

Prospectus of FRED. C. BOURNE and COMPANY, LIMITED.

To be incorporated under the Companies Acts, 1874 and 1886, whereby the liability of the Shareholders is limited to the amount of their Shares.

CAPITAL—£50,000, in 50,000 shares of £1 each.

The shares are now offered for subscription as follows:—2s. on Application; 2s. on Allotment; Calls of not more than 2s. per share, at intervals of not less than three months.

Directors—FRED. C. BOURNE, Esq., JAMES VINT, Esq., LACHLAN MACDONALD, Esq., WALTER HENRY MASON, Esq.

The Company has been formed to carry out the following objects:—

To take advantage of the present unprecedented opportunities of purchasing the Assets of Banking, Building, and other institutions, and from private owners.

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Whilst the Directors will necessarily use their discretion in the interests of this Company, in exceptional cases, they will, as a rule, avoid dealing with large unwieldy properties, showing a decided preference for smaller city and suburban rent-producing properties.

tenancy, mortgage, or purchase, yielding by far the larger interest.

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As a basis of the Company's operations, the well-known business of Messrs. Fred. C. Bourne and Company at 506 508 George-street, Sydney; 243 New South Head-road, Darling Point; and 3 and 5 Queen-street Woollahra has been purchased.

It is proposed to call up a total of 6s per share (which will include application and allotment), but members may take up fully paid shares if they desire.

APPLICATION FOR SHARES

To the Directors, FRED. C. BOURNE and COMPANY, LIMITED, 506 and 508 George-street, Sydney

GENTLEMEN,—I herewith enclose £ : : , being 2s. per share on application on shares in Fred. C. Bourne and Company, Limited, and I hereby request you to allot me that number of shares upon the terms of the Company's Prospectus and Memorandum of Association; and I agree to accept the same, or any less number that may be allotted to me, and to hold the same subject to the Company's Articles of Association, and I authorise you to register me as a holder of the said shares.

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Guide to Contributors.

- List of contributors and their affiliations, including The Church Society, Diocesan Educational and Book Society, Board of Missions, and various church committees.

NEWS OF THE WEEK.

Friday, September 29.

Ordination at St. Andrew's Cathedral by THE MOST REVEREND THE PRIMATE, when Mr. F. J. Dillon was admitted Deacon. Labour Home Committee met 4 p.m.—The Rev. S. G. Fielding delivered a lecture, St. Matthew's School Hall, Windsor, on "Charles Dickens."—St. Anne's, Ryde, Annual Sunday-school Excursion to Chowlier.

Saturday, September 30.

The PRIMATE was present at a Parish Picnic at the Grose, Richmond.

Sunday, October 1.

Sermons were preached and Offeratories made on behalf of Religious Instruction in Public Schools at Christ Church, North Sydney; St. Clement's, Mosman; St. John's, Balmain; St. Peter's, Campbelltown; St. Stephen's, Penrith; St. John's, Nowra and Bomerang; St. Hilda's, Katoomba. —The Rev. F. Tracey, M.A., Head Master of All Saint's College, Bathurst, preached at St. James' at the morning service. —The preachers at the Cathedral were: 11 a.m., The Precursor; 3.15, Canon King; 7 p.m., The Dean. The PRIMATE preached at St. Paul's, Agnes Bank in the morning, conducted the Annual Sunday-school Festival at St. Peter's, Richmond, in the afternoon, and preached at the evening service. —Flower Service at St. Matthew's, Manly.—The Bishop of Bathurst administered the Rite of Confirmation to 16 candidates at Warren, consecrated the Church at Werri in the afternoon, and preached at Molong in the evening. —A Church Parade in connection with the Camden division of Mounted Infantry, was held in St. John's, Camden. The Rev. C. J. King, B.A., was the preacher.

Monday, October 2.

Eight Hour Demonstration—Public Holiday.—His Excellency the Governor left on a trip to Jervis Bay and the South Coast by H.M.S. Orlando.

Tuesday, October 3.

Sale of Work at St. Andrew's Summer Hill, opened by the Rev. John Vaughan in the absence of the Dean, who through illness was not able to be present.—Committee of the Lay Helpers' Association met.—The PRIMATE administered the Rite of Confirmation to fourteen candidates at St. Matthew's, Manly.

Wednesday, October 4.

The PRIMATE and Miss Snowden Smith gave a Garden Party at Greeknowe, at which Lady Duff was present.—Organ Recital at All Saint's, Petersham, at which Miss Bessie Doyle and Mr. E. E. P. Truman took part.—Church Buildings' Loan Committee met at 4 p.m.

Thursday, October 5.

Members of the Girls' Friendly Society met at the Deanery, Newcastle, at 4.15 p.m. Lessor's given in scientific Dressmaking and Cookery.—Miss Snowden Smith opened a Sale of Gifts in aid of the Church Debt on St. Matthew's, Bondi.—The Council of King's School met at St. James' Vestry.—The Cathedral Chapter met, at which the PRIMATE presided.

THE CHURCH CONGRESS.

Arrangements for the Church Congress to be held in Hobart next January are well advanced. It is expected that 15 or 16 Bishops will be present, representing Australia and New Zealand. The complete programme of selected readers and speakers will shortly be ready for publication. The acceptances on the various subjects up to the present are:—On Biblical Criticism: THE PRIMATE OF AUSTRALIA AND TASMANIA, the Rev. B. A. Schleicher, and Mr. E. T. Moran, from Sydney, and Archdeacon Holt from Riverina. On the Organisation and Development of the Church: The Bishop of Dunedin, the Bishop of Newcastle, and the Rev. J. F. Stretch, from Melbourne. On the Value of the Cathedral System in a Colonial Diocese: The Rev. Dr. Corlette, (Sydney), and the Rev. W. S. Milne, (Adelaide). On the Ministry of the Laity: The Dean of Hobart, the Rev. M. Archdall, (Sydney), the Rev. C. Pritchard, (Melbourne), the Rev. G. Spencer, (Goulburn), and the Rev. R. C. N. Kelly, (Launceston). On the Church and Social Questions: the Rev. Dr. Harris (Sydney), Mr. J. B. Patterson (Melbourne), and the Rev. Horace Tucker (Melbourne). On the Supply and Training of the Clergy: The Bishop of Nelson, the Dean of Adelaide, Archdeacon Cooper, (Ballarat), and Mr. D. MacIntyre (Hobart). On the Relation of the Church to National Life: The Bishop of Christchurch, the Bishop of Ballarat, Archdeacon Hales (Launceston), Canon Vance (Melbourne), on Church Finance: The Rev. W. R. Armstrong (Riverina), Canon Finnis (Hobart). At the Devotional Meeting: The Bishop of Riverina, Canon Flower (Ballarat), Archdeacon Campbell (Bathurst), the Rev. C. Baber (Sydney), the Rev. E. Allison (Ballarat), and Mr. R. J. Lucas (Hobart). On Missions to the Heathen: The Primate of New Zealand, Canon Whittington, the Rev. J. Palmer (Melanesia). On the Church and Education: The Bishop of Melbourne, the Rev. W. Beatty (Auckland), the Rev. J. B. Woolnough (Hobart). At the Men's Meeting: The President, the Bishop of Tasmania, the Bishop of Christchurch, the Rev. W. Martia (Sydney), the Rev. A. Kilworth (New South Wales), and the Rev. E. S. Hughes (Melbourne).

LABOUR HOME, 557, HARRIS STREET. Friends are requested to notice that men can be engaged for various kinds of work. Discarded clothes gratefully received by the Manager. E. GREYHER.

THE COMING WEEK.

ST. ANDREW'S CATHEDRAL.

Daily Choral Service at 3.15 p.m., except on Wednesdays, when it commences at 7.30 p.m., and is followed by a Sermon.

Sun., Oct. 8.—11 a.m., THE PRIMATE. 3.15 p.m., Canon Moreton. 7 p.m., Rev. R. J. Read. 8 and 11 a.m., Holy Communion.

DIOCESAN.

Sat., Oct. 7.—Induction of the Rev. R. R. King, M.A., to the Incumbency of Gordon-cum-Hornsby, THE PRIMATE.

Sun., Oct. 8.—Cathedral, 11 a.m., THE PRIMATE. Mon., Oct. 9.—Committee Church Society, Chapter House, 4.30 p.m., THE PRIMATE. Lecture by the PRIMATE in the Chapter House under the auspices of the Brotherhood of St. Andrew.—Subject, "Brotherly Love," 8 p.m.

Tues., Oct. 10.—Lay Readers Association, Committee Meeting 4 p.m., THE PRIMATE. Confirmation, Christ Church, Enmore, 7.30, THE PRIMATE.

Wed., Oct. 11.—Confirmation, St. Matthew's, Bondi, 4.30 p.m., THE PRIMATE.

Thurs., Oct. 12.—Church Missionary Association Prayer Meeting, at the Chapter House, Confirmation, Christ Church, Bexley, 4.30 p.m., THE PRIMATE.

Sat., Oct. 14.—THE PRIMATE will visit the Labor Farm, Rooty Hill.

Sun., Oct. 15.—Annual Day of Intercession for Sunday Schools. The Cathedral, 11 a.m., THE PRIMATE; St. Matthias', Paddington, 7 p.m., THE PRIMATE.

Mon., Oct. 16.—Annual Day of Intercession for Sunday Schools.

Tues., Oct. 17.—Adjourned Session of the Synod of the Diocese of Newcastle, to be held at West Maitland.

Mon., Nov. 6.—Annual Sunday School Teachers' Examination.

Oct. 17.—Annual Convention for the Deepening of the "18" Spiritual Life, to be held at St. Peter's, Woolloomooloo, 19 p.m.

Nov. 23.—Ninth Annual Festival of the Sydney Diocesan Church Choir Association, 7.30. Preacher, The Bishop of Bathurst.

MELANESIA.

Bishop Selwyn has had a fresh attack of neuritis, with ague, and has been prostrate for some time. Thank God, at last he is slowly recovering. He had been working hard and successfully on behalf of the Mission; the story of which (as the Rev. L. P. Robin also testifies) needs only to be simply told to awaken sympathy and to elicit support in England.

The Southern Cross arrived at Norfolk I. on the 28th August, having lost one of her boats in rough weather on the way down. She left for the Islands on the 1st ult., taking Revs. Dr. Welchman, Browning and Robin to their respective posts at Bugotu, Florida, and Torres Is., respectively. The Mission party were well. Lydia, a native Christian had died at Mr. Palmer's house on July 5th of consumption. She was very patient, and longed to go home, only told Mr. Palmer it was "so long to wait." A visitor to the Mission describes the simple funeral. The first part of the service in the Chapel, which was full; and then the long procession to the grave-yard, headed by Mr. Palmer, looking venerable in his surplice, and with his long white hair—everyone white or black, bearing a wreath or cross or bunch of flowers for the grave, and some taking extra wreaths for the grave of Mrs Palmer, whose memory is still green at the Mission. . . . Mrs. Comins had news of her husband to July 25th, he is very happy about the progress of work in his district, especially at Saa, in Malana.

The Bishop of Tasmania wishes Mr. Palmer to bring the Southern Cross, with some Melanesians, to the Conference at Hobart in January, when there will be sixteen Bishops present, and many Clergymen and Laymen. And Mr. Palmer hopes to go, with Rev. A. Brittain, George Sarawia, and other Melanesians; and would like to exhibit the Southern Cross at the various ports of New Zealand and Australia. But the extra cost of taking the ship, instead of laying her up is estimated at £270 for wages, stores, insurance, etc. How can we send her when the Mission Funds are so behind hand already? If friends will guarantee this sum outside of the ordinary income of the Mission, no doubt the taking of the ship round might awaken much interest, and bring increased income in the future. It rests with those whom God has prospered to decide for us, by subscribing. A Nelson friend has offered £10 towards the extinction of the overdraft if not less than fifty others will give a like sum. Five donors on an average from each Diocese, will fulfil the condition; and the relief to the Treasurer will be immense.

OPEN COLUMN.

Archdeacon Farrar on the Present State of the Church.

There are few who will not regret the necessity for the controversy that is being carried on in England at the present time within the Church of England on the subject "Undoing the Work of the Reformation," in which Archdeacon Farrar and Canon Knox-Little are the chief opponents. But there are few who will deny the necessity. The development of extreme teaching (which is known according to its degree of intensity by such names as Ritualism, Sacerdotalism, Crypto-Romanism) in the Church of England since the Tractarian Movement of 1833 has necessitated it. The state of things that now exists in the Church has fully justified the fears and fulfilled the forebodings of the learned opponents of the Movement in its early and later years, such as Dr. Arnold of Rugby, Maurice, Kingsley, Fraser and many others. Let us for a moment re-call some of those forebodings. They read very much like prophecies. Dr. Arnold is known for his tolerant views. And yet his language with regard to the Newmanites was terribly severe. "They (the Newmanites)" he wrote in 1841 "are Roman Catholics at Oxford instead of at Oscott—Roman Catholics signing the Articles of a Protestant Church and holding offices in a Protestant Ministry." (Stanley's Life of Arnold, 1858, vol. ii., p. 345.) Again in 1834 he wrote, "I never accused Keble or Newman of saying, that to belong to a true Church would save a bad man, but what is equally unchristian, that a good man was not safe unless he belonged to the Episcopal Church. . . . I think their doctrine, which they believe, I doubt not to be true, is in itself schismatical, profane and unchristian." (vol. i. p. 214.) And Dr. Stanley thus writes, (vol. ii., p. 3. . . . "To him (Dr. Arnold) seeing as he did, from the very first the unexpected revival of what he conceived to be the worst evils of Roman Catholicism, the mere shock of astonishment was such as can hardly be imagined by those who did not share with him the sense either of the suddenness of the first appearance of this new Oxford School, or of the consequences contained in it." Kingsley in 1842 wrote in his introduction to the Life of Elizabeth of Hungary. "I soon saw that the Oxford writings contained only half truths; that if what they did say was true, much more what they did not say was true also—that Popery was their climax—the full development of their theory, the abyss to which they were hurrying, dallying on the brink, afraid to plunge in and be honest!" And again in 1845 "The principles which the great Kings and Bishops of the middle ages and our Reformers of the XVI century felt to be the foundation of a Church and a nation, are now set at naught, equally by those who pretend to worship the middle ages and those who swear by the Reformers. And Popery and Puritanism seem to be fighting their battle over again in England, on the foul middle ground of mammonite infidelity."

Maurice wrote of the High Church party in 1836 "Oh that our High Churchmen would be Catholics! At present they seem to me three parts Papist and one part Protestant!"

Lord Ashley said of Puseyism that it was "Popery in the Bud."

The great and good Bishop Fraser was hostile to Ritualism in its latest developments. "There is a Ritualism," he wrote "creeping here and there in the English Church, which does seem to me a most superstitious Ritualism, and as such has no place in our worship. . . . Another thing we have to dread is the theory of sacerdotalism destroying or obscuring the power of true religion in the individual life, or in the individual conscience: substituting body worship for spirit worship etc." Again he writes in 1883 "I am a Churchman of the school and type of thought of Richard Hooker. I accept loyally and heartily the principles of the Reformation. I have no sympathy with those who deify those principles and would undo their work. There is much in the teaching of the extreme party among us about the Sacraments of the Lord's Supper, about the Invocation of the Blessed Virgin and of the Saints, about the Power of the Priest in Absolution, that I, for one, cannot distinguish from the Church of Rome. I cannot bid this teaching welcome on the platform of the Church of England. Such doctrines were—at any rate, comparatively—unknown among us forty years ago; and, if they are widely spread now, it is because they have crept on stealthily step by step, till we are amazed to find the dimensions which they have obtained. While we slept, men have sown tares."

Thus we see that all along the line from the year 1833 the warning note has been faithfully sounded and fear entertained with regard to the extremist views within the Church. That these fears were not ill-founded, the condition of the Church in England to-day is a clear proof. The Tractarian Movement has almost grown out of recognisable proportions. The gulf between the teaching sixty years ago and to-day is enormous. Even the Tractarians themselves could hardly have anticipated such an advance. And the events of the past few years show how unsettled are the times. First the Lincoln Judgment comes upon us; almost immediately upon that comes the Archbishop of York's hostility to the cherished and primitive custom of Evening Communion. Such events and others leave an uneasy feeling.

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Thus step by step the train has been laid for a controversy of the present kind, and Archdeacon Farrar having seen the necessity of it has spoken in no uncertain way. The Church of England is bitterly and sadly divided against herself.

The present controversy is a great one. It is being carried on under the eyes of all the Churches and one cannot but regret that the personal element has crept into it. It is also intensely bitter, and the fear is that such bitterness will tend to widen rather than to unite the parties.

But however we look at it, it is a sad thing that there should be occasion for such a controversy and that learned men of the Farrar and Knox-Little type should in the same Church be so diametrically opposed, and have to fight against one another, instead of standing side by side to advance the Church and the Kingdom of God.

Jottings from the Bush.

"All in the Name of our Lord Jesus."

The resignation of the Bishop of Waiapu, in order that he may go as a Missionary to Persia, is a striking event in the history of the Church. I do not know enough of the New Zealand Church matters to be competent to say whether his place there will be easy to fill, but he must be a man of singular wisdom in governing if the harm that results to the Church in that Colony is not far more than neutralised by the good that his example will do to the Missionary cause.

Oh yes, "we need workers here." I know that. There is plenty of work for every earnest Christian, and every one of that stamp will influence many others—who, in their turn, may become workers. But we cannot compare the influence of any one but the most eminent Christians—and I doubt whether one need make even that exception—to the influence which the same person, if rightly qualified, would exercise in most heathen lands.

Let me draw attention to the pleasing fact, announced by the Bishop in his address to the Church Assembly, that the Bishop of Melbourne's Fund has received during the past year a sum of nearly £1200 from legacies, while several other bequests, not yet paid, had been made during the year.

The sense of humour is a very important gift for all, but especially for anyone in authority. The strong and common-sense defence of the Melbourne Committee of Patronage by the Bishop in his opening address was, to my mind, made infinitely stronger by the humour which showed that the Bishop was so confident of his ground that he had kept his temper in spite of all the hard things that had been said of him.

COLIN CLOUT

AMONGST THE MAGAZINES.

The Growth of our Colonial Church.

(Church Bells.)

Few indications of the vitality of the Church of England are more striking than the recent growth of the Episcopate.

At the first Lambeth Conference, consisting of the Bishops of the various branches of the Anglican Communion, which was convened by Archbishop Longley to meet at Lambeth in September, 1867, 144 invitations were sent out.

Eleven years later, when the Second Conference was held, under the presidency of Archbishop Tait, 100 Bishops were present out of the 173 who were invited.

At the last Conference, presided over by the present Archbishop in 1888, the total number of Bishops summoned was 209. Thus the Episcopate of the Anglican Communion had increased, in the twenty-one years between 1867 and 1888, by the addition of 65 prelates.

The Home Episcopate, during the eleven years from 1877 to 1888, was extended by the creation of six new Sees—Truro, St. Albans, Liverpool, Newcastle, Southwell, and Wakefield. These represent an average of £76,500 each, raised by voluntary offerings, as a condition precedent to the establishment of the Bishopric.

Turning to the appointment of Suffragan Bishops, we find that, from two in the year 1870, their number has grown to sixteen.

The Church in America, which is in full communion with the Church of England, became an independent branch of the Catholic Church a little more than a Century ago, by the consecration of Bishop Seabury at Aberdeen in 1784, and of Bishops White and Provost at Lambeth in 1787. The American Episcopate now numbers eighty-one.

But it is, perhaps, in our own Colonies that the growth in this respect is most striking.

The year which saw two Bishops consecrated for the independent, but Sister Church in America, witnessed the laying of the foundation-stone of our Daughter Churches in the Colonies, by the appointment of Charles Inglis as Bishop of Nova Scotia. His jurisdiction included all the British possessions in America, from Newfoundland to the Lake Superior (an area about three times as large as Great Britain), and the total number of his Clergy was twenty-four. Six years later he was relieved of the charge of Upper and Lower Canada, by the foundation of the See of Quebec, to which Bishop Mountain was appointed, with the supervision of six Clergymen. His district comprised the whole territory included in the present Dioceses of Fredericton, Quebec, Montreal, Toronto, Huron, Ontario, Algoma, and Niagara. Toronto was severed in 1839, Fredericton in 1845, Montreal in 1850, Huron in 1857, Ontario in 1862, Algoma in 1873, and Niagara in 1875. Newfoundland became a separate See in 1859. Thus, in less than a Century, the comparatively small district of our Colonial possessions in East Canada has increased its number of Bishoprics from one to ten.

North-west Canada shows a similar development.

The first Bishop of Rupertland was consecrated in 1849. Columbia was separated off in 1859, Moosonee (whose first Bishop, Dr. Horden, has recently died) in 1872, Saskatchewan and Mackenzie River in 1874, New Westminster and Coladonia in 1879, Qu'Appelle and Athabasca in 1884, and Selkirk in 1891, showing an equal growth in forty-two years, viz., one Bishopric subdivided into ten.

The West Indies exhibit an equal extension of Church work. Jamaica led the way with a Bishop in 1824, being followed in the same year by Barbados. In 1842, on the resignation of Dr. W. H. Coleridge (of Barbados), the See

was divided into three, Barbados, Antigua, and Guiana, the respective Bishops being consecrated at Westminster Abbey on St. Bartholomew's Day in that year. In 1861 the Bahamas were taken from Jamaica, and Archdeacon Caulfield became the first Bishop of Nassau. The Island of Trinidad was formed into a separate Diocese in 1872, and Honduras was severed from Jamaica in 1891. Here one Diocese has been separated into seven in sixty-six years.

The Superintendence of Congregations in South America was transferred to the Bishop of the Falkland Isles in 1869.

The history of the Anglican Church in Australasia presents a marvellous record. Dr. W. G. Broughton was consecrated Bishop of Australia in 1846; Bishop Selwyn was appointed to New Zealand in 1841; Tasmania had her first Bishop in 1842; Sydney, Melbourne, Newcastle, and Adelaide, each became a separate Diocese in 1847; Christ Church (N.Z.), in 1856; Perth in 1857; Nelson, Wellington, and Waiapu (all in New Zealand), in 1858; Brisbane in 1859; the Melanesian Islands and Honolulu in 1861; Goulburn in 1863; Dunedin (N.Z.), in 1866; Grafton and Armidale in 1867; Bathurst in 1869; Ballarat in 1875; North Queensland in 1878; Riverina in 1884; and Rockampton in 1892. In fifty-six years the district which had one Bishop is now divided into twenty-two Sees.

The first Bishop consecrated for South Africa was Bishop Grey of Capetown, in 1847; Grahamstown, and Natal (Maritzburg from 1869 to 1893) followed in 1853; St. Helena in 1859; Bloemfontein (formerly Orange River Free State) in 1863; Zululand in 1870; St. John's, Kaffraria, in 1873; Pretoria in 1878; Mashonaland in 1891; and Lebombo in 1892. The Mauritius had its first Bishop in 1854; Central Africa (originally Zambesi) in 1861; the Niger District in 1864; Madagascar in 1874; Eastern Equatorial Africa in 1884; and Nyasaland in 1892. Sierra Leone dates its earliest Bishop from 1852. The Bishopric, with Head-quarters at Jerusalem, was formed by a curious compact between the British Government and the King of Prussia, in 1841; it lapsed, and was revived as a missionary Bishopric, with superintendence of Congregations in Egypt and the Levant, in 1886.

We come now to India and the East. The See of Calcutta was founded as early as 1814; Madras in 1835; Bombay in 1837; Colombo in 1845; Rangoon and Lahore in 1877; Travancore in 1879; Chota Nagpur in 1890; and Lucknow in 1892. Victoria (Hong Kong) had its first Bishop in 1849; Singapore, &c., in 1855. A Bishop in China was consecrated in 1872; for North China in 1880; for Corea in 1889; and for Japan in 1883.

The English Congregations in Northern Europe are under the supervision of the Bishop of London; in Southern Europe, under the Bishop of Gibraltar, the first Bishop of which was consecrated in 1842.

Thus we see that a Century ago the Anglican Church had only two Bishoprics outside the British Isles. In 1841, forty-two years ago, there were but ten Colonial Bishoprics. To-day our Colonial and Missionary Bishoprics, scattered in almost every part of the Globe, number eighty-five.

These statistics should encourage all earnest Churchmen to help on, in every way in their power, the spread of Christ's Kingdom on earth through the Ministry of the Anglican Church.

Sermons and Texts.—Temple Bar.

Perhaps the most entertaining of the many pleasant contributions to the new Temple Bar is a paper upon Preachers and Sermons. The writer deals with his subject from the point of view of the Sermon being a human composition rather than a Divine message—and he has by a study of the more humorous sides of pulpit literature been able to get together many excellent stories and anecdotes relating to Preachers and Sermons of the past. To base a discourse upon a particular passage of Scripture was not always considered essential, nor was this form of preaching introduced until the time of King John.

Allusive texts were sometimes used somewhat unscrupulously by medieval divines. For example: On St. Lawrence's Day the people were reminded from Deuteronomy that 'his bedstead was a bedstead of iron,' the unfortunate saint having been grilled on a gridiron; while on the festival of St. Vincent words suitable to the occasion were found in the text 'To him that overcometh' (i.e., to Vincent) 'will I grant to sit upon My throne.' Sometimes a rare facility has been shown in the selection; thus, a Capuchin about to preach in a Church at Lyons, slipped on the pulpit steps, falling so ungracefully that a pair of brawny legs presented themselves through the banisters to the gaze of the startled congregation. Quickly recovering himself the self-possessed monk took his place in the pulpit and gave out words appropriately chosen from the Gospel for the day—"Tell the vision unto no man." Swift was especially ingenious in his choice of texts. Conceiving himself to have been neglected by the Duke of Ormond, he took occasion when preaching before him to select the words, 'Yet did not the chief butler remember Joseph, but forgot him.' The witty Dean however, gave dire offence to the company of Merchant Taylors, before whom he had been invited to preach, by addressing them from the words, 'a remnant shall be left.' Sometimes also a covert meaning has been conveyed in the passage selected. Thus Paley, preaching at Great St. Mary's, when Pitt, as First Lord of the Treasury at the

HOME NOTES.

The ARCHBISHOP OF CANTERBURY's Quadrennial Visitation will be held during this month.—The Mayoress of Barrow, Mrs. J. W. LITTLE has laid the foundation-stone of a new Mission room at Ormskill, Barrow-in-Furness, in connection with St. Paul's Parish. The district is an outlying one where no permanent spiritual provision has hitherto been made. The new building will cost £500, which it is hoped to raise during the year.—The Bishop of CHESTER has decided that he will not hold a central Visitation this year in lieu of the Annual Conference, but will continue his Visitation in particular Parishes throughout the Diocese.—A memorial window has been erected in memory of the late Rev. JOHN HANCOCK, M.A., who, for nineteen years was the Vicar of St. Nicholas', Whitson.—The Annual Sermon on behalf of the Clerkenwell Parochial Schools, which are nearly 200 years old, was recently preached by the Vicar of Clerkenwell (the Rev. J. H. ROSE, M.A.). He said that they still had the Bible in their Parochial Schools. Though the Parochial Schools were as free as the Board Schools, he contended that the former were best, not altogether from an educational point of view, but because the children get aids to the development of the three essentials to true manhood—the muscle, the intellect, and the spiritual life. Everybody knew the secret of England's greatness, and he warned the School Board for London against altogether shutting religion from their curriculum. There might be difficulties in the way of Religious Education in mixed Schools; but greater difficulties than these had been overcome, and he hoped that the voters of London, when next the School Board election happened, would do their utmost to preserve the Religious Instruction in the Schools. He looked upon it as so important that if he were obliged to do either the one or the other, he would rather close the Church, and leave the elders to do for themselves, than to close the Schools and bring the children up to a godless life.—The Church of All Saints', Preston, has been presented with a polished brass Eagle Lectern of classic design.—The Rev. Canon CHARLES HANSON SALE, M.A., Honorary Canon of Ripon Cathedral, and for the last thirty-five years Vicar of Kirkby-on-Moor, Borough-bridge, died suddenly, aged seventy-nine.—A new Church has to be built at Leyton.—Accommodation will be provided for eight hundred worshippers, and the cost is estimated at about £7000. Towards this £4000 has been raised.—The Festival of the Choirs at Bridlington held in August was a pronounced success.—A correspondent recently wrote to Mr. GLADSTONE stating that a Rochdale Nonconformist Minister who had lectured on "Disestablishment, the Welsh Church ready and willing," had said that he (Mr. GLADSTONE) was responsible for the statement that "the Clergymen of the Church of England were officers of the Government, the Church being a department of the Civil Service like the Post Office." The lecturer also alleged that Mr. GLADSTONE had stated that the property of the Church was national property and belonged to the State. The correspondent asked Mr. GLADSTONE if these statements were correct, and he has received the following reply:—"10, Downing-street, Whitehall, Sir.—Mr. GLADSTONE desires me to acknowledge the receipt of your letter on the 7th inst., with regard to which he can only say that he never made the statement that the Clergy were officers of the Government, the Church being a department of the Civil Service like the Post Office. He cannot, however, undertake to discuss the second point you submit.—I am, sir, your obedient servant, SPENCER LYTTELTON."—DURHAM UNIVERSITY has now a flourishing Church Missionary Association.—The BISHOP OF DURHAM has shown great interest in the Union.—The VICAR OF GWENAP, in Cornwall, after thirty-seven years of very diligent work, is resigning his benefice. Known to his earlier contemporaries as "Saltress Rogers" his personality has of late years been somewhat veiled behind the new title of Canon ROGERS.—Evangelistic work in Bristol is carried on with much vigour and no little success.—A Church Conference is to be held in Belfast on the 18th inst. and following days. The opening services will be held in three of the principal Churches, when the preachers will be the ARCHBISHOP OF DUBLIN, the BISHOP OF RIPON, and the BISHOP OF GLASGOW.—It is a most happy arrangement that brings together on the same evening three BISHOPS representing the English, Irish, and Scottish branches of the Church.—The Evangelical body has lost one of its ablest workers by the death of the Rev. WILLIAM JOSEPH SMITH, Vicar of St. John's, Kilburn. In addition to his Parochial duties, he was regular in his attendance at the C.M.S., and other Committees, and was Editor of the Rock.—"The weakest point of the Church of England to-day is Clerical Education." Such is the opinion expressed by ARCHDEACON SINCLAIR to a contributor to the Sunday Magazine. Very few men, the ARCHDEACON says, come to the Parishes with training in, or appreciation of, the composition of sermons or public reading, and many know nothing of pastoral work, and are utterly without experience of the working-classes, or knowledge of working-class ideas or movements. The Theological Colleges, continues the ARCHDEACON, are, for the most part, on "strongly High Church lines, and there is a kind of freemasonry amongst the men at those Colleges which results in their adopting various descriptions of undesirable views. The ARCHDEACON pays a well-deserved tribute to the C.M.S. College at Islington when he says that the men who come to the

age of twenty-three, visited Cambridge, remarking the assiduous court paid by many leading members of the University to the youthful Premier, made choice of the words, 'There is a lad here which hath five barley leaves and two small fishes, adding, as he looked round on the crowded congregation, 'but what are they among so many?'

WHO ART THOU?
The announcement of the passage of Scripture which is intended to guide the thought of the congregations has not unfrequently been followed with startling results. Here are one or two cases in point:
"A Rector of Eltham once gave out the words, 'Who art thou?' and as he paused for a moment an officer in uniform who had just entered Church suddenly halted, and taking the question as personal, promptly replied, 'Sir, I am the recruiting officer of the 16th Foot, and having my wife and daughter with me should be glad to make the acquaintance of the Clergy and gentry of the neighbourhood.' The reply is unrecorded; the Rector, probably, was not so ready as was Rowland Hill, who, observing one day that his Chapel was invaded by a concourse of people intent on seeking refuge from the violence of a passing shower, remarked that 'though many have been blamed for making Religion a cloak, yet that he could think little better of those who made it an umbrella.'"

A BRIEF DISCOURSE.
We do not fail to get one or two stories which turn upon the length of Sermons—both as regards their prolongation and their brevity:
"Wisely does George Herbert remark 'that he that profits not in an hour will lose afterwards; the same affection which made him not profit before, making him then weary, so that he grows from not relishing to loathing.' To the same effect, though the mode of expression may be somewhat dissimilar, are the words of an American critic, 'If a man can't strike fire in twenty minutes he's either got an uncommon bad location or he's boring with the wrong tool.' One of the briefest discourses probably ever delivered was that of a Prince Archbishop of Cologne, who, being appointed to preach before the Court at Versailles one April, ascended the pulpit, gravely bowed to the audience, and shouting out 'April fools—all!' ran down the steps again amid peals of laughter. But brevity is not always the soul of wit. Canning was once asked by a Clergyman how he had liked his Sermon. 'Why, it was a short sermon,' was the reply 'Oh, yes,' said the preacher; 'you know I avoid being tedious.' 'Ah! but,' answered Canning, 'you were tedious.'"

A BRACING HAMLET.
Pope's gives an account of a sermon of Dr. Critton's, at Whitehall, wherein the preacher remarked, 'Not for all the pains that ladies take with their faces, he that should look in a charnel-house could not distinguish which was Cleopatra's,' which Fair Rosamond's, or which belonged to Jane Shore." "To the same purport is the story told of Père Honore, who, preaching a course of Lent Sermons, added to the effect of his eloquence by producing from beneath his habit a skull which he would assume to have belonged to various types of sinners among his audience. Now he would exclaim with Hamlet, 'Why may not this be the skull of a lawyer? Where be his quiddities now, his quillets, his cases, his tenures, and his tricks? Ha! ha! how never sold justice for gold?' Again he would clothe the ghastly relic with some fashionable female headress, and exclaim, 'Where now are gone those bright eyes, once so filled with the witchcraft of ensnaring love, where those cherry lips, which formed such wicked wanton smiles?' and so he would, as it were, pass in review a series of imaginary characters. Nor have similar methods of arresting attention been wholly untried among ourselves. It has been related, for example, of a Yorkshire Methodist preacher, that he would take a pair of scales into the pulpit with him, and thus literally weigh in the balance the characters as he vividly sketched them. 'You seem to think salvation an easy matter,' said Whitefield, about as easy as for me to catch this insect that is passing by me.' He grasped at the fly and paused awhile, adding significantly, 'but I have missed it.'"

"WAPPING SINNERS."
We cannot do better than conclude by quoting the following little budget of pulpit stories:
"Rowland Hill even descended to punning. Preaching one day at Wapping, he assured his hearers of grace being shown to the very worst of sinners, even to Wapping sinners. Most of these latter were in the seafaring line, and one day a Clergyman preaching in the same neighbourhood made use of several nautical metaphors, the better to press home his subject. 'Be ever on the watch,' said he, 'so that on whichever tack the Evil One bear down on you he may be crippled in action.' 'Ay, master, muttered an old salt; 'but let me tell you that will entirely depend on your having the weather gauge of him.'"

BISHOP OF LONDON best trained are indisputably those coming from that College, and he mentions as an instance that in the last examination, the first six were from Islington. The ARCHDEACON adds: "I should wish that before a young man is ordained, whether he intends to settle in town or country, he should have done two years' work as a Layman in a Parish populated by the labouring classes."—The Rev. Canon GEORGE C. SMYTHE, Rector of Carmonney, has been installed at Christ Church, Lisburn, as Archdeacon of Connor, in succession to the Very Rev. CHARLES SEAYER, D.D., Dean of Connor.—Miss MARY ANOUSTA GORDON, sister of the hero of Khartoum, who recently died, has left directions that four Chinese flags (which belonged to General Gordon), and £1000 shall be handed over to the Committee of the Gordon Boys' Home at Chobham, in which the deceased lady took the deepest interest.

A Home of Rest in connection with the Girls' Friendly Society in Ire land has just been established in Rosnyevor. The Home is to serve a double purpose—first, as affording a home to associates or ladies wishing for a change, either for health or pleasure; and, secondly, as a home for girls in connection with "the sick and weary department" of the Girls' Friendly Society in the various Dioceses.

It has been arranged to hold a Conference of the Girls' Friendly Society in Newcastle-on-Tyne on the 24th inst. A social service, with sermon, is to be held in the Cathedral at eleven o'clock, and a Meeting of Associates will be held in the afternoon of the same day, when among others who will deliver addresses will be Mrs. MacLagan (wife of the Archbishop of York), Mrs. Waite, and Miss Skirrow, who are all well known for the interest they take in the work of the Society.

A bazaar on behalf of the Women's Home Mission Association for the Archdeaconry of Cornwall was held recently at Trentham, the newly-acquired residence of the Bishop of Truro. The Bishop, in bidding the guests a hearty welcome, said he was glad that the first visit of most of them was connected with helping the great cause of the Church of England. He wanted them to feel what a great cause it was, and, looking as he did from Trentham, the pinnacle of his Diocese, it seemed to him that the cause was worthy of the hearts of all true Churchpeople. The fund which had been placed at his disposal by the Diocese had enabled him to send twelve Clergymen to Oxford for a fortnight's special instruction there. That visit to Oxford had, he believed, been very successful, and he understood that the Cornish contingent was the largest ever sent up. It was hoped to have a similar course of instruction at Cambridge next year, and he trusted it would be a regular thing that a deeper study, a devotional life, and that meeting with kindred spirits would help them to make Home Missions a real power in every village of the county. There was a good deal of other efforts going on in the same way. The work of the Society in that Diocese was to provide additional Curates for their large parishes. He had been accustomed all his life to parishes of one or two acres, but with populations of ten or fifteen thousand persons living in great courts and yards, the Church had now an immense work to do, and that could only be done by multiplying her agencies and making the Clergyman—the man—more efficient and better able to meet the larger requirements of modern life in England.

A touch of pathos is given to an article which is printed for the first time in the current number of the Female Missionary Intelligencer, the organ of the Society for Promoting Education in the East. It is a paper describing the origin and work of the Society, written for the Women's Committee of the World's Congress Auxiliary on Missions, to be held at Chicago, by the late Miss E. J. Whately. It is the last effort of that gifted lady in the cause of the Society she so deeply loved and for which she did so much. The article has been designated by a friend in America as "A Voice from the Dead."

Miss H. S. Fletcher, writing to the Society from Hong Kong, says:—"The greatest hope of permanent good is surely with the children, and is the same in every land. Of course we know that the Spirit of God is able to accomplish what we call impossibilities. Were it not for this, human teaching would be of no avail. I have been a few times to a sort of Cottage Meeting in a poor street near. I only go to look on, keep my ears open, and learn what I can. Our Bible-woman seems to talk very simply and earnestly, and some of the women who have listened to the Gospel message for a long time are gradually taking it in. They have souls to be saved and hearts that can feel joy and sorrow, but the brains of poor Chinese women are not called forth by their everyday life, and it is a slow process to set them in motion, especially regarding the soul and eternity.

"NARRU" constitutes an important article of diet for City, Bush and Ocean life; a boon to those who suffer from dyspepsia and constipation. The United States Milling World, January 2nd, 1893, states, "That about 90 per cent. of Oatmeal eaters are dyspeptic," a spreading conviction of the falacy of Oatmeal as a universal diet. "NARRU" Porridge Meal in 2 and 4-lb. packets, sold by all Grocers. "NARRU" Digestive Bread baked daily by all leading Bakers. Wholesale Agents, JAMES AMOS & SONS, Flour Merchants, 218 Sussex-street, Sydney.

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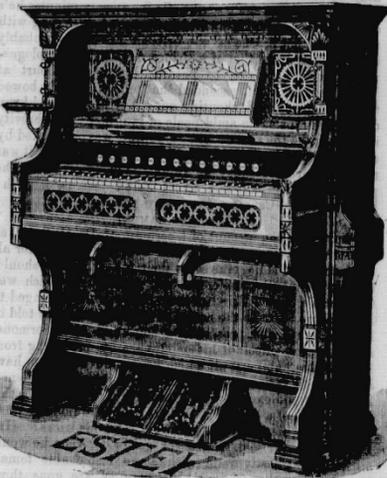


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The Australian Record.

"SPEAKING THE TRUTH IN LOVE."

SATURDAY, OCTOBER 7, 1893.

MARRIAGE AND THE MELBOURNE DIOCESAN ASSEMBLY.

ONE of the most important subjects which engaged the attention of the Melbourne Church Assembly, last week was "The Solemnization of Matrimony." To enable our readers to understand the subject discussed, we would say that the civil law with regard to Marriage in Victoria is almost identical with that which obtains in this Colony. The Ecclesiastical Law is, however, somewhat different. In Victoria, Marriage in the Church of England can only be celebrated by License or after the publication of Banns, and for the License a charge is made. A proportion of the License Fee should be remitted to the Registrar of the Diocese and after certain expenses are paid the balance is carried to the credit of the Bishop or MELBOURNE'S Fund. Last week, however, a Bill was introduced into the Assembly which provided that every Clergyman in the Diocese shall make a return annually to the Bishop of the number of Marriages solemnized by him during the year, and that no Marriage shall be solemnized unless Banns are first published or the License of the Bishop first obtained. Should a Clergyman refuse to make this return, the Bill makes such disobedience an Ecclesiastical offence cognisable under the provisions of the Act passed for that purpose. The penal clause of the New Ordinance was the subject of much discussion. Some of the Clergy argued that they should not be singled out from the Laity and made the subject of a penal clause for disobeying the Laws of the Church, while the Laity could

not be penalised for any infraction of Ecclesiastical Law. Others contended that such an enactment partook too much of an inquisitorial character, and that the next question proposed might perhaps be, "How many times do you repeat the Athanasian Creed throughout the year?" The need of this Bill, it appeared, had been created by the fact that certain resolutions had been passed at the previous Session of the Assembly stating such returns should be made, but some of the Clergy had failed to do so, and had further failed to return to the Registrar the proportion of the fee which was due to the Diocesan Funds. A member of the Synod said he would not issue Licenses because he considered they were unjust and immoral, and as for the penal clauses of the Bill, if the Assembly sent them to him, they might "metaphorically be hanged, drawn and quartered. The DEAN OF MELBOURNE urged that such a declaration was a sufficient reason for passing the Act, that no Clergyman of the Church had a right to say that he would not submit to the authority of the Bishop, and if people said they would not obey the wish of the Assembly, then power should be given to the Executive to compel them to do so. The Act was read a third time and passed through all its remaining stages. Such is the position of the Law of the Church in the Diocese of Melbourne with reference to Marriage. In the Diocese of Sydney there is not any fee charged for the issue of a License, but it is understood that Marriage should not be solemnized without the publication of Banns or the issue of a License. We are not going to discuss the question of Licenses, but we certainly would emphasize much of what was said in the discussion referred to as to the need there is for Marriage being performed with great solemnity. The State has made Marriage easy and has been compelled to provide cheap and easy Divorce. The Church should strengthen the fibre, and raise the moral tone of the family. Where that is lowered, National decay sets in. In twenty years it seems no less than 45,731 wives in the United States obtained Divorce on the grounds of their husbands, "cruelty"—the "cruelty" in many cases being of a fictitious quality. Professor Brun in the North American Review shows that during the twenty years between 1866-86 while the population of the United States has increased 60 per cent., Divorces have increased 157 per cent. The number of children belonging to these wrecked marriages is 267,739. Professor Brun says it is not uncommon to find couples under forty years of age with "two divorces apiece, and three marriages on the credit side of their lives." The stricter the Marriage tie is made, the more conducive it is to morality. Lax views respecting Marriage encourage immorality. England, for instance, has only fifty-four illegitimate children born to every thousand of its population, while the United States has seventy per thousand, and France seventy-four per thousand. The solemnization of Marriage is a question of serious importance to our National life. The law of the Church should be respected by the Clergy. No Marriage should take place without a License or the publication of Banns. If a Clergyman celebrates a Marriage contrary to the rule of the Church, he is certainly contributing to National decay. One of two things should prevail, either sweep away Licenses altogether and let the Clergy marry when and where their services are required, or else let no Marriage be celebrated unless the Law of the Church is respected.

"SMOKING."

Perhaps one of the most singular subjects ever introduced to the attention of a Diocesan Synod was debated last week in the Melbourne Church Assembly. Little did the framers of the "Constitutions" or "Standing Orders" imagine that in the provision thus made for the enactment of Ordinances and Rules for the good government and well-being of the Church, that the subject of "Smoking" would ever occupy the serious attention of Clerical and Lay Representatives. Certainly it is not the first time that the subject has been discussed in "high places." In 1621 SIR WILLIAM STROUD moved in the House of Commons, that tobacco should be wholly banished from the Kingdom, and that henceforth it should neither be allowed to be brought into it, nor be used. At a somewhat later period an order was entered in the Minutes of the House that no Member

should presume to smoke tobacco in the gallery of the House, or sitting at Committees. In the earlier part of the seventeenth century, the penalty for smoking in Russia was the cutting off the nose, while in Turkey the smoker was liable to have the pipe thrust through his nose. One Sultan decreed against the smoker the death penalty. In the Canton of Berne, in Switzerland, a new commandment, prohibiting the practice was introduced into the ten,—the place assigned to it being between the seventh and eighth. KING JAMES' "Counterblasts to Tobacco" are well known. He fulminated against it with great vigour, describing it "as a custom loathsome to the age, hateful to the nose, harmful to the brain, dangerous to the lungs, and the stinking fume thereof nearest resembling the horrible Stygian smoke of the pit that is bottomless."—Every attempt to put down smoking has failed, and the smoker is here, there, and everywhere. We regret very much that the valuable time of any Synodical gathering should have been wasted over such a subject for the discussion ended in "smoke." It all came about by the Rev. W. C. FORD moving the following resolution:—"That in the opinion of this Assembly it is desirable that a room in the Cathedral buildings be set apart to be used as a conversation and smoke-room." This was duly seconded, and an Archdeacon and two Canons supported it. The Venerable Dean urged the Assembly not to pass the motion. He was 20 years old before he even heard of gentlemen smoking, and he never heard of Clergymen, smoking till he came to Victoria. The Rev. R. W. COOK was concerned about the liberty of the subject, and asked whether the Assembly was going to dictate to the members how they were to act in the matter of personal tastes and predilections. So the discussion went on until Archdeacon LANGLEY moved the previous question, which was carried. SIR WALTER RALEIGH, if he introduced the habit of smoking, or if it was, as some imagine, SIR FRANCIS DRAKE and his companions, on their return from Virginia in 1585, are evidently responsible for time wasted in a useless way, three hundred years after their decease. It is one of those subjects which cannot be dealt with by a Synod, although a Prelate, it is said, whose name will be ever honoured as one of the best of Bishops which a Diocese in New South Wales ever had, would not ordain a Candidate for Holy Orders if he knew that he was a smoker. Some got through without detection, but nevertheless that was the Bishop's rule. About the question whether smoking is good or bad, 'doctors' differ. We are told that it is a harmless indulgence, that it tends to give piquancy to social feeling, and it soothes the weary and jaded frame, that it stirs the sluggish liver, that it controls and calms nervous irritability, that it stimulates the fagging brain, and that therefore it has an important medicinal province in the physical economy. As a set off to this, we are told on the other hand, that the essential principle of tobacco fumes is a dangerous irritant, that it acts as a disturber in the physical system, that it poisons the brain, the liver, and the stomach, that it deranges functional action and brings lassitude and weariness to the frame, that it adds violence to disease already existing, and creates disease where none is to be found, and that on every ground it is to be eschewed and avoided. DR. RICHARDSON, who may be regarded as a competent authority, says that it is innocuous as compared with alcohol, that it does infinitely less harm than opium, that it is in no sense worse than tea, and that it contrasts most favourably with high living. At the same time he admits that when carried to excess the habit of smoking is prejudicial, and that even the smallest amount of it is deleterious in the case of young people whose systems have not reached maturity. But when differences of opinion exist among learned and scientific men on the subject, it would be presumption on our part to pretend to be able to settle the question. Each one must read and think for himself in the matter. The truth must lie somewhere, and the intelligent mind must try to reach it. Whether Clergymen should smoke or not is another question about which 'doctors' differ. It were an easy matter to furnish any number of opinions of great and learned men on smoking, but what is the use? for ploughman and peer, Curate and Bishop will continue the use of "the wicked weed."

Here is a poem which to many of our readers will be new. The first five verses were at one time popular among the peasantry of England and Scotland:—

This Indian weed now withered quite,
Tho' green at noon cast down at night,
Shows thy decay!
All flesh is hay,
Thus think, and smoke tobacco.
The pipe so lily-like and weak,
Does thus thy mortal state bespeak,
Thou art e'en such,
Gone with a touch.
Thus think, and smoke tobacco.
And when the smoke ascends on high,
Then thou beholdest the vanity
Of worldly stuff,
Gone with a puff.
Thus think, and smoke tobacco.
And when the pipe grows foul within,
Think of thy soul defiled with sin!
For then the fire
It does require,
Thus think, and smoke tobacco.

A. ROSENTHAL,

Merchant Tailor & Clerical Outfitter, 52 Oxford St.

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

And see't the robes cast away;
Then to thyself thou mayest say,
That to the dust
Return thou must.
Thus think, and smoke tobacco.

The following verse we commend to those whom it may concern—

Ye guilty brothers who at Synod need
The pleasure of this naughty foreign weed
In Synod Hall
'Neath Chapter wall,
You must not smoke tobacco.

But with all soberness and seriousness, what we do protest against is the disposition which is manifesting itself, of reducing our Synods to the level of Debating Societies, where every man who has a hobby, trots it out. May one benefit come from this Melbourne discussion, viz.—that Synodmen will see that it is necessary to preserve the dignity of Synodical gatherings, that is:—if they wish to do honest work for the Church.

GRAFTON AND ARMIDALE.

THE MOST REVEREND THE PRIMATE in accordance with a request made by the Ven. Archdeacon Greenway, Administrator of the Diocese of Grafton and Armidale, to pay an Episcopal Visit to the North and North Western portion of the Diocese, will visit the following centres:—Gunnedah, Narrabri, Moree, Warialda, Inverell, Tenterfield and Glen Innes. The PRIMATE will leave town on Monday, the 16th inst., and purposes to return on the last day of the month.

ORDINATION.

By the BISHOP of BALLARAT at his Pro-Cathedral, Sunday, Sept. 24.

Priest: The Rev. FREDERICK THORPE.
Deacon: Mr. W. H. FORSTER, of St. Augustine's, Canterbury.

Australian Church News.

Diocese of Sydney.

Labour Home.—The weekly meeting of the Committee of the Labour Home, was held on Friday afternoon, the 29th ult., at 557 Harris-street, Ultimo. The Rev. J. D. Langley presided, and there were present Mr. W. H. Dibley, the Hon. Secretary (Charles I. K. Uhr), and the Manager, (E. Grether). The Chairman reported as follows:—Meals served, 706; beds occupied 235; employment found for 2; sent to the Hospital, 1; admitted, 1; remaining, 32. A financial statement of accounts was submitted and passed for payment. The Chairman reported that the Directors of the Sydney Omnibus Company had presented the Institution with a horse. The Hon. Sec. was instructed to write a letter of thanks to the Directors on behalf of the Committee. The Manager reported that in consequence of the free food and shelter given to the unemployed, there had been a great falling-off in the number of applicants for admission.

Echo Farm Home.—The following contributions are thankfully acknowledged:—Petersham Women's Prayer Union, £1 10s; Dr. Clובה, £1 1s; a Friend (Bondi), 6s; Mr. Barff, £1 1s; Mrs. Jenkins, 10s; M. Smith, 5/6; Rev. J. W. Gillett, 5/-; Mrs. W. H. Simpson, 5/-; a Friend (Waverley), £1; F. Bridges, 10/-; Mrs. Ross, 10/-; Mr. Seward (Farmer and Co.), 10/-; Thomas Buckland, £2 2s; Mrs. McCredie (collected), 10/6; Rev. D. H. Dillon, 10/6; Committee Collection, 9/-; Mrs. Kendall (collected), 9/6; C. E. Wigzell, 10/-; Mrs. A. B. Morgan, 10/-; Miss Marwick, 5/-; a Friend (per Mrs. Kendall), £1; Pride of Botany Lodge, I.O.G.T., £1; Mrs. Garvin, £1; Miss Adams, £1; Miss Flower, 6/-; W.C.T.U., Dubbo, 5/-; Mrs. Pottie, 5/-; Lady Darley, £2; E. Waustin, 10/-; Excursion (additional), £2; Maintenance, £8 10s; sundries, 5s. Total to date, £184 0s 7d. Also the following gifts in kind:—Books and Magazines, Mrs. Dr. Ward and Mrs. Martens; butter, Miss Ward's young Friends; groceries, Hanks and Co. and Mrs. Way; incubator, Mrs. Uther; tea, Inglis and Co.; stretchers, mattresses, fishing net, wheel-barrow, etc., N.S.W. Government; pictures, A. Barry; crockery, Thomas Gresham; boots, etc., Mr. Bushby; clothing, Mrs. Beard, Mrs. Reid, Miss Brown (per E.W.A.). Office of the Home, 9 Princess-street, Sydney. 30th September, 1893.

Diocese of Newcastle.

St. Paul's, West Maitland.—The adjourned meeting of Synod will be held in the Town Hall, West Maitland, on Tuesday, the 17th October. A Special Thanksgiving Service will be held at St. Paul's in the evening, of Thursday, the 19th, in which the Bishop of the Diocese will take part, and which the Clerical and Lay Members of Synod will probably also attend.

The Pro-Cathedral.—On Sunday forenoon, the 24th September, the Bishop of Newcastle held an Ordination

Service at the Pro-Cathedral in the presence of a large congregation. He was assisted by the Very Reverend Dean Selwyn and the Ven. Archdeacon Tyrrell. The Revs. J. De La Touche and P. J. Simpson were admitted to the Order of Priests. Dean Selwyn preached the Ordination Sermon.

Joint Committee Funds' Ordinance.—This Committee met at the Pro-Cathedral Schoolroom, on Thursday, the 28th ult., to draw up its Report to Synod. A Draft Report was submitted by the Secretary and agreed to by a majority. A dissentient member handed in the following:—“I find myself unable to concur in this Report to Synod of the Joint Committee because it involves the abandonment, with its consequences, of the 10p.c., and because, though it is nowhere so expressed, it is contemplated, should it be adopted, to withdraw their share of Bishop Tyrrell's Clergy Stipend Fund from a large number of parishes.”

The Chancellor.—We understand that Mr. A. J. Gould, M.L.A., the present Chancellor of the Diocese of Newcastle, has also been appointed Chancellor of the Diocese of Grafton and Armidale.

Cassillis.—A little Church has been built by the people themselves at Wilpenong, and is served by the Rev. G. De La Touche, from Cassillis.

Diocese of Grafton and Armidale.

Walgett.—On Sunday, 23rd September, the new Church dedicated to St. Peter, was opened by the Venerable Archdeacon Ross, D.D. Although Walgett is an old town, up to this time it has been without a proper Church. Services have been held in the old Court-house, the School of Arts, Odd Fellow's Hall, and even in a large room of the Parsonage. But now, after many delays and difficulties, members of this Church are able to say that they have one of the prettiest buildings in the Diocese. It is of course nice to be able to say this, but it is all the more so, when we are able to add that as regards the building itself, it is entirely free of debt. All that remains now is to pay for the furniture of the Church. Archdeacon Ross preached appropriate sermons both morning and evening; in the morning his text being taken from Psalms cxxii, 1, “I was glad when they said unto me, let us go into the House of the Lord.” In the course of his remarks, he dwelt upon the great cause there was to lift up our hearts in thankfulness and praise in entering the Lord's House. In speaking of making the matter church-going, one of convenience or inconvenience, he said, “Do not speak of the Church being made by her appointments to suit you, rather accommodate yourselves to the requirements of the Church—a very much nicer idea surely.” Then with regard to the Sacraments of the Church, he said, “We long to see them resuming their rightful pre-eminent position in the Church. . . . Until we attain to correct notions with regard to the importance and highest dignity of the Sacraments, which are the pith and marrow of the whole organization, we are not at all likely to benefit freely by our connection with the Church. Then with regard to attendance at Divine worship, he went on to say “Aim at the point of being able to say, you go to Church because you love God, and are grateful to Him for His many mercies, and you wish to show your gratitude. “Our Church” ought to be literally everything to us; and I hope this will be nothing less to you. . . . Do not content yourselves with saying you are Church people, and giving your fair share to Church funds. Be Church people in the truest sense—attend Church with that regularity and devotion, that are becoming. In conclusion, the Archdeacon said: “Accept my humble but hearty congratulations on your present attainments and prospects in connection with the Church. I commend you good people to God's grace. May this, St. Peter's Church, solemnly opened today, for Divine Service, prove a blessing to you all, yea, the very gates of heaven, and may Pastor and people form mutual blessings to one another.” On the Monday evening a number worshipped in the Odd Fellow's Hall, when an address of welcome was read by the Hon. Secretary of the Parochial Council, (Mr. Pearson), to the Archdeacon, to which the latter suitably replied. The Incumbent, the Rev. H. G. Smith, then gave a resume of the work of the Church here from the arrival of Mr. Hilder, Catechist, to the present time, since which there has been four Incumbents—the Revs. Suckeck, Walker, Eldrid, and Smith. The building itself is exceptionally pretty, very lofty, well ventilated, and well finished, one of which the people of Walgett may well be proud.

Notice to Correspondents.

Missionary Report, Rural Deanery, Liverpool and Camden, too late for this week. Summer Hill, too late for this week.

COLEMAN'S AND SONS, LTD., of Cootamundra, N.S.W., are the largest distillers of Eucalypti Extract in the world. Their article not only commands a large sale in the colonies, but is exported to England, America, Russia, Germany, Switzerland, &c. In Sydney parsons, the medical faculty recommending it as the most reliable in actual results. The Extract is for Coughs, Colds, and many internal complaints, and the Special Eucalypti Lozenges (in bottles now), specially adapted for singers and public speakers. Eucalypti Soap, 6d tablets—a magnificent Soap for the complexion, Victory Ointment, for sores, etc., and several other preparations. All these articles are stocked by the trade Sydney Wholesale Depot, 6 Bligh-street, Factory, Cootamundra N.S.W.

SAVE THE PIECES. LARSEN'S First Prize P. P. CEMENT

Repairs China, Glass, and all kinds of Works of Art GUARANTEED TO RESIST BOILING WATER. Sold Everywhere, 61 and 1/- per bottle; or Sent Post Free for 14 Stamps. 47 N.B.—REPAIRS Executed on the Shortest Notice.

A WORD TO MOTHERS: Use LARSEN'S "HEAL ALL" OINTMENT

For SORES, BURNS, &c. Sent for 14 Stamps from 202 OXFORD STREET, PADDINGTON, SYDNEY.

SUNDAY SCHOOL COLUMN.

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

Sunday and Monday, the 15th and 16th instants, (tomorrow week, and the day following) will be the Annual Days of Intercession for Sunday-schools. I had meant to remind my readers of them last week, but forgot to do so. However, the teachers can now take immediate action, and, if necessary, can remind the Clergymen or Superintendent. The Sydney Institute gives detailed recommendations as to the observance of the days. Of late years there has been a steady increase in the number of schools in which the days are observed, and this year ought to be no exception to the rule. For only by the help of Almighty God can our Sunday-schools do their work properly, and he has told us, “Ask and ye shall receive.”

By the time these lines are read, the Clergy of the Sydney Diocese will have received, and will hand to their Superintendents to-morrow, a circular which not only gives full advice about the Days of Intercession, but also gives the dates of the Examinations:—

Teachers' Examination, Monday, November 6th; Scholars' Examination, Saturday, December 2nd; and the subjects for next year's course of lessons:—The Gospels for the Sundays of the year.

The Seniors will also study the history and explanation of the Litany. The circular has reached me too late for further comment this week.

Now for quotations from the article on “Illustrations.” “Christ drew His illustrations largely from things about Him, close at hand. His lessons appealed to the eye as well as to the ear. They might often have been described as *Object Lessons*. Rocks, sand, pearls, the sea, a fig-tree, mustard-seed, leaven, sheep, shepherd, garments, money, a vineyard, field, sky, the sun, were all made use of in this way. Not only is it true of children, but older learners, too, are apt to remember an illustration, even if the rest of an address be forgotten. Consequently illustrations have a very important part to play in the work of teaching, but they soon become hackneyed and lose their freshness by repetition. Doubtless to some teachers it is difficult to find new illustrations. But I think none can have this difficulty if they follow the example of the Divine Teacher.”

The following illustration is the best parable that I know of to teach both children and elder people the falsehood of the two objections that (1) it is unlikely that God would so humble Himself as to take upon Him the form of a man, and (2) that God does not exist because we cannot see Him:—“I often amuse myself by placing a drop of water from a flower vase in a small glass box under the microscope. If flowers have been left standing four or five days, the water will be teeming with tiny creatures called infusoria. . . . I have watched them till I seemed to grow quite familiar with their funny little manners and customs, and I remember well how the thought suddenly came to me once as I looked at them through my microscope. “How I should like to communicate with them, to make them conscious of my presence.” What was the difficulty? A dog or a cat would recognise me, see me and hear me, but these were too small and insignificant. . . . Here was I looking down in my greatness on this little world below, my eye watching its inhabitants, but they unconscious of it, and consequently neither thinking of me, nor believing in my existence. This is an exact picture of the materialist who refuses to believe in God because they cannot see Him. I could not remedy the ignorance of my infusoria, as God could and did remedy man's ignorance of Himself, but I considered how I should have set about doing it if I had been endowed with power. How could I make them hear me and see me and know me? Only by condescending to their low estate, by humbling myself to their limited capacity, by becoming one among them and moving among them in their little world. Is not this exactly what Christ has done?”

“Johnny, who always will bring nuts to school, has got his pockets full, as usual. Now watch him and as he is about to convey the nut to his mouth (perhaps because your lesson is so dull and his growing limbs so fidgetty) stop him suddenly by telling him he mustn't eat that nut, because there is something very wonderful a'out it, and make him hand it to you. If the class were inattentive before, they will certainly be all looking at you now, and Johnny among the rest. Now ask him what a nut is for, and of course his answer will be ‘to eat.’ Preach him a small sermon, if you like, on the proper and improper times to eat nuts, but then do let Johnny and the rest of the children hear the sermon wrapped up in the wonderful nut. You might begin something like this:—‘My dear little boys, have you ever been disappointed when you broke a nut between your teeth?’ ‘Oh yes, teacher,’ will come from every child, ‘sometimes they are rotten, and nothing but a shrivelled-up kernel inside.’ And yet, you go on, ‘they look all alike outside. This nut looks very well, doesn't it? Well

break it presently and see. And you boys all look very well outside, you have got on your Sunday clothes, your hair is brushed and your faces clean, but are you as right in your heart and thoughts as you appear? God made nuts to have kernels, and God made boys to have souls, but somehow the kernels of some nuts didn't get proper nourishment, and the souls of some boys are starved for want of food, and shrivel up and get hard and dry.’ Explain them that the Sunday-school is a means of feeding the soul. At last break open the nut, and you will be astonished at the excitement and delight that such a slight visible illustration will afford the children.”

The result of the Sixth Test Examination for teachers is as follows:—

Question.	Full Marks.	H.S.W.	"Pelma."	M.H.	A.V.
1	10	10	10	10	9
2	11	11	0	11	4
3	8	8	7	8	6
4	10	9	9	4	5
5	10	10	9	9	6
6	6	6	4	5	2
7	14	14	13	0	9
8	6	6	6	6	6
9	5	4	5	3	0
10	20	20	20	20	20
Total	100	98	83	76	67

I must specially commend the paper of H.S.W. He came within two of full marks, and one of those was forfeited for leaving out the word “and” from a text where its omission did not alter the sense. I shall not give any extracts from this set of papers, for space is not available. The following set of questions concludes the series of Test Examinations for this year:—

TEST EXAMINATION FOR TEACHERS.

RULES.

1. These examination papers will appear every three weeks until October. Any teacher from any Diocese can send answers.
2. Each teacher must choose a *non-deciding* lesson, which must be written at the top of every paper. The real name and address should also be sent, in order that the papers may be returned corrected.
3. The time allowed for answering each paper will be two hours, which, however, need not all be at one time.
4. The answers are to be written in ink on only one side of the paper, and a margin is to be left for corrections.
5. No books are to be consulted, not even the Bible.
6. The papers are to be sent to Rev. J. W. Debenham, Hardin, within three weeks. If the envelope is left open at one end, and is marked “MSS cuts,” the postage is 1d for 2 oz.

1. Tell briefly how the obstacles were removed which hindered Nehemiah's success after he reached Jerusalem.

2. Narrate briefly the chief events of Nehemiah's life after the completion of the city walls.

3. How would you teach the parable of the Unjust Judge so as to avoid your scholars carrying away the idea that God was hard-hearted, like that judge?

4. Explain the parable of the Ten Virgins.

5. State in the words of the Catechism why the Sacrament of the Lord's Supper was ordained. And explain what you understand by the chief expressions used in the answer.

6. Does the rest of the Prayer Book modify in any way the Catechism answer to the question, “What is the inward part of the Lord's Supper?”

7. What is required of them who come to the Lord's Supper?

8. Can you sum up the last answer in such a way as would be likely to be easily remembered and continually used by your scholars in future years?

9. What, in your opinion, are the chief advantages and disadvantages of the course of lessons on (1) Scripture Biographies, (2) the parables?

10. Write, not exceeding 30 lines, the outline of a lesson on the parable of the man that built his house upon a rock.

THE ENGLISH PAPERS.

From the most recent files we present the following summary.—

The *Guardian* deals first with “Monday's Resolution.” Then in a leader on “Mr. Gladstone and the Welsh Members” our contemporary says:—“For these reasons, then, we are in accord with the Welsh Members in hoping that, if the Government intend to take any action in the direction of Welsh Disestablishment, they will do so by the direct method of a Bill drafted for that purpose, and not by the obscure and tortuous procedure of a Suspensory Bill. We have a right to challenge our adversaries to say what they mean; nor, in view of the great superiority of strength which they allege, can we suppose that they will refuse to take up our challenge. Nothing could be worse for the spiritual work, alike of Churchmen and Nonconformists, than the present state of suspense and mutual recrimination. In the name of all we hold dear, let us have a clearly-understood issue, and then, if need be, a fair fight. Should the battle go against us, we shall, in such a case, at least be able to recognise the prowess of

honourable foes.” Certain Welsh Education Schemes and the Behring Sea Arbitration are also discussed.

The *Record* deals in its first leader with “Parish Councils” and in its second on “The Reign of Violence,” and says “Ireland's Nationalistic representatives are learning their lesson at Westminster now, and may be trusted even to improve on the model there set before them. They are taught how to use the gag and the guillotine. They are apt pupils in parliamentary art, and when it comes to muzzling Irish Protestantism they will doubtless show us that they have not sat in vain at the feet of Mr. Gladstone.”

The *English Churchman*, in its first leader, discusses the result of the Hereford Election and its effect upon the country. It says:—“The point to which we desire to call attention to-day is the remarkable evidence afforded by Mr. Cook's election to the fact that the British people are prepared firmly to resent Mr. Gladstone's attempt to place the affairs of the Empire under the control of the Vatican.” In a second leader Mr. Balfour's Amendment regarding the endowment of any denominational University or College in Ireland by legislation is considered, and a third leader is devoted to a Scriptural subject.

The *Church Times* in its first leader criticises the award of the arbitrators on the Behring Sea Commission. In a second leader, headed “Church and Shop,” the Rev. J. Carter's article in the *Economic Review* on “Commercial Morality” is reviewed. It may be foolish of some, says the *Church Times*, to let an unworthiness of professing Christians hinder their own growth in goodness, but unless we are prepared to remove example from the category of things human and lawful we cannot be surprised. Heads of houses, commercial and domestic, not to say scholastic, have it in their power to practically damn whole groups of their fellow men. They have only to maintain their dual existence and the poison will work.

The *Church Review* still continues its articles on “Common Sense in Religion.” In a second leader, headed “Priests or Military Officers,” the question whether Clergymen should or should not wear a moustache is discussed.

The *British Weekly* in a leader criticizes the character sketch of Mr. R. F. Horton which appears in the current number of the *Young Man*. There is also an account of a visit to the Rev. S. Baring Gould by “Claudius Clear,” with a portrait and sketch of Mr. Baring Gould's home.

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NEW SOUTH WALES C. M. ASSOCIATION.

COBBITTY—NARELLAN AND CABRAMATTA BRANCH.

Most delighted Annual Meetings were held at Narellan and Cobbitty, on Friday and Saturday, the 22nd and 23rd ult., and were largely attended by most attentive and interested audiences.

Mr. C. R. Walsh, Hon. Lay Sec. of the C. M. A., Miss Hassall, Miss Amy Oxley, Miss Phillips, Miss Price, and Miss Wilkes, of the Marsden Training Home, came up expressly to attend, and their visit and addresses will long be remembered by this Branch.

At Narellan, the Incumbent gave a brief sketch of the history of the Branch since its formation in 1889. He alluded to the great privilege the Branch had enjoyed in having at the several Annual Meetings the presence of the Rev. C. H. Gill, of the Bengal Mission; next of the Rev. John and Mrs. Cain, of Telugu Mission; then of the Rev. R. W. Stewart, of the China Mission, and lastly, of Miss Hassall, and the four lady candidates for the Mission field, from the Marsden Training Home.

Miss Oxley addressed the meeting, telling how she had been called to the work, and had been accepted for China, by the Committee. She dwelt especially on the need, the promise, the motion, and the end of Missions to the Heathen, of our individual responsibility, and how every one of us must answer at the Great Day to the question:—“Why did you not” go in obedience to Christ's command?

Miss Price spoke next—explaining her call. Her message that night was based upon John x 16—and asked how it would have stood with Great Britain, if the disciples of Jesus had not obeyed Christ's command, to go to the end of the earth. She concluded by urging on each one to ask the question of Saul of Tarsus,—“Lord what wilt Thou have me to do.”

Mr. Walsh followed with one of his characteristic addresses full of telling illustrations gathered from all quarters of the mission field. He concluded by urging the formation of a branch of the Glesner's Union.

The Mission party then separated, some going to be guests of Mrs. Beard, at Orielton, others to Mrs. H. A. Thomas, of Wivenhoe, and Mr. Walsh, to the Parsonage.

Next day all met again, a birthday picnic given by Mrs. Beard; and at 3.30 attended the Annual Meeting in the Parish-room, Cobbitty.

After the opening hymn, the President of the Branch called upon the Rev. W. A. Charlton to read Psalm lxxvii.

The Rev. C. H. King offered prayer, and the President read for Mrs. Downes, Hon. Treasurer and Secretary, the report, showing—Collection at Annual Meeting, £5 10s 3d; subscriptions—Mrs. Barker, £1; Miss Harford, £1; Mrs.

Simpson, 10s; Miss Scott, 5s; Mrs. Chisholm, £1; Cabramatta Sunday School, per Miss Amy Lowe, £1 5s 4d; Mrs. Downes, £1; total, £10 10s 7d.

Miss Phillips then spoke “in earnest tones and grave” of the reasons impelling her to become a missionary to the heathen.

1. A deeper realisation of eternal things.
2. The account to be given to Him who said “Go ye into all the world,” &c.
3. The value the Good Shepherd sets on one lost sheep, and the knowledge that not one but millions of souls are dying in darkness and ignorance.
4. The constraining power of the Love of Christ is the same as to the first disciples.
5. The aim and object—the salvation of souls.
6. The glorious reward promised.

Miss Wilkes followed, telling simply and earnestly of her call at the Rev. G. C. Grubb's Convention and Missionary Meeting in Sydney.

Mr. Walsh gave a brief address.

Mrs. Downes, in moving the adoption of the Report, and the re-election of the officers of the Branch, spoke of the deep interest which the presence and addresses of the young lady candidates had stirred up in our hearts for the work of Missions, alluding especially to our personal feeling with regard to Miss Amy Oxley, as a native of Cobbitty, and to Miss Hassall and her work. Assuring Miss Oxley that the thoughts and prayers of many in her native place would follow her to her far-off field of labor in China.

The meeting closed with the hearty singing of the hymn, “All hail the Power of Jesu's Name,” and the Benediction.

The collection was £2 6s 6d.

On Sunday morning the service at St. Paul's was taken by Mr. Walsh, who preached a Missionary sermon on “The call of Abraham” from Gen. xii. 1, 2, which was listened to with deepest interest. At the evening service the Incumbent preached on “The Dayspring from high.”—Luke i. 78, 79.

The Missionary party left for Sydney on Monday, leaving in many hearts the remembrance of a season of peculiar interest, and privilege, and blessing.

DIED WHILE IN PRAYER.

“Another man was found in a kneeling posture, his face buried in his hands, as if he had died in prayer.”

I clip this pathetic sentence from an account of the St. Etienne coal mine disaster which occurred in France, in December, 1891. The fire had been smouldering for years in a remote part of the mine, but its further advance had been stopped by barriers. Yet they proved insufficient at last, and the terrible fire-damp exploded, scattering death throughout the mine. Such incidents are too well-known in England to need further explanation or comment.

Has it ever struck you that the interior of the human body is like the interior of a coal mine? Well, it is. All its operations go on in solitude and darkness. Gases are engendered in it that are just as dangerous as fire-damp. Generally they—yet hold on, let's have the little story first. It's about a woman. In fact, it's from her, too, and is sure to interest somebody; may be you. She says that a long run of time, from childhood to years after marriage, she never knew what illness was; that is, so as to remember it, or to have it make a mark on her, as we may say. But mighty few folks manage to escape the old slave driver altogether. Nor did she. “It was in the summer of 1890,” she says, “when I began to feel bad. My appetite was poor, and what I did eat gave me great pain and distress. My food seemed to lie like lead, and after every meal, no matter how simple the food was, I had the most excruciating pain you can imagine. I had a nagging, thudding, pain at my chest, and through to my shoulders, that was very hard to bear. As soon as ever food entered my stomach I used to say, ‘It is beginning,’ meaning the gnawing pain.

“I took all kinds of things for relief and applied mustard plasters to the chest, but nothing did me any good. After a time I dared not take a proper meal; I was afraid to eat, and got very thin and weak. It was as much as I could do to go about my house work. In October of this year (1891) Mrs. James Mercer, of 176, High Street, London, recommended me to try Mother Seigel's Curative Syrup, and I got a bottle and commenced to take it. After a few doses I felt relief. My food agreed with me, and by the time I had taken one large bottle all pain had left me, and I now feel as well as ever I did.”—Yours truly (signed), Mrs. ELIZABETH WRIGHT, 12, King Street, Hanley, Staffordshire, November, 19th, 1891.

You ask me what the sad fate of the miners has to do with 1890,” she says, “when I began to feel bad. My appetite was poor, and what I did eat gave me great pain and distress. My food seemed to lie like lead, and after every meal, no matter how simple the food was, I had the most excruciating pain you can imagine. I had a nagging, thudding, pain at my chest, and through to my shoulders, that was very hard to bear. As soon as ever food entered my stomach I used to say, ‘It is beginning,’ meaning the gnawing pain.

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CORRESPONDENCE.

THE NEW GUINEA MISSION.

To the Editor of the Australian Record.

Sir.—"Victorian's" anonymous attack upon the New Guinea Mission and the Rev. Copland King is neither kind nor true. If your correspondent will favor me with his name and address, I shall be happy to supply him with such information, as will, I am sure, be amply sufficient to prove even to himself that his letter must have been written under a complete misapprehension of the facts of the case.—I am etc.,

R. RAYMOND KING.

Gordon, 2nd October, 1893.

Sir.—It is about two years since the above Mission was actually commenced. During that period it has passed through varied experiences. The first Missionary (the Rev. A. Maclaren) was early called away from earth, his colleague, the present head of the Mission (the Rev. Copland King) was invalided to Sydney, whence he returned to his post as soon as his health would allow: the most recent accession to the little band of workers (Mr. Cyril Elwin) has just returned to Sydney, also invalided, and those of the party who have been able to remain at their posts since they first joined the Mission have from time to time suffered severely from fever. The one exception is Mr. C. E. Kennedy, whose constitution seems specially suited to the climate, but even he has not altogether escaped. Difficulties which were not anticipated have been gradually overcome, the confidence of the natives has been gained both at Wedau and other places, and a commencement was made many months ago at delivering the message of the Gospel and gathering together the young for instruction. Side by side with this the language had to be learned, and very useful work has been done by Mr. King and his colleagues in compiling vocabularies of the dialects of the several tribes with whom they have come in contact. At the present time our Missionaries occupy and are working at Wedau, Didiwaga, Awaiama, and Menapi. At the two last-named places native teachers are placed under Mr. King's supervision, Mr. Kennedy occupies Didiwaga, and at Wedau (Bartle Bay) Mr. King and Mr. and Mrs. Tomlinson at present reside. The mission lugger, in charge of Captain Protheroe is proving most useful, and together with the two whaleboats which form part of the equipment of the Mission enables the Missionaries to get about from place to place with comparative ease, and frequent trips are made to various places on the coast. Notwithstanding the confident assertion of your correspondent, "Victorian," I doubt whether from any point of view it would be desirable to hand over the Mission at the earliest possible moment to the Me'anesian authorities. I am not sure whether "Victorian" exactly expresses the Bishop of Tasmania's views in this matter, I have very good reason for saying that he does not express Mr. Copland King's opinion. When "Victorian" informs your readers with regard to the Mission, that "things are in a most unsatisfactory condition there at present," and "that Mr. King owing to his indifferent health, is quite unable to take any active part in the Mission work, or to carry out the duties which appertain to the head of such a Mission, and" "has himself acknowledged the majority of the work is left to the other members of the Mission," he seems to imply that Mr. King ought to do at least as much work as all the other members of the Mission put together, but specially he makes it appear that he has access to sources of information in regard to the work which are not accessible either to the PRIMATE or to the Executive Council of the Board of Missions. I leave your readers to judge for themselves of the good taste and the manliness of "Victorian's" anonymous remarks and insinuations relative to Mr. King; but will he allow me to suggest that he should accord either the PRIMATE or myself the favour of a personal interview, and I can assure him that the fullest consideration will be given to any evidence he may be able to adduce in support of the statements he has made. We all know full well that much work is left undone which could be done if competent men could be found to carry it out; but the responsibility for that rests not upon those who patiently and perseveringly and to the best of their ability, are doing the work of the Church down in New Guinea; but rather upon those who are content with comparatively "inglorious ease" in the Church here at home. I may add that our Missionaries actually at work would be able to do much that now has to be left undone, if those whom they represent among the heathen supplied them with more adequate financial means for carrying on their efforts.

Yours, etc., ALFRED YARNOLD, Hon. Sec., Board of Missions.

DEAR SIR.—Whether the New Guinea Mission should be amalgamated with the Melanesian Mission or no, is a matter well worthy of consideration, but I venture to raise a protest against "Victorian's" almost cruel suggestions with regard to the Rev. Copland King. In a recent (18th July) letter to me, Mr. King speaks of himself as being "very well," and says he has had "no illness since I last wrote" (about three months previously). From what he privately tells me in his letter, he is evidently working very hard at languages, "having written a list of 1500 or

1600 words of this language to be printed in the Governor's Report, and an also pegging away at another language." He then gives other particulars of his methods of picking up languages, too lengthy for me to send you for publication. These words scarcely convey the impression that Mr. King "is quite unable to take any active part in the Mission work, or to carry out the duties which appertain to the head of such a Mission." Had Mr. King a larger staff of competent fellow-workers, no doubt he would feel justified in further extending the sphere of his operations, but under the existing circumstances, I gather Mr. King considers it of the utmost importance that he should acquire that systematic grasp of the language which is the very backbone of the work. And who of us will venture to dispute the wisdom of that course which, in the exercise of his responsibility as acting head of the Mission, he thinks it best to adopt?

In his most difficult and unlooked for position, Mr. King has, we must all admit, done well indeed, and deserves the hearty sympathy of all Churchmen. Humble minded man as he is, he does not attempt to conceal his mistakes, or defects, but he goes on steadily and perseveringly in his work for Christ's Church. If "the state of affairs at present existing in New Guinea is most unsatisfactory, as "Victorian" asserts, that is surely due—not to Mr. King, nor to those who are so nobly bearing with him the burden and heat of the work, but to us at home who fail to help them as we might. If an amalgamation of the two Missions should eventually take place, I doubt not Mr. King would rejoice, but in the meantime, do not let us add to Mr. King's difficulties by, to say the least, a not altogether kindly criticism on him, and, by implication, on his staff. Yours, etc., ERNEST C. BECK.

"Mosman," October 2, 1893.

THE CHURCH EXTENSION ASSOCIATION, AND THE KILBURN SISTERS.

Sir.—In a former letter on this subject I used the words "things which seem right are not always right," and it would seem from the replies to the enquiry I then made, that this is borne out in reference to the work as contrasted with doctrines taught by the Kilburn Sisters.

Now I presume that no unprejudiced mind could take any exception to the philanthropic work of these Sisters, and the generous would be disposed to assist them. That there is plenty of scope for such a work as they have taken up is abundantly evidenced; that they are earnest and devoted to it cannot be denied; that these qualities coupled with a very high training of educated women should command a respect and fascination for many, may be reasonably expected. With the exception of the training and education in the sense I have used it, the Salvation Army Sisters should command quite as much respect for the larger work they have done and are doing, the same may be said of the Sisters of Mercy of the Roman Catholic Communion in a more or less degree, and any other agency of women in the vast field of philanthropy claims our sympathy and respect. So far then these "seem right," and appeal to our common humanity, and it is, probably, this aspect of the work of the Kilburn Sisters which has influenced many in supporting them. "Things which seem right are not always right," and whilst we may be disposed to honor and respect those who earnestly and conscientiously care for the little ones, and tend the sick, we may without bigotry seriously enquire whether will this lead? If the answers to my enquiry as to the doctrines inculcated are fairly representative: can we wonder that so many hold back from what otherwise would be generally welcomed and accepted? Is the "Undoing of the work of the Reformation" a necessity, in order that philanthropic work may be carried on? The establishing of Sisterhoods, per se, does not necessarily involve the former, and I can conceive a Sisterhood working in an Australian Diocese without any of such objectionable teaching as may be gathered from the Catechism and Hymnal of the Church Extension Association. It is too much to ask that these doctrines be discarded by those members who have come here to extend the Australian Church, and if they conscientiously believe in them, they dare not comply. How "many well intentioned reformers" sometimes do dangerous things," is evidenced from the past by Clergy of the Church of England, walking on the border line of our own, and the Roman Church perhaps unconsciously drawing the devotee and unwary to the same line, where they become an easy prey to the even more sensuous worship of Roman Catholicism. So that one may say of them, with the Prophets, "They prophesy falsely. The Priests bear rule by their name, and my people love to have it so, and what shall be the end thereof?" The trend of religious thought in England during the last twenty years has been changing for better or for worse, and one result has been an increased number of perverts to the Roman Church. In this direction it is not necessary for us here to follow, and we should without bigotry or prejudice, guard against the opening of our doors to influences which may disturb the faith of our own children, and those older who are attracted by things which seem right. Whilst I say this, I should have been heartily glad if all the reports of the errors of the Church Extension Association could have been satisfactorily proved to have been groundless. The Dioceses of

New South Wales by their Constitutions have reserved to themselves the right to accept or reject any changes that may be made in England, in doctrine or ritual. This provision was made when there were no very burning questions disturbing the Church. The Bishop and Synod are quite within their rights in accepting or rejecting any agency, even if approved by the whole Bench of Bishops in England if they think fit. The right of rejection, however, is the exception to be used rarely and wisely, and the rule the acceptance to be accorded cheerfully and conscientiously. If some concession had been made by the Synod during the debate on the question of Sisterhoods, it may have resulted in a via media, which would have been acceptable to all sections of the Church. Whether it is too late to alter this decision, will depend very much on the character of the work of the Church Extension Association by its agents; but the mode of introduction of these to the Diocese is not likely to alter the decision of the Synod. JAMES PLUMMER.

BISHOP TYRRELL'S WILL.

Sir.—It is evident that C.M.S. has settled the interpretation of Bishop Tyrrell's Will entirely to his own satisfaction and has decided that no other construction but his own can possibly be put upon it. That, however, remains to be seen. The point which many of us are considering is this— that under the Will the Estates, subject to the Bank Mortgage, belong to the Diocese, and that if they can afford assistance in our present extreme financial exigencies, it is a reasonable thing to expect them to do so. With regard to the stronger helping the weaker, what else have we been doing all along through the 15 p.c., and recently through the Assessment? This "weaker parish" cry is something like the young lady's idea of a marriage settlement, as expressed to her intended, "what's yours is mine and what's mine is my own." Some think that if a parish cannot support, or does not support, its Clergyman it ought not to be a parish at all, but ought to be worked from a centre. At any rate it is not particularly "brotherly" thing to drag other parishes down to a dead level of impoverishment which would, to a certain extent, be the effect of the Ordinance so much admired by C.M.S. C.M.S. does not appear to like the word "concealed," which I have used in connection with it. If he will read over the Report of the "Conference" at W. Maitland he will see that the intended withdrawal from many parishes of their share of the Tyrrell "Clergy Stipend Fund" (the proper name of the Fund) was not only concealed, but to one who could not read between the lines was treated as something that might not be even contemplated. C.M.S.'s arguments put me in mind of Sydney Smith's saying, that "A never sees B. in distress without wishing C. to help him,"—the intermediate parishes in this case being C. and the framers of the Ordinance being A. We, on the other hand, would like the Diocesan Estates to play the part of C. and think it quite right that they should play it.

C.M.S. asks, "Does 'Promoter' mean that according to the Will only those parishes which in 1877 were in existence and since then have fulfilled their conditions should receive the £100 a year and all others wait for the happy day when the incumbences are no more for their share and then sue for arrears?" This is a little mixed, but, as far as I understand it, it is quite beside the mark; as C.M.S. must be aware that these post-1877 parishes have always been on the same footing as the others with regard to the Tyrrell Endowment—that is to say they have paid the 15 p.c., and have received their share of the Endowment so that they will be under no necessity either to wait or "sue for arrears." I may mention that if C.M.S. would wish to answer this I will with the greatest pleasure allow him the last word.—Yours, etc., PROMOTER.

Sir.—On page 12 of your issue of September 30th, Presbyter has given extracts from "A Second Catechism for the Children of the Church," issued by the Church Extension Association.

There is one question, "To whom has God given authority to pronounce Absolution? Answer: To His Priests."

I ask, "To what order should those Priests who pronounce Absolution belong? Should they belong to the Order of Melchizedek, the Priest of the Most High God (R.V.) Gen. xiv. 18; Heb. vii. 1, or should they be of the Order of Aaron, (R.V.) Exodus xxxii. 4, who, when not under the personal influence of his younger brother Moses, made a Golden Calf and said to the people, "This is thy God which brought thee up out of the land of Egypt."

Should the Priests be of the Order of Eli's Sons, (R.V.) Sam. ii. 22, or like the Chief Priests, (R.V.) Mat. xxvi. 16; Mark xiv. 10; Luke xxii. 3, who covenanted with the traitor to betray his Master. Or, coming to these latter days, can the Priests as described by Pere Chiniquy in his work, "The Priest, the Woman, and the Confessional," give Absolution?

Referring to the 49th Psalm, (R.V.) I find that "None can by any means redeem his brother, Nor give to God a ransom for him. For the redemption of their souls is costly, And must be let alone for ever." I am, etc., C. S. F. CHATFIELD. Sydney, 3/10/93.

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IN MOTHER'S PLACE.

"In mother's place"—so father said, His kind hand resting on my head, While all the burden of the day, The care and trouble, fell away! New purpose seemed to grow in me To struggle for the victory, And by the fireside's happy light I breathed a silent prayer to-night!

I never guessed in times gone by How much there was to fret and try The sweetest temper all day long! Was it to-day when things went wrong I checked the hasty, angry word, Hearing the tones my childhood heard, Seeing, in memory, the white The vision of a vanished smile.

The children, crowding at my side, Need me, and will not be denied, The home her presence made so bright Needs me, and I must be its light. The girls and boys too soon will go From sheltering arms of love, I know— May the sweet influence of home Be theirs wherever they may roam.

Yes! it is little I can do; Yet faith in God will bear me through, And give me wisdom to fulfil My duty, since it is His will That those, who need a mother's care, Should find in me—bereft of her, And longing for her loving face— A guide and friend in mother's place!

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THE ORIGIN OF THE CHURCH OF ENGLAND.

SERMON BY THE REV. HORACE TUCKER.

"The Origin of the Church of England," was the subject chosen by the Rev. Horace Tucker for his sermon last Sunday morning at Christ Church, South Yarra. Mr. Tucker took for his text Job, Chapter viii., verse 8—"Inquire, I pray thee, of the former age, and prepare thyself to search of their fathers." Sometimes in work of fiction, he said, and very often in actual life, some character and institution fell, owing to intrigue and misrepresentation, under the suspicion of base or ignominious origin. Happily in the end the discovery was made that he who had borne himself nobly was as pure in ancestry as in action. For long their Church had lain under the stigma of being a mere offshoot of a branch of Christ's Church. But during the last half century the National Church had asserted herself as never before, and she fully appreciated the sacred trust which from times Apostolic Christ or his earliest missionaries and workers committed to her. He made no apology for reviewing some further testimony of the fact, of which they were justly proud and thankful, that independently of any step-fatherly agency, Christianity was planted in England by the Apostles themselves or their fellow labourers. The origin of the Church was to be traced to Greek and Eastern rather than to Latin or Western sources. The first vessels to frequent British shores were from Greek and Phœnician ports. When, at the great dispersion, Disciples of our Lord were scattered to every land bearing the glad tidings, one of "the paths of the sea" most plainly open to them led from the busy ports in the Levant to those distant but most attractive provinces of the west. It was a significant fact that the names of many of St. Paul's companions whom he mentioned in his Epistles were persistently associated with the early story of the British Church. That St. Paul himself carried the Gospel to Britain had been the belief of the Church from the very earliest times. "I scarcely know," wrote Capellus, "of one author from the time of the Fathers downwards, who does not maintain that St. Paul, after his liberation, preached in every country of Western Europe, Britain included." Indeed, "except on that supposition, there was an interval of nine or eleven years in the laborious life of the great Apostle wholly unaccounted for." He was set at liberty from his first imprisonment in A.D. 58, from which time nothing was heard of him until his martyrdom at Rome in 69. The fact, however, was beyond question that by St. Paul or some of his fellow-workers the Church was established in Britain in Apostolic times. What said the sources of most of the authority on this subject—the great Greek fathers, who bore testimony before jealousies and heartburnings had arisen between the sister churches, when the members of both churches met together, not as foes but as friends, and were all united in one visible brotherhood. The preacher proceeded to quote Clement, Tertullian, Eusebius, Chrysostom, Theodoret, and others. This testimony went to show that St. Paul or his fellow-labourers preached the Gospel in Britain, and that the British Church was founded directly from the East, from the first parent Church of Jerusalem. These testimonies, not one of which was contradicted or questioned at the time, were those of the ancient Greek or Latin Fathers who wrote wholly independently of one another, with whom collusion was, in the nature of the case, impossible. Unconsciously, the early Fathers, speaking of the Churches as they knew them, exposed, in anticipation, the fallacies called into existence centuries afterwards. In days when one dissentient voice had not been raised, when all the Churches were happily united, General Councils were held, to which representatives were sent from every Christian Country. Those who attended signed their names, and no one with character of any kind to maintain would suggest that Bishops from our native Church did not attend. It has been said, "It appears from authentic records of greatest antiquity that British Bishops agreed no less in the clearing of Athanasius than they had previously done in the judicial sentence pronounced against Arius." The priority of antiquity was maintained undisputed for more than 1,400 years, and well it might, since Britain gave to the world the first Christian King, Lucius, and the first Christian Emperor, Constantine, and one of the earliest National Churches, that of our native land. At the Council of Pisa the representatives of France and Spain claimed precedence, but the Council gave it in favour of Britain; and at the Council of Constantinople the precedence of the British Church was fully established as being planted soon after the Passion of Christ. In the same manner Baronius, the great Romish authority asserted that "the Christian faith gained a footing in Britain not long after the Resurrection." Even Cardinal Pole in full Parliament affirmed "Britain was the first of all Provinces that received and embraced the Christian faith," a Church described by Bede as "Scriptural in her doctrine, Episcopal in her government, and Oriental in her customs and ceremonies." Such was some of the primitive unbiased testimony as to the origin of the Church, and equally convincing was the further evidence to be adduced if necessary, and that the British Church never died out from that soil in which St. Paul or his companions planted it—that it, and not the intruding, ever-encroaching

emissaries of a foreign country, was instrumental in winning Scot and Saxon to the faith; that no Church, despite intrigue and ascendancy gained for a little while, owing to the unworthiness of some of England's kings, was ever organically incorporated with the ancient Church of England; that the charters of our freedom, especially that won at Runnymede, knew no other Church; that the "Holy Church of England" was before the Reformation identical with that after the Reformation, save that all official connection with any foreign communion, was for ever and ever entirely cast off. Some who did not love their Church and country as their own honour and life might ask. What did it matter all this past history of the Church? It did matter much that they should be able to declare, without thought of any other Communion, "I believe in the Holy Catholic Apostolic Church." At the same time they had no desire to disparage others, or to recall unless goaded to it, very unpleasant and blood-curdling memories. When men sought sympathy in their trouble or joy, or needed a helping hand outstretched, no stay would be made to inquire to what branch of Christ's Church they belonged. Sneers might madenatural men, especially those who had suffered much and long; but strong as might be their feelings with respect to the cruel wrongs of the past, they would in their living present meet and greet and mingle on perfectly equal terms with those of other faiths, especially simple minded laymen and laywomen, respecting tenderly their cherished convictions, and admiring and emulating their devotion, and praying that they of the Church of England, whose privileges were so great, might live more closely to that Christ, whom all acknowledged, and approximate by His grace to the Apostolic ideal that had been stamped on our native land and our mother race, and that they might use the services and sacraments unconaminated that were their's and their children's, and, so that their work was unimpeded and the honour of their Church was unassailed, "live peaceably with all mankind."

BIBLE STUDY.

By Rev. J. F. T. HALLOWES, BIRMINGHAM.

BACON says "Some books are to be tasted, others swallowed, a few chewed and digested." God meant the Bible to be chewed and digested. Yet many persons lazily taste it where they ought earnestly to study it. The Rev. Charles Simeon, of Cambridge, was accustomed to say, "Justification comes by faith, but knowledge of the Bible comes by works." God has put his wisdom into this Book, surely we should put our energy into the study of it. Beware of that fatal languor of thought which steals over the minds of some Bible readers, who only skim the surface of the sincere Milk of the Word. Let such renounce their Scripture-skimming habits, remembering that the Bible cream always goes to the bottom. All Bible readers, then, ought to be Bible students. But in this age of push and pressure the question is, How busy Christians may profitably study the Word of God? I shall attempt to answer this.

I. Get some time in the morning. "Be ready by the morning and come up in the morning. . . . and present thyself there to Me on the top of the Mount." So God would address us as He addressed Moses. As Sunday colours the week, the morning colours the day. "Read your Bible," said Mr. Ruskin to some Oxford students, "making it the first morning business of your life to understand some part of it clearly, and your daily business to obey it in all that you do understand." Rev. H. C. G. Moule thus insists on the importance of morning meditation:—"Under God immensely much depends on that watch time and its exercises of confession, faith, love, prayer, and praise. Its tendency is to open, as it were, the soul's window skyward for the day." Read a portion of your Heavenly Father's letter to you before you read social epistles and business correspondence, that so by a Divine pre-occupation of soul you may get the start of the world for the day; and if on some morning there seems to be a general conspiracy of circumstances to narrow to a few minutes the time you had intended to give to soul exercises in Scripture fields, do not despair. Let intensity of thought do its best to make up for brevity of time; get at least one text into your mind, extracting from it, by occasionally meditating on it during the day, what may feed and even feast your soul, fortifying it, too, against temptation.

II. Study the Bible with the help of its Author—I can understand Milton's "Paradise Lost" without Milton, and Macaulay's "Essays," without Macaulay. But I cannot comprehend the Bible without the Spirit who inspired it, because there is a spiritual element in it, which defies the acutest intellect, and is only spiritually discerned, even as some other things are only microscopically or telescopically discerned. The man who turns from his newspaper to his Bible, expecting no more supernatural aid in comprehending the latter than he did in regard to the former, may grasp the history and geography of the book, and all that is simply the vehicle for its distinctive spiritual revelation of an unsolved mystery, without the Spirit's aid. Let us distinguish between the body and the soul of Scripture. Its body unassisted human powers can dissect; its soul eludes the most penetrating mind, unaided by the mind of God. And the Spirit who shows us the great verities of Scripture can do yet more. He can give them vitality, so that their very life shall seem to pass into us as we ponder them.

What is the Bible to many but the dead literature of a former day? But to the spiritually-instructed man the Holy Spirit is still breathing on the Book so that, as Dr. Adolph Saphir beautifully said, "It seems as if the ink were not yet dry, and as if the warm breath of Eternal Love were even now quickening and consoling the troubled soul. As the mercies of God are new every morning, so the truths of the Bible may be to us, but only by Him who makes all things new.

III. Study the Bible practically so as to find out God's truth and God's will.—Men study the time-table that they may find out how they may go by railroad to a certain place. Now the Bible, which is a time-table and an eternity table in one volume, has to do with our earthly path and our eternal condition. Let us study it to find out how we may better go along the highway of holiness to the heavenly place. Study the Bible so as to pass an examination (which is compulsory on all Christians, and non-Christian, too) in the school of life, by the testings of everyday existence and the temptations of the world, the flesh, and the devil, so as to find the Word "profitable for teaching, for reproof, for correction, for instruction, (or discipline) which is in righteousness" that you "may be complete, furnished completely unto every good work" (2 Tim. iii. 16, 17).

Let the Bible be to you seed, telescope, and sword. For the ground of your heart it may be sown to sow all the acres be they many or few, of the inner man. For the eye of your faith it may be a telescope bringing nearer the things of the Kingdom of God. And for your hand, as a soldier of Christ, it may be a sword whereby you shall better fight the battles of the Lord.

IV. Study the Bible topically.—Use if possible Cruden's large unabridged Concordance. But in any case, if that is not practical, use the smaller one. By its help you may trace out the unfoldings of God's thoughts as contained in such words as "grace," "righteousness," "hunger," "saved," "sin," "blood."

Look out for example the word "hunger." You will find at least three interesting applications of the term. (1) The miserable hunger of the unregenerate man. "I perish with hunger." (2) The blessed hunger of the Christian man. "Blessed are they that hunger and thirst after righteousness, for they shall be filled." (3) The vanished hunger of the glorified saint. "They shall hunger no more."

Similarly, the word "saved" has three very suggestive applications:—(1) In the past salvation is divinely perfect, as wrought out for us by Christ. "God who hath saved us." (2) In the present it is humanly imperfect as wrought into our hearts by the Spirit. "The Lord added unto them day by day these that were being saved" (R.V.). (3) In the future it is humanly and divinely perfect, as completed in Heaven. "He that endureth unto the end shall be saved."

So, too, you may better understand the theological significance of the word "blood" by following out the numerous allusions to it in the Old and New Testaments. Its frequency there, as contrasted with its absence from some modern sermons, suggests grave deficiencies in the latter.

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The Australian Record.

SYDNEY, SATURDAY, OCTOBER 14, 1893.

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NOTES AND COMMENTS.

Personalia. The Rev. W. J. DODSON, B.A., Oxford, who has lately come from England, has been sent to the Parish of Hamilton (Diocese of Tasmania) to do temporary duty under the Rev. C. W. H. DICKEE, who is ordered to take a few weeks' rest.—The BISHOP OF TASMANIA regrets to hear of the serious illness from overwork of the Rev. W. MITCHELL, at Oatlands. The Rev. S. INGLE, from the Diocese of Grafton and Armidale, has been sent to do the work of the Parish for a month.—The BISHOP OF WELLINGTON having resigned, the BISHOP OF AUCKLAND, as senior Bishop, succeeds his Lordship as PRIMATE of New Zealand, and will act in that capacity until the meeting of the General Synod is held in 1895.—The Rev. H. A. WATSON, Incumbent of Merriwa, Diocese of Newcastle has forwarded his resignation to the BISHOP.—The Rev. W. H. H. YARRINGTON, of St. Mary's, West Maitland, and the Rev. W. MARTIN, of St. Barnabas, have exchanged duties for one month.—The Rev. EDWARD LAMPARD, B.A., has accepted the appointment of Curate to St. John's, Darlinghurst, and hoped to leave England on the 22nd of last month.—The Rev. A. H. LILEY, late of the Diocese of North Queensland, is temporarily assisting at St. Stephen's, Edgecliffe Road.—The Rev. E. G. CRANSWICK has removed from Faulconbridge to Springwood.

Annual Days of Intercession. The Committee of the for Sunday Schools. Sunday School Institute, have, with the approval of the MOST REVEREND the PRIMATE, appointed to-morrow and Monday, October 15th and 16th, the Annual Days of Intercession for Sunday Schools. In inviting the Clergy to act, where practicable, upon the suggestions offered by the London Institute for the observance of those days, the Committee venture to urge upon them the increasing importance attaching to Sunday School work. The Committee trust that the Clergy will make the most of this opportunity for enlisting the sympathy of their parishioners, and for deepening in their Teachers a high sense of the great responsibility and privilege of that work to which they have been called.

Features of Interest. We shall be glad to publish Reports from any Parish in the Diocese.

Annual Teachers' Examination. In order to emphasize the occasion, we report what we said last week, to the effect that the Committee have decided to hold the Annual Teachers' Examination on Monday, 6th November. If any teachers are intending to enter, the Clergy are asked to apply to the Hon. Sec. for the question papers not later than 30th October. The subjects selected by the Committee for instruction in Sunday Schools for the year commencing at Advent next are— (1) The Gospels for Sundays. (2) The Church Catechism.

A copy of the Syllabus, with full particulars, will be shortly issued.

The Languages of India. In India no less than eighty-five million persons are reported as speaking Hindustani. A further addition of probably fifteen millions should also be made for portions of Rejputana and Central India, which were omitted from that table when the census was taken, so that altogether the language known as Hindustani is spoken by no less than 103 millions of people. Next to Hindustani, Bengala takes the most prominent place, being spoken by over forty-one million human tongues. Then comes Telugu, represented by nineteen millions; Marathi by eighteen; Panjabi by seventeen; Tamil by fifteen, and so on. There are ten leading languages spoken in India, of which these are the first six, but fifty-seven other languages are enumerated, ranging from the Shiva spoken by six persons, to the Sindhi spoken by two and half millions. Burmah also speaks languages to the above list. Only ninety-three persons speak Japanese, and 38,000 Chinese. One lone soul is reported as speaking Nicobar. No stranger entry is found in all the interminable columns of the census reports than that of 308 persons who gave Sanskrit as their mother tongue.

The Church of St. Sleepers. In which Church the Rev. HIPPLYTUS SMOOTHTEXT, B.A., is Pastor, and did himself preach the Anniversary sermon, the statistical part of which the witty and humorous Robert Burdette in severely satirical strain reports as follows, commencing at the same time the model features of the sermon to certain young ministers after SMOOTHTEXT's type, who are anxious to make their mark in anniversary efforts:—"The Rev. HIPPLYTUS SMOOTHTEXT, B.A., in reviewing the work of his pastorate, stated, among other things, that he had, during the year of his Christian ministry just closed, preached 104 sermons, 18 mortuary discourses, solemnised 21 hymeneal ceremonies; delivered 17 lectures, of which 16 were on secular, and all the others on religious subjects; made 32 addresses, of which all but 27 were on matters most nearly touching the vital religious concerns of the Church; had read aloud in public 156 chapters of the Bible, 149 of which were very long ones; had made pastoral calls, 312; taken tea on such occasions, 312 times; distributed 1,804 tracts; visited the sick several times; sat on platform at temperance and other public meetings 47 times; had the headache Sabbath morning and so compelled to appear before his people in a condition of physical pain, nervous prostration and bodily distress that utterly unfitted him for public preaching, 104 times; picnics attended, 10; dinners, 37; suffered from attacks of malignant dyspepsia, 37 times; read 748 hymns; instructed the choir in regard to the selection of tunes, 1 time; had severe cold, 104 times; sore throat, 104 times; malaria, 104 times; had written 3120 pages of sermons; declined invitations to tea, 1 time; started the tunes in prayer meetings, 2 times; started the wrong tune, 2 times; sung hymns that no one else knew, 2 times; received into Church membership, 3; dismissed by letter, 49; expelled, 16; strayed or stolen, 37.

A Worthy Example. A gentleman who is being greatly prospered peculiarly said lately:—"I used to give as I felt inclined; now I intend to give of that which God blesses me. I have bank stocks, railway stocks, United States bonds, etc. These draw interest seven days in the week; but the first day of the week is the Lord's Day, and all that pertains to it belongs to Him. So one-seventh of my income from investments is saved to the Church. Then I manage to secure an income during the six days of the week, and from this also I will give to the religious purposes." We strongly recommend some such principle to Churchmen of this Province. We should then have no need for bazaars, and the work of the Church would not receive so many checks as it does under the spasmodic effort principle.

The Gospel and the Imperial Palace, Peking. Through the instrumentality of Medical Missionaries, the Gospel is being carried into the Imperial Palace in Peking. This is a cause for special thankfulness. In China the throne is the buttress of idolatry. A converted Emperor would mean, sooner or later, a converted empire. If the official worship by the Emperor were done away, idolatry would soon cease throughout the land.

Railways to Damascus. The British Consul at Damascus, referring in his last Report to the various railway schemes connected with that town, says the Damascus-Hauran Railway is approaching completion as far as the line is concerned. Already fifty miles have been laid down, and there remain only about fifteen miles of rail to be laid, the earthworks being completed. Stations and buildings are still in an incomplete state, and it will probably not be finished for some months. This railway was pushed on with a view to discouraging competition from Haifa, but this proceeding must cause the Company heavy loss, for until the Damascus-Beyrout line is made, which will not be for three or four years, it is difficult to discover what goods the Hauran line will have to carry. The Damascus-Beyrout Railway is now in process of construction. The work is difficult, and it is apparently not to be built on solid lines, which will increase the working expenses. Were a long tunnel to be built in the Lebanon, though the first cost would be much greater, the line would have had a better chance of success, and the difficulties of the snow would have been obviated. Only a small tunnel 500 yards in length is contemplated, which leaves the snow difficultly-untouched. The Haifa-Damascus Railway has also been commenced, but no works have hitherto begun within the Damascus district.

Suicides in France. The popular notion that all mankind "clings to life" has received a remarkable contradiction (says JAMES PAYN, in the New York Independent) in the last Annual Report of suicides in France. This crime is increasing by leaps and bounds, but the most noteworthy and deplorable part of it is the mature age at which it is committed. When men are young and reckless, prone to give way to impulse and impatient of disaster, it is not so strange that on even what seem comparatively slight grounds they should put an end to themselves. Fifty youths under sixteen and 242 between that age and twenty-one are alarming figures. Of girls, "Sad from life's history, Glad to death's mystery, Swift to be hurled," there is, alas, a large return; but the numbers of both victims sink into insignificance before those of their elders. No less than 2008 men of more than sixty years of age, and 486 women have left life "by the open door." One would have thought that, having borne with it so long, they might have endured it to the end. These melancholy figures seem more calculated to confirm the views of the pessimists than any arguments culled from their philosophy.

Substituting duty to the State for duty to God. The experiment of substituting duty to the State for duty to God has had a fair trial in France, and has not succeeded. A system of education which is purely secular cannot, even in France, be called truly national. The evidence of the Rev. T. HOWARD GILL, put before the Church Congress of 1892, and of DR. FITCH's official memorandum of the previous year, has placed this beyond a doubt. For a position of neutrality towards religion is found impracticable; it is Atheism which is taught at the cost of the State. But the moral instruction which displaces religion is the cause of ceaseless dissatisfaction, as the official reports witness. "The majority," said the Revue des Deux Mondes in December, 1889, "in terms that are sometimes startling, reveal the fact that with religious instruction all teaching of morality has disappeared; almost anywhere moral education is either dying out or has disappeared." The result is that outside the national system another and better system of education continues to exist. Private means keep that aloft whilst the State pays the bill of propagating Atheism. In Australia a like experiment has been tried. The inspectors of the Colony of Victoria have given their opinion upon the results of teaching by a selected moral text-book. That opinion was thus summarised by the BISHOP OF MANCHESTER at Folkestone:—"With one consent they declared that this moral text-book was—first, useless because it was uninteresting; secondly, it was injurious, because it substituted a utilitarian morality for a healthy appeal to the human conscience; and therefore they recommended that it be entirely withdrawn from all the schools of Victoria. Secular morality was without interest; it was injurious; it did not stop crime, and therefore it was high time that it went the way of all useless things."

Sunday Observance. Sunday observance is making considerable progress in Paris, and at the "West-end" of the shops are for the most part closed at mid-day. The agitation has spread to Belgium and is being taken up warmly. A special stamp called the "Dominical" has been issued, which means "Do not deliver on Sunday," and has been favourably received by the public.

The British School at Athens. The ARCHBISHOP OF CANTERBURY, at the annual meeting, moved the adoption of the report. His Grace dwelt upon the importance of the excavations which were being carried on at Megalopolis and Athens under the direction of the managers of the school. He also regretted that the institution was not more liberally supported by the Government. Sir E. MONSON, Professor J. J. EOBERTON, British Minister

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