

Hints and Helps.

Christ is Waiting.

"Behold, I stand at the door and knock," etc.—Rev. iii., 20.
1. Who knocks without?
2. What is His errand?
3. Why is not the door opened?

What Constitutes Happiness?

Put this question to the world of mankind and you would have as many answers as there are purposes controlling the hearts and lives of men. The sensualist would say—Happiness consists in the free unrestrained indulgence of our animal nature. The covetous would say—Happiness consists in the acquisition of wealth and fortune for which one has laboured with patient, persevering toil. The ambitious would say—Happiness consists in the attainment of honour and distinction as the crowning reward of faithful service. The scientist would say—Happiness consists in the mental joy one feels when the mind, after long and patient research, makes the discovery of a new thought, a new force, a new law, or a new world. The good man possesses a happiness differing from all these, and infinitely superior to any or all of them—a happiness which is neither sensual nor intellectual, neither material nor mental, but spiritual; a happiness which is both satisfying and abiding, and which springs from his oneness with God, the harmony of his will with the will of God. "Thou wilt keep him in perfect peace whose mind is stayed on thee."

The Two Roads.

It was a pungent answer given by a Free Kirk member who had deserted his colours and returned to the old Church. The minister bluntly accosted him, "Ay, man, John, an' ye've left us; what might be your reason for that? Did ye think it wasna a guid read we was gawn?" "Oh, I daursay it was a guid enough read, and a braw road; but oh, minister, the tolls were unco' high."

Plain Questions.

Do not men need a very various worship? Do we, for instance, come with precisely the same feelings wanting expression on a bright, balmy spring morning—say in the month of May, when the lilacs and laburnums, and chestnut and apple-blossoms are flinging abroad their beauty, the meadows are getting "ankle-deep in English grass," and the fields are green with the springing corn, and all nature is full of life and hope—as on a cold day in winter, with the east wind blowing bitterly, and the snow-flakes filling the air? Is there not some such thing as a reasonable religion? Do we not want, or ought we not to be able to express in our worship the varying moods which the seasons were intended to awaken? Was it on the day when "it was winter, and Jesus walked in the porch that is called Solomon's," that He said, "Consider the lilies?" Why should not our worship at times be vernal? Has God given us flowers and colours for "week days" only, and bare walls and dull greys and browns for Sundays?

Man-like and God-like.

A gentleman who had filled many high stations in public life with the greatest honour to himself and advantage to the nation once went to Sir Eardley Wilmot in great anger at a real injury that he had received from a person high in the political world, which he was considering how to resent in the most effectual manner. After relating the particulars to Sir Eardley, he asked if he did not think it would be manly to resent it? "Yes," said Sir Eardley; "it would doubtless be manly to resent it, but it would be GODLIKE to forget it." This the gentleman declared had such an instantaneous effect upon him, that he came away quite another man, and in temper entirely altered from that in which he went.

Just the Difference.

The benevolent Dr. Wilson, Bishop of Sodor and Man, once discovered a clergyman at Bath, who, he was informed, was ill, poor, and had a numerous family. In the evening he gave a friend £50, requesting that he would deliver it in the most delicate manner, and as from an unknown person. The friend replied: "I will wait upon him early in the morning." "You will oblige me by calling directly," requested the kind-hearted prelate; "think, sir, of what importance a good night's rest may be to the poor man."

Mr. Butterworth says: "I recall spending an evening with Longfellow, in which he related to me the incidents of his life that had found expression in verse. 'I wrote a "Psalm of Life,"' he said, 'in my early years, merely as an expression of my own resolution, views, and feelings. I did not intend to publish it. I put it away for myself. I chanced to give it to the press, and it went over the world, and was even put into Japanese art!'"

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Home Notes.

A recent English visitor to Palestine reports that farming pays, the Jews are taking to it, the price of land is rapidly rising, and large colonies of Jews are settled in Jerusalem.

Sister Rose Gertrude (Miss Fowler), the daughter of an English Clergyman whose recent mission to carry on Father Damien's work amongst lepers at Molokai was widely noticed at the time, has married Dr. Lutz, at Honolulu.

Certain Jesuit priests in Madagascar have to their astonishment been fined for libelling the Freemasons. The French influence in this Island does not command itself to the people.

The German Protestant Mission is doing good work in Palestine. The church at Bethlehem has been completed; schools, hospitals and a Medical mission are sustained, so that true Evangelical Christianity is represented by brethren from other lands.

Canon James McConnel Hussey, D.D., a leading Evangelical clergyman of London, is dead.

Some remarkable pamphlets have recently been published in Ireland, which, having had a wide circulation amongst intelligent Roman Catholics, have called down futile episcopal replies. That the laity of the Church of Rome in Ireland should think for themselves, constitutes one of the signs of the times.

A celebrated convent in Naples, that of the "Buried alive" order of nuns, is now the property of the State and has been transformed into a cheerful girls' school. The old recluses, thirteen in number, have left their cells and live in a small house. They can again speak freely and pass their lives in prayer.

A very useful series of lectures on Church law have recently been delivered at Cambridge by Chancellor Didden. Although of an elementary character, their usefulness is apparent.

The Hon. and Rev. Carr Glyn, vicar of Kensington, has been indisposed by a severe attack of influenza.

The Rev. George S. Reaney, late of Manchester, is removing from his curacy in Sevenoaks to Bickley, in Kent.

The Bishop of Lincoln has been suffering from illness. The Bishop has cancelled all his approaching engagements.

The Rev. Stephen E. Gladstone was the evening preacher at the re-opening of St. Mary's-on-the-Hill, Chester.

No serious importance is attached to the threatening letter lately sent to Bishop Temple, about which there have been much-exaggerated rumours.

The Bishop of Liverpool's recent attack of illness is ascribed to weakness of the heart.

Owing to the illness of the Bishop of Liverpool, Bishop Royston, late of Mauritius, undertook to conduct the Liverpool confirmations.

A female churchwarden is found in the Dowager Marchioness of Londonderry, who has been admitted to the office at Maellyneth, in the Diocese of Bangor.

The new Bishop of Worcester held a reception in that city, on June 16th, of the clergy, churchwardens, and leading laymen of that part of the diocese.

The "Life of Archibald Campbell Tait, Archbishop of Canterbury," by the Bishop of Rochester and Canon Benham, which has been long expected, is published.

In the unavoidable absence of the Earl and Countess of Airlie, the foundation-stone of St. Augustine's Mission Church, in the Lillie-road, Fulham, was laid by the Bishop of Marlborough.

The Lady Mayoress gave an "At Home" at the Mansion House in aid of the Church House, Westminster. Mrs. Temple, the Bishop of Carlisle, and the Archdeacon of London delivered addresses.

The funeral of the Venerable Archdeacon John Evans, of Merioneth, took place at Bangor. It was of a public character, and many clergy were present. The Bishop and Dean took part in the service.

A committee, headed by the Archbishop of Canterbury, has been formed for the purpose of raising a memorial at Wellington College of the Rev. C. W. Penny, who is retiring from his office (after thirty years' service) as senior tutor of the College.

For the fourth year in succession the East London Church Fund held its annual festival service, by the kind permission of the Dean and Chapter, in St. Paul's Cathedral. The festival took place on St. Barnabas' Day, at 7.30 p.m. The sermon was preached by the Rev. J. E. C. Weldon, head master of Harrow School.

At the annual meeting of the Christian Evidence Society Mr. D. Howard, J.P., presided. The Rev. C. Lloyd Engström, one of the secretaries, read the twentieth annual report, which stated that the income of the society was 1,000l., and that double the amount was needed to carry on the society's work.

A most interesting meeting of the subscribers and friends of the C.M.S. has been held at Exeter Hall to welcome Bishop Tucker, of Eastern Equatorial Africa. Bishop Tucker told the large assemblage which had gathered to greet him that he had come back to England so soon to plead for millions of souls in Equatorial Africa who were unable to plead for themselves, and to ask for forty missionaries for them.

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LABOUR HOME.

The Australian Record.

SYDNEY, SATURDAY, JULY 25, 1891.

CADBURY'S COCOA—ABSOLUTELY PURE—CADBURY'S COCOA

The Week.

Bishop Selwyn. The good missionary Bishop of the South Pacific is again in our midst, but only as an invalid on his way to England for medical advice and rest. The tale of Bishop Selwyn's labours is indeed a thrilling one. The Isles of the South Seas are essentially that field of missionary labour which falls to the lot of Australia to minister to, but it cannot be said that that great responsibility has ever been fully recognised. Every year calls for more effort, and whilst men are perishing, delay is to be deplored.

The Episcopal Veto. The Church Association having appealed to the House of Lords against the decree of the Court of Appeal which upheld the veto of the Bishop of London, finds that it cannot proceed any further in the question of the Legality of the Images on the Reredos of St. Paul's Cathedral. The Association was prepared to prove that acts of adoration were made to these sculptured representations of the Christ, but the unlawfulness of these images therefore remains untouched. If the case could only be argued all would be well, but the veto blocks the way.

A Liquor License Refused. The new Imperial Arcade is next door to the Diocesan Book Depot in Pitt-street, and the proposal of the Arcade directors to open a public-house bar in the adjoining shop would have constituted an intolerable nuisance. We, therefore, are glad to learn that the Committee made a protest at the Licensing Court, with the result that the application has been refused on the ground of not being required, as set forth by the police. No less than seven licensed houses are within one hundred yards of the Arcade, one of them being next door to it.

Lord Salisbury. The House of Lords has agreed to a motion proposed by the Marquis of Salisbury declining to hear Lord Denman the remainder of the present session, because of his recent absurd speeches and motions. A morning contemporary referring to this decision remarked if such was carried out in colonial Parliaments, there would be an amount of silence prevailing. An eminent philanthropist, had as one of his rules of daily life, the following: "Let me never lose one moment of time, but improve it in every possible way." Excellent advice for all, especially public men. The time lost in our Assembly by stonewalling and fruitless discussions is lamentable; useful legislation is prevented, and matters affecting the welfare of the colony are retarded.

The Latest Hero. The hero of the hour has arrived in Sydney, in the person of a noted prize-fighter, and the sporting community is in a rapture with the "renowned" bruiser. Is it not a humiliating fact that with all our boasted civilisation mere brute force is worshipped? The stage is, moreover, claimed by certain of our clergy in conference to possess educational powers worthy of the support of a follower of the Lord Jesus Christ. Will any real Christian find pleasure and profit in witnessing the actor-pugilist having a three-round bout with the villain of the piece. Virtue prevails of course; but what kind of virtue?

Conrad of Marburg. A recent correspondence in the London Times has ended disastrously for those who began it. Philip Calderon, R.A., exhibited at this year's Royal Academy, a picture representing St. Elizabeth of Hungary, kneeling perfectly nude before an altar in the presence of the Jesuit inquisitor, Conrad of Marburg. The alleged offence lay in the immodesty of a saint having stripped herself at the command of a priest, consequently by a process of reading history topsy-turvy, "nude" was explained by the Jesuit Father Clark to mean "laying on one side her queenly ornaments." This daring attempt to hoodwink the British public called forth quotation after quotation from writers of the time wherein Conrad's character stands out in appalling blackness, which was accentuated by the fact that the cruelties he practised led to his assassination by an outraged public. Moreover, the committee of the Royal Academy refuse to go back on their purchase, and from henceforth the picture will be hung amongst the choice art treasures of all the nation, and from it the evil character of Conrad, the inquisitor, will never be dis-associated.

Morals and Religion. Mr. Alexander Sutherland, M.A., of Melbourne, has been lecturing before the Unitarians of Sydney on "Morals and Religion." The lecturer is a man of recognised ability, but at present appears devoted to the idea that the moral sense preceded

CLERICAL CONFERENCE.

religion, that animals possess it in a rudimentary stage and that it is still growing. The theory that man is simply a good gorilla fast moving onwards and upwards in moral improvement, is best illustrated by the raptures with which a certain French actress is welcomed in Sydney. The good gorilla to our mind is on the down grade, notwithstanding education and so-called civilisation.

Rescue the Young. Dr. Barnardo's work amongst the lost children of London has numbered its twenty-fifth year, during which time seventeen thousand have been rescued and four thousand settled happily in Canada. While General Booth aims at showing the way out of Darkest England, Dr. Barnardo is actually closing the door into Darkest London. What can the young do otherwise, when brought up amidst surroundings of squalor and wretchedness, than drift into crime and misery? Social philanthropy is a coming factor in legislation, and is an outcome of Christianity. The great good that the subscriptions of the few can accomplish shows the way for the State to follow. Rescue the children and plant them on the land is a wise policy to pursue.

Socialists and Anarchists. The following M's.L.A. are classed as members of the Australian Socialist League by its officers: Messrs. J. D. Fitzgerald, George Black, W. A. Murphy, T. M. Davis, G. T. Miller, and Arthur Rae. We also learn from the same source that an anarchist organisation exists in Central Cumberland.

Social Reformation. The Social Reform League that was inaugurated last week in connection with the Central Methodist Mission, aims at raising the conscience of the Christian public against the threefold evils of Drinking, Gambling, and Impurity, which sully our modern civilisation. We cordially welcome such a step on the part of the Wesleyan body, and trust that every Church in our midst will do its utmost to direct similar movements of reformation.

12th July. Orange Day came on a Sunday this year, and at many churches special sermons were preached to large congregations, composed of members of the order, wearing their badges. The great Reformation settlement may be said to have reached finally by the victory of Augrim when the forces of England's King routed the mercenaries of France on Irish soil. Had the result proved disastrous to the King's army, would ever England have occupied the proud position assigned to her to-day? We fear not. History is too little read in these days of feverish haste, yet its study is most fascinating, and its lessons would lead the reader to praise the Almighty for the watchful Providence that has guided the destinies of our nation.

Gambling. An Anti-Chinese Gambling Suppression League has been formed in Sydney for doing away with the numerous dens of fan-tan in George-street North. The lower classes of Europeans frequent these gambling shops and recklessly spend their hard-earned wages. Other suppression leagues are also needed, for on a recent Saturday afternoon the vehicular traffic of George-street near the Post Office was impeded for several minutes by a carter paying money to a totalliator tout standing in the road-way, whilst quite a mob of young and old, bank clerks and shopmen clustered round, waiting their turn.

Boys' Brigade. The Boys Brigade is an admirable philanthropic effort, started eight years ago, and has achieved a practical success. The premises, in the opinion of Lord Jersey, should be more suitable, yet the attendance varies from forty to fifty per night, and 350 names are on the roll. Instruction, drill, gymnastics, singing, drawing, and carpentry occupy the time of those who would otherwise be street arabs. The homeless and destitute are attended to regardless of nationality, creed, or cast. At the annual meeting on Monday last the Governor presided. The Primate moved the first resolution, and was seconded by the Jewish Rabbi. The other speakers were Mr. T. T. Ewing, Rev. J. G. Frazer, ex-president Congregational Church, the Hon. W. J. Trickett and H. E. Cohen, M.L.C., Dr. Schwartzback, Mr. T. F. Walter, and James Baine, senior member of the brigade.

A lecture on "John Knox" was delivered by the Rev. James Milne, M.A., in St. Andrew's Presbyterian Church on Wednesday evening. The Rev. Alexander Miller, M.A., of St. James' Church, delivered a lecture on the 22nd inst. in St. John's Presbyterian Church, Paddington, upon "The Jacobite Songs of Scotland."

Coming Events.

We shall be glad to publish in this column notices of coming services or meetings if the Clergy will kindly forward us particulars.

ST. ANDREW'S CATHEDRAL. Sun., July 26.—11 a.m. The Dean; 3.15 p.m. Archdeacon King; 7 p.m., Rev. R. J. Read.

ANTHEMS. 11 a.m.—"Seek ye the Lord."—Roberts. 3.15 p.m.—"Wherewith all shall a young man."—Elvey.

Wed., July 29.—7.30 p.m., The Precursor.

DIOCESAN.

Sat., " 25.—Consecration of Canon Barlow, Bishop-elect of North Queensland.

Sun., " 26.—St. Peter's, Woolloomooloo, Anniversary, 11 a.m., Rev. Canon Morton; 7 p.m., Most Reverend the Primate.

Sun., " 26.—St. Anne's, Ryde, Anniversary of Dedication, 11 a.m., and 7 p.m., Rev. J. Dixon.

Sun., " 26.—Christ Church, Gladesville, Rev. J. Chaffers, Rev. J. Chaffers, morning and evening. Afternoon, Children's Service and Sunday School Inspection.

Mon., " 27.—Annual Public Meeting of C.E.T.S., Chapter House, 7.45.

Mon., " 27.—Association of Lay Helpers. St. Mary's, Balmain, Rev. J. Chaffers-Welsh: "The Coming Age."

Tues., " 28.—St. Peter's, Woolloomooloo, Tea and Public Meeting.

Tues., " 28.—Lecture, Chapter House, Rev. A. R. Bartlett, M.A.: "A Churchman's Visit to England."

Wed., " 29.—St. Anne's, Ryde, 5 p.m., Rev. A. R. Bartlett, M.A.; tea and public meeting, Ryde, 7 p.m.

Thurs., " 30.—Lecture, St. John's, Darlinghurst, E. I. Robson, Esq., M.A.: "Life and Times of Julian the Apostate."

Brief Notes.

The Most Rev. the Primate on Sunday last preached at Botany at 11 a.m. the Chinese Church 3 p.m. and at the Cathedral at 7 p.m.

A festival service in connection with the C.E.T. Society was held in the Cathedral on Monday at 7 p.m. Preacher Rev. Mervyn Archall, M.A.

Mrs. Montgomery, wife of the Bishop of Tasmania, had a narrow escape at Launceston on Saturday last, her carriage being run into by a baker's cart. She was thrown out, but her injuries were not serious.

The Committee of the Diocesan Book Depot held the usual monthly meeting on Monday last at the Book Depot. The Rev. C. Baber in the chair.

The Council meeting of the Church of England Temperance Society was held in the Chapter House on Tuesday afternoon.

The Bishop of Newcastle lately paid his first official visit to East Maitland and was met at the railway station by the Rev. Canon Tyrrell, incumbent and the churchwardens and parochial council of Saint Peter's.

The third lecture of the Y.M.C.A. series on "Infidelity" was delivered on Tuesday evening by the Rev. John Fordyce. Subject, "The Pessimists Hope."

The Rev. A. Soper lectured on Monday night in the Petersham Baptist Church on "The Prince of Preachers, C. H. Spurgeon."

The Primate visited the most northern part of his diocese on Monday afternoon, arriving at Wiseman's Ferry in the steam launch Bingley, which had conveyed him and a number of ladies and gentlemen including the Rev. H. Britten of Ryde from Peat's Ferry.

Lady Jersey paid a visit to the Working Girls' Club in Kent-street on Monday evening and inspected the institution.

The Rev. Dr. Jeffries formerly of Pitt-street Congregational Church, Sydney, has accepted the pastorate of Belgrave Church at Torquay.

MASSAGE. Mr. J. G. WARR, Certificated Masseuse, 243 Elizabeth-street. 9 to 6; Evenings by appointment. Medical References. Patients Visited. Massage is highly beneficial for Rheumatism, Sciatica, Lumbago, Constipation, Indigestion, Flatulence, Liver Complaint, Weak Circulation of the Blood, Asthma, Bronchitis, the early stage of Consumption, General Debility, for removing the effects of Fever and Ague and the weakness which follows La Grippe, Paralysis, Stiff Joints, Spinal Complaints, &c. Delicate Persons who have no Chronic Disease, but who suffer from General Weakness and to whom everything is a trouble, would be greatly benefited by a course of Massage.

J. ROBERT NEWMAN Photographer, 12 Oxford-st., Sydney. Melbourne Age, September 25, says:—"A good idea of the artistic beauty of the Sydney collections can be obtained by an inspection of Mr. J. R. NEWMAN'S exhibit. On one of the screens are three autotype enlargements of the Right Rev. Dr. Barry, Archbishop Vaughan, and Bishop Kenyon (of Adelaide). It is not too much to say of the last-named that, as an example of indirect photographic work, it is the finest in the Exhibition. The clearness and sharpness of outline, the shading tones and half tones, the method of bringing into relief by means of high lights every line in the face and every feature, indicate the work not only of a photographer, but of an artist who has a painter's appreciation of the subject. Some of the Newman cabinets have rich tints peculiar to no other atelier."

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Conference of Clergy.

The Clergy were invited by the Cathedral Chapter to a Conference on Thursday evening, the 16th inst. The subject chosen by the Most Reverend the Primate was, "Ideals of Clerical Work in the Church of the Parish and in the World." The Most Rev. the Primate presided, and upwards of seventy clergy were present, among which we noticed the Very Reverend the Dean, Archdeacon Gunther, Canon Moreton, Canon Kemmis, the Revs. Yarnold, Dixon, Murphy, Baber, A. Corlette, Garnsey, Hough, Killworth, Hornby, Spear, Martin, Chaffers-Welsh, Debenham, Beck, Bartlett, Hargrave, Smith, Wood, Jackson, Holme, Pain, Archdall, Alkin, Stoddart, Britten, Childe, Clark, olvin, Dalrymple, Read, Tovey, Dr. Corlette, and Price.

SECTION 1.—IDEALS OF CLERICAL WORK IN THE CHURCH.

The Right Reverend the Lord Bishop of Newcastle had been invited to read a paper, but his Episcopal duties were so pressing that he was unable to do so. The Rev. Canon Kemmis kindly undertook at short notice to prepare a paper on the subject, which we had hoped to present to our readers this issue, but a contemporary, who promised to let us have proofs, failed to do so in sufficient time. On Wednesday evening we received proofs marked "Not read by copy," and we felt it would be unfair to Canon Kemmis and our readers to publish his paper until we were assured of its accuracy. We trust, however, to give the papers under this head next week. We regret it the more because it renders our account of the Conference incomplete.

IDEALS OF CLERICAL WORK IN THE PARISH.

I must begin my paper by expressing my deep sense of my unfitness to instruct others on such a topic as "Ideals of Clerical Work in the Parish." I should not have dared to accept the task. I was asked to write a paper on quite a different topic, and the first announcement of the change of subject came to me in the form of the printed paper containing my name. I felt then that it was too late to withdraw. But no one feels more conscious how great is the contrast between my practice and my ideal. It is perhaps where one has failed most that one most clearly recognises the grandeur of the ideal. Enforced abstinence from parish work recently has also made me conscious of what glorious possibilities it contains. And I hope that my reflection on the subject may make my future actions accord better with my ideals.

I do not want to speak of an ideal far above our reach. I remember our late Bishop giving an able address on the work of a clergyman, from which I came away feeling that if only there were 48 or 56 hours in each day, and if I had energy to work at the highest pressure the whole day long, I might, perhaps, nearly attain his ideal.

What is the task set before each of us? What is the ideal aim of the clergyman in his parish? If we see what is the ideal relationship of the pastor to the people we may be better able to judge how best he ought to carry out his work. It will not be wasted moments, therefore, if I remind you of the Bishop's exhortation to us when we were ordained priests. It ran thus:—"We exhort you, in the name of our Lord Jesus Christ, that you have in remembrance into how high a dignity and how weighty an office and charge ye are called: that is to say, to be messengers, watchmen, and stewards of the Lord; to teach and to preach, to feed and to provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for His children who are in the midst of this naughty world, that they may be saved through Christ for ever. Have always, therefore, printed in your remembrance, how great a treasure is committed to your charge. For they are the sheep of Christ, which He bought with His death, and for whom He shed His blood. The Church and congregation whom you must serve is His Spouse and His Body. And if it shall happen the same Church, or any member thereof, to take any hurt or hindrance by reason of your negligence, ye know the greatness of your fault and also the horrible punishment that will ensue. Wherefore, consider with yourselves the end of your ministry towards the children of God, towards the Spouse and Body of Christ; and see that ye never cease your labour, your care and diligence until you have done all that lieth in you, according to your bounden duty, to bring all such as are or shall be committed to your charge, unto that agreement in the faith and knowledge of God, and to that righteousness and perfectness of age in Christ, that there be no place left among you either for error in religion or for viciousness in life."

Yes, we are responsible for doing our very best to help our flock. They are committed to our care, and not a single class, nor, if possible, even a single individual, is to be neglected. Men, women, and children, the poor and the rich, the ignorant and the cultured, the careless, the sceptical, the regular church-goers, the healthy and the sick, the bad and the good—all and each we aim at influencing towards faith, and hope, and love, and obedience. I don't reckon it to be our aim to influence them towards adopting exactly the same pattern of religious thought as ours; there will probably be such an influence

exerted if we help them spiritually, but if we can help the soul to trust in Christ, the externals and particularities of that faith will probably gradually shape themselves in accordance with our own example.

The ideal of clerical character must be mentioned before speaking of the ideals of clerical work in the parish, for it will be our character which will be our strongest influence out of the pulpit. It is just possible that the work in a parish may do much good, even though the character of the head and organiser of the work is not what it ought to be; for no small part of the spiritual work done in any parish is done by other helpers than the clergyman. But this is rare, and our first ideal will be deep faith in the central truths of the Gospel, deep love towards the souls of our people, and a readiness to spend and to be spent for their sakes. If these characteristics be found in any man, his work will probably be found to be a success; yet not so great a success as it will be if he also has other helpful qualities and adopts wise methods.

Chief among the ideal lesser qualities I put the habit of order and the practice of prompt action. One of the rare qualities of clergymen is business habits, such as orderly arrangements, punctuality, regular book-keeping, and system in everything. The want of these leads us to as many difficulties as the want of them would cause us if we were in other employments, and many of us bitterly regret our lack of training in business habits. To put the matter on the lowest level, such habits would be an infinite saving of time; the efforts which the unsystematic man makes in endeavouring to catch up his work would have been far more than sufficient to have kept him out of disorder altogether. Procrastination must be kept out of clerical work if it is to reach its ideal.

I now come to speak of the special parts of the work. First comes the Sunday-school. The clergyman will be ever seeking to improve the Sunday-school in every way. He will always keep his eyes open for persons who would prove suitable as teachers or temporary teachers. For that matter he will always be keeping his eyes open to procure helpers in all kinds of parish work—partly for the sake of the work, and with almost equal reason, for the sake of the worker. For every communicant will find it good for the health of the soul to take up some religious work; and it is for the clergyman to act as recruiting officer, to give the final words of persuasion, and to suggest the kind of work for which each person is fitted. The more extensive our list of workers, the fairer it is for all; as it is, the willing worker has too often to do more than his fair share of work.

The clergyman ought not, in my opinion, to be superintendent of his Sunday-school, although he will visit it as often as possible, and although his influence will always be the predominating influence in its management. He will hold a weekly preparation class for his teachers, if he can induce sufficient to come; and this will not only improve the teaching in the school, not only increase the knowledge and the spirituality of the teachers, not only bind them to him by firmer bonds of friendship and loyalty, but will also increase his own knowledge, animate his own spiritual life, and provide him with many a topic for sermons.

His attendance at the Sunday-school will make him acquainted with many of the children; his teaching them at the monthly children's service, or catechising (or what in most cases is practically equal to catechising, his teaching in the public schools) will increase his influence over them, and he will seek to know them better and better as they advance in life, so that his influence upon them for good may be ever growing greater.

I do not think that I need enlarge upon the importance of Confirmation time, because all of us fully feel its supreme importance. But the ideal clergyman will have been compiling a list of candidates of suitable age, long before the time of preparation comes, and will have been trying to prepare their minds so that they may willingly offer themselves. But he will not insist on their offering themselves unsolicited. The ideal clergyman does not expect to find ideals in other people, and although, undoubtedly, it is the duty of those who are of an age to be confirmed, to come forward and hand in their names, he will not wait for them to take the step. Many a one is waiting to be asked. This is not the only case in which we find that many a one who hears a notice given out in church, or sees it in the parish paper, does not consider that notice to be addressed to himself unless it is delivered to him personally by the lips of the clergyman. If we had met here for the purpose of criticising the peculiarities of the laity, we might have a good deal to say on such points as these, and the cards sent to the chairman would be numerous. But however we may complain, we have to deal with things as they are, not as they ought to be. When Mrs. Bond finds that the ducks won't come to be killed, she doesn't waste her time in lamentations but goes to catch them. And we shall act wisely if we imitate her example. Punctilios are out of place in such matters.

But what is the ideal of clerical work after confirmation? That is the time when so much of the "leakage" takes place from our Church. Shall the clergyman do the work among the young himself, or will he do better to entrust it to others? Much may be said on both sides. But the personal influence gained by the pastor on the souls of the young people at the time of confirmation is so powerful that it is a thousand pities to lose it quickly afterwards. I for one am anxious to learn more about the best way to retain the Confirmees by Communicant's Classes. Perhaps the

discussion may give valuable information. There certainly ought to be Bible classes or societies to keep these young people in close fellowship with some of our workers. With young women this task is not so difficult, although the upper classes will not usually attend Bible classes, or take part, except as workers, in the Girls' Friendly Society or Young Women's Christian Associations. It is the young men who are the most apt to drop off. The clergyman needs to keep a friendly influence over them: and time is not wasted which he gives up to a debating club or a young men's institute, or when a Saturday afternoon is devoted to a cricket match—always provided that the influence gained is an elevating one and used for the highest purposes.

The mention of such bodies as these brings me to the question of the organizations which are to exist in the parish. It is as easy to do harm to one's work in a parish by having too many organizations as by having too few. Each one by itself may be most admirable and most advisable. But unless they work themselves, so to speak, without the constant presence of the clergyman, the results will often not pay for the energy which we spend on them, because we might have got better results by employing our time in other ways. If for example, all our meetings are attended by the same set of persons, who are thereby induced to spend evening after evening away from home; or if the meetings are merely semi-secular concerts; or if, while having for their object the improvement of morals, they only succeed in attracting those whose morals, in that particular respect, are beyond reproach—then it is questionable whether the game is worth the gas—literal and metaphorical—which is expended. I hope I shall not be misunderstood. Any meeting which really helps on the work of God—either by getting hold of the degraded, or by attracting young people to the Church, or by making us greater friends with our parishioners, provided it is not always the same set of them—such are not wasted.

And there is another sort of meeting which never is a waste of time; I mean a meeting of workers to talk over their work. The manifold work of God must be conducted by many helpers: it is by division of labour that the clergyman, like the manufacturer, can do much work of various kinds. Happy and successful is the man who has the ability to draw to his work for God a large number of earnest workers. Such a man, by organising and supervising, can do more good than if he could multiply himself and be in three places at once doing three times one man's work. The more divided the work is, the more successful will it be, provided that the workers are well fitted for their work and provided that the clergyman not only directs from his study, but shows by his own example how the work should be done. Meetings of workers to report to the clergyman and consult with him and with each other, are as necessary and as useful as councils of war in a campaign.

I now come to ideals of clerical work relating to the visiting of one's parishioners. And perhaps the fact that for three months I have been unable to carry out this part of the clergyman's work makes me still more emphatic than I should otherwise be in asserting that if this can be done in the ideal way, it is the most important part of clerical work. It may be made, and very often is made, little more than an empty form, but if it is carried out in the proper way it will repay the labour bestowed upon it, and will do more in attracting people to Church and making them regular attendants than anything will, except, perhaps, eloquent preaching. Few amongst us, probably, are satisfied either with the amount of visiting that we do, or with our manner of visiting; still fewer really enjoy the task of visiting. Yet there are some visits from which we come with a pleasurable sense of having done our duty in helping on the work of God. That is when the visit has been most a pastoral visit. And I believe that except in exceptional cases it is that sort of visit which is most appreciated by our parishioners. This seems a remarkable thing to say when we know by experience how hard it is, in the case of some people, to work the conversation round to religious themes. Yet I believe it is often those very people who complain most of the absence of religion from our talks with them. The clergyman comes, they say, and he talks very pleasantly about various matters of little importance and then he goes away without touching on the real subject which he is appointed to speak of.

Most of us are acquainted with the story of the two monarchs who met to talk over some very important state question. Each wanted the other to start the subject; each refrained from alluding to the subject; and so from discussing the weather and similar important topics they proceeded to the subject of dress, until at last the more impatient of the two broke off the discussion of the question of a proper shape for boots with the exclamation, "Talking of boots, what about this question of this treaty between you and me." The person and his parishioners are often as nervous as these emperors. We want to help our people's faith; they long to tell their difficulties; but we linger in conversation over the outward parts of religion—the church building, the ritual or the singing—and do not come to the real point. The clergyman knows that he is wasting his time; he knows that he ought to be doing better work than discussing such topics; yet he lacks the moral courage and tact to break in with his "apropos des bottes."

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How difficult this ideal is to attain we know full well. It demands, first of all, a constant fellowship with God. In order to talk religion, one must feel religion and live religion. It is a waste of time to talk empty nothings; but it is equally so to talk religion in such a way that it is felt by one's hearer to be merely professional. It demands boldness. There must be boldness, always boldness. For one time in which I have been too bold, there are 100 in which I recognise that I have not been bold enough.

"It isn't the thing you do,  
It's the thing you leave undone  
Which gives you a bit of headache  
At the setting of the sun."

And many such headaches fall to the lot of any earnest man who is deficient in courage. Lastly, there must be tact—tact to know when to speak and how to speak. The want of such tact may lose our whole influence on a soul: *experto crede*. A word, or even a look, at the right moment may enable our influence to become powerful for good. In reading Kingslake's "Crimea," one sees what trifling mistakes helped to lose the battles; mistakes that we suppose to be far more trifling often lose the battles that are being fought in the souls of those who are under our care. Many another piece of advice might be gathered from the same simile. Let me take one:—The General must see as much of the battle-field as he can. And so, while we ruthlessly turn the conversation when it consists of scandal or frivolity, we should be good listeners when people tell us of their feelings, their doubts, and their difficulties. We are seeing the battle-field; and the revelation of what is going on in one soul probably will enable to help many others in similar conflicts.

It is with the upper classes that we have the greatest difficulty in talking about things really worth talking about. Perhaps the discussion to follow will give valuable advice as to how best to act. But at three periods, at any rate, most people will talk about their faith or doubts—1st, at confirmation time, which only comes once in a life; 2nd, at times of severe sickness, which only are occasional; and third, when one speaks to them about attending the Holy Communion. We are all agreed on the importance of a regular attendance at that ordinance. I am inclined to think that an earnest clergyman may preach Sunday after Sunday about its importance without doing so much good as the man, who, after preaching once on the subject, speaks personally to those whom he considers to be fit persons to partake of that Holy Sacrament. Whether each of those persons is persuaded to come or not, it will probably enable us to see more into the real spiritual life of each than we have ever done before, and will put us on such a footing as pastor and parishioner that the relation will never again become vague, and the subject can always be renewed without embarrassment. In any case the parishioner will have a far higher opinion of the pastor from the glimpse he has caught of that person's longing for his spiritual welfare.

Visiting needs to be done regularly. It is my ideal—as yet unrealised—to keep a fairly accurate list of parishioners, and to enter, opposite each name, the date of which I last visited that person. In one of my attempts I made a special mark if I had been able at that visit to have a religious talk. One of our difficulties is how to visit working men and business men. It can only be done by visiting in the evening. Otherwise we may spend nearly a whole day in visiting without talking to anybody but women. This is a loss not only of influence over our people, but of great intellectual help. For we cannot talk day after day to few but women without our minds reflecting not only the virtues of women but their failings. This fact is the origin of many of the criticisms directed against us, and probably of some of the pettiness to which we have to plead guilty occasionally.

I have exhausted my time, yet have left very many points not even mentioned. I hope that the succeeding speakers will supply my omissions, and also that whether the views which I have stated are right or wrong, the consideration of the subject will not only have made our ideal higher, but will tend to make our practice more like our ideal.

The Rev. H. L. JACKSON, M.A., read the following paper on the  
**IDEALS OF CLERICAL WORK.**  
**IN THE WORLD.**

I was asked to treat of our general subject in its third and last division. Others, I fancy, were entrusted with "Ideals of Clerical Work"—in "the Church," and in "the Parish." The remarks which are to come now should have special reference to "the world." But does this mean that, to me, the doors of the Church are locked, and that I am warned against trespassing within parish boundaries.

There can be, I imagine, no such limitation. "The Parish" includes "the Church," and it was almost impossible to speak to the second division of our subject without some allusion to the centre of parochial life and action. So here. It must be allowed that Churches and Parishes are included in "the world," and, this being so, I shall be well within my rights if I wander occasionally in fields which have been traversed by other speakers. The claim to follow wherever my exceedingly wide subject leads me—made at starting—will, I take it, find prompt admission.

For this, and, indeed, for another reason, I would venture to describe my subject by a title somewhat different from that which has been announced. For what is suggested by the words—"Ideals of Clerical Work in the world?" Our thoughts are, perhaps, turned from matters which relate to the inner life, to the domestic life, to the professional life, of the individual clergyman; they begin to centre themselves on matters social and political; and the chances are that we forget, ignore, the sacredness of the secular, and the secularity of the sacred, and discuss (and that, in a manner, separately) topics which interest some of us, and which ought to interest all. There is, perhaps, no need to enumerate them: The attitude of the clergyman in regard to popular amusements. How, and to what extent, should he mix in the gatherings and festivities of daily life. His duty in regard to what are known as "social problems." What his line of action should be in the midst of disputes, and worse than disputes, between Labour and Capital, and worse than disputes, taking part, or refraining from taking part, in all that goes on in the world of politics. These are, perhaps, the questions which might, more particularly, thrust themselves upon our notice. They ought, as I believe, to have their full share of our attention. The words of Terence: "Homo sum, humani nihil a me alienum puto," ought to be as true of the clergyman as of the layman. At the same time there is the danger of separating "the things which concern mankind" into two divisions, and I can be no party to drawing a line of demarcation between things "secular" and things "religious." Hence I ask permission to speak of "The ideal clergyman in the manifold relations of human life" rather than of "Ideals of clerical work—in the world."

The ideal clergyman: The work of the Christian minister, said Channing, "is to preach the Perfect—the perfection of God—the perfection of Christ—the perfection to which man is called by Christianity, the nobleness and beauty of human virtue." He may preach this (so, at least, I think) more forcibly, more effectually, by example, than by precept—by action than by words—by what he is in himself than by what he says and does—by the presentation of a life inspired by highest principles than by mere proclaiming of those principles. The longer one lives the more one distrusts the power, the value, of rhetoric, of eloquence, of all the gifts of oratory, to influence the hearts and the minds and the lives of one's brother men; to make them understand their high calling, and to see God working within and around them for their perfection." Nor is the ceaseless (and, not necessarily, mechanical) discharge of external duties which attach to the clerical office of the first importance. Above all else there must be obedience to the Apostolic precept:—"Spoudason seauton dokimon parastesai to theoi." "Thyself!" It is easy enough to preach to others; easy enough to lament—in respect to others—our repeated failures. The difficulty is, not merely to preach to ourselves perfection, but ourselves, to approach more nearly the perfection which we preach.

How shall we define that perfection which, as clergymen, it is our business to preach; which, as men, we are to strive ourselves to attain? Shall we answer by endeavouring to express in earthly language the highest conceptions of God, of which we, in this stage of our existence, are capable? Shall we frame a reply from the contemplation of the pattern life of Jesus? Suppose we rather content ourselves by saying that it consists for us, the highest possible development of the faculties which belong to that nature of ours which is both human and divine.

Faculties physical, moral, intellectual, spiritual. We cannot afford to lay stress on some and to neglect others. There must be no want of proportion. Every faculty must receive its full share of attention, and "the tendency to Hebraise" is one to be avoided. If it be a sin to pass a single day without the exercises of devotion, it is equally a sin if, when evening comes, there has been not a single hour spent in cultivating the intellect. We injure ourselves as well as others, not only by the neglect of work, but also by the neglect of rest and recreation. The weekly holiday is as necessary as the weekly, or daily, communion; sometimes more necessary.

I will not say much on the score of proper care for the physical. Enough to urge the need of paying due regard to health. The work of the clergyman—especially in these days—is one which demands the mens sana; it were foolish not to do our best to secure the corpus sanum.

Nor need we linger for long over the things which go to make up the spiritual. There must be for each of us the moments when the fact is forced home (as it was to Faust in Goethe's masterpiece) that "the spirit-world is not beyond our ken"—when "we" "see" "and perhaps more than divinely" "through the mists and vapours"—when, like Mahomed, we "fly for refuge unto the Lord of the daybreak"—when the soul gains strength in its communings with the Eternal. And we are apt to take for granted that moments such as these are of frequent and necessary occurrence in our lives. It is not always easy to see that our professional reading is not necessarily devotional reading. We fall too readily into the mistake of supposing that time spent in preparation for sermon-preparation is always time spent in raising our own souls to God. There must be, and quite apart from these things, stated times for self-recollection, devotion, meditation, prayer.

This we may take for granted. Let us urge now the duty, the imperative duty, of being students; patient, laborious, students." Whether in "the Church," or in

the "parish," or in that wider "world" which comprehends them both, our work will suffer—if anything be allowed to interfere with the hours which ought to be scrupulously set apart for private study. We need not, with Bacon, "take all knowledge to be our province," nor is there any cause for shame in the frequent necessity for saying "I don't know." Still we must bear in mind that "an enlightened age requires an enlightened ministry," and that an "enlightened ministry" postulates a clergy who are ever learning.

Ever learning what? It were a bold, a presumptuous, thing to sketch out a course of study for others, nor may we forget that the tastes and inclinations differ; that, given a sound foundation, there may well be variety as regards knowledge in its higher and highest branches. The clergyman will, perhaps, take some pains to become the theologian. There should, however, be some time given to the study of the moral sciences, and as a subject not deeply interesting in itself, but of the greatest value in ministerial work, I would mention History. It goes without saying that there should be more than a surface-knowledge of what is popularly known as "Modern thought," while with Professor Seeley, I would urge that, considering that the clergy are, in virtue of their office, "the almoners of the people," they should be conversant with at least, the rudiments of political economy.

But without laying down any hard and fast rules as to subject matter, I would express my conviction that, at the least, three hours daily should be devoted to study. I never give less than four. It may mean less visitation less to show in the shape of parish statistics; the chances are that frequent growth will be heard from those who regard attendance at Divine service as the simplest way of returning the parson's call. But it will mean also "an enlightened ministry."

"The lack of learning," said Bishop Jewell, when preaching before Elizabeth, "will be the decay of the Gospel, and," if we are wise, we shall take his words to heart. May I venture to point a four-fold result of regarding what a well-known writer has termed "limb-activity as far more important than what he goes on to speak of as 'the activity of the brain?'"

1. Men become slaves to routine. They revel in petty details. "Maximus in minimis, minimus in maximis," describes their character, and may be their appropriate epitaph.

2. They live in the happy hunting-grounds of party strife, and that acrimonious, theological, and ecclesiastical debate which is so comical to "non-religious circles"—so painfully repugnant to the thoughtful student mind. It is the "infinitely little" upon which they waste their misguided efforts; and, while people are asking whether there be any God at all—whether Christianity be not an exploded fiction, whether religion may not be safely left to those whose "nerves are out of order"—they can only demur over altar tables or denounce the almost sinfulness of evening communions. I had well-nigh said that they were the pests of the daily press, of the religious newspaper. We may trace their parentage to the Phœssalonian Jews.

3. Or it may be that the lack of learning leads men "unduly to magnify their office, and not only their parochial machinery, church routine generally." "Self-subordination is good, and may argue modesty; it is not good when it leads men to materialize and to sensualize religion." . . . to suppose that the elevation of souls can be effected by ecclesiastical battalion drill. . . . to acquiesce in the letter of the collected dogmas of the past, to hope for no new spiritual truth."

4. My last sentence was borrowed from the author of "The Kernel and the Husk." May I state the fourth result of a want of study in words which, again, I take from Dr. Channing? "Ignorant ministers are driven almost by necessity to fanaticism. Unable to interest their hearers by appeals to the understanding, and by clear, judicious, and affecting delineations of religion, they can only acquire and maintain the ascendency which is so dear to them, by inflaming the passions, by exciting a distempered and ungoverned sensibility, and by perpetuating ignorance and error. They are the Thomas Cartwrights of this day—without their brains!"

I have, thus far, spoken of the ideal clergyman in relation, as it were, to himself—to his own inner life. I pass on to speak of him in relation to others. External duties, questions of conduct and action, are henceforth to be the subjects of consideration. And these things, of course, be studied in relation to his office.

It is no part of my present purpose to undertake an enquiry as to the precious nature of the ministerial character as conferred by ordination. No one whose privilege it has been to receive holy orders, not only with the impressive ceremonial which obtains at Ely, but at the hands of, perhaps, the saintliest of modern bishops, can ever regard lightly—no matter what his theological position may be—the commission held by him as "a priest in the Church of God;" as such to minister, at least in England, as a state official of the Realm. At the same time, and that because the opinion will probably give colour to much that follows, I can hardly avoid saying that, to my mind, the ideal priest is not the ideal man who is entrusted with certain functions; whose business it is to "preach the perfect." "If a priest show himself no man, he shows himself all the more no priest," said Mark Deigh to poor Jack Brindlecombe, and the remark is not among the least suggestive in the pages of Kingsley's "Westward Ho!"

We are familiar with many unpleasant types of clerical character as portrayed in the pages of modern (and not only modern) literature. There are the keen-edged satires of Langley and "Colin Clout," the jests of Middleton and Wycherly, the scathing periods of Carlyle, the sorrowful complaints of the author of "Natural Religion," and we know the sort of men who are the victims of their sharp, yet wholesome criticism. A "Rev. Mr. Collins" has been pilloried by Jane Austen in "Pride and Prejudice, and "Carrer Bell" has joked in "Shirley" at the expense of her curates, who are "as plentiful as blackberries in September." The modern stage has delighted the audience with the misadventures of a Mr. Spalding in "The Private Secretary." But more than this may be noticed. The clergy, as a body, are frequently the subject of sarcastic, and sometimes more than Rabellaisian comment in the columns of low, and high-class journals. In the words of Skelton—

The Temporality  
Acenseth the spirituality.

and, although we may fairly deduct a large discount—although we may insist that Chancer's description of "The Good Parson" still holds in the case of many than whom

A better priest is nowhere to be found.

we are bound at the same time to seek for, frankly to recognise, those elements of truth which certainly co-exist with much that is sheer falsehood. And it will, I think, become evident that, wherever blame attaches justly, "the man contained in the priest" has shown himself unmindful of the ideal manhood.

I say the ideal manhood. But for the emphasis to be laid upon the word *ideal*, it might be necessary to point to a danger which corresponds to that which has just been spoken of. The danger, I mean, of thinking to assert one's manhood by the readiness to waive one's priesthood. I do not believe in that conservatism which insists that the clergy should always be a century or two behind the times as regards the attire of ordinary life; I do believe that, whether on or off duty, the clergyman is bound to remember that it is always his mission to "proclaim the perfect." There is, to my mind, no reason why he should not gain the name of "a jolly good fellow" among his fellowmen; there is every reason that he should gain it in the right way. There are wrong ways of gaining it, but I forebear to speak of them.

But this is a digression. We are to think of the ideal clergyman in his relation to others. It were as well to begin with his domestic life. Most of us are beneficed, and so we may fairly treat of the married parson.

I am afraid the temptation is often strong upon us to allow an incessant rush of professional engagements to interfere with our home duties. We are ready enough to enforce the sanctity of the family bond, to insist on the importance of rightly ordered homes. The question is whether we ourselves always practice what we so glibly preach to others. It has become almost a proverb that clergymen's sons not seldom turn out badly, and, assuming that the saying is not without foundation, we may well inquire the reason. The explanation is twofold. A boy who has been subjected to unnatural constraints and puritan restrictions is only too likely to throw off the traces as he becomes the man. And, on the other hand, the same evil results follow where the father, forgetting that his parish includes his own family, rarely finds leisure to attend to his children's education. May we not almost add that the charge of desertion might lie against us if, completely absorbed in that "work" (which W. Besant is apt sarcastically to spell with a capital W), we persistently neglect our wives?

But we must pass on. Enough to lay stress on the vast importance of the home life; not merely for the sake of example, but for the sake of ourselves—of our wives and children. The words of St. Paul are worthy of attention—"If a man knoweth not how to rule his home, how shall he take care of the Church of God?"

We come now to the ideal clergyman in relation to those with whom his dealings are of what may be termed a business nature. Here there is no need to speak at length, nor will I argue the question whether a clergyman is justified (and that more particularly under the circumstances of colonial clerical life) in supplementing his income by engaging in pursuits and transactions which lie outside his own professions. There is probably something to be said on both sides; such to be said in favour of the right being conceded to him—if he has the ability—to use his brains for the sake of profit. I will only urge that, in all his actions, he must be guided by the highest principles and characterised by the strictest integrity. It is a healthy feature of modern life that society is so unsparring in its censures of immorality (I use the word in its fullest sense) in the case of a clerical offender. The autobiography of a Benvenuto Cellini shows us only too painfully that those who can talk religion with any amount of "gush" may be characterised by an exceedingly low moral tone. The standard by which we preach must be the standard by which we are known to live.

We come next to the "Parish," and, in course of time, we find ourselves entering the Parish "Church." As I said at starting, both these things are included in the "world," and I claim the right to speak of them. I shall, however, aim at brevity.

I conceive that the ideal clergyman will, in regard to his parish, make it his first business to ascertain the precise nature of the work which most needs doing. He will no more allow himself to go by rule of thumb than he will allow himself to carry on his business haphazard and

on happy-go-lucky principles. It will to him be evident that, granted the value of method, there may be such a thing as methodical pettifoggery, and he will always aim at wisely-directed, and therefore effective, action. At the risk of having little to show in the shape of paper returns, he will, if occasion require, devote himself to work, the results of which may, for a long time, be imperceptible. And further, he will remember that those who attempt less seldom accomplish more. "Multum, non multa" will be his motto.

It has been already asserted that visitation must never be allowed to interfere with private study. May I say here, that in my opinion, a good deal of time is, in many cases, wasted over those exceedingly second-rate and often wishy-washy entertainments, which custom seems to demand as part of the parochial machinery. It is, no doubt, an exceedingly good thing to provide the means of rational amusement in the country districts; in the city and larger towns such work may be safely left to those whose business it is to cater for the public in this direction. There are our University Extension lectures—our musical directors—our stage managers—they can give what may be needed far better than we can, and if we were wiser to leave to them the providing of entertainments. Nor may we forget that a great deal may be done to raise the tone of the amusement they provide by giving them clearly to understand that we regard them as "Lay Helpers."

One other remark. It were well to emancipate ourselves from the bands of a rigid and unreasoning conservatism. There are old methods which are as effectual to-day as when they were first started; there are also methods which we go on using although a little reflection would show us that they are useless because out of date. The ideal clergyman will never be slow to adopt, to devise, new systems—new methods—which, because adapted to present circumstances, are really effectual. He will keep his eyes open and he will use his brains.

In acting thus the chances are that he will find his parish no bed of roses. "Our people" (as we so glibly call them) are fond of running in a groove; are apt to regard the parson who refuses to move in the same narrow rut with feelings of distrust, perhaps of anger. For a time there may, there probably will, be "strained relations" between the parishioners and the clergyman who refused to be the "tame Levite." Need this trouble him greatly—provided, i.e., he be inspired by right motives and guided by high principles? I fancy not. "Why," asks Plato, "should we be so much concerned for the opinion of the people? Is it not enough that the more sensible part, whom alone we need regard, know how the case stands?" And there is food for reflection in the words of Channing: "beware lest the desire to win the affection of your people interfere with moral courage. There is always danger to dignity and force of character in aiming to win the hearts of others." More than affection we should prize respect.

For a moment we stand inside the Church. What shall we say of the ideal clergyman in relation to those of whom he is the moral and religious teacher. May I say a word or two concerning sermons? My remarks will have exhaustive reference to that which the author of "Lux Mundi" speaks of as "the trouble that is in the air."

Our lot is cast in a period of transition. Old things are passing away, but the new has yet to come. It will come in good time; then we, looking back, shall be able to see how, by means of illusions which have served this purpose, God has been leading us to a clearer knowledge of the truth. Meanwhile, and to borrow the pathetic language of Olive Schreiner, "while our fathers did eat and were satisfied, we of this generation must go on hungering." Some of us clergy realize this keenly enough; certainly not all. It is realized, perhaps, far more than we think, by those who listen to our sermons. They "look up, but are not fed" where there is no recognition, in the pulpit, of present difficulties. And again, where there is such recognition there may be in the pew, the weary feeling that the preacher is scarcely honest,—if clinging to his office—he seem to touch lightly on old dogmas—when he rationalizes—when he appears to have given up what are thought to be cardinal doctrines of the Church's faith.

"Books like Lux Mundi," wailed the present Archbishop of York, "ought always to be written in Latin," while one of the once famous "Tracts for the times" urged forcibly the doctrine of reserve. For my own part I agree with Max Müller that it is well to look facts in the face, and then to speak freely—never, of course, forgetting the different orders of mind, to which we, respectively, have to minister; and therefore, to speak wisely. Since the alteration in the Tests and Subscription Act our own position is one of "guided liberty," and, as it seems to me, the ideal clergyman, in his pulpit ministrations, will be characterised by perfect openness. There is no "danger to Truth" in the practical recognition that "all things are in a state of flux" (*panta rei*), nor "is she"—in the words of Oliver Wendell Holmes—"such an invalid as to be able to take the air only in a close carriage." We shall never, here, be able to dispense with the "*genaiou phoudos*"—it is only by means of this wise yet candid speaking, that we can recognise and explain the "noble falsehood" without disaster to our own honesty and manliness. (See "Social Progress," p. 327).

We leave the Parish, and we leave the Church. Our

next, and our last, business, is to speak of the ideal clergyman in what may be termed his non-professional relations. For "other worldliness" is not to be his characteristic, nor is he to feel that he has no part in the larger life of the community—the State—the Nation.

It has been already asserted that questions of the day, social problems, politics, and such like, may, and ought to, claim their full share of his attention. May I venture to point out a mistake which some of us are apt to make when mixing ourselves up in matters of this kind, or rather let me say that there is a danger of being influenced by wrong motives. Too often weact from the desire simply to gain a footing among—an influence over—those with whom we otherwise might never come in contact, when we ought to be inspired solely by the sense of duty. Nor is this all. Mischief is often done by the well-meaning cleric who—desiring to improve the lot of others—forgets that philanthropy is a science which requires closest study. And, again, we are apt, perhaps unconsciously, to assert a professional superiority which we don't possess—to go to others as though they needed those improving touches which we alone can give. The artisan is not so easily caught by those who (prelate or priest) are always boasting their readiness to "grasp the horny hand of the working man," while there are numbers to say, with the author of Walden:—"If I knew that a man was coming to my home with the conscious design of doing me good, I should run for my life, as from the dry and parching winds of the African desert."

But it is not only in respect to action that we have to consider the ideal clergyman in the manifold relations of his non-professional life. A great deal might be said under the head of conduct. Were there the time at my disposal I might deal with this point at considerable length, but the warning has been already given for me to close. Let me only express my conviction that the ideal clergyman is as free to mix in what is known in "Society" as are the rest of his fellow men. This is, to my mind, no reason why he should shun the ball-room and the theatre, or feel himself

(Continued on page 12)

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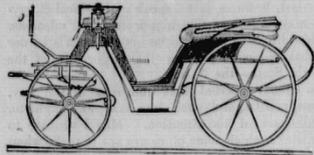
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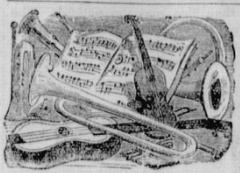


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We sometimes pity that lack of nobility on the part of  
some who seek to provoke anger and stir up strife. The best  
way to kill this strife net to getting the love of God shed more  
fully abroad in our hearts, is by meeting together as on this  
occasion, the remembrance of which we hope will be a  
green spot in the memory of all who were present. Seeing  
each other, talking to each other, interchange of thought  
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27 M.	Prov. 16 v 31 to v 33	Prov. 18 v 19	—13 v 33 to c 14 v 13
28 T.	—19 v 23 17 v 18	—20 to v 25	—14 v 13
29 W.	—21 to v 17	—22 to v 17	—15 to v 21
30 Th.	—23 v 10	—23 v 17	—15 v 21
31 F.	—25	Romans 1	—16 to v 24 24
1 S.	—27 to v 23	—2 to v 17	Mat. 16 v 24 to c 17
2 S.	1 Kings 12	Romans 2 v 17	1 Kings 13 or 1 Kings 17

**The Australian Record.**

"SPEAKING THE TRUTH IN LOVE."

SATURDAY, JULY 25, 1891.

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instant, was a very great success. The attendance  
was large, the papers good, the discussion vigorous, and the  
spirit which prevailed the whole ennobling and united.  
Dr. HARRIS, in his excellent sermon—which we were able  
to present to our readers last week within 24 hours after its  
delivery—struck the right key, and not a discordant note  
prevailed. We are glad the discourse is to be preserved in  
a permanent form, for it will be not only a pleasant re-  
membrance of the occasion, but will serve a good  
purpose when those who are tempted to be combative  
and disagreeable with their brethren, if they will only take  
the trouble to refer to it—will find words of wisdom and  
love, which ought to show them a more excellent way.  
The paper read by Canon KEMUS treated the subject of  
ideals of Clerical Work in the Church in a lucid and clear  
manner—it was a strong paper by a strong man. The  
Rev. J. W. DEBENHAM was equally successful in his por-  
traiture of ideals of Church Work in the Parish. It showed  
vigorous thinking and practical wisdom. His brethren  
were glad to see that he was able to take part in the Con-  
ference, and we are confident we are only voicing the wish  
of everyone in hoping that his health may be soon firmly  
re-established and that he may be able to give many years  
to such kinds of parochial work which he so happily pic-  
tured. The Rev. H. L. JACKSON gave an exposition of his  
views on the ideal Clergyman in the manifold relations of human  
life. With some of these we are in hearty accord, with  
others we are at issue. The paper, in common with the  
others, is presented to our readers in another column of  
this issue, and we have no doubt that it will attract atten-  
tion and provoke friendly discussion. It is more, however,  
of the value to the clergy of such a gathering in drawing  
the bonds of union closer than we desire to speak. That we  
ought to be united is acknowledged;—that we are not  
united is constantly harped upon. We do not for one moment  
want people to believe that we are a "happy family," in  
which there are no differences of opinion; but we are con-  
fident of this—that the want of unity is a theme which  
some delight to dwell upon, and just as it is possible by a  
perverted use of the imagination to make anti-hills into  
mountains, and to weary oneself in attempting to climb  
them, so we believe these people imagine that there is more  
disunion than there really is, and deplore its existence  
with a fervour which should draw tears of sympathy from  
their friends. We certainly cannot approve of the conduct of  
such people, but their mental tribulation disarms our  
anger. At the Conference not an unkind word was said.  
A dozen different views of the same subject were given, but  
not an expression fell from the lips of any speaker which  
disturbed the harmony of the gathering. Why should it  
not be so always? We cannot expect to find all men  
thinking alike or acting alike, but we may expect all  
followers of Christ to be charitable in thought, to be  
generous in speech, and to be noble in action.

"Let wealth and commerce, laws and learning, die;  
But leave us still our old nobility."

We sometimes pity that lack of nobility on the part of  
some who seek to provoke anger and stir up strife. The best  
way to kill this strife net to getting the love of God shed more  
fully abroad in our hearts, is by meeting together as on this  
occasion, the remembrance of which we hope will be a  
green spot in the memory of all who were present. Seeing  
each other, talking to each other, interchange of thought  
one with the other, go far to slay those feelings which dis-  
turb our minds quiet, and hinder "Godly union and

concord." With our diversities of thought and differences  
of administration, we have, or ought to have, one object in  
view—the promotion of the glory of God. The man who is  
sincere, should never doubt the sincerity of his brother.  
Our notions of doctrine and ritual may be dissimilar, but  
we have no right to question (each other's sincerity, and it  
may be that at such a Conference, that the brother whom  
we thought was dangerous and seditious, is discovered to  
have much in common with ourselves, and is not half so  
heterodox as we had been led to imagine. As long as the  
world lasts there will be criticism, against honest criticism  
no one can say a single word, but there is a wide difference  
between criticism and cynicism. A growl is sometimes a  
good thing, but a bite generally leaves tooth prints on a  
wound behind it. We forget the growl, but the scars of the  
bite remind us of the unpleasant contact. Such an occupa-  
tion is only fit for dogs, and the apostolic warning is  
necessary even in the nineteenth century "Beware of dogs."  
We are all in our way endeavouring to carry out the work  
entrusted to us, but we must never forget that we cannot  
all build the same kind of building. We are all working  
on the same temple, and there must be combination and  
co-operation, so that when the work is all brought together  
every one of us will have satisfaction in our contribution.  
Each part when brought together in accord, if it has been  
fashioned and completed after the pattern given to us by  
God, will make a noble temple to be filled and made glad  
with heaven's joy. Into that temple we want more of the  
light of God's Spirit, then our work will be lifted up to its  
true level invested with a worthy purpose, filled with the  
majesty of His loving presence. With an increasing value  
of the spiritual, there comes greater unity. The throne of  
our God is not divided, but the work is distributed, and  
this is the perfection after which we should strive, unity in  
variety and variety in unity. In that varied unity there is  
no mental work, for nothing is mean save that which is  
meanly done.

It has been truly said that  
"An idler is a watch that wants both hands,  
As useless when it goes as when it stands"

When CARLYLE was so poor as hardly to have a loaf, he  
was walking by the popular side of Hyde Park, and look-  
ing upon the gay tumult he said to himself, with what in  
another man might have been conceit, but what in him was  
heroic audacity, "I am doing what none of you could do,"  
that is to say he was writing one of his profoundest and  
most useful books. In a far higher sense the minister of  
Christ can say, "I can do all things through Christ who  
strengtheneth me." With a lofty ideal, and being faithful  
as a steward ought to be faithful, then follows reward.  
God does not mete out reward according to success.  
Many a man is successful who is not faithful,  
and many a faithful man is not successful. Fidelity to  
God, fidelity to the Son whom He sent,  
fidelity to souls, fidelity to the truth as it is in Jesus;  
this is that which God estimates, and to such it will not  
be said, well done good and successful servant, but well  
done good and faithful servant. No man with a lofty ideal  
will underestimate the opposing powers. The forces of the  
world are not to be sneered at. Sometimes they are  
blatant, at other times undemonstrative; sometimes they  
give warning, at others they are subtle and insidious. In  
whatever way they array themselves, the ministry is a battle,  
a daily conflict, a tremendous struggle, is what Spurgeon  
has tersely said, "The greatest fight in the world." But  
they that be with us are more than they that are against  
us. The godly man is crucified with Christ, and he  
can say nevertheless I live yet I but Christ liveth in me,  
and the life I now live in the flesh I live by the faith of the  
Son of God, who loved me, and gave Himself for me.  
The world needs more faith. We have "little faiths"  
enough; we want larger faith in God and Christ, larger  
faith in spirituality, in conviction, in moral persuasion, in  
ideas.

What a mighty power for good would the Church be if  
brethren dwelt together in unity, and if we had greater faith  
in God. She would go to God with eyes open and ears alert,  
for the opportunity for usefulness would be present with  
her every moment. With a deeper spiritual life there would

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come greater spiritual liberty. We would not judge one another by one occasion or the other, but would believe that the work was divine, and we would seek for that ability to administer it with beneficent effect. Divine wisdom would be asked for, so that the duty might be wisely discharged. Faith would not be a metaphysical puzzle, but a sweet rest on Christ, a child's trust in God. Looking at the Clergy on the night of the Conference it showed the strength of the Church as far as human judgments go, and what glorious results the Church should achieve with such a band of men sowing the good seed of the Kingdom of God. Sowing it not only on Sunday in the ministrations of the Word, but every day of the week being busy at the work. The minister needs the great shepherd heart receiving men night or day through the portal of love, keeping the door ajar for men not knowing when they may come. The people are waiting to hear the shepherdly voice, and they know it when they hear it. May the Clergy pray—

Lord speak to me that I may speak  
In living echoes of Thy voice.

And the result will be. "My sheep know My voice, and they follow Me." We heartily hope that the pleasing characteristics of the Conference may be deepened, that unity of heart may be strengthened, that greater faith in Christ may be inspired, that larger spiritual results may be gathered, and that the glory of the Lord may be revealed, and all flesh see it together. The mouth of the Lord hath spoken it, and it shall surely come to pass. Let this be our prayer; to it let all the people say and live a grand Amen.

**WORKING AND FACTORY GIRLS' CLUB.**

WE have learned from the Council of the C.E.T.S. that we were in error in our last issue in the following statements:—"That resolution was not even communicated to the Council of the C.E.T.S.," "instead of the Primate as its head, it has chosen the Governor." We beg leave to express our great regret.

**Temperance Supplement.**

We are unable to publish this week our Temperance Supplement, but hope to do so next. Clergy who have not yet sent us a short account of the services on Temperance Sunday will oblige by doing so without delay; also an account of any Temperance organization within their parish.

**Australian Church News**

**Diocese of Sydney.**

**Woolloomooloo.**—The organ recital given by Mr. Chas. W. Ewing at St. Peter's on Friday evening, 17th inst., largely partook of the character of a sacred concert. The organist himself played Mendelssohn's solemnly impressive "Hero's March" as the opening piece, an excellent selection, and he showed musically skill in Beethoven's "Romance in F, for Violin," which he had adapted to the instrument at his disposal, whilst he closed the concert with Mevberber's "Coronation March." Miss Bezzet, a member of the choir who has a fine soprano voice and a good attack, was at her best in "With Verdure Clad." Miss Goulding, another amateur who assisted, was well heard in "Jerusalem," the pathetic soprano aria from the "St. Paul." Miss Cox sang Coueno's "Judith," and Mr. A. A. Smith, a singer who is favourably known in Sydney concert-rooms, gave a spirited rendering of "Arm, Arm, Ye Brave." The church was well filled, and the incumbent (Rev. T. B. Tress presided.

**Working and Factory Girls' Club.**—On Monday evening, Lady Jersey paid a visit to the Working and Factory Girls' Club. On arrival, her ladyship was received by Lady Charles Scott, president of the club, Miss G. Edwards, hon. secretary, and several members of the committee. There was a large gathering of the girls, all of the factories being represented. After looking around the rooms and chatting with several of the girls, an address was read to Lady Jersey by Miss Emily Wickham, a lolly factory girl, as follows:—"To the Countess of Jersey,—We, the members of the Working and Factory Girls' Club, thank your ladyship for being so kind as to come and see us, and we hope that you will come as often as you can, as this is the only working girls club in Australia; and we thank all the ladies for their kindness to us, also Judge Stephen for the two beautiful picnics he gave us." Miss May Swadler, a tweed-factory girl, presented a bouquet to Lady Jersey. In response, Lady Jersey thanked them very much for the address, and said she was delighted to come there that night. She had always been very much interested in working girls' clubs, and she had known some factory girls in London and visited their clubs. She was glad to find such a valuable institution in Australia. She was pleased that in the address they had taken the opportunity of thanking the ladies who founded the club and went there to work it, and also Judge Stephen. She hoped them for asking her to do there again, and she thanked to do so. The girls who presented the address and bouquet were chosen as being the most regular attendants. The remainder of the evening was spent socially. Among the ladies present were Mesdames Laidley, G. Edwards, Broomfield, Sinclair, Chamberlain, and Hodge, and Misses Edwards and Laidley.

**Wiseman's Ferry.**—The Primate reached the most northern point of his diocese when, on Monday afternoon, he arrived here in the steam launch, Bingle, which had conveyed him and a score of ladies and gentlemen, including the Rev. H. H. Britten, of Ryde, from Peat's Ferry. The day was all that could be desired. His Lordship was met at the wharf by the Rev. M. Cockerill, of St. Albans, and some of the residents, who accorded him a hearty welcome. After a brief stay, the steamer party, with the exception of the Primate, returned to Peat's Ferry, while the latter inspected the new church building, and was afterwards driven to the parsonage grounds and the cemetery. In the evening, the Rev. J. Morgan, from Pitt Town, arrived. He, with his Lordship, returned to Pitt Town on Tuesday morning. The church people here were much gratified to see the Primate in their midst.

**Woolahra.**—On Monday evening, the third of a series of organ recitals was given in All Saints', Woolahra, by Mr. William Biggs, organist of the church. The programme comprised selections from the works of Rink, Guilman, Lefebvre-Wely, Chopin, Mendelssohn, and others. The organist was assisted by Mrs. Aylmer Jay, who sang "Angels ever bright and fair," and "Come unto Him." There was a large attendance, and the fund for providing water-power for the organ was considerably augmented.

**Church Directory.**—It was stated in our columns of two issues back that particulars of more than 850 clergymen were given under the heading of "Australian Clergymen" in "The Australian-Anglican Church Directory," which will be published in a few days. We learn now that under the heading of "Australian Parishes" particulars of more than 670 parishes, and about 1,500 churches, etc., are also recorded. Diocesan and general items will form other sections of the directory, which it is hoped will be found a convenient reference book for laymen as well as clergymen.

**Diocese of Newcastle.**

**Synod Report.**—Our Synod report is just out, and is especially interesting as containing particulars of our new Bishop's Installation, and his primary address to his Synod. The report also contains the Primate's valuable sermon preached at the Installation. The whole is well printed and edited.

**Short Account of Church Work.**—Speaking of the report, I may mention that there is an impression that it is desirable that the nominal lists should be published for the circulation of the subscribers to stipend and church extension funds in each parish. Those who can remember the interest taken in the "Short account of Church Work" formerly published and circulated by the diocesan council, but since discontinued, would be glad to see something similar again issued containing subscription lists and other particulars of church work in the diocese.

**All Saints', Singleton.**—The Bishop paid his first official visit to All Saints', Singleton, on Sunday, the 12th July, having arrived there, and been received with an address of welcome at the end of the previous week. A large number of candidates were confirmed on the Sunday afternoon. The congregations were excellent throughout.

**Organ.**—I hear that the cargo steamer "Culgoa," recently arrived in Sydney harbour, has brought from England a fine new organ for All Saints' Church.

**Clerical.**—The next meeting of the members takes place at the house of the Rev. C. Grime, Newcastle. Scriptural subject, the xvi. Chapter of St. John's Gospel. Afternoon subject, "The Office for the Administration of Baptism."

**Stroud.**—The Bishop visits and confirms in this parish on the last Sunday in August.

**Morpeth.**—Bishopscourt will again be gladdened by the Bishop having decided to take up his residence there. This will be a great happiness to Morpeth, and will be hailed with pleasure by the diocese. Morpeth is probably on the whole the most accessible place for the clergy generally. The Bishop will have repairs commenced at once.

**St. Peter's, East Maitland.**—The Bishop held very interesting services in this parish on the 19th July, 8th Sunday after Trinity. Two students just arrived from England were ordained deacons; Messrs. Bates and Wilson. The Bishop's commissary in England is the Rev. H. L. Collier, M.A., Vicar of Holy Trinity, Finchley, and these two gentlemen are furnished with excellent credentials from him. The Rev. W. Marshall preached the ordination service, one of the deacons being appointed as curate to him at Murrumbidgee. This is the first accession to the ranks of the clergy of the Diocese from the old country since the arrival in 1884 of the Rev. J. Longbottom, who, however, in a short time returned to England. The Rev. R. E. Goddard arrived about a year previously to Mr. Longbottom, and is now Incumbent of Morpeth, and secretary of the Diocesan Council.

**Diocese of Bathurst.**

**Nyngan.**—Notwithstanding the inclement weather and the numerous counter attractions the bazaar lately held here, closed with a fair amount to credit. Part of the proceeds is to be expended in discharging the church finishing account, whilst the balance will form the nucleus of a fund for the erection of a parsonage. In the Sunday-school in Nyngan, the number of children is large. Mr. Pass, who is superintendent, and his devoted body of helpers nevertheless arrange matters in such a way that no confusion exists. The Rev. A. W. Burton has just inaugurated a scheme whereby the school is to be supplied with a library.

**Diocese of Melbourne.**

The next ordination is to be held in St. Paul's Cathedral, Melbourne, on St. Thomas' Day, Monday, December 21st. We understand that there will be a large number of candidates.

The induction of the Rev. E. Rodda to the incumbency of St. Saviour's, Collingwood, took place on the evening of the 3rd inst. There was a large congregation; and the sermon was preached by the Ven. Archdeacon Stretch, from II. Cor. iv. 1, 2.

**Diocese of Ballarat.**

The Rev. A. Poynder has been appointed to the curacy of St. John's, Melbourne, in place of the Rev. W. H. Shields, who is about to return to the old country.

The Bishop of Ballarat has appointed the Venerable Archdeacon Green as Examining Chaplain, in the place of the Rev. Canon Goodman, who has resigned that office.

The Rev. R. Thwaites has been compelled through ill-health to resign the curacy of St. Paul's, Ballarat. On Sunday, the 5th inst., he preached his farewell sermon before leaving for Wimmera. During his short residence in Ballarat he has gained the high esteem of all with whom he was brought in contact. There are many expressions of regret at his departure.

In future the Diocese of Ballarat will conduct its own diocesan examinations independently of the Diocese of Melbourne. Arrangements have been made to hold the examinations in the last week of February and August, but the ordinations will take place at Trinity and Christmas as heretofore. By this arrangement the candidates will not be ordained immediately after the excitement of a week's examination, but will have time after the examination for meditation and thought to prepare for the Ordination Service. We regard this as a wise step, and one worthy of imitation, where practicable in other dioceses.

**Diocese of Tasmania**

**Narrow Escape.**—Mrs. Montgomery, wife of the Bishop of Tasmania, had a narrow escape on Saturday last, her carriage being run into by a baker's cart. She was thrown out, but not seriously hurt.

**Correspondence.**

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

Correspondence must be Brief.

**"THE POOR NATIVES."**

Sir,—The "note" in your last issue referring to "the poor natives" (their condition and needs) struck a sympathetic cord in my breast, for I am in a position to support the statements therein made. There are at the present moment no less than 7,000 aborigines (blacks and half-castes) in this colony, who are outside any improving influences. 'Tis true that through its Protection Board the Government are trying to meet, as far as possible, the temporal necessities of these poor wanderers. But the sum annually voted for the purpose falls far below the honest need. I am not going too far when I say there are thousands who never enjoy the Government benefaction. I would especially re-echo the language of the writer of the note above indicated—"The aboriginals of Australia have a strong claim on the churches for protection and help." Here, to my mind, the key to the hard problem of aboriginal improvement is to be found. It lies with the Church, first of all, to stretch forth a helping hand towards our unfortunate natives. And here I would mention the fact that from the earliest times the Church of England has endeavoured to enlighten and bless this race, and if the work of "protecting and helping" our poor natives is ever to be done properly, it must prosecuted on purely Christian lines, and, I think, that it is rather to our discredit as a Church in this colony that we have not, in connection with our influential Board of Missionaries, some sort of an organisation for reaching and saving the souls of those who, instead of being blessed through contact with our professedly Christian civilisation, are injured both in body and soul. The Church's great desire and aim should be to evangelise the blacks of this land, just as she has commenced to do in relation to the paupered, and if these poor, needy souls so near to our hand are only sparingly reached by Christ's Gospel, then all temporal benefits will naturally follow, at any rate, the Church is not fulfilling the great commission of her living Head if

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she does not seek to give the blessed Gospel "to every creature" in the shape of an aboriginal.

I am sorry to say that at present there seems to be no real enthusiasm on behalf of the heathen in our midst. A year ago a genuine move was made in the direction of saving the blacks, and blessed results were secured. Not only were scores and hundreds led to settle down at Malago and Warangesda, but many were truly converted and died in Christian faith and hope. But why was not such real missionary work continued? Such work seemed to collapse as soon as the Church relaxed its hold of the enterprise, and now we are informed, officially, that not only is nothing done in the way of evangelising amongst the scattered remnant of our powerful tribes, but also the numbers under the control of a duly constituted society for their "protection and help" are far less than they were a few years ago. Surely, then, there is every reason why the Church should at once lay this matter to heart, and come to the help of those black heathens in our midst who are "ready to perish."

In conclusion, there is one very sad aspect of this question. According to last year's Government returns there were 2,852 aboriginal children in this colony, and only 428 of that large number were receiving instruction. For the sake of more than 2,000 uncared-for "little natives" in our colony, the Church ought to devise some means for "protection and help."—I am, &c.,

JOHN B. GRIBBLE, F.R.G.S.  
St. Paul's Vicarage, Adelong, July 13th.

**A CHURCH OF ENGLAND DEACONESS**  
"BETHANY" INSTITUTION.

To the Editor of the Australian Record.

Sir,—May I ask you to allow me to answer in your columns some inquiries which I have had from friends as to the above Institution?

Two ladies are at work: two more are accepted as probationers, and hope to join the Institution in September. None but members of the Church of England need apply. The Deaconesses, when duly set apart, will, of course, work in parishes under the direction of the Incumbents, who see fit to have them. They will, when desired by the clergy, be sent wherever God may by His providence lead us to see that it is His will they should go, and give us the power of sending them. For instance, one of our Bishops, in forwarding a "token of good-will," expresses a desire for one in his cathedral city. As soon as possible I shall, of course, supply one. It will be desirable that the Deaconesses should work in the poorest parishes. There are two or three parishes of that description which desire to have a Deaconess, but are unable to pay any thing for her services. Are there not some who would band together and provide 10s a week in order to supply such places with this valuable help? If ten friends were to give 1s a week each for one or two of these parishes, the cause of Christ in them would be greatly assisted. If possible, I shall be glad to send Deaconesses for nothing to such places. All depends upon the amount of money our Father sees fit to give us. We have already received and had promised more than £20. We are still in need of most of the household requisites for the Institution, though kind friends have supplied some.

I am, Sir, yours faithfully,  
MERYVN ARCHDALL.

ST. CLEMENT'S, MARRICKVILLE.

Sir,—This Church and Parish is now beginning to make great progress since the advent of the new Incumbent. It is now impossible to find sitting-room for those attending its hearty services, and it is absolutely necessary that some steps should be taken to afford the much required additional accommodation. No doubt application will shortly be made for a loan which we trust may be granted from some fund for Church Extension. The writer feels sure that if this Parish had a Church which would hold three times the number the present one does, the offertory would be very largely increased, as would also the pew rents. In any case, there are good signs of great activity in Church work in this Parish. What we want—and must have—if we are to keep our people, is more accommodation, and which the Parishioners are striving to get, and glad we should be if anyone could and would lend us the means of erecting a Church worthy of this rapidly increasing and thriving district. Marrickville will ere long become an extensive and most important Church of England parish, and so long as it continues true in its doctrine and services it is bound to prosper. Hoping that the Minister, parish, and people may soon get what is so very much needed (a new church) is the heartfelt wishes of this member of the congregation,  
A PARISHIONER.

21st July, 1891.

**TRAINING OF DEACONESSSES.**

Sir,—The circular concerning deaconesses, recently published by you, is very noteworthy as indicating a growing feeling in the minds of some Church of England people, that the church needs trained women to work for her as members of organised communities. No doubt this is one of the most pressing needs of the Church at the present time. The clergymen who issue the circular propose to start an institution in Sydney to train deaconesses,

the training (if I understand the circular) to be done by the Rev. Mervyn Archdall, and they ask for money. This is apparently an instalment of a larger scheme, for the writers are associated to promote the work of the Church "through all possible agencies," and this includes sisterhoods.

1. There is nothing in the circular to indicate that its authors have a true conception of what a deaconess is. Now, a deaconess is not merely a lady worker, giving her whole time to church work, under a parish clergyman. Such ladies may wear the garb of a deaconess and be extremely useful and yet not be a deaconess though called by the name. A deaconess is a member of a "holy order." She is a woman-deacon, and is made such exactly as a man-deacon is, viz., by prayer and the laying-on of the hands of the Bishop. Such was Phoebe and such was Priscilla. Deaconesses do not preach, or at least they are not licensed thereto by the Bishop himself; they do not baptize, they do not help the priest in the distribution of Holy Communion, but they do everything else that a man-deacon does in the church. Such are the conclusions of the best authorities on the subject; and one of them, the late Bishop of Durham, did not scruple to say that the ministry of the Church is not complete without deaconesses. Most thankful shall I be to see many deaconesses working in the Church in Australia, but let us have genuine deaconesses, and not merely lady-workers improperly called by that name.

2. No one doubts that the Rev. Mervyn Archdall has learning enough and piety and zeal enough to qualify him to give a deaconess institute service of the kind given by its chaplain, Canon Durst, to the deaconess home, founded and cherished by Bishop Browne, in his diocese of Winchester. But I am afraid that he is hardly competent to train deaconesses. What I want to emphasise is that the requisite training cannot be given by a man. For this work women must train women. If a deaconess is to receive a complete training, she must get it in a great part, from trained women, in association with whom she works, during a novitiate of more or less duration in a deaconess home. In such a home are treasured up results gained by the long experience of matters in every kind of church work suitable for women; there the novice may learn the best methods, and become a truly skilled worker. An institution such as has been proposed, can, at best, turn out a superior sort of amateur worker.

3. The names of the seven promoters of the institution are such as to suggest the idea that it is to be connected with one school only in the Church, viz., that known as evangelical. If it is a party affair, the fact is of evil omen. A deaconess institution, presumably intended to supply the needs of a diocese, ought not to be distinctively High Church or Low Church, but should be on as broad a basis as the blessing it might be; it will create greater division than that which now unhappily exists, it will turn out women of one pattern only, who will be objects of suspicion, and parishes that sorely need the help of deaconesses will be unable to call in the aid of these. If the promoters wish to avoid the suspicion mentioned, why do they not strive to make their body represent the Church, and not a mere party within it?

4. There is nothing in the circular to indicate that the Bishop of Sydney is at the head of the movement, that he has sanctioned it, or that it has been as much as mentioned to him. The seven clergymen have appointed the chief, the director of the institute. Surely the Bishop should have a place in such a movement, and that place the first. An earnest and urgent call from him to begin such a work would not be made in vain, and in carrying it out what sounder maxim could be acted on than "Nothing without the Bishop." *Melden amen episcopon.*

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the training (if I understand the circular) to be done by the Rev. Mervyn Archdall, and they ask for money. This is apparently an instalment of a larger scheme, for the writers are associated to promote the work of the Church "through all possible agencies," and this includes sisterhoods.

1. There is nothing in the circular to indicate that its authors have a true conception of what a deaconess is. Now, a deaconess is not merely a lady worker, giving her whole time to church work, under a parish clergyman. Such ladies may wear the garb of a deaconess and be extremely useful and yet not be a deaconess though called by the name. A deaconess is a member of a "holy order." She is a woman-deacon, and is made such exactly as a man-deacon is, viz., by prayer and the laying-on of the hands of the Bishop. Such was Phoebe and such was Priscilla. Deaconesses do not preach, or at least they are not licensed thereto by the Bishop himself; they do not baptize, they do not help the priest in the distribution of Holy Communion, but they do everything else that a man-deacon does in the church. Such are the conclusions of the best authorities on the subject; and one of them, the late Bishop of Durham, did not scruple to say that the ministry of the Church is not complete without deaconesses. Most thankful shall I be to see many deaconesses working in the Church in Australia, but let us have genuine deaconesses, and not merely lady-workers improperly called by that name.

2. No one doubts that the Rev. Mervyn Archdall has learning enough and piety and zeal enough to qualify him to give a deaconess institute service of the kind given by its chaplain, Canon Durst, to the deaconess home, founded and cherished by Bishop Browne, in his diocese of Winchester. But I am afraid that he is hardly competent to train deaconesses. What I want to emphasise is that the requisite training cannot be given by a man. For this work women must train women. If a deaconess is to receive a complete training, she must get it in a great part, from trained women, in association with whom she works, during a novitiate of more or less duration in a deaconess home. In such a home are treasured up results gained by the long experience of matters in every kind of church work suitable for women; there the novice may learn the best methods, and become a truly skilled worker. An institution such as has been proposed, can, at best, turn out a superior sort of amateur worker.

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**NOTICE.**

**C. DE SAXE, Dentist,**

(Late of G. George, 21 Hunter-street.)  
Begs to inform the Public and Friends that he is now carrying on business at  
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AND  
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training, they could return to Sydney, and be set apart by the Bishop with the laying-on of hands, and then they could undertake, with great advantage to the Church, any kind of deaconess work, and could help to train other ladies with a vocation to be deaconesses. But it cannot be too much insisted upon that the deaconesses should be well-educated, well-mannered gentlemen, who would be welcomed as visitors in the best as well as in the humblest houses in the land.

I greatly desire that the object which my brethren have in their minds may be accomplished in the best manner, and under the care and guidance of the Bishop of Sydney, or of all the bishops in the province. I believe that all this is perfectly possible. But I hope it will not be attempted by a party in the Church, having party ends in view. Why could not a deaconess institution for the province be begun and carried on, having its local habitation in Sydney? The whole subject of women's work in the Church will be debated in the General Synod in September next, and notice of motion on the subject has already been given.—I remain, sir, faithfully yours,

Vicarage, Bega,  
16/7/91.

**CURATES.**

Sir,—Two young clergymen have desired me to find them suitable openings as Curates in Australia. One is M.A. of T.C.D., aged 25; the other B.A. of London, aged 25. Both have splendid records of work as Curates. Perhaps you will be good enough to permit space in your paper to make their wish known to incumbents who may be seeking the help of a Curate or Curates. I shall be glad to supply particulars with a view to furthering their wish.—I remain, yours truly,

THOMAS HARRISON.

Homebush.

**THE CHURCH'S DUTY TO THE UNEMPLOYED.**

Sir,—Some months ago at a meeting of the clergy invited by me to consider the above subject, some of my brethren doubted if in this city there were many men really willing to work, and yet out of employment. The Church Labor Home at Ultimo, though only open a few weeks, has settled that question. Something like fifty men have availed themselves of its assistance, and almost without exception have shown themselves respectable and industrious. They have worked hard at wood-cutting, carpentering, cooking, and other occupations, and for their labor have been thankful to receive food and shelter. Many more would have come in if we had been ready to receive them. About twenty of the men have obtained employment, and there are still upwards of thirty in the Home.

The result of our short experience is to prove beyond doubt that a large number of respectable men are unable to obtain employment, and that without such an agency as the Labor Home they must sink into pauperism.

There are still many difficulties in the solution of the problem we have before us; but churchmen can aid us in our present effort by their contributions, by gifts of furniture and clothing, by ordering firewood, and finding situations for our men.

A new industry, that of chair-caning, has just been commenced, and the manager will send to any part of the city for chairs needing such repairs. The address is 555 Harris-street.

I hope that the Home may be ready for formal opening before the forthcoming session of Synod.

J. D. LANGLEY.

**FAIRPLAY.**

Sir,—I shall feel obliged by your inserting the following copy of a letter sent to the *Australian Guardian* on the 13th instant, but which did not appear in that journal, although one would have supposed that ordinary editorial courtesy and common justice, would have dictated its insertion. It is all that is deemed needful to state in reply to a fierce attack made on the *Mirror*, which many of your readers have seen and commented upon.—Yours obediently,

EDITOR T.M.

(Copy).

To the Editor of the *Australian Guardian*.

Sir,—In connection with the remarks in your issue of 11th instant, respecting the C.E.T.S and *The Temperance Mirror*. Kindly allow me to state that the Council is not in any way responsible for statements in the *Mirror*, the management of which it neither supports nor controls, the paper being conducted quite independently of any particular Society. It is true that it was subsidised by the Council for a short time, but this official connection ceased last December.

The criticism to which you allude was contained in an article commenting upon the then existing general inertness in Temperance work, and certain failings in several large Temperance organisations, of which the C.E.T.S. is merely a unit. The remarks of "Colin Clout" on "The C.E.T.S. and her Daughters," were given great prominence and cordially endorsed by the journal I represent.

Yours obediently,  
THE EDITOR OF *The Temperance Mirror*.

**Conference of Clergy.**

Continued from page 7.

debarred from taking a hand at whist; abstention on his part may indirectly tend to increase the many evils which we recognise and deplore. All I would urge is that, wherever he be or whatever he do, he never be unmindful of the ideal manhood.

One last word. I have sought to pourtray the ideal clergyman in the manifold relations of human life. Two thoughts at once occur, at least to the present speaker. A thought, in the first place, of the failure—even approximately—to approach the high ideal. A thought, in the second place, of certain features in colonial church life which render it only too easy to acquiesce in lower standards. It cannot, I think, be denied that there are many things in the position of a clergyman in an established church which tend to—I had almost said involve—his moral, intellectual, spiritual degradation. With Arnold Toynbee I believe that, in the first place, "the State alone can secure that purer religion whose bond is, not rigid dogmas, but worship and prayer, union in liturgy, not in articles, whose sole object is the spiritualisation of life." With him, too, I believe that, under circumstances such as those which obtain out here, the clergyman has "to supply the spiritual wants of the people in the worst way;" that the temptation is only too strong upon him to teach that which "is acceptable at the moment." And I am quite sure that, so long as religion is left to individual effort, so long as the clergy are unchecked by State control from developing that sacerdotalism which is found alike in ritualist and ultra-protestant—so long as there is no protection by the State from the spiritual despotism of a people who are firmly convinced that their own morality is perfect, and that their religious life needs no raising—there will be little, if any, hope of a "supply of fit persons duly qualified to serve God" in the sacred ministry of the Church.

The Rev. F. R. ELDER in a short speech referred to the clergyman's methods, his aims, and the principles of his actions. He thought the important question for them all to consider was whether the clergyman of the future was to be a specialist or an all-round man. In his opinion the specialist would prove a failure, and had no hesitation in saying that the all-round man would do the best work for the Church and for God. He regarded the ideal clergyman as one who would use every endeavour to bring the Gospel, as a living power, to every man, woman and child in the parish, and expressed the opinion that those clergymen who neglected any opportunity in this direction fell short of the ideal.

The Rev. H. MARTIN, in speaking of the ideal clergyman in the world, considered that his mission was to proclaim the perfect. He spoke of the attitude of the Lord Jesus Christ in regard to the honours, pleasures and principles of the world, and pointed out that clergymen with ambitious views, ever ready for a vacant canonry, some indeed with aspirations lofty enough to lead them to cast their eyes to the Primatial chair, could not be looked to as ideal clergymen. He thought that if Christ were in the world to-day his attitude towards the pleasures of the world would be one of complete separation, and they, as followers of Christ, should act in the same manner. The Lord turned his back on the pleasures, honours and principles of the world, and it was incumbent upon them to do the same if they wished to attain to their ideal.

The Revs. F. Garnsey, M. Archdall, A. R. Bartlett, S. S. Tovey, Dr. Corlette, Canon Moreton, S. Smith, A. R. Rivers, A. W. Pain afterwards took part in a discussion on the different papers.

At the conclusion the Primate said he had much enjoyed the conference, and thought that good had been done by it. He hoped it would be the beginning of other such conferences, which would be useful in promoting charity and brotherly feeling.

SUBSCRIPTIONS are now due for the ensuing year. We would thank our friends to make note of this.

The annual meeting of the Ladies Auxiliary of the London Missionary Society was held on Wednesday afternoon at the Pitt-street Congregational Church.

For Fresh Game of all kinds go to C. CAMODY, 20 King Street—ADVT.

The House of Lords has affirmed the judgment of the Court of Appeal in the St. Paul's Cathedral rerodas case.

GIRLS! Read "The Australian Young Folks' Illustrated Magazine." The best Monthly publication for Girls. Full of interesting stories and beautiful sentiments. Prize stories for Girls. If you have not seen a copy, send at once to the manager, 176 Pitt-street, Sydney, and secure a copy. Everybody is in love with it. Subscription, 2/6 per annum in advance. Stamps taken.

The Local Option League are preparing bills for the more effective closing of public-houses on Sundays and for the closing of all public-houses on election days.

The family friends are ARNOTT'S MILK ARBORWORT BISCUITS, useful for both young and old.—ADVT.

Last evening the Annual Chinese Tea Meeting was held in St. Andrew's Schoolroom. The Primate presided.

BOYS! Read "The Australian Young Folks' Illustrated Magazine." The best monthly paper for boys. Full of interesting stories and sound reading to make the mind healthy. Prize stories for boys. If you have not seen a copy send at once to the Manager for one. Subscription, 3 months, 9/1; 6 months, 1/3; 12 months, 2/6 in advance. Subscriptions may be sent in stamps. Office, 176 Pitt-street, Sydney.

**Home Notes.**

There was a large congregation at St. Paul's Cathedral on the first Sunday of Trinity Term, the Judges and City officials attended in state. At half-past three the Dean and clergy, carrying bunches of flowers, took their places in the choir. Six judges—Lord Justice Fry, Lord Justice Kay, in black and gold, Mr. Justice North, Mr. Justice Day, Mr. Justice Henn Collins, and Mr. Justice Jeune, in scarlet and ermine—with their trainbearers and attendants—the Lord Mayor, Mr. Sheriff Farmer and Mr. Sheriff Augustus Harris, the Recorder, the city officers, the Aldermen, and the members of the Court of Common Council, attended. Canon Scott-Holland preached the sermon.

The Bishop of Manchester presided at the annual meeting of the Manchester and Salford Church Day-school Association. He spoke on the question of free education, and said that, having regard to the position and work of the voluntary schools, it was impossible to believe that Government would confiscate those schools by any violent act of legislation. It would argue, he thought, a want of public faith to do so, and would assuredly create a widespread distrust of public morality. He believed also that it would be a great, almost a criminal, waste of public funds for the Government to duplicate the schools, as some persons desired they should. It was thought that the Government, in lieu of school fees, would give a grant of 10s 6d per head to all voluntary schools. Whatever the Government measure might be, he urged upon Churchmen the necessity of supporting the Association by more liberal contributions, and especially of employing a larger number of organizing inspectors.

The eighteenth annual festival of the London Church Choir Association took place in St. Paul's Cathedral. A *Magnificat* and *Ave Dimitis* by Mr. King Hall, and a new anthem by Mr. Ebenezer Pratt were specially composed for the occasion. There were between nine hundred and a thousand singers, drawn from no less than forty-five choirs in various parts of the metropolis and its suburbs. Dr. Forrest, of St. Jude's, Kensington, preached the sermon, taking as his text from the Psalms, "Strength and beauty are in His sanctuary." Dwelling chiefly upon the improvement that of late years had marked religious services, and descending upon the music of praise, he reserved until the conclusion the reference to the London Church Choir Association. Then it was that he related an anecdote to the effect that a young man had declared that his first religious impression had been derived from hearing one of the most famous artists of her day sing "I know that my Redeemer liveth."

The Bishop of Salisbury at his triennial visitation in the Cathedral, explained that he intended to deal with different subjects in the different places he would visit. The subject he especially dealt with on this occasion was that of the Gospel narrative of the institution of the Lord's Supper. He mentioned, at the close of his remarks, that he had never been so painfully impressed with any work of art as with a large picture in the public library of Madrid, in which different scenes are delineated with true Spanish realism, commencing with the celebration of the Holy Sacrament and ending with the burning of heretics in the name of Jesus Christ. It was, he said, easy for them to feel ashamed of such work done in another age and in another country, separated from them by serious differences of religion; but he doubted not that the time would come when their own descendants of the Church of England would be ashamed of the bitterness of some of their modern controversies as modern Spaniards were of the Inquisition, which all but ruined their Church and nation.

On Tuesday afternoon the Primate held a confirmation service at Wilberforce. Several candidates presented themselves.

LADIES.—Why waste hours preparing for the weekly wash, or at the wash tub till your bodies ache and your hands get tired, when a piece of EASY CHAIR SOAP will do the work in 20 minutes better than all your hard rubbing, turn out whiter linen, and save wear and tear. No steeping beforehand, no soda, no fuss, no worry. Simple directions on each bar. Soothers irritable or tender skins, and is peculiarly adapted for washing infants. Test it; try it. All grocers keep it.

PARENTS! Read "The Australian Young Folks' Illustrated Magazine." The Best Young Folks' Paper in Australia. Kindly send your order at once as we are only printing a limited number. Subscription, 2/6 per annum in advance. Office, 176 Pitt-street, Sydney.

For Wild Ducks, Hares, Rabbits, and Australian Wild Game, go to C. CAMODY, 120 King Street.—ADVT.

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NEW PUBLICATION.—"Australian Young Folks' Illustrated Magazine." Splendid reading for the young. No Home will be complete without it. PRIZE STORIES for Boys and Girls. Everybody should take it. SAMPLE COPY SENT FREE. Subscription—2/6 per annum in advance.

ALWAYS keep a small tin of ARNOTT'S MILK ARBORWORT BISCUITS in the houses for the Children.—ADVT.

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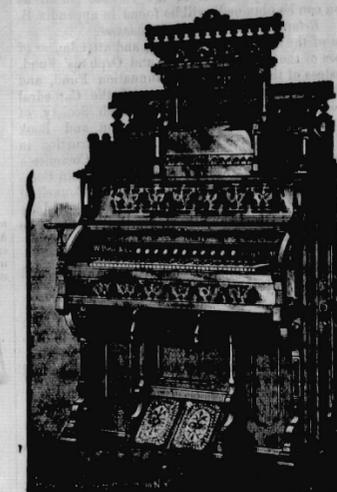
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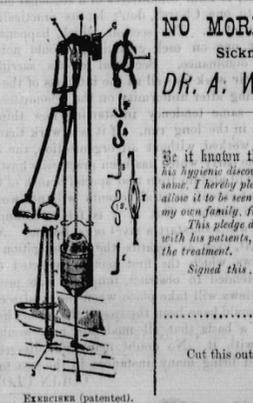
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Report of the Standing Committee to the Eighth Synod of the Diocese of Sydney at its Third Session, 4th August, 1891.

The Standing Committee has to report as follows:— Presentation of Address to Lord Carrington. The President and members of the Standing committee presented to Lord Carrington, prior to his departure from the Colony, an Address assuring him of their cordial respect and esteem and congratulating him upon the success which had attended his faithful and able discharge of the duties of his high office during the last five years.

On the Arrival of the Earl of Jersey the President and members of the Committee presented an Address of Welcome, which his Lordship was pleased to receive, and to acknowledge with his sincere thanks.

The Honorable Edward Knox having tendered his resignation, in consequence of his projected departure from the colony, the committee accepted the same, and presented Mr. Knox with an Address expressive of the high esteem entertained for him, alike upon the ground of his personal character and of the many important and valuable services which through a long course of years he had rendered to the church in the Diocese.

The vacancy in the Committee occasioned by the resignation of Mr. Knox, has been filled by the appointment of Mr. F. W. Uther to hold office until this Session of Synod. Continuation in office of Committees appointed by the Synod, and Auditors.

In compliance with the request of the Synod the Committee has prepared, and will submit to the Synod at this session, an Ordinance to provide for the continuation in office of Committees appointed by the Synod, and Auditors, notwithstanding that the Synod which appointed them may have ceased to exist. (Appendix A.)

Moore College. The resolution of the Synod relating to the government of Moore College, and the transfer of the property to the Church Property Trust, was duly communicated to the Trustees of the College. They report that the resolution having been considered, and the Opinion of Counsel taken as to the power of the Trustees to transfer the property as desired, they deem it advisable to defer the further consideration of the matter until the College has been re-opened and put into working order.

Central Registry. Administration of various funds, &c. The Standing Committee has given some attention to the resolution of the Synod on the subject. It stands over for further consideration.

Moore Bank Mining Lease. By "The Moore Bank Estate Mineral Leasing Ordinance of 1890" it was provided that in the event of the Mining lease then contemplated not being granted the Trustees be empowered, with the sanction and by the permission of the Standing Committee, to grant such other lease or leases of the minerals as might be considered expedient.

Mr. Play felt unable to take a lease upon the terms set out in the agreement mentioned in the Ordinance, and made a proposal for a lease upon other terms and conditions.

The proposal having received the careful consideration of the Church Property Trustees (the present Trustees of the property) was submitted by them for the sanction of the Standing Committee. The Committee fully discussed the matter with the Hon. Septimus A. Stephen, who attended the meeting as the representative of the Church Property Trustees, and arrived at the conclusion that it would be to the interest of the Church to sanction the amended lease, as recommended by the Church Property Trustees.

Synod Ordinances. With a view to the publication during the present year of a complete volume of the Ordinances of Synod, and other important documents, the Standing Committee requested the Most Reverend the Primate to issue a Circular inviting members of Synod, and others, to assist the publication of the proposed work by subscribing towards the cost of the first edition (£100). In response to this appeal, subscriptions to the amount of £79 10s. have been promised and the Committee trusts that the balance will be forthcoming immediately so that the work may be promptly carried out.

Rates on Churches and Schools for Water Supply and Sewerage. In reference to the demand made by the Board of Water Supply and Sewerage for rates on Churches and Schools the Committee is enabled to state that action has been stayed pending the introduction into Parliament of a Bill to deal with the question.

Clergy Widows' and Orphans' Fund. The Trustees of the Clergy Widows' and Orphans' Fund have given notice of their intention to submit to Synod, at this Session, a proposal for an additional rule to amend in certain particulars the Rules for the management of the Fund.

Condition of Church Buildings. The usual reports from the Rural Deans on the condition of the Church Buildings in their respective Deaneries are now under consideration. A summary of these reports will be placed before the Synod.

Church of England Schools. A Return of the enrolment and attendance during the

past year of all pupils attending the Church of England Grammar and Primary Schools in the Diocese (so far as information can be obtained) will be found in appendix B. Return of Meetings and Attendances. A return of the number of Meetings and attendances of the Trustees of the Clergy Widows' and Orphans' Fund, of the Trustees of the Clergy Superannuation Fund, and members of the Standing Committee, of the Cathedral Chapter, of the committee of the Church Society, of the Committee of the Diocesan Education and Book Society, of the Committee of Religious Instruction in Public Schools, of the Diocesan Corresponding Committee of the Board of Missions, of the Sydney Diocesan Committee of the Church Centennial Fund, of the Council of the King's School, and of the Council of the Sydney Church of England Grammar School, North Shore, will be found in Appendix C.

Statistics. The Statistical Return is in course of preparation and will be published with the Proceedings of Synod.

Accounts. The Statement of Receipts and Disbursements from 30th June, 1890, to 30th June, 1891, will be found in Appendix D.

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

(APPENDIX A.) AN ORDINANCE to regulate the period during which Committees of the Synod and Auditors shall hold office.

Preamble. Whereas it is necessary to regulate the period during which Committees of the Synod and Auditors shall hold office the Synod of the Diocese of Sydney in pursuance of the powers in that behalf, conferred upon it by the Constitutions for the management and good government of the United Church of England and Ireland within the Colony of New South Wales ordains and rules as follows:—

Clause 1. Select Committees shall hold office until the presentation of their Report.

Clause 2. Select Committees appointed at the last Session of any Synod and the Standing Committee and Auditors shall continue to hold office until the first Session of every new Synod and shall have the same rights powers and duties after the Synod which appointed them has ceased to exist as they had before.

Clause 3. This Ordinance shall be styled and cited as "The Duration of Committees Ordinance of 1891."

Jottings from the Bush. "All in the Name of the Lord Jesus."

I TRUST that there will be, both among the clergy and the laity, a steady growth of that longing for unity which, I venture to say, was felt by every one of the clergy who listened to Dr. Harris's excellent sermon at the Clerical Conference, and which was, I think, felt by most of us as we conversed at the tea afterwards. Such a feeling, even when it results in a drawing together in heart and work afterwards (as it is meant to do) is not acting traitorously to our convictions, as bigots are apt to assert. One keeps one's own opinions as strongly as ever. But one sees that among one's brethren in our Church there are men who, although opposed to ourselves on many points, are just as earnest to win souls for our Master Christ, are just as self-sacrificing, just as prayerful, just as spiritual, as we can possibly claim to be. To let the dissimilarities between us blind us to our substantial agreement in discipleship, is to sin against the Master who wishes us to be one. Let us not listen to those extremists who would advise us "not to treat as brothers" those who thus differ from us; and as we grow in the habit of dwelling in unity we will be more and more convinced that the course which the Bible advises is the correct one.

I believe that this spirit of brotherhood in working side by side is not only right, but is also expedient. And therefore I cannot but regret the tendency, which is manifest here and there, to form committees of a sectional character. If we belong to one Church, don't let us practically make two Churches of it. The section which happens to be the dominant one on each committee should not try to increase its dominance. Sectional efforts sacrifice the interests of their work as well as the interests of the Church by their seeking after uniformity on the Committee. And I notice the same tendency in starting new things. It doesn't PAY, in the long run. If it is a work that can be neglected or worked without an organisation, the chances will be that the party which has been practically ousted from participation will abstain from that special branch of Christ's work to a great extent, or at all events will not work at it in an organised fashion. But if it is felt to be important, the other side will soon start a rival organisation. And the chances are that, even as regards the promulgation of the particular views which the first section objected to, and which they intended to obstruct, infinitely more promulgation of those views will take place when the rival society is started than would have been the case if the former had been begun on such a basis that all moderate men would have been content with it. No doubt many will disagree with me, but I could bring many instances in the past to prove my assertion.

COLIN CLOUT.

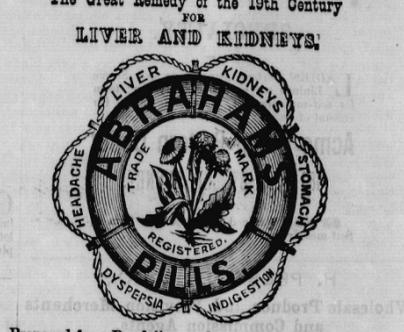
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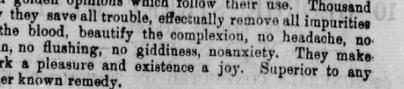
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The Australian Record.

SYDNEY, SATURDAY, AUGUST 1, 1891.

CADBURY'S COCOA—ABSOLUTELY PURE—CADBURY'S COCOA

The Week.

The Jews. The flocking of the Jews to the Holy Land suggests the prophet's question, "Who are these that fly as a cloud and as the doves to their windows." It is estimated that the Jews who left Odessa for Palestine in a fortnight alone during the month of May last, must have numbered, at the lowest computation, about 10,000 souls. It is interesting to notice that in November, 1885, in an article to the Christian, Dr. Grattan Guinness warned us to look out for the beginning of the restoration of Israel about the year 1890, that is 30 years after the foundation of the "Alliance Israélite," in 1860.

The Pope's Indulgence. His Holiness the Pope has sanctioned the forgiveness of the sins of pilgrims visiting the Holy Coat of Treves, in the Cathedral at Treves, Rhenish, Prussia. The Holy Coat is said to be the identical seamless coat worn by our Saviour at his crucifixion, and for which the soldiers cast lots. It is surprising in this enlightened age of Gospel Truth, that any person could be found so credulous as to believe in such a statement, and that man, sinful man, arrogated to himself such power. It is an assumption of authority, a sitting on the seat of God, who alone can pardon sins. Three thousand pilgrims, it is stated, are coming from America, and one hundred special trains have been laid on in various parts of the Continent to convey pilgrims to Treves. For these deluded people one cannot but feel pained and saddened.

Education in England. The new Education Act for England provides that every elementary school, whether voluntary or board, shall receive a Free Grant of 10s per head for each child between five and fourteen years of age in average attendance. In the case where fees are at present lower than 10s per annum the school will be free, and where higher, the charges will be reduced by 10s. The Free Grants, are, however, optional so that the ordinary Government grant may be retained; but power remains to the Education Department to make the school free should the officials so desire. The latter proviso is deemed somewhat undesirable, but Old England follows the Colonial lead. May it have as good an Act as that in force in N. S. Wales.

Work for Women. Spheres of employment for educated ladies are continually opening out, and perhaps one of the most important is the need that exists for female doctors in India. Owing to the strict laws of caste one hundred millions of native women are entirely shut out from the medical skill of the West. Lady Dufferin, during her husband's vice-royalty, inaugurated a movement to remedy that defect. The time may possibly come when native women will be trained to minister to their sisters, but for the present the supply must be drawn from European sources. We trust that Australia will offer her quota and share the missionary honours of the world. Nothing quickens Home Church life so much as participation in foreign missions.

Reform Needed. The personality of the late Archbishop Magee amounts to £5,000, and out of it a debt is due of £7,000 for fees on his acceptance of the Archiepiscopal See of York. The fact that such a preposterous exaction awaited the man whom England delighted to honour has come as a surprise upon the nation, and now the subject is being more fully enquired into in Parliament and the newspapers. It appears that a veritable army of officials live on the clergy and exact a charge for every move, exchange, or advancement. The large body of humble incumbents and curates have for years past suffered unregarded, but Dr. Magee's virtual bankruptcy has appealed to public opinion. A subscription has been opened to save the debt falling on the bereaved family.

Missionary Perils. Well may the Rev. Mr. Chalmers, of the London Society's New Guinea Mission, say "In perils oft." News has come to hand of the total loss of the missionary vessel "Harrier" on a reef. The veteran missionary was himself on board, together with Messrs. Leslie, Bedford, and three native teachers. A heavy sea made a clean breach over the doomed ship. Signals of distress were sent up, in vain. The second mate left in a boat for help. The other boats could not be launched. Prayers for safety were offered up; and in time a pilot schooner, having sighted the boat, bore down and rescued all hands. The peril was great, but a prayer-hearing God shielded his faithful servants from imminent death.

The New "Southern Cross." At the recent launch of the "Southern Cross," the fourth of that name, and this time an auxiliary steamer, the use of a bottle was discarded, so that there should be no appearance or parody of Holy Baptism. The new mission vessel will cost £10,000, and towards this sum Bishop and Mrs. Selwyn have contributed £3000. We trust that the devoted Bishop, now on his way to England, may be restored to health and renewed usefulness. If all be well he will doubtless reach home before the new vessel leaves for the South Pacific.

Coming Events.

We shall be glad to publish in this column notices of coming services or meetings if the Clergy will kindly forward us particulars.

ST. ANDREW'S CATHEDRAL.

Sun., Aug. 2.—Holy Communion, 8 a.m., and mid-day. Preachers—11 a.m., The Primate; 3.15 p.m., Canon Moreton; 7 p.m., The Precentor.

Wed. " 5.—The Precentor. "Martin Luther" (continued).

ANTHEMS. 11 a.m., "Stand up and Bless the Lord your God."—Eley. 3.15 p.m., "Praise the Lord."—Garrett.

DIOCESAN.

Sun., Aug. 2.—St. Stephen's, Newtown, 7 p.m., The Primate.

Mon. " 3.—Church Society Monthly Meeting, Chapter House, 4 p.m.

Tues. " 4.—Synod. Holy Communion, St. Andrew's Cathedral, 11 a.m.

" " 4.—Synod. Chapter House, 4 p.m.

Wed. " 5.—Association of Lay Helpers. Lecture, St. Mary's, Waverley; Rev. H. L. Jackson, M.A. "The Council of 'Nicaea'."

Tues. " 11.—St. Philip's, Church Hill. H. B. Cotton, Esq. "Modern Scepticism."

Tues. " 18.—Association of Lay Helpers. Lecture, St. Jude's, Randwick; Rev. Dr. Corlette. "Methodism and the Church."

Brief Notes.

On Sunday last anniversary services were held in St. Peter's Woolloomooloo. The Rev. Canon Moreton preached in the morning and the Most Rev. the Primate in the evening.

The anniversary of the dedication of St. Anne's, Ryde, was celebrated on Sunday last. The Rev. J. Dixon preached morning and evening.

The Rev. J. Chaffers-Walsh was the preacher at Christ Church, Gladsville, on Sunday last. The Rev. gentleman took both services. In the afternoon he conducted a children's service and inspected the Sunday-school.

The annual public meeting of the C.E.T.S. was held in the Chapter House on Monday evening. The Dean of Sydney presided.

In connection with the Association of Lay Helpers' the Rev. J. Chaffers-Walsh delivered a lecture "The Coming Age," on Tuesday evening at St. Mary's, Balmain.

A tea and public meeting was held in St. Peter's, Woolloomooloo on Tuesday last.

The Rev. A. R. Bartlett, M.A., delivered a lecture on the 28th ultimo in the Chapter House in connection with the Lay Helpers' Association. Subject, "A Churchman's Visit to England."

A concert was given on Tuesday night at the Temperance Hall in aid of a widow and three children who have been left unprotected.

The sixth annual meeting of the Randwick and Coogee Sick and Poor Relief Society was held lately in the Randwick Town Hall. There was a large attendance of the subscribers.

The ceremony of unveiling a tablet to the memory of John Robinson, the pastor of the Pilgrim Fathers, was performed at Leyden, in Holland, on the 24th ultimo. The proceedings were of an impressive character. Dr. Roseby, of Sydney, was among the visitors.

The R.M.S. Ballarat left Port Jackson on Monday last for London. The Bishop of Melanesia and Mrs. Selwyn were passengers. The Bishop of North Queensland joins the vessel at Adelaide.

At the present time there are 2,393 children placed out under the supervision of the New South Wales State Children's Relief Board.

The annual meeting of the New South Wales Bush Missionary Society was held in the Y.M.C.A. Hall on Monday evening.

At a meeting held in the Centennial Hall, Brisbane, on Monday evening under the auspices of the Bible in State Schools League, the Bishop of Brisbane presiding, three resolutions affirming the desirability of Bible teaching in State Schools were almost unanimously adopted.

The Rev. J. A. Cooper, the new incumbent of St. Barnabas' Church, Coonamble, preached on Sunday last for the first time morning and evening to large congregations.

A public meeting in connection with the Working and Factory Girls' Club was held on Tuesday evening in the presence of Lady Jersey, patroness. The chair was taken by the Primate.

Anniversary services were held on the evening of the 28th ultimo in connection with the Baptist Church, Church street, Newtown.

The report of the Evangelization Society in England is this year as stimulating as any of its predecessors. The Evangelists—222 in number—conducted 21,422 meetings in 1,133 places, attended by between two and three millions of people.

The tenth anniversary of the Mission to Deep Sea Fishermen was celebrated lately in Exeter Hall (Eng.), Lord Kinnaird presiding. The proceedings were enlivened by the hearty singing of a number of captains and members of the crews who were on the platform. Visits were paid to 13,490 fishermen and their wives and children, 1,743 religious services were held, at which there were 19,712 attendants.

The London Missionaries' Society schooner, Harrier, has been wrecked near Cooktown. The Rev. J. Chalmers with five other passengers and the crew were rescued.

The fifth anniversary of the Seamen's Mission was celebrated in the Centenary Hall on Wednesday last.

News has been received of the safe arrival at Port Moresby, New Guinea, of the Mission barque, John Williams. The whole of the passengers—33 native teachers—were landed in good health.

The Conference of Clergy.

The Rev. Canon Kemmis read the following paper on:— SECTION I.—IDEALS OF CLERICAL WORK IN THE CHURCH.

It is due to myself, as well as to the great importance of the task I have undertaken—that quite unexpectedly—to say I am here to-night simply as a substitute for the able and accomplished Bishop of Newcastle, who, at the eleventh hour found himself unable to take part in this Conference. The very brief notice I have received from the Secretary, will, I trust, plead for me should my treatment of the theme assigned to me prove less complete and exhaustive than you had a right to expect at my hands.

Indeed, in any case, I am deeply conscious how far below the gravity of the occasion which demanded them—my best utterances must be—dealing, as I am, with the topic that directly concerns the nobles' profession and most solemn responsibility upon earth.

With the loftiest conception of the ideal of Ministerial work, and an earnest purpose for its realization, I can but indicate the glory of which I have caught only the faint and distant radiance. And if with this expressed consciousness of shortcoming my words are short somewhat of their authority by the confession, give me credit, I pray you, my fathers and brethren, for that true sympathy which may prove an element of power instead.

I only ask you to listen to me as a brother—in experience, in infirmity, in struggle and aspiration—Ideals of Clerical work in the Church, or, as I take it, the Clergyman in the pulpit and in the sacred services of the sanctuary—such is my theme. If condensed in Apocryphal language by way of exhortation, to us all it might read thus:—"Take heed to the Ministry, to thyself, and to the teaching, that thou mayest know how thou oughtest to behave thyself in the House of God—which is the Church of the living God—the pillar and ground of the truth."

I suppose "an ideal" may be defined as the outline picture of possible usefulness and success, conceived under the incitements of Faith, Hope, and Love, inherent in the Christian life. In our religious ideals, therefore, there must

MASSAGE. Mr. J. G. WARR, Certificated Masseuse, 243 Elizabeth-street. 9 to 6. Evenings by appointment. Medical References: Patients Visited. Massage is highly beneficial for Rheumatism, Sciatica, Lumbago, Constipation, Indigestion, Flatulence, Liver Complaint, Weak Circulation of the Blood, Asthma, Bronchitis, the early stage of Consumption, General Debility, for removing the effects of Fever and Ague and the weakness which follows La Grippe, Paralysis, Stiff Joints, Spinal Complaints, &c. Delicate Persons who have no Chronic Disease, but who suffer from General Weakness and to whom everything is a trouble, would be greatly benefited by a course of Massage.

J. HUBERT NEWMAN Photographer, 12 Oxford-st., Sydney. Melbourne Age, September 25, says:—"A good idea of the artistic beauty of the Sydney collections can be obtained Under the Patronage of His Excellency the Governor. It is not too much to say of the last-named that, as an example of indirect photographic work, it is the finest in the Exhibition. The clearness and sharpness of outline, the shading tones and half tones, the method of bringing into relief by means of high lights every line in the face and every feature, indicate the work not only of a photographer, but of an artist who has a painter's appreciation of the subject. Some of the Newman cabinets have rich tints peculiar to no other atelier."