled.

ALL SAINTS', SINGLETON.—On Sunday the 22nd  
the Bishop dedicated the admirable reredos subscribed for by  
parishioners and friends. It was designed by Mr. Lee and  
executed by the two Sydney artists who so well carried out,  
quite recently, a similar work at St. Peter's, East Maitland.  
It will prove a very effective enrichment to All Saint's  
Church.

### STRAIGHT GIVING.

—Your paragraph in the Record  
of the 14th inst. on the above has aroused an interest in  
many minds and the happy effects of the sermons of the  
Rev. J. Dixon and the Rev. W. A. Charlton resulting in  
Offeratories of upwards of £31 for the Gladesville Stipend  
Fund may well be regarded as giving cause for thankfulness  
to the "Giver of All."

## A. ROSENTHAL,

Merchant Tailor &amp; Clerical Outfitter, 52 Oxford St

My £3 3s. SUITS for Fit, Style and Workmanship are unsurpassed. New Goods  
by every Mail. A TRIAL SOLICITED

## Charles Junsela



## Diocese of Grafton and Armidale.

PORT MACQUARIE.—Our Bishop has lately paid a visit to this Parish, he arrived between 2 and 3 o'clock on Sunday morning, July 8th, landing at the Pilot Station from the S.S. "Tomki" on her way from Grafton to Sydney. He took no part in the Morning Service, but was present as a worshipper. In the afternoon he administered the Rite of Confirmation, and gave two very appropriate addresses to the candidates. St. Thomas' Church is one of the old "Twelve Apostles," and is very large, but it was packed in every part. In the evening the Bishop preached to a large congregation. It is estimated that 400 persons attended each service. On Monday, his Lordship visited Emma's, and preached at the little Church. Before Service, the Congregation presented him with an address. In the evening the Bishop was entertained at a *Conversazione* at the Port Macquarie School of Arts, which was decorated for the occasion. He was presented with an address. On Tuesday, he held Service at Rolland's Plains, and on Wednesday at Telegraph Point, afterwards going on to West Kempsey.

## Diocese of North Queensland.

The Rev. A. Brittain, accompanied by a Melanesian Catechist, has been on a visit to the Lord Bishop of the Diocese during the last week. Mr. Brittain has worked as Missionary in the South Sea Islands for the last thirteen years, and his Bishop requested him to visit this Diocese, so as to report fully as to the Melanesian question in Queensland.

ST. PETER'S CHURCH, TOWNSVILLE, had its Anniversary Festival last week. There was a Social Gathering on the Eve of St. Peter's Day, a Special Celebration on St. Peter's Day, and Special Services on the Sunday following. ST. JAMES' PARISH.—Canon Tucker, the Incumbent of St. James' Parish, the Cathedral Parish of the Diocese, left Townsville on Saturday last for Hamilton in the Diocese of Ballarat, where he will take up the duties of his Incumbency in a few days. His departure was marked by a week of Farewell Meetings, and many evidences appeared of the popular esteem in which the Canon is held in the City. We understand that by an arrangement between the two Dioceses, Canon Tucker will retain his place on the Chapter of the Diocese.

CAIRNS.—The Rev. Oscar E. J. Hill left Cairns for the Diocese of Newcastle last week. Mr. Hill has been Incumbent of the Parish of Cairns for the last three years. We understand that he is to take up temporary work in the Newcastle Diocese. His Lordship the Bishop will leave Townsville next week on a visit to the Southern Dioceses. We understand that the object of the visit is to search for a Clergyman to fill the office vacated by Canon Tucker, as Vicar of the Cathedral Church and Parish; and it is said the Bishop much prefers filling such an appointment with a Clergyman already working in Australia to sending to England. It appears that the Bishop is unable to appoint any of his own Clergy without impairing their usefulness in their present Cures, and causing harmful and unnecessary changes throughout the Diocese.

## SUBSCRIPTIONS FOR CHURCH HOME.

PER AUSTRALIAN RECORD.			
Amount previously acknowledged	..	£	s. d.
July 24—"A Friend"	..	5	18 0
		1	10 0
		£7	8 0
CHINESE MISSION.			
1894.		£	s. d.
July 24—"A Friend"	..	1	0 0
		£1	0 0

## TEMPERANCE PARS.

The State of Iowa has 99 counties and 99 gaols. Of these gaols 45 are without occupants; in those same counties there are no drinking saloons. The connection of cause and effect is striking.

A Member of the Church once got drunk. He sought to get back to God and get his peace restored. He could not find the Saviour, so he sought again. His Minister called upon him. The Minister said to him "You pray again." They knelt down together. "Oh God! Thou knowest Thy servant in a moment of unwatchfulness was overtaken by sin." "Nonsense!" said the Minister, "tell the Lord you got drunk." That was another matter; he could not bring that up. He began again: "Oh Lord! Thou knowest Thy servant in his weakness and frailty was overtaken by a besetment." "Nonsense! I tell the Lord you got drunk." At last the poor fellow said:—Oh God have mercy upon me, I got drunk. Then very speedily that man was at peace with God again.

Professor Binz, of the University of Bonn, Germany, says: "Drunkenness is honoured in German universities, and counted one of the heroic virtues. The man who can swallow and keep down the largest quantity of liquor is considered a prince among his fellows." Yet there are Americans and Englishmen who think they must get their theological ideas from such a source—alas! No liquor-soaked theology for us.

## 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.

## CHURCH OF ENGLAND INTELLIGENCER.

TO THE EDITOR.

DEAR SIR,—If Presbyter D. had carefully read the previous numbers of the *Intelligencer*, he might have collected from them its object was not to take the place of a general Church paper like the *Record*, but to a certain extent at least to keep the Members of the Church acquainted with such Church Intelligence as tended to show the progress made by Ritualism feeling assured that the sound heart of the Members of the Church only required to be awakened to the existing state of things to induce them to take such action as the necessities of the times required. Those who think with us have no reason to complain of the tone of the letter, nor yet that the writer differs with them in his opinion, as the right of private judgment is open to all, even to the members of the Church of England Association.—Yours truly,

A MEMBER CHURCH ASSOCIATION.

## CHURCH OF ENGLAND INTELLIGENCER.

DEAR SIR,—Being a Member of the Church of England Association, I ask leave to say a few words upon the letter of your correspondent Presbyter D. which appeared in your issue of the 21st inst., dealing with the Church of England *Intelligencer*, No. 3, dated 25th ultimo.

Presbyter's first paragraph implies that the leading and most respected Churchman to whom he refers is an enemy to the Church Association. I do not think so. I consider that Churchman to be too much of a Protestant to be an enemy to our Protestant Association. I partly agree with Presbyter D. on another point, believing that one object sought to be obtained by the *Intelligencer* is to provide its readers with a summary of the efforts and successes of the extreme High Church Party. So far Presbyter D. abstains from blaming the *Intelligencer*, but near the beginning of his second column he changes his tone. He says to counteract the effect of his generosity, "the opinions expressed by the paper itself are extreme in the other direction. There is no pretension or claim to breadth of view, and doubts even rise in the reader's mind as to whether the title is not a misnomer, and the Editors make a mistake in laying claim to Churchmanship at all." The Church Association, however, has never professed to hold what are called Broad Church Principles. As to the claim to Churchmanship, all the Members of the Association are understood to be Members of the Church of England.

The Presbyter is easily astounded. He says "In the leading article they profess the astounding doctrine that the Reformation was incomplete in that it only partially restored to the Laity their rightful inheritance." Will Presbyter D. assert that it restored to the Church people of England the exercise of what an Australian Bishop declared in General Synod to be the right of the people elect their own Bishop? Presbyter D. says, "Good, honest, all-round reprobation is a feature of the Journal." Nor does the Episcopal Bench escape rebuke. Bishops Temple and Thorold in England and the Bishops of Sydney, Melbourne, Adelaide and Brisbane in Australia all come one after the other under the Association's lash. This is unfair, as to Bishops Thorold and Temple, the *Intelligencer* quotes the English Churchman. As to the Bishops of Sydney and Melbourne it states that they were present when a certain hymn was sung though not in the Diocese of either of them. As to the Bishop of Adelaide, the *Intelligencer* quotes "The Review" as to the Bishop of Brisbane it quotes "The English Churchman." Does this amount to lashing?

Presbyter D's peroration protests against what he calls "The publication of such bitter one-sided party literature as the publication complained of." He adds "it is not as if argument against false doctrine and objectionable practices were thereby disseminated." He does not prove his charge of bitterness. The Association may be content to be charged with one-sidedness. Everyone ought to be on the side of truth only. The Association may surely be allowed to judge whether it is better to use argument or simply to state what Presbyter D. does not deny to be facts. His letter concludes with a sneer at Barrister's Court, which seems a curious homeopathic remedy for alleged bitterness.—I am, etc.,

A LAYMAN.

## "BITTERNESS AND NARROWNESS."

SIR,—I and those who think with me are large-minded people. Therefore, Mr. Editor, if you do not agree with us, you are a poor, miserable, narrow minded man. If others think with you never mind who they may be, they are narrow minded also. We are possessors of the "sweet reasonableness" of Christianity; and if any of you declare your opposing notions, never mind how quietly and gently expressed, we can only characterise your opposition as bitter and narrow minded. Roma locuta est, causa finita est.

This is the attitude taken up by a large number of ecclesiastical and so-called religious controversialists in the present day. We see the "cant" phrase "bitterness and narrowness" so often that we are quite wearied. It is figured an otherwise able and admirable letter in your last issue.

When shall we Church of England Christians learn to believe that we have not absorbed the whole Spirit of Christ? That our own personal knowledge is not absolute and complete? That we are not the incarnations of all virtue and wisdom? When we reach that happy state, the declaration of our great Master "with what judgment ye judge ye shall be judged withal" will compel us to abstain from pelting one another with these hard words of present day controversy. We shall be afraid to do it. We shall seek to restore our erring brother in the spirit of meekness considering ourselves.

I have sometimes been led to ask myself who was the originator of these phrases, "bitterness and narrowness," etc. I find that unbelievers of the present day use them against such statements of our Blessed Lord as "He that believeth not shall be damned." I find the Scribes and Pharisees, self-righteous professors of the true religion, enraged by His exposure of their hypocrisy crying out, "He hath a devil why hear ye Him?" Does that mean anything else than, "He is so narrow minded and so bitter?" These men were sure that they were in the right and He altogether in the wrong. Their want of true charity blinded them to what to us are obvious facts.

It is time that such miserable "cant," were made to cease. We wonder at men professing large-hearted loyalty to the Church of England condescending to their use. Surely they may well be abandoned to men who make no such profession.

Yours faithfully,  
PRESBYTER.

## "THE CHURCH OF ENGLAND INTELLIGENCER."

SIR,—Presbyter D. may rest assured that the "Church of England Association" is not afraid of honest criticism and its existence may be taken as a sad necessity of the times in that it has been formed to withstand the false doctrine, heresy and schism that permeates a large section of the Clergy who in consequence regard it with envy, hatred, malice and all uncharitableness. The Laity are ignorant of the extent of this deadly danger wherefore the *Intelligencer* focuses in its limited space much scattered information about the great Ritualistic Schism. Facts are stubborn things that cannot be scorned away. If the statements in the *Intelligencer* are inaccurate it is open to "Presbyter D." to correct them. Undoubtedly it is the glory of the Church of England that its lines are wide enough to embrace all who hold Bible truth but to its disgrace the Protestant Nonconforming Churches have arisen because their founders were men who holding Bible truth were thrust out of the Church. In contrast to this the every doctrine of the pre-reformed period is now being revived and the sacrifice of the altar, e.g., the Mass restored. To affirm that Massing priests hold Bible truth is erroneous and for them to remain in the English National Protestant Church can only be regarded as dishonest. Their home is Rome and the work they do is for Rome. Their aim is to destroy the Bible truth enshrined in the Church of England, and to bring about reunion with the paganised Christianity of East and West, Latin and Greek. Unfortunately for the peace of mind of the peace-at-any-price folk, the *Intelligencer* is published, and from the criticism it evokes it is evidently a factor that cannot be ignored.

I am etc.,  
CHURCH ASSOCIATIONIST.

Bowral,  
June 21st, 1894.

## BETHANY.

SIR,—It has been finally decided to hold a Sale of Work and Gifts in aid of "Bethany" on 2nd, 3rd, and 4th of October, and "Toxeth," Glebe Point, has been kindly lent for the purpose by Lady Allen. Members of the Church know what quiet, good work is being done by the Bethany Deaconesses, and we trust any who will be ready and willing to help will kindly attend a meeting on Wednesday, August 1st, at 8 p.m., at the Home for Gentlewomen, 211, William-street, Sydney, or communicate by post to the Organising Secretary, 211, William-street.—I am, dear sir, A WELL WISHER.

Prince Oscar, a son of the King of Sweden, is an abstinence and President of a soldiers' temperance society.

A German religious paper says that the number of public-houses and wine shops is gradually decreasing in proportion to the population of Prussia. In the year 1879, there were 615 public-houses to every hundred thousand inhabitants; last year this number had sunk to 537.

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

## JOTTINGS FROM THE BUSH.

"All in the Name of the Lord Jesus."

"The name 'Wobblor' is applied to Evangelicals who are neither one thing nor the other." So we are told. Those sections of the Church whose delight it is to battle for their opinions against other sections have long ago adopted the fashionable political weapon of nicknames. "Roundhead," and "Quaker" and "Ranter" are only some out of many old-time epithets constructed to bring the religious opinions of other people into disrepute. In politics the applying of nicknames has become an art by which elections are won. Whether the epithets are rightly given is quite a secondary matter. In one instance in this Colony it has certainly been founded on the vivid imagination of some enemy of the politician; but that doesn't concern those who constantly allude to him by the words which, on one occasion, he was falsely asserted to have used. A nickname isn't libellous; it makes the person or persons uncomfortable; and it disposes against them other people who might otherwise be influenced by their words or example; and these three points are important in political or religious partisanship. I wish the Church could say that she had borrowed these things wholly from the world; but it is not always so. One nickname which has been used *ad nauseam* lately is copied from our religious squabbles. The Church Association, from whose paper the statement at the beginning of this paragraph is derived, was—soon after its formation—nicknamed "The Church Ass," and from this the "National Association" has derived the nickname of "National Ass," which those who peruse labour papers are now so weary of reading. One labour paper, in its list of election results, puts "(ass)" after the name of every candidate supported by the Association. Such a proceeding contains no argument, but it seems to draw ridicule on the opposite party—and that is the great object of a nickname. But it will be a happy day for the Church when all her sons abandon the use of such names as "Rit," and "Prot," and "We-sly-uns" and "Papists."

Only one out of many ministers of religion was a successful candidate for Parliamentary honours; and, while I earnestly desire to have Christian men as our members, I do not regret the result. We want good men, but we also want good members; and this implies not only goodness but political insight and experience. I fear that where a minister puts up for election for a district where he is known it will be for his character only that many will vote for him, and we need men to have more than a good reputation and popularity. It may be said that the same holds true of other men; but the whole Church is somewhat affected by the success or otherwise of an elected minister, and if all the aspirants had been successful, I fear that several failures would have prejudiced the public considerably against political preachers. Besides which the harvest of Christ's Church is great, and the labourers in it are none too many.

I had intended this week to refrain from alluding to Missions, which have lately been prominent in these Jottings as King Charles' head was in "Mr. Dick's" memorial. But some words in an interview held with Sir William Macgregor by the reporter of the *Brisbane Telegraph* show so clearly what the Governor of New Guinea thinks of our support of the Mission that they ought to be read and pondered over by every Churchman. I would remind my readers that there is no man more competent to speak of matters in New Guinea than is Sir W. Macgregor. The reporter asked—"What are the Missions doing?" and the answer was—"The London Missionary Society, the Wesleyan Mission, and the Sacred Heart Mission of the Roman Catholic Church are working away manfully. The Anglican Mission has never been really properly started." And, later on, after describing in enthusiastic terms the success of the Wesleyan Mission, and, somewhat less brightly, the work of the other two, he thus speaks of our own Mission:—"In connection with the Anglican Mission, though there is a fine schooner and boat, the workers comprise only the Rev. Copland King, a lay assistant, and, I think, a Polynesian teacher. This Mission has for field a very populous district, but much greater exertions on their part are required to meet their responsibilities." Whom is Sir William Macgregor blaming? Why he is blaming us—us Churchmen of Australia, who ought to be sending men and money enough to work this "very populous district" which we requested should be reserved for us, but for which we have sent little money and less men. Sir William goes on:—"Mr. King has been rather badly treated in being left without assistance," and he adds, although I do not know what paper he is referring to, "The strictures that have been passed on him by a correspondent in a southern newspaper are, in my opinion, quite undeserved." Shall we, when the Administrator of New Guinea speaks thus, wait for the Self-Denial effort before sending more help where it is so badly needed?

COLIN CLOUT.

"Thoughts, like snowflakes on a mountain side, go on accumulating until like an avalanche they fall upon a waiting world."

Much distress and sickness in children is caused by worms. Mother Graves' Worm Exterminator gives relief by removing the cause. Give it a trial and be convinced.

## OPEN COLUMN.

THE OPENING OF SYNOD—A SUGGESTION.

Now that the time for the Meeting of the Synod of the Diocese of Sydney is approaching, I should like to make a suggestion to the Standing Committee, and through the Committee to his Lordship the PRIMATE, the carrying out of which would, I believe, be acceptable to the majority of Synodsmen. The object I have in view is to make it more possible for the principal business to be transacted during the first week—for there are many members, both Clerical and Lay, and especially amongst those who hail from the Country Parishes, who are unable for financial and business reasons, to spend more than one week in the service of the Church in Synod, and who are consequently deprived of a voice in the settlement of those questions which are postponed until the second week of the Session—although they may be as much interested, and although they have as much right to a voice in them as those who by reason of greater leisure and means, or more convenient place of residence can attend at the Chapter House for a longer period of time.

The suggestion I have to make is this—that the Most Rev. THE PRIMATE be asked to summon the Members of Synod to meet in the Chapter House on Monday evening of Synod week instead of on the afternoon of Tuesday. On that evening the Roll of Members might be called, the Presidents address delivered and all the formal business which takes so much time and which is of such small general interest transacted. Notices of motion might be given, Ordinances introduced and read a first time—and so the way cleared for the Synod on Tuesday afternoon to get to its work proper which usually under present circumstances it does not commence in earnest until the Wednesday. Thus almost a whole day would be saved in the week at the expense of one evening, and the result would be that much of the important business which now has to be postponed till the second week would come on in the first and the Country Clergy and Representatives would be able to take their part in the discussion and settlement of those matters in which now they are practically disfranchised.

The chief objection to this plan, I presume, would be the fact that if Synod met on the Monday many of the Country Members would be unable to be present at the opening of the Session. I do not however think that there is a single Parish in the Diocese from which travellers cannot comfortably reach Sydney by three o'clock on the Monday—the Diocese is small in area now to what it once was. And even if this were not the case—or if it were indispensable for a member to have one evening in the week for other objects—I do not think that absence from the proposed Monday evening Session would be of very great importance. The calling of the Roll, as it is now carried out is almost a farce; few care whether they answer to their names or not; and even looking upon this matter as important, a note of explanation to the President which in courtesy should be sent under any circumstances in case of absence would doubtless be sufficient. Absent members would not it is true have the privilege of hearing the President's Address—but they would be able to read it word for word in the daily papers next morning. Whilst to make up for the loss, if any of the few, the business of Synod would be greatly facilitated, indeed it is considered to facilitate business to get rid of the Country Members and pass measures quickly in a thin house.

Another objection which might be made is that such an arrangement would interfere with the proper commencement of the Session by the celebration of the Holy Communion at the Cathedral at 11 a.m. on the opening day. If it be thought well to retain that Service as the Opening Function, I do not see why it could not be held on the Monday instead of the Tuesday—and I am afraid the difference in attendance would be too small to be noticeable. But in my opinion it would be well to have the service as now on the Tuesday morning, and use the Monday evening Session as a reminder of it. Rightly or wrongly (the latter of course) the vast majority of Synodsmen consider the Session to commence with the calling of the Roll and the President's Address—the rule now is to reach town by Tuesday afternoon and present oneself at the Chapter House at 3.30—If the Opening Session were held on Monday I believe the result would be that many Synodsmen would be found at the service on the Tuesday morning who otherwise would not think of attending.

Speaking as one who has had some years' experience of coming to Synod from a remote portion of the Diocese, I should be glad if this alteration in the arrangements were made. I believe it would act well in almost every way. Members generally can reach town by Monday evening, if they like. A day at the beginning of the week is usually of less consequence than a day at the end, especially to the Clergy. If circumstances prevent any members reaching town or attending Synod on the Monday they will still be in time for any particular and important transactions, and they will be able to take their share in more of the business of Synod by reason of all the comparatively formal matters having been cleared away by Monday night.

Said an Infidel to a little Sunday School girl—"I'll give you an orange if you can prove to me where God is. Oh sir, said the child, I'll give you two oranges if you can prove where He is not."

## AMONGST THE MACAZINES.

MISTAKES ABOUT ABSTAINERS.

(The Contemporary Review.)

How often have we been told that total abstinence are poor, weak, unbalanced creatures, who, being unable to protect themselves from drunkenness, try by all sorts of nonsense, folly, and tyranny, to rob their neighbours of a harmless and beneficial indulgence? Into all these amenities I refuse to enter. If it is foolish and wrong to denounce all use of fermented liquors as a sin, it is no less foolish and wrong to speak of total abstinence from them as a Manichean condemnation of "a good creature of God." "A good creature of God?" I have heard Sir Wilfrid Lawson say, "Of course it is! So is a tiger. But one does not want a tiger in one's bedroom." And surely a sufficient number of men of pre-eminent goodness, learning, and wisdom, in all ages and countries, from the days of Pythagoras down to those of John the Baptist, and through—all the Christian ages,—have been more or less absolute abstainers. To prove that the practice can neither be injurious nor absurd, I will choose but two modern names out of hundreds which might be mentioned. John Howard, one of the sweetest and noblest of social reformers, was a total abstainer in the last century; and in our own days the Bishop who stood at the head of all his contemporaries for learning and wisdom—the late Bishop Lightfoot—was a total abstainer and an ardent supporter of the temperance cause. England recognised the keen logical acumen, the deep theological learning, the unselfish self-devotion, of the late Cardinal Manning. He was not only a total abstainer, but he founded a great total-abstinence league, and founded it, as he himself told me, out of pity for the overwhelming wretchedness and degradation caused by drink among the poorest Irish Roman Catholics of our most revolting slums. Further, total abstinence has received the unqualified sanction and blessing of the present Pope Leo XIII.,—one of the most high-minded and cultured Popes who have ever occupied the chair of St. Peter. In answer to appeals from Archbishop Ireland and the prelates of the United States assembled in the Plenary Council of Baltimore, who declared intemperance to be "a perpetual incentive to sin, drawing numberless souls down to everlasting perdition," Pope Leo XIII. added: "Hence we esteem worthy of commendation the noble resolve of our pious associations by which they pledge themselves to abstain totally from every kind of intoxicating drink. Nor can it be at all doubted that this determination is a proper and truly efficacious remedy for this very great evil."

With such examples as we have before us in history and literature, it is idle for any man to feel insulted by a suggestion of the possibility of his becoming the slave of drink. Neither education nor intellect necessarily places any man above the peril of excess. Who does not know the failing of Pitt, and of many statesmen who were his contemporaries, in what Sir George Trevelyan has described in his harrowing chapter as the "Age of Gout"? Who does not know the deplorable degeneracy of Bonnie Prince Charlie? Who has not read of the infirmity of Addison? Who has not mourned over the pathetic outcry of remorse and wretchedness uttered by Burns, by Charles Lamb, by Hartley Coleridge? One of the most eminent Clergymen and men of genius of this age says, in one of his published letters: "I must be on my guard, for I find that I am getting an ugly fondness for alcohol." What multitudes of men, ay, and of women—men and women of high principles and religious instincts—have yet been slowly swept into the vortex of excess under the influence of misfortune, of solitude, of depression, or of old age!

"Let us all carry with us, deeply stamped upon our hearts and minds," said Mr. Gladstone at Liverpool, in 1892, "a sense of shame for the great plague of drunkenness, which goes through the land sapping and undermining character, breaking up the peace of families, choosing for its victims, not the men or the women originally the worst, but persons of strong social susceptibility, and open in special respects to temptation. This great plague and curse, gentlemen, let us remember, is a national curse, calamity, and scandal."

Such motives for abstinence might be more than adequate, even if alcohol were, as a rule, beneficial to health. There are many who would cheerfully give up a lesser good to avoid the chance of a worse evil. But, if total abstinence are firmly convinced that alcohol, even in moderation, is not normally conducive to health, but, in its measure, injurious to it, they can at least appeal to many facts and many testimonies of the utmost weight. They are told on the highest chemical authority that alcoholic drinks contain only an infinitesimal amount of food. They can adduce strong arguments to show that abstinence from drink promotes longevity. Alcohol is proved by the most decisive evidence to be injurious in every way to children. It is so little necessary to support physical exertion, that experiments like those of Sir H. Havelock in India, and of Lord Brassey on the Great Northern Railway, and of Dr. Nansen among Arctic explorers, have proved (among multitudes of others) that alcohol is inimical to powers of endurance. At our great foundries, when special efforts are required, alcohol is at once knocked off. There are thirty-two thousand prisoners in the three kingdoms, and, though the immense majority of them have been given inebriates, or, at least, non-abstainers, no alcohol is given

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them during their sojourn in prison for years together, and yet prisoners form one of the healthiest and most long-lived bodies in the country, and constantly leave prison greatly improved in health and in appearance.

"Alcohol," said Sir Andrew Clark, "is a poison, so is strychnine, so is opium; it ranks with all these agents." He said that for at least twenty-five years he had been physician to one of our greatest hospitals, and had to inquire into the habits and health of about ten thousand people a year, and, as a result of his studies, he held that "health is a state that cannot be benefited by alcohol in any degree. Nay, it is a state which, in nine times out of ten, is injured by alcohol; it can bear it sometimes without obvious injury, but be benefited by it never. Alcohol, even in small doses, will take the bloom off, and injure the perfection of loveliness of health, both mental and moral. If there is any honest man who really wants to get at the truth, I would risk all I possess upon the back of the statement that as certainly as he tries the experiment for a month or six weeks, so certainly will he come to the conclusion, that, however pleasant alcohol is for the moment, it is not a helper of work."

"The effect of alcohol upon the nervous system," says Dr. Brunton, "may be described as one of progressive paralysis." "There is a great deal of injury done to health by the habitual use of wines. . . . and alcohol in its various shapes," says Sir William Gull, "even in so-called moderate quantities. It leads to the degeneration of tissues, it spoils the health, and it spoils the intellect." I will quote but one other testimony out of many—that of Sir Henry Thompson, in a letter to the Archbishop of Canterbury: "I have no hesitation in attributing a very large proportion of some of the most painful and dangerous maladies which come under my notice. . . . to the ordinary and daily use of fermented drink, taken in the quantity which is conventionally deemed moderate." Are total abstinence so very imbecile if they attach some importance to evidence so emphatic from such competent recognised authorities, which might be almost indefinitely multiplied from other sources?

Not to exhaust the number of motives, I will mention but one more. The motive which leads men to become total abstinence is the hope and the desire of influencing others whose very salvation may depend on their being delivered from a terrible temptation. No one can estimate the force of this inducement so intensely as those of the Clergy who, like myself, are brought into almost daily contact with, or cognisance of, tragedies the most brutal, miseries the most unspeakable, the depths of Satan, the horrible degradation of womanhood, the death and anguish of children, the catastrophe and devastation of homes, the abnormal debasement of souls, the chronic and revolting squalor, the unspeakable, immeasurable, and apparently limitless areas of human misery in its most unmitigated forms, which have their source and origin in the temptations forced upon the poor by the shameless multiplication of gin-shops and public-houses. These "gins and traps of moral ruin," as Earl Cairns called them, are to myriads of those for whom Christ died, what the flames of the guttering rushlight are to the wretched moths who flutter about them and through them, and into them, until they are first singed and maimed, then shrivelled and scorched to death. Bad enough in many countries, this condition of things is worst of all in England, and in our dependencies and colonies, especially among those savage races who stand to us in the relation of the helpless childhood of the race,—which, in this respect, we have injured by our commerce, our customs, and our example.

That drink causes evils worse, because more continuous, than war, famine, and pestilence combined, is, as Mr. Gladstone told the House of Commons on March 5, 1880, "true for us, and is the measure of our degradation and disgrace." "We stand," we have been told, "by universal consent, almost, if not quite, at the head of all nations given over to the abuse of ardent liquor," which, since the introduction of gin in the seventeenth century, has been (as Mr. Lecky calls it) the "nameless curse" of English civilisation. The great American orator exclaimed: "If I thought there was a stain on the remotest hem of the garment of my country, I would use my utmost labours to wipe it off." But the abuse of drink constitutes no mere stain on the garment of England; it clothes her in garments dyed with blood.

Now, if all these influential voices tell us that it is of supreme and primary importance to combat and suppress this vice,—if, according to the Archbishop of Canterbury, this is "in one way the work of this present day of Christ, for unless it is done, very little else can be lastingly done;" if Lord Shaftesbury, with his unrivalled experience, was right in his conviction that "it is impossible, absolutely impossible, to do anything permanently or considerably to relieve poverty until we have got rid of the curse of drink;" if, as Lord Beaconsfield said, in the success of our efforts to control it "is involved the triumph of the social virtues and the character of the great body of the people;" if, according to Lord Chief Justice Coleridge, we might, but for drink, shut up nine out of every ten gaols in England; if we could thus, in the opinion of men like Bright and Cobden, make England such a paradise as at present we hardly dream, then total abstinence are hardly deserving of being held up to scorn and contempt for showing, by their personal example, how easy it would be for multitudes to find safety and happiness in the small and even pleasurable self-denial which they have adopted.

Archdeacon Farrar.

## Loving and Lovable People.

"Speak kindly to her. Little dost thou know What utter wretchedness, what hopeless woe, Hang on those bitter words, that stern reply, The cold demagogue, and reproving eye. The death-steeled pierces not with keener dart Than unkind words in woman's trusting heart!"

The other day, speaking superficially and uncharitably, I said of a woman, whom I knew but slightly:

"She disappoints me utterly. How could her husband have married her? She is commonplace and stupid."

"Yes," said my friend, reflectively, "it is strange." She is not a brilliant woman: she is not even an intellectual one; but there is such a thing as a genius for affection, and she has it. It has been good for her husband that he married her.

The words sank into my heart like a great spiritual plummet. They dropped down to depths not often stirred. And from those depths came up some shining sands of truth, worth keeping among treasures, having a phosphorescent light in them, which can shine in dark places, and, making them light as day, reveal their beauty.

"A genius for affection." Yes, there is such a thing, and no other genius is so great. The phrase means something more than a capacity, or even a talent, for loving. This is common to all human beings, more or less. A man or a woman without it would be a monster, such as has probably never been on the earth. All men and women, whatever be their shortcomings in other directions, have this impulse, this faculty, in a degree. It takes shape in family ties; makes clumsy and unfortunate work of them in perhaps two cases out of three—wives tormenting their husbands, husbands neglecting and humiliating wives, parents mistreating and ruining children, children disobeying and grieving parents, and brothers and sisters quarrelling to the point of proverbial mention; but under all this, in spite of all this, the love is there.

A great trouble or a great emergency will bring it out. In any common danger hands clasp closely and quavering are forgotten; over a sick bed hard ways often soften into yearning tenderness; and by a grave, alas! what hot tears fall.

The poor, imperfect love which had left itself be wearied and harassed by the frictions of life, or hindered and warped by a body full of diseased nerves, comes running, too late, with its efforts to make up lost opportunities.

It has been all the while alive, but in a sort of trance; little good has come of it, but it is something that it was there. It is the divine germ of a flower and fruit too precious to mature in the first years after grafting; in other soils, by other waters, when the healing of the nations is fulfilled, we shall see its perfection. Oh, what atonement will be there! What allowances we shall make for each other then! With what love we shall love!

But the souls who have what my friend meant by a "genius for affection" are in another atmosphere than that which common men breathe. Their "upper air" is clearer, more rarefied, than any to which mere intellectual genius can soar. Because to this last always remain higher heights which it cannot grasp, see, nor comprehend.

But the souls who have a "genius for affection" have no outer dome, no higher and more vital beauty; no subtle secret of creative motive force to elude their grasp, mock their endeavour, overshadow their lives. The subtlest essence of the thing they worship and desire they have in their own nature—they are. No schools, no standards, no laws can help or hinder them.

To them the world is as if it were not. Work and pain and loss are as if they were not. These are they to whom it is easy to die any death if good can come that way to one they love. These are they who die daily unnoticed on our right hand and on our left—fathers and mothers for children, husbands and wives for each other. These are they also who live—which is often far harder than it is to die—long lives, into whose being never enters one thought of self from the rising to the going down of the sun.

Year builds on year with unvarying steadfastness the divine temple of their beauty and their sacrifice. They create, like God. The universe which science sees, studies, and explains, is small, is petty, beside the one which grows with spiritual touch; for love begets love. The waves of eternity itself ripple out in immortal circles under the ceaseless dropping of their crystal deeds.

Angels desire to look, but cannot, into the mystery of holiness and beauty which such human lives reveal. Only God can see them clearly. God is their nearest of kin; for He is love.

Lo here hath been dawning  
Another blue day;  
Think, wilt thou let it  
Slip useless away?  
Out of eternity  
This new day is born;  
At night will return.  
Behold it aforeshine  
No eye ever did;  
So soon it forever  
From all eyes is hid.  
Here hath been dawning  
Another blue day;  
Think, wilt thou let it  
Slip useless away?

## FOR THE HOME.

### BE NOT AFRAID TO PRAY.

Be not afraid to pray!—to pray is right—  
Pray (if thou canst) with hope; but ever pray,  
Though hope be weak, or sick with long delay!  
Pray in the darkness if there be no light!  
Far is the time, remote from human sight,  
When war and discord on the earth shall cease;  
Yet every prayer for universal peace  
Averts the blessed time to expedite!  
Whatever is good to wish, ask that of heaven,  
Though it be what thou canst not hope to see;  
Pray to be perfect, though material heaven  
Forbid the spirit so on earth to be;  
But if for any wish thou dar'st not pray,  
Then pray for God to cast that wish away.

### THE WORD WIFE.

Mr. Ruskin says:—What do you think the beautiful word "wife" comes from? It is the great word which the English and Latin languages conquered the French and Greek. I hope the French will some day get a word for it instead of that of *femme*. But what do you think it comes from? The great value of the Saxon words is that they mean something. Wife means "weaver." You must either be housewives or housemoths, remember that. In the deep sense, you must either weave men's fortunes and embroider them, or feed upon, and bring them to decay. Wherever a true wife comes, home is always around her. The stars may be over her head, the glow-worm in the night's cold grass may be the fire at her feet; but home is where she is, and for a noble woman it stretches far around her, better than houses ceiled with cedar, or painted with vermilion, shedding its quiet light for those who else are homeless. This, I believe, is the woman's true place and power.

### THE HAPPY HOME.

I have peeped into quiet parlours where the carpet is clean and not old, and the furniture is polished and bright, into rooms where the chairs are neat and the floor carpeted, into kitchens where the family live, and the meals are cooked and eaten, and the boys and girls are as blithe and joyous as the sparrows overhead, and I see that it is not so much wealth, or learning, or clothes, or servants, or toil, or idleness, or town or country, or station, as it is tone and temper that render homes happy or wretched. And I see, too, that in town or country good sense and kind feeling and God's grace make life what no teachers or accomplishment, or means, or society can make it—the opening stage of an everlasting psalm—the fair beginning of an endless and blessed existence—the goodly, modest, well proportioned vestibule to a temple of God's building that shall never decay, or wax old or vanish away.

### AN APT SERMON.

Dr. Joseph Parker preached a sermon recently on the text "The sons of Eli were the sons of Belial." His main thought has a hundred illustrations every day. The higher the heights, the deeper the depths. Only Eli's sons could be Belial's. No fall so great as the fall from heaven. It took a queen to make a Jezabel. It took an Apostle to make a Judas. It took a grandson of Jonathan Edwards to make an Ingersoll. It took a Cornwell sophomore to practice refined murder on their fellow-students. It took heathenism to make a Darkest Africa, but it took Christendom to make a Darkest England. The brighter the lights, the blacker the shadows; the loftier the peaks, the lower the valleys. It took an angel to make a devil: "The sons of Eli were the sons of Belial."

### CHIPS.

"There are lonely hearts to cherish,  
While the days are going by;  
There are weary souls who perish,  
While the days are going by.  
If a smile we can renew,  
As our journey we pursue,  
Oh, the good we all may do,  
While the days are going by."

A man is really alive only when he delights in the good-will of others.

Perfection is the measure of heaven, and the wish to be perfect the measure of men.

It is always best for a man to keep his temper. No one else wants it.

### WE HAVE ALL SEEN THEM.

People who are proud of their humility.  
People who talk all the time and never say much.  
People who never say much and yet speak volumes.  
People who look like giants and behave like grasshoppers.  
People who look like grasshoppers and behave like giants.  
People who have good clothes but very ragged morals.  
People who have an idea they are religious mainly because they feel bad.  
People who wouldn't kill a chicken with a hatchet, but who try their best to kill their neighbours with their tongues.

## AMONGST THE POETS.

### CHRIST AND CHILDHOOD.

Did angels hover o'er His head  
What time, as Holy Scripture saith,  
Subject and dutiful He led  
His boyhood's life at Nazareth?

Was there an aureole round His hair,  
A mystic symbol and a sign,  
To prove to every dweller there,  
Who saw Him, that He was Divine.

Did He in childish joyance sweet  
Join other children in their play,  
And with soft salutation greet  
All who had passed Him in the way?

Did He within the Rabbi's schools  
Say "Amen," and "Beth," and "Gimel," 'mid  
The Jewish lads, or use the tools  
At Joseph's bench, as Joseph did?

And sometimes would He lay His Head,  
When tired, on Mary's tender breast,  
And share the meal her hand had spread,  
And in her mother-love find rest?

We marvel—but we only know  
That, holy, harmless, undefiled,  
In wisdom, as in stature, so  
He grew as any mortal child.  
All power, all glory hid away  
In depths of such humility.  
That henceforth none might ever say  
They had a lowlier lot than He!

And since the child of Nazareth  
Set on thus His seal and sign,  
Who—till man's sin hath marred it saith—  
That childhood is not still divine?

### FULLER LIFE.

Beneath the cover of the sod  
The lily heard the call of God;  
Within its bulb so strangely sweet  
Answering pulse began to beat.  
The earth lay darkly damp and cold,  
And held the smell of grave and mould,  
But never did the lily say:  
"Oh! who shall roll the stone away?"  
It heard the call, the call of God,  
And up through prison-house of sod  
It came from burial-place of gloom  
To find its perfect life in bloom!

O soul of mine, cling not to earth!  
God calls thee to the glad new birth;  
No coverlet of death or sod  
Can keep thee from the will of God.  
These things that seem to shut out day  
Shall as God's voice be rolled away,  
And thou shalt find that night and gloom  
Were meant to help thy joy to bloom!  
That through the ministry of death  
We reach the ecstasy of breath!  
O soul of mine! God's voice is sweet,  
O fuller life! I feel thy beat;  
I rise through death and night and sod  
To wake and find myself with God!

### THE GUESTS OF GOD.

"Why should we wear black for the guests of God?"—Ruskin.

From the dust of the weary highway,  
From the smart of sorrow's rod,  
Into the royal presence,  
They are bidden as guests of God,  
The veil from their eyes is taken;  
Sweet mysteries they are shown.  
Their doubts and fears are over,  
For they know as they are known.

For them there should be rejoicing,  
And festival array,  
As for the bride in her beauty  
Whom love hath taken away—  
Sweet hours of peaceful waiting,  
Till the path that we have trod  
Shall end at the Father's gateway,  
And we are the guests of God.

Mrs. D. Morrison, Farnham Centre, P. Q., writes:—"I have used your Canadian Healing Oil, says: 'George Bell used it on his son, and it cured him of Rheumatism with only a few applications. The balance of the bottle was used by an old gentleman for asthma, with the best results. It acts like a charm.'"

### HOMES FOR ALL.

It will be seen by our advertising columns that Mr. J. Y. Mills, Auctioneer of Pitt St., has had placed in his hands an estate to be sold privately in small holdings to suit purchasers. The terms are such as are within the reach of all and when added to it as an additional security the fact that a Life Policy in the world-renowned A.M.F. Society may be obtained for a very small additional payment, it places the possibility within almost anyone's power of purchasing a home for themselves and leaving in case of accident a solid and assured future for the wife and little ones; to any reflecting man this is an opportunity not to be neglected, as properties such as these that are now quoted at low prices as a result of the late financial crisis, must in a short time and in view of the wonderful elasticity of the N.S.W. market reassume their real value so that an investment now means a profit hereafter substantial and sure.

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This Type-writer is so simple that anyone of ordinary intelligence may learn in a week to write twice as fast as with a pen. It manifolds 15 clear copies at one operation, and, worked with Edison's Mimeograph, it will produce 100 perfect copies from one stencil. The Caligraph is the only Typewriter in existence which has a screw adjustment to every part.

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Agent: J. E. CUNNINGHAM, 49a Castlereagh St., Sydney

## —USE— FRY'S MALTED COCOA.

### SCIENCE NOTES.

#### THE EXCEEDINGLY SMALL.

DR. DALLINGER, the great microscopist, says: "The smallest organism known to the microscope occupies only the seventy trillionth of a cubic inch, yet is actively possessed of the powers of locomotion, ingestion, assimilation, secretion, and reproduction. Even this tiny creature is composed of chemically complex atoms of carbon, hydrogen, oxygen, nitrogen. Numberless billions of these creatures spring every moment into being." An unknown universe appears to exist too small for human vision or even human instruments of vision. How marvellous must be the mind and the hand of our God!

#### BEYOND THE REACH OF SCIENCE.

HIGH as a man is placed above the creatures around him, there is a higher and far more exalted position within his view; and the ways are infinite in which he occupies his thoughts his fears, or hopes, or expectations of a future life. I believe that the truth of the future cannot be brought to his knowledge by any exertion of his mental powers, however exalted they may be; that it is made known to him by other teaching than his own, and is received through simple belief of the testimony given. Let no one suppose for a moment that the self-education I am about to commend in respect of the things of this life extends to any considerations of the hope set before us, as if man by reasoning could find out God. It would be improper here to enter upon this subject further than to claim an absolute distinction between religious and ordinary belief. I shall be reproached with the weakness of refusing to apply those mental operations which I think good in respect of high things to the very highest. I am content to bear the reproach. Yet even in earthly matters, I believe that the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; and I have never seen anything incomprehensible of these things of man which can be known by the spirit of man which is within him, and those higher things concerning his future which he cannot know by that spirit.—Prof. Faraday.

MUCH of what passes for science in these days is but ingenious speculation, useful enough in exciting inquiry and observation, but hurtful to knowledge if mistaken for science itself. Much of the recent work of Sir John Lubbock, Grant Allen, and even some of the work of Mr. Darwin and his followers, must take rank simply as speculation thrown into the light to be examined and re-examined before final acceptance as full truth. Many of the strong assumptions presented by these great names with great plausibility when first introduced, have been found vulnerable at many points. In regard to protective properties, which it is supposed plants have specially assumed as an advantage in the great "struggle for life," Dr. Maxwell T. Masters, one of the greatest of European botanists, has recently presented his dissent from the accepted notions. He illustrates by the stinging nettle, which it has been assumed is protected from grazing creatures by its stinging hairs. Dr. Masters points out that the nettle crowds out everything that grows near it, and gives a list of a large number of plants that he has known to be wholly destroyed in some localities by the advance of the nettle. He thinks that if plants can "assume" characters that will protect them from browsing creatures, it is just as reasonable to believe that other plants could "assume" characters that would protect them from the nettle. Thorny and spiny plants are the most common in desert places where protection from browsing animals is less needed than anywhere, because there are few browsers there.

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### "Your Life is not Worth a Straw."

Not worth a straw, eh? Then it was worth just nothing—nothing at all. Who has not used that comparison a thousand times to express absolute worthlessness? A straw? The wind blows it away, fire burns it up, cattle tread it in the mud, it rots by the roadside. What of it? Who cares for a straw?

Yet this is exactly what a doctor recently said to one of his patients, "Your life is not worth a straw." How much is a doctor worth who will speak so to one that trusts him, and has no hope but in his skill? For my part, if he were up for sale at auction, I would bid one straw for him—no more. Even if what he said was true, he had no right to say it. Such a doctor is more likely to kill with his tongue than to cure with his drugs.

A woman tells the story, and she tells it well. If it doesn't sound like the truth, then I don't know whatever does. The dates and the facts are all there, plain and orderly. "In the summer of 1876," she says, "I found myself feeling tired, languid, low-spirited, and weak. I felt as if some evil were about to happen. My appetite was poor, and after eating I had excruciating pain at my loins and sides. There was a horrible gnawing pain at the pit of my stomach, and a rising in the throat as if I should choke. My head felt as though I had a ton weight on it. Gradually, I got worse, and for months could take only liquid food. At night I lay awake for hours together."

Later on I suffered greatly from nervous prostration. My legs trembled and shook so I feared to fall. If a knock came to the door I trembled from head to foot. I had frequent attacks which began with palpitation of the heart and sudden stoppage of the breath. At these times I was speechless and helpless. They say I looked like a corpse, cold and bloodless, my finger nails and lips having turned black. After a while this would pass off, leaving me weak and prostrate. I got so emaciated and thin that I was only a big of bones, and so weak I had to take hold of the furniture to steady myself as I crossed the room. As time went on the nervousness and forebodings of evil so increased that I feared I should go out of my mind. The neighbours said it would be a mercy if the Lord would release me from my sufferings."

"In this condition I continued for over four years, during which time I consulted five doctors, but nothing they gave me did any good. They all said my ailment was heart disease, and one said, 'Your life is not worth a straw.'"

"In despair I gave up taking physic, as I felt that nothing would save me. In May, 1882, ten years ago, a lady (Mrs. Richardson) called at my house, told me of Mother Seigel's Curative Syrup, and strongly advised me to try it. I did so, and felt somewhat better after the first bottle; and by the time I had taken three bottles I was completely cured. From that time, I have had no return of the attacks, and am as strong as ever. I can do any kind of work. But for Seigel's Syrup I should have been in my grave long ago. I wish others to know this, and will answer any who call or write. (Signed) EMMA WICKENDEN (wife of William Wickenden, gardener, Pembroke Villas, 123 Moffat-road, Thornton Heath, March 17th, 1892.)"

So it turned out that her life was not only worth a straw, but worth a whole golden harvest of health and better days. Yet no thanks to the doctors. Her complicated symptoms puzzled and alarmed them, to be sure, but why? Is it not the doctors' duty to understand such things? Most assuredly. Just as a lawyer should know the law, or a pilot the rocks, tides, and lights of a coast. Had some of these medical men known that Mrs. Wickenden's malady was indigestion and dyspepsia, and not heart disease, they might possibly have relieved her. But, confused by the symptoms, they were blind to the cause. We may well wonder if there are many such doctors in England.

Cases like this show that the clear sight brought to Mother Seigel; and to her remedy hosts of people in this country are indebted for physical salvation when, in very truth, their lives seemed as straws.

Remember this: ten years ago, and the malady has not returned, showing that the cure was a permanent one.

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[THREEPENCE.]

NEW SERIES, No. 423.

SYDNEY, NEW SOUTH WALES, SATURDAY, AUGUST 4TH, 1894.

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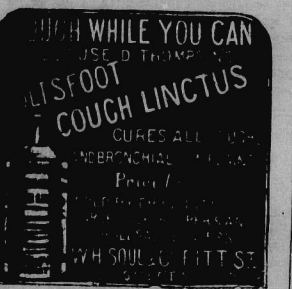
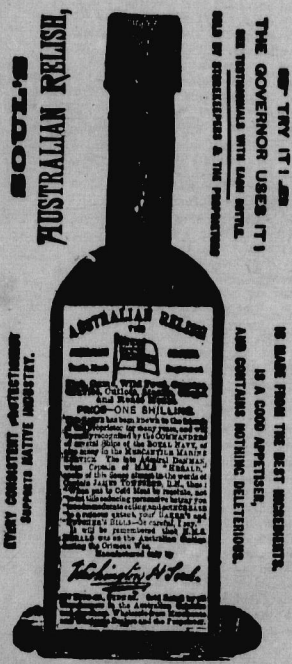
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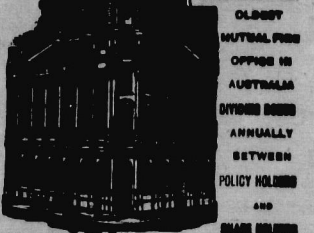
Beware of the wiles, the actions, and smiles, Of your Grocer, if he tempted should be, From motives adverse, self-interest, or worse, And not doing well, he endeavours to sell Other Powder than Waugh's, forsooth, just because More profit he gets.

If thus he does act, be sure of this fact: He but little cares what manner of wares His customers buy if they are not fly, And trusting to him are of course taken in With cheap powders many, but surely not any Are equal to WAUGH'S!

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