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SYDNEY, SATURDAY, AUGUST 25, 1894.

PARSON'S FLAKED OATMEAL, ROLLED OATS, PASHA COFFEE, COCOA, D.S.F. MUSTARD.

NOTES AND COMMENTS.

Personal. Mr. H. R. ALLISON will publish shortly a life of the late BISHOP HILL of the Church Missionary Society, whose death, and that of his wife occurred so sadly at Lagos, just as they entered on their work.—CANON CARTER held a quiet day for the Clergy at St. Paul's Canterbury, Victoria, on Tuesday the 14th inst. It is said the attendance was not large.—The Melbourne Church Assembly meets on the 24th prox. and the Synod of the Diocese of Sydney on the 25th prox.—The BISHOP OF NEWCASTLE has promised to speak at the Melbourne Diocesan Festival on Sept. 4, and at Bendigo on the following day.—The DEAN OF MELBOURNE has written a vigorous article entitled Vox Dubitatum.—ARCHDEACON LANGLEY has been presented by the Guardians of Koroitumbura with a valditory memento.—MR. E. W. DOULTON, to whom we referred last week, after having completed his arrangements for the journey from Zanzibar with 42 porters and 2 boys, all Africans, left there for Saadani in a dhow. Mpwapa is 230 miles from Saadani, and that distance he and his party had to tramp. The journey occupied from April 16th to May 15th, and he arrived at his destination without having a day's illness. The weather throughout was wonderfully fine. On the evening of the day on which he arrived he had the joy of meeting the Rev. J. C. PRICE, his co-worker.—In a letter to the Church Missionary Gleaner, Mr. DOULTON writes: "I received a warm welcome from the Rev. J. C. PRICE, who had been so long expecting me. I have been placed with a man with whom I shall esteem it a privilege to be associated in this blessed work. I have a somewhat difficult task before me, having practically to learn two languages—Kiswahili and Chigogo. I have enjoyed so far the best of health, and am not troubled with the heat in the least. We are nearly 3000ft. above sea level. The Mission premises are rather prettily situated at the foot of a high hill, and we have mountains all around us, but I suppose I must confess to one disappointment I have had since landing. I had expected to find scenery much finer, and something like the wonderful tropical vegetation I had seen in Ceylon, but I have yet seen nothing of this, and during a great part of the journey from the coast I might have imagined myself in a very uninteresting part of the Australian bush. The buildings are not very elaborate, and are constructed for the most part of small stones and mud, with grass roofs. The frame-work is first made of small saplings, and then mud and stones are filled in. I have a house to myself 24ft x 12ft divided into two rooms, and very happy and comfortable I am in it. I have my walls set off with some beautiful texts and photographs of dear Australian and English friends."—The REV. FREDERICK WALLIS, Fellow of Caius College, University of Cambridge, has accepted the Bishopric of Wellington, New Zealand. The Rev. FREDERICK WALLIS took his degree in 1876, gaining a first-class in the Classical Tripos. He was appointed Dean and Lecturer in Divinity of his College in 1878, and became Examining Chaplain to the Bishop of Salisbury in 1886.—The following Clergy have consented to allow themselves to be nominated for the vacant Canonry in St. Paul's Cathedral, Melbourne:—Revs. A. W. CRESSWELL, of Camberwell; C. J. GODBY, of Malvern; H. B. MACARTNEY, of Caulfield and R. STEPHEN, of Brighton.—The BISHOP OF DURHAM gave an address to the Northumberland Miners, at their annual gala held recently at Blyth.—Miss WILLARD has been welcomed on her return to America, and made a Doctor of Laws by a University at Ohio in honor of her labors in the cause of Temperance.—Arrangements are being made at Bathurst to give a suitable reception to the BISHOP and Mrs. CAMIDGE on their return. It is proposed to hold a service of thanksgiving in the Cathedral and a conversation in the evening.—The Rev. C. BICE, General Secretary of the Board of Missions has been visiting Goulburn in aid of the New Guinea and Bollanden Ker Missions.—It is reported that the Rev. C. H. GORE is invalided, and that the promised visit to Australia, his long expected voyage on "The Incarnation" will probably be postponed.—The Rev. E. J. ROSS EDWARDS on leaving the parish of Gundagai for Cooma, has been presented by his parishioners with £100.—Mrs. KENNION, wife of the BISHOP OF ADELAIDE, was on Tuesday presented with a souvenir album and several addresses with thousands of signatures attached.—The death is announced

of the Rev. HENRY PORTER at Woodburn, Casino. Mr. PORTER was admitted to Priest's Orders on December 18, 1846.—The Rev. CANON MACMURRAY, Incumbent of St. Mary's, Parnell, Auckland, has been appointed Organising Secretary for the Self-Denial Effort, 1894, in New Zealand generally, and the Rev. J. P. KEMPTHORNE for the Diocese of Nelson.

Archdeacon King. We are informed by Dr. HOUSTON that Archdeacon King's condition is slightly improved, but that he is still in a weak state.

Congratulations to Sir SIR ALFRED STEPHEN entered his 93rd year on Monday last, and the occasion was marked by evidences of goodwill which would have been wellnigh overwhelming had not some prudence been exercised. What these amounted to is summed up thus:—35 telegrams, 30 bouquets, 80 letters, and 112 calls and visits. The bouquets included one from LADY DUFF, and the congratulatory messages received by wire included one from the GOVERNOR OF VICTORIA, one from the GOVERNOR OF QUEENSLAND, and one each from the CHIEF JUSTICE OF SOUTH AUSTRALIA, VICTORIA, and QUEENSLAND respectively. Among the letters received by SIR ALFRED were one from SIR HENRY PARKES and one from SIR FREDERICK DARLEY. The visitors included MAJOR-GENERAL HUTCHINSON, the CONSUL for the UNITED STATES OF AMERICA, the CONSUL FOR SWEDEN and DENMARK, SIR ALFRED ROBERTS, and Mr. QUONG TART, who brought with him a birthday cake. About 60 members of SIR ALFRED STEPHEN'S family called upon him. The only persons who were permitted to see SIR ALFRED STEPHEN on Monday were members of his family, SIR ALFRED ROBERTS, and Mr. QUONG TART, who called in his official costume.

St. Aidan's Annandale. A Festival Service will be held at St. Aidan's, Annandale, on Friday evening next. The Rev. Dr. HARRIS will be the Preacher, who has chosen as his subject "St. Aidan's Rest." The Choir will be assisted by members of the Cathedral, and All Saints', Petersham, Choirs.

The Giving of one-tenth The Society of the Treasury of God, of which Mr. ATHELSTAN RILEY is Master, a few weeks ago held its annual meeting at the Church House, and amongst the speakers on that occasion was the BISHOP OF CAIRO. The object of the Society is to advocate the return to the ancient practice of offering to God one-tenth of all income and increase, and we may well echo the Bishop's commendation of this object as at once laudable in itself and as calculated, in proportion as it obtains amongst us, to stay the spread of many somewhat objectionable methods of raising money for religious purposes which we are sometimes driven to adopt. We have more than once in these columns urged that Church people should make it part of their duty to lay regularly aside a certain proportion of their means for religion and charity, instead of as too many of us do, leaving these claims to be met by casual offerings as this or that call upon us chances to be made. Unquestionably, such a methodical habit makes certain demands upon us, and it would seem as if membership of a Society might be exactly the kind of assistance many of us stand in need of to keep us, as it were, up to the mark; it is just one of those matters in which a man might well find it easier to do what he knows himself bound to do as a member of a certain body than if he leaves himself entirely to his own guidance.

Divorce in Victoria. A return was laid on the table of the Victorian Assembly on Tuesday night, the 14th inst., on the motion of Mr. GORDON, giving the divorce statistics for three years preceding the passing of the present Act, and for the three years since the Act became law. During the three years ending December, 1889, it seems there were 103 petitions for divorce lodged, of which 68 were granted. For the three years ending December, 1893, there were 445 petitions, of which 275 were granted. Mr. Shields' famous Act, has increased the divorce rate almost exactly fourfold! A change in the law which gives us four divorces where only one existed before deserves to be scrutinized with anxious vigilance. It may well create more misery than it heals. If it lowers the sanctity of wedded life and loosens the marriage-tie itself, who will undertake to measure its far-sweeping mischiefs?

CHURCH OF ENGLAND TEMPERANCE SOCIETY.

The Annual Diocesan Festival was held at St. Andrew's Cathedral, on Thursday evening, the 16th inst. The Clergy present were the VERY REVEREND THE DEAN, REVS. F. B. BYES, J. H. MULLENS, H. T. HOLLIDAY, and W. WITCOMBE. The Preacher, was the Rev. J. DIXON, who discoursed on Rom. xiv. 2. The Thirtieth Annual Meeting of the members was held in the Chapter House, on Tuesday evening last. The Dean of Sydney presided, and there was a large attendance.

The CHAIRMAN, in opening the meeting, said that there were three difficulties to be overcome in connection with temperance work. The first was the apathy of Church members, which was met with on every side. They must arouse themselves and combat the monster evil, intemperance. The second difficulty was the levity with which drunkenness was spoken of, thought of, and treated by the community at large; and the third was foolishness among the multitude in not recognising the dangers which arise from intemperance. It was these difficulties which to a very great degree paralysed the efforts of that Association. It was only by religious influences that they could lift men from drunkenness and prevent them falling into the sin.

The Hon. Secretary (Rev. E. A. Colvin) read the Annual Report of the Council, which stated that during the year steady work has been accomplished within the Church. The Council rejoiced in the encouraging fact that more aggressive work had been done this year in the formation of new branches than for several years past. Since the previous Annual Meeting branches had been formed at the following Churches:—St. George's, Glenmore-road; St. Nicolas, Coogee; St. Matthias, Paddington; St. Stephen's, Bookwood; Mount Victoria; Mission Room, Ultimo; St. Thomas', Mulgoa; St. Paul's, Lismore; Kampey; and St. Paul's, Hay. In addition to these the Incumbents of the following Parishes had definitely promised to make a start at an early date:—Windsor, Kiama, Summer Hill, Pictou, Katoomba, Beecroft, Marrickville, Pyrmont, Botany, Inverell, Five Dock, and Drummoyne. Regret was expressed by the Council that in a few Parishes temperance work was carried on independently of the C.E.T.S. The Council desired to place on record its high appreciation of the services rendered to the society by the late Mr. E. M. Stephen, who for several years had occupied the position of Lay Secretary to the Society. The report recommended increased temperance work of an evangelistic character in the various Parishes as an important part of the Society's operations. The rescue work in connection with the Church Home had been well maintained. The seaman's branch, carried on under the superintendence of Mr. Courtenay Smith, was doing good work, and a large number of temperance sailors continued to attend Trafalgar House. The number of total abstinence pledges taken during the past year was 224, making a total of 1920 since September, 1890. Referring to the good work of reformation being carried on at Echo Farm, the report stated that it would be an auspicious day when the Government of the country saw that a work of this character was deserving of its support. In conclusion the report stated that the Council rejoiced that the recent general elections showed in a decided way that the cause of temperance reform amongst the electors had taken a big step forward, and that so many local optionists who were also opponents of money compensation had been returned.

Mr. C. Browning read the balance-sheet, which showed that the income for the past year had been £15 18s 6d, and the expenditure £13 10s 6d, leaving a credit balance of £1 8s 9d. The Report and Balance Sheet were adopted, and ordered to be printed and circulated.

Short addresses on Temperance Work were delivered by the Rev. B. Schleicher, Rev. B. Lampard, and Mr. Paul, and during the course of the evening the following musical items were rendered:—Song, "He Wipes the Tears," Miss Pickering; trio, Miss Toose, Master Toose, and Mr. A. Noble; song, "The Mighty Deep," Mr. Noble; song, "The Holy City," Rev. J. Best.

The following were elected Office-bearers of the Church of England Temperance Society for the ensuing year:—Vice-Presidents, Very Rev. Dean of Sydney, Ven. Archdeacon Gunther, his Honour Judge Foster, Rev. F. B. Byes, Dr. Orago, and Mr. W. L. Docker; Council, Revs. Dr. Manning, D. Laserson, J. Best, J. W. Gillett, J. H. Price, H. T. Holliday, R. J. Road, H. C. Vinden, and E. Lampard, and Messrs. W. E. Toose, Dr. Rutledge, Crosby Browning, Wm. Crane, Harbert McIntosh, W. B. Johnson, J. Newton, Leslie, and James Sandy; Clerical Secretary, Rev. E. A. Colvin; Lay Secretary and Treasurer, Mr. J. W. Hedges.

The following were elected as the Church Home Committee for the ensuing year:—Vice-Presidents, Very Rev. the Dean and Mr. W. L. Docker; Hon. Treasurer, Mr. C. B. Browning; Hon. Secretaries, Rev. Dr. Manning, and Mrs. Laserson; Hon. Matron, Mrs. Cowper; Committee, Messrs. J. H. Mullens, M. H. Stephen, J. N. Manning, A. W. Pain, R. W. Curran, Courtenay-Smith, C. B. Browning, D. D. Rutledge, C. H. Ward, Holdsworth, Hollis-Smith, R. J. Road, J. D. Langley, and J. Hargraves, and the Revs. J. W. Gillett, J. D. Langley, D. Laserson, J. G. Southby, and Dr. Orago.

The proceedings were concluded by the singing of the Doxology.

Guide to Contributors.

The Church Society—Hon. Secs.: Rev. J. D. Langley, Wilfred Docker, Esq.
The Diocesan Educational and Book Society—Hon. Secs. and Treas.: Rev. W. A. Charlton, George Wall, Esq.
The Board of Missions—Hon. Treas.: T. S. Schofield, "Harrow Villa," Kogarah; Hon. Sec.: Rev. A. Yarnold; General Sec.: Rev. C. Bice.
The Sydney Diocesan Corresponding Committee of the Board of Missions—Hon. Treas.: H. B. Cotton, Esq., Hunter's Hill; Hon. Sec.: Rev. W. A. Charlton.
The Centennial Fund—Hon. Treasurers: Hon. E. Knox, M.L.C. and T. A. Dibbs, Esq.; Organising Sec., Rev. J. Dixon, the Chapter House, Bathurst-street; the Centennial Board Secretary, Rev. J. Dixon, the Chapter House, Bathurst-street.
The Committee on Religious Instruction in Public Schools—Hon. Treas.: F. W. Uther, Esq., 359 George-street; Hon. Sec.: Rev. A. W. Pain, Darlinghurst.
The Church Buildings' Loan Fund—Hon. Treas.: T. A. Dibbs, Esq., Acting Hon. Sec., Rev. J. Dixon, the Chapter House, or St. Thomas', Balmain.
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The Church of England Temperance Society—Hon. Secs.: Rev. E. A. Colvin, C. B. Browning, Esq.
The Church Home—Hon. Secs.: Rev. F. N. Manning, M.A. L.L.D., St. Michael's, Surry Hills.
The Church Missionary Association—Hon. Secs.: Rev. W. Martin, St. Barnabas', Glebe, C. B. Walsh, Esq., Supreme Court, Sydney; Hon. Treas.: John Kent, Esq., The Strand, George-street.
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The Church of England Deaconess Institution—Hon. Secs.: C. H. Gooch, Charles-street, Balmain Sydney.
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NEWS OF THE WEEK.

Friday, August 17.

Open-Air Service within the Cathedral Gates, 1.15-2 p.m.—Conversation at St. Luke's Hall, June, at which the Bishop of Goulburn was present.—Committee of Echo Farm Home met. The Manager is about to visit Newcastle and Maitland with a view of explaining the objects of the Home and obtaining assistance in carrying them out.

Sunday, August 19.

The Preachers at the Cathedral were—11 a.m. THE DEAN, 3.15 p.m. Principal Schleicher. 7 p.m. Rev. E. C. Beck, A.K.O.—The Revs. Dr. Corlette and H. Wallace Mort, M.A. exchanged evening duty.—The Rev. H. M. Trickett, of St. Aidan's, Blackheath, preached at St. Philip's, Church Hill, morning and evening.—The Rev. J. Vaughan was able to preach morning and evening, at St. Andrew's, Summer Hill.—Services in connection with the Eight Days' Mission at St. Michael's, Woolongong, largely attended.—The Bishop of Goulburn administered the Rite of Confirmation at St. Luke's, June. Eleven Candidates were presented. The Bishop also preached at the morning and evening services.—The Bishop of Newcastle preached at St. Peter's, Hamilton, at the morning service.

Monday, August 20.

Mr. G. F. King, A.K.O. read an interesting paper on the "Philosophy of Music" before the Members of the Maitland Scientific Society.—The Rev. H. S. Millard, M.A., lectured at Newcastle under the auspices of the Sydney University, on "The Lives and Works of Byron, Shelley and Keats."—The Committee of the Diocesan Educational and Book Society met at 4 p.m.—The Council of Bethany Deaconess Institution met at 4 p.m.—Open-Air Service within the Cathedral Gates, 1.15-2 p.m., Rev. J. Dixon.—The Bishop of Goulburn held a reception at St. Luke's Parsonage, June, and subsequently met a number of Church-workers in the Parish Hall.—Thanksgiving Service in connection with the Eight Days' Mission held at St. Michael's, Woolongong. There was a large congregation.—Lecture and Lantern Entertainment at St. Philip's, Church Hill, by the Rev. W. A. Charlton, in aid of the Sunday School.

Tuesday, August 21.

Open-Air Service within the Cathedral Gates, 1.15-2 p.m. Mr. W. H. Dibley.—Annual Meeting of the Church Home, held in the Chapter House at 4 o'clock under the presidency of THE DEAN.—Annual Meeting of the Church of England Temperance Society held in the Chapter House at 7.45. THE DEAN presided.—The Dramatic Club in connection with St. Paul's Young Men's Union gave their seventeenth performance to an appreciative audience.—Anniversary Tea and Concert held in connexion with Holy Trinity, Erskville.

Wednesday, August 22.

Concert given in the Y.M.C.A. Hall in aid of St. John's Parochial School, Darlinghurst.—Open-Air Service within the Cathedral Gates, 1.15-2 p.m., Rev. J. H. Mullens.—Special Meeting of the Standing Committee and Cathedral Chapter held under the presidency of THE DEAN, 4 p.m.—The Bishop of Goulburn administered the Rite of Confirmation at St. Matthew's, Albury.

Thursday, August 23.

Open-Air Service within the Cathedral Gates, 1.15-2 p.m., Mr. Daunt.—The Annual meeting of the E.C.U., New South Wales Branch, held at Christ Church School, George Street. Mr. G. H. Stayton, President, delivered an address. The annual Report of the Council, and the Treasurer's statement of Accounts were presented, and officers elected for the ensuing year.

Friday, August 24.

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

NEXT WEEK.

SUNDAY.

THE FOURTEENTH SUNDAY AFTER TRINITY.

Lessons: Morning—2 Kings 9; Corinthians 7 to e 25. Evening—2 Kings 10 to v. 32 or 13—St. Mark 1 v. 21.

THE CATHEDRAL—11 a.m.—The Precentor.

3.15 p.m.—Archdeacon Gunther.

7 p.m.—The Dean.

Holy Communion at 8 a.m.

MONDAY.

Lessons: Morning—Ezekiel 1 to v. 15; 1 Corinthians 7 v. 25. Evening—Ezekiel 1 v. 15—St. Mark 2 to v. 23

Standing Committee of Synod, 4 p.m.

TUESDAY.

Lessons: Morning—Ezekiel 2; 1 Corinthians 8. Evening—Ezekiel 3 to v. 15; St. Mark 2 v. 23 to 3 v. 13.

Church of England Grammar School, 4 p.m.

WEDNESDAY.

Lessons: Morning—Ezekiel 3 v. 15; 1 Corinthians 9. Evening—Ezekiel 8; St. Mark 3 v. 13.

THURSDAY.

Lessons: Morning—Ezekiel 9; 1 Corinthians 10 and 11 v. 1. Evening—Ezekiel 11 v. 14; St. Mark 4 to v. 35.

FRIDAY.

Lessons: Morning—Ezekiel 12 v. 17; 1 Corinthians 11 v. 2 to v. 17. Evening—Ezekiel 13 to v. 17—St. Mark 4 v. 35 to 5 v. 21.

Festival Service at St. Aidan's, Annandale, 7.30 p.m. Preacher, Rev. Dr. Harris.

SATURDAY.

Lessons: Morning—Ezekiel 13 v. 17; 1 Corinthians 11 v. 17. Evening, Ezekiel 14 to v. 19—St. Mark 5 v. 21.

JOTTINGS FROM THE BUSH.

"All in the Name of the Lord Jesus."

The Victorian Churchman, in commenting on the decision to carry out the death penalty on the murderer Jordan, says:—"We cannot but feel that this is right. There is growing up amongst us a false, shallow, mawkish sentiment that finds a reason for the most vile and brutal crimes." Well, it may be that a sentiment is growing in Victoria which is deserving of such epithets, but what is growing much faster is a feeling among Christian men against the death penalty—a feeling with which I cordially sympathize and which I do not think is either false, shallow, or mawkish. It no more desires the pardon of brutal crimes such as Jordan's than do the advocates of capital punishment. It recognizes, as fully as they do, that society must be protected, and that judicial authority cannot take into account the plea which God Himself will fully consider—that the man has probably been brought up to consider brutality to be quite natural. Bill Sykes and the woman he murdered are viewed by most people as utterly degraded, lost creatures, only worthy of scorn, prison and death. Those who try to consider them in conjunction with the surroundings among which they have been trained may be called mawkish, but are surely correct in reckoning their guilt to be less than that of many a "Lothario" and "Dodo" to whom policemen will touch their hats and whom Magistrates and Judges will be glad to number among their acquaintances. Crime and sin must always, I suppose, be distinguished, the man who breaks his wife's heart goes scot free, while the man who breaks her bones will get the punishment he deserves. But the punishment should not still further brutalize the brutal as flogging used to do, and as the death penalty now tends to do.

The same article speaks of "the terror of the law." But does the death penalty terrify people from the commission of crime? Articles have appeared in this paper during the past twelve months proving the contrary. And another thing is so plain that it needs little proof—viz., that the death penalty often terrifies juries from convicting. An instance supported by the figures of the Government Statistician will show this. A few years ago it was determined to put down a certain kind of crime, and four men were hung at one time for committing it. One of them has since been discovered to have been probably innocent of the offence, but at the time any objectors were denounced as mawkish, and the "terror of the law" was manifested. During that year the committals for that class of offence were lessened, although, even then, their number was only two less than two years previously; but in succeeding years, as far as I possess the figures, there has been no diminution of committals. But of convictions there has been a clear diminution, and in the next four years only six juries dared to find persons guilty. They are, as Mr. Coghlan says, "loath to convict." And the same thing takes place to some extent in murder trials. Looking over the Statistician's figures of capital convictions and executions, I cannot find trace that numerous executions caused less crime. Yet if it has no deterrent effect every argument in favour of capital punishment is gone, for only by such effect, clearly evidenced by logic and experience, can we be justified in deliberately taking human life. Our present plan of sentencing to death and then, usually, not carrying out the sentence is probably the least deterrent of all. In the ten years 1882-1891 there were 95 sentences of death pronounced, yet only 24 were carried into effect. In the 10 years 1825-1834 there were 1155 such sentences, 318 of which were carried into effect. It will be seen that we have arrived at a very similar proportion to that which existed in the bad old times, in which, as everybody sees now, capital punishment increased crime rather than lessened it. And therefore those who advocate an alteration of the law, to assimilate it to that of most continental countries, and who assert that this will diminish rather than increase the number of murders, are not so shallow in their reasoning as might be supposed. Even in such a case as Hieronymo Santo's, where a whole nation demands the death penalty, the publicity of the death tends to cause imitations of his act, while his confinement for life in a gaol or criminal lunatic asylum would have no tendency to arouse the morbid feelings of other insane enthusiasts. Fancy calling out to Australia the name of the book he read on the night before his execution! "I hope that every year may convince more people that the worst use you can put a man to is to hang him."

COLIN CLOUT.

When all other corn preparations fail, try Holloway's Corn Cure. No pain whatever, and no inconvenience in using it.

THE NEW GUINEA MISSION.

DEPARTURE OF MR. CYRIL ELWIN.

The friends of the New Guinea Mission will be glad to know that Mr. Cyril Elwin left Sydney on the 15th inst. by the S.S. *Ararua*, en route for Dogura, to take up again the work he was obliged last year by serious illness temporarily to relinquish. Mr. Elwin's health has to some extent recovered from the effects of the New Guinea climate, and his return to the Mission Field, after his trying experience, is no small evidence of his love and zeal. He goes first to Bellenden Ker at the request of the Board of Missions, to spend a couple of months with Mr. Gribble, after which he will rejoin Mr. King at Dogura. It seems a pity that he could not have gone straight back to his own work, especially as the little band in New Guinea is so entirely cut off from communication with the civilized world that for all that is known of it now its members may be in dire distress. No letters have been received from them now for more than two months. No doubt however the Board acted after due consideration and according to their judgment as to what was best. The arrangements for Mr. Elwin's departure were unfortunately not generally known, so that very few of the friends of the Mission assembled to see him off. Even the Board of Missions itself was not officially represented at the wharf. All will however wish the returning Missionary God-speed in his work and remember his name in their prayers.

THE BETHANY DEACONESS INSTITUTION.

A sale of work for the above Institution will be opened by, and held under the patronage of Lady Duff, on Wednesday and Thursday, October 3rd and 4th.

A number of ladies met on Wednesday, August 8th, at the Home for Gentlewomen, 211 William-street, to report progress. Considerable interest has already been taken in the sale, though we regret to say both Miss Nickolls, the Deaconess' Superintendent, and the Rev. Mervyn Archdall were too ill to attend.

Miss French, Mrs. Henry Dangar, and Miss Murray, organizing secretary, waited on Lady Duff, on Monday, August 6th, and she kindly consented to give her patronage and open the sale. The Committee are most anxious to save unnecessary expense so that the Institution may receive all the benefit. Miss Docker was appointed Hon. Treasurer, and Miss Murray, Hon. Secretary for the Sale of Work. Address, Nyrumbra, 101 Darlinghurst-road, Sydney.

MISSIONS.

A sale of work in connection with the New South Wales Church Missionary Association was opened on Tuesday last at the schoolroom at the back of St. Andrew's Cathedral by the Dean of Sydney. The secretary of the Ladies' Committee, Miss Clayton, who worked very hard to make the affair a success, was unfortunately prevented by sickness from being present. Her place was taken by Miss K. Clayton. There were seven stalls—a fancy work stall, presided over by Misses Horrocks, Mann, Miss K. Clayton and Young; plain work stall looked after by Misses Lena Ward and Keep; sweet stall attended to by Misses Jones and Elsie Keep; children's clothing stall, under the charge of Mrs. Hewison and Miss Florrie Parsons; book stall, by Misses Fisher, Florence Pockley, and Lula Brown; refreshment stall was attended to by Misses Minnie Harper, Young, and Walsh; and the Flower stall by Misses Violet Cross and Docker. The articles offered at the sale were chiefly supplied by a working party at Leichhardt, the "gleeners" and other friends.

THE CHURCH HOME.

The Annual Meeting of the subscribers to the Church Home for the Rescue of Inebriate and Fallen Women was held on Tuesday afternoon at the Chapter House, the Dean of Sydney presiding. There was an unusually large attendance. Numerous apologies for absence were received. Amongst these was one from Lady Duff, who was unable, owing to other engagements, to preside at the meeting. Her ladyship, however, would allow her name to be used as the Patroness of the institution, in which she took a warm interest, and which she hoped would be successful in its operations. The annual report showed that the work had passed beyond the initial stage of doubtful experiment to that of established and almost self-supporting existence. During the year 68 women had been admitted and there were now 26 women under their care. Owing to the falling off in donations and subscriptions, it was found impossible to support as many as before. The income for the year was £836 8s 2d, and the expenditure £978 9s 5d, so that the women nearly supported the Home by their work. The debt, which last year was £120 18s, had risen to £187 5s 3d, in addition to the overdraft of £150. The Chairman said that the large gathering showed that there was really a widespread interest in the institution, for which, unhappily, there was much scope, as well as for other institutions which had a similar object in view. On the motion of the Rev. William Hough, seconded by the Rev. W. W. Rutledge, the Report was adopted; and on the motion of Mr. P. H. Morton, M.P., seconded by Rev. D. Laceron, it was resolved,—"That this meeting is of opinion that all members of the Church should take an earnest, practical, and prayerful interest in the Home, and do all in their power to free it from its present difficulty, and support it liberally in the future."

A STUDY IN TRANSLATION ON THE MISSION FIELD.

I do not want to make this paper an account of native manners and customs more than is necessary for the explanation of the difficulties and puzzles which crop up in our attempt to teach Christianity to those whose language we have to speak in New Guinea. Perhaps many of the difficulties will vanish, and the puzzles be solved, with a further knowledge of the language. But there are some broad principles on which the work should be done, and judging by what I hear of other Mission Fields, it is by no means definitely decided which are the right rules to follow.

First consider the best way of representing to the native mind the many theological and ecclesiastical expressions of which their own language is entirely innocent. Take the word 'God,' and let us see what is the best way of teaching to the natives the idea which it conveys to us.

Of course it is understood that there is no definite religious belief in New Guinea. In different parts, the ideas about the unseen world vary, and in one or two places that I have heard of, there are rites and ceremonies connected with such beliefs, and we should rather call these superstitions than beliefs. Well then, it is best to take an idea which is familiar to the native mind, and to give an extended and exalted explanation of it, so as to make it fit our conceptions, or should we on the other hand take an English word, new to the natives, and teach the meaning of it from the very beginning? The general custom seems to be the first. The Melanesian Mission, on the other hand, seems to have decided on the adoption of the second course. And this latter seems to be the method favoured by the Bishops in India, who have passed the following resolution:—"Proper names, theological terms and common terms which have a peculiar ecclesiastical sense should be retained either in their original form or else in their European or other ecclesiastical form, except when it is quite clear that the vernacular term is the precise equivalent. This applies in particular to the word Catholic, holding the place it does in the Creed." [Vide Guardian, April 5, 1893.]

In translating Psalm c. I had to express "Be ye sure that the Lord, He is God." Now, the natives have no word for God, although they do believe that there are beings other than men, and ghosts of dead men. The word used to describe these other beings is "Beriana." There are certain places known to be the haunt of these beings, and wonderful deeds are ascribed to them. We, ourselves, were a puzzle to them when first we came, and even now, when the natives want to express excessive appreciation of our cleverness, they will say you are not men, you are "Beriana." This word is also used of the animal, bird, or fruit, which is the special property of each native family. Their property, in the sense that they believe it has some relation with a departed ancestor, and they dare not eat of it. Compare the word 'buto' in Florida, Solomon Islands, of which a native said, that the belief was that the thing became tambu, forbidden, and 'buto,' abominable to the family. Notice here the meaning given to both words. [Codrington's M. Anthropology, p. 31.]

Well, I fancy this word Beriana would do for the heathen idea of gods, but I cannot express the idea of the true God by such a term. I have chosen in preference, the word Taniwagana, and yet I cannot call this a translation. The word, so far as I know it, has no spiritual sense. I believe the original meaning would be the first man who took up land in a district, and so became a proprietor, with authority over the next comers. In illustration of its meaning, it would be used of a schoolmaster or teacher, in comparison with his scholars, or of the captain of a ship.

We have all along here spoken of God as "Our Father above (of) the clouds." But the natives now seem to look on that as a proper name, and I am in preference, using the name Jehovah, although retaining the idea of Father as much as possible, and by no means abolishing our original phrase.

When one comes to attempt to describe the blessings of religion, one is met by the fact that almost all the ways in which we express them, are figurative. We have used these figurative expressions so long that they have a fixed meaning. But it is not possible in all cases to translate them literally. There can be no harm surely in adapting other figures. Last year I adopted a phrase meaning to shut the door, as a translation of the idea of God's forgiveness. The native mind knows no free forgiveness, but the word in its technical sense describes the cessation of hostility or anger, after payment to the injured party. Such payment as the murderers will make to the murdered man's relatives, or the widow of a man who has died, to his brothers. The effect of Christ's death as a "satisfaction" for our sins seemed as if it could be thus expressed. But the explanation needs to be constantly repeated.

I have spoken recently of washing our deeds in Christ's blood and thus making them clean. The native idiom speaks of clean deeds, and I suppose we may say the Bible does also. If our sins are to be as white as snow, I suppose it means that their character as deeds will remain, while the sinfulness of them is taken away.

It is rather hard to understand definitely the meaning of the word which we know as Tabu (in Fiji pronounced Tambu). Here, where there is no idolatry, certain

ceremonies are performed, incantations spoken and sticks stuck up of particular shapes, with the intention of putting a preserve on coconuts, sugar cane, or any other kind of produce. The tabu is very seldom violated, except by general consent, as at a burial, but only the youngest of the children think that any mischief will happen them if they break it. Willie, my Kanaka teacher, told me that in his island, Maewo, the breaker of the tabu had to pay a fine to the man who had made it.

Then again, when a man is about to make a great feast, he has to observe certain laws of reserve and abstinence, and the burying party are also bound under these laws until certain funeral feasts have been held. What I want is to get a word for holy, or sacred. In many Missions this word tabu or its equivalent is used without scruple. I believe the original meaning of holy is separated with the further idea of use in Divine Service. Then whether the word tabu has a religious signification or not, it might be used in the sense of holy, but I have always had a prejudice against it, considering it to be more closely associated with superstition than religion, and more nearly equivalent to the "devoted thing" of the Old Testament than to the "holy thing" of the New. I have not been able to get an account of the Melanesian Mission use.

Codrington (M. Anthropology p. 215) says, tabu, in Melanesia, never signifies any inherent holiness or awfulness, but always a sacred and unapproachable character which is imposed by man (differing, perhaps, in this, from the Polynesian use of the word).

The observance of Sunday is another difficulty. The natives are bad hands at counting time, having no word which expresses day as a period of time. But they consider that the day is over at dark, and they always speak of the evening and night as belonging to the next day. They will say a thing happened not yesterday, but during the evening. "The evening and the morning were the first day." Now, the L.M.S. Missionaries used always to look on Saturday evening as the commencement of the Sabbath. Last May, however, at the Missionaries Conference, Mr. Lawes declared that this had been the case, without any notion of the day being counted from dusk to dusk, and I believe some of the L.M.S. stations have decided to revert to the midnight to midnight idea. We find here a very strong feeling that there is no need to keep up Sunday observance after sunset, and, of course, we have never made Saturday evening anything special. The question is chiefly on which night should the dancing be stopped. If the dance is on a Saturday night, it goes on till day-break, for natives are not supposed to know when it is midnight. And yet, I should feel it strange to tell the people that they should not dance on Saturday night, but could begin at dusk on Sunday evening. I want to ask, is the midnight to midnight idea a social one, or an old astronomical one (astronomers now say midday to midday I believe) or a Christian one, or what? And is the dusk to dusk idea an exclusively Jewish one, or might it be used in the Mission field, so as to assimilate as closely as possible with native ideas?

Another difficulty arises from the fact that all the virtues are so foreign to the native mind, that it is extremely difficult to find words by which to explain them. Truth, love, obedience, peace, faith, are ideas for which we cannot yet find suitable translations. My rendering of the last clause in Psalm c. is "His words are not blotted out" (or done away with). I have already spoken of the way I have tried to render Forgiveness; and clean deeds may explain Righteousness. Of course, definite theological terms, *eg.*, Sin, Worship, Church and the like, are more difficult still. I do not despair of the words of the first class, though in a dictionary of a native language (Motu, New Guinea) I find that one word is used for (1) Hear, (2) Obey, (3) Believe. 'Love' is translated by 'Compassion,' and 'Punishment' by 'True Payment.'

Then, coming to things of every-day life, the differences of manners and customs cause more difficulties in interpretation. The great advantage of the Gospel Parables is that they speak of things which everybody can understand. But here they require considerable adaptation, *eg.* Broadcast seed-sowing is not practised, merchandise degenerates to barter, the selling of land, is unknown, except so far as we have introduced it. Money is purely foreign. Flour and leaven are unknown. A fishing net is not drawn to shore, but as it hangs in the water the fisher first drives the fish into it, and then dives down and pulls them out. Cattle, sheep and horses, are never seen. The lost sheep becomes the lost pig. There is no general word for animal, other than that which is used to describe any food other than vegetable food. I tried to adapt the Parable of the Sower in a Sermon once, and when we came out several of the old men said "We understood it all to-day." But I do not decide from their comments whether they had taken my description of their garden work as literal, or as the teaching by figure which I had intended. At another time I described the Saviour as the Captain (Taniwagana) of a canoe, which was to take them to the Happy Isles, before a catastrophe overwhelmed them. And afterwards a report went around that I was going to take all the school children away with me to an island, and they were afraid to come to school.

The seat of emotions is the breast. The same word is used in the very different languages at Suva, and at Dobu, but in one place it means the diaphragm, and in the other the throat. In an emotion of pity the breast is hot (this love is translated, as above). In contentment, it is cold, in gladness it is clean, in distress it is bad, in

anger it stinks, in sudden joy it sits cross-legged. Forgetfulness, cleverness, and so on are also thus expressed, while the throat is also used for some of the emotions. I think character and temper are expressed by the phrase your footsteps are bad or good.

One strong impression that these studies leave upon my mind is that a man does not throw away his need of literary culture when he enters the Mission Field. I would give a good deal to have been able to write better Greek and Latin verses when I had to do it, for thus I could write better Hymns and Translations now. And this work is of such importance, for the lines laid down now will be the most easy for my successors to follow, and they will be sure to give a bias to the whole of the future work. If the principles are faulty, so much the worse for the work. But the whole matter is only another instance of the intense need we have for the powerful guidance of the Holy Spirit. He can keep us free from serious mistakes, and perhaps cause our blunders to teach His truths.

COPLAND KING.

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 CHURCH HOME.

DEAR SIR,—I beg to acknowledge with thanks the receipt of the following amounts for the Church Home since your last:—Rev. S. Fox, £1; Mrs. J. P. Mackenzie, of Seaford, Bondi, per Editor of the RECORD, £1; Rev. Thos. Holme, 5/-.—Yours faithfully,

J. N. MANNING.

Hon. Sec. Church Home.

WORKING ARCHDEACON.

TO THE EDITOR.

SIR,—A recent issue of your useful paper contained a resolution passed by the Berrima Rural Deanery, to the effect that the PRIMATE be solicited to appoint a Working Archdeacon who should act as an Organising Secretary to visit the Parishes in the Diocese, and keep the PRIMATE informed of their financial conditions. Such a person is greatly needed at present, when, through the commercial depression, the Clergy will be sadly behind in their stipends at a time when most calls are made on their slender incomes. While they may raise money for building Churches, Schools, and Parsonages, they are debarred from raising their Stipend. If a Clergyman of tact, position, and financial ability were to visit the parishes, he could meet the parishioners, encourage the workers, and perhaps suggest a means by which the Stipend would be the better raised, which would be a great help and encouragement to the Clergyman. At present the Clergy have the disadvantages of the congregational system without its advantages. Trusting abler pens may take up the matter,

I am, etc.,

COUNTRY PARSON.

August 21, 1894.

ECHO FARM HOME.

SIR,—Kindly permit me to plead on behalf of "Echo." As mentioned in the Report, we have been compelled to reduce the number of members owing to the low state of the funds. I earnestly ask all friends of practical Rescue work in the Newcastle and Maitland districts to help our manager in his self-imposed task of seeking to interest our country friends in the objects of the Home. Mr. Hobson receives no salary, and is devoted to the cause to which he gives the whole of his time. He will be at Newcastle on Monday next, 27th inst., and letters will find him, until 1st September, addressed care of the Y.M.C.A., Newcastle.

Yours Obediently,

COURTENAY SMITH.

GRAINS OF GOLD.

The noblest mind the best contentment has. Sufficient for the right is the consciousness of being right. The truths a man carries about with him are his tools. Self respect governs morality; respect for others governs our behaviour.

The mind is its own place, And in itself can make a heaven of hell, A hell of heaven.

Kindness—a language which the dumb can speak and the deaf can understand.

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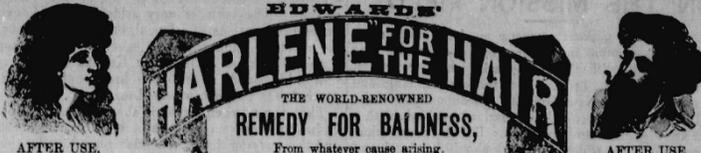
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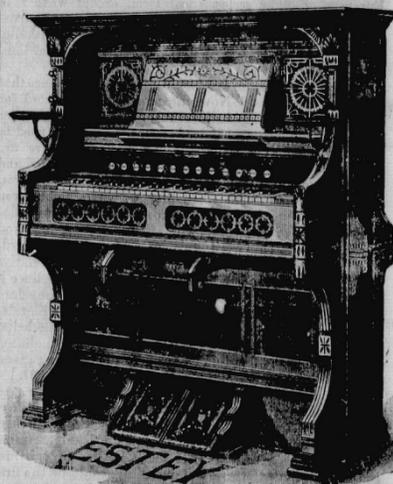
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THE ANNUAL MEETING will be held in the Y.M.C.A. HALL, PITT STREET, SYDNEY, On SATURDAY AFTERNOON, 1st SEPTEMBER, 1894, at 3 o'clock.

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SPEAKERS: Rev. A. MILLER and Rev. P. W. DOWE.

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The Australian Record.

"SPEAKING THE TRUTH IN LOVE." SATURDAY, AUGUST 25, 1894.

THE PRIMATE'S RETURN.

At a joint meeting of the Standing Committee and the Cathedral Chapter, held on Wednesday last at 4 p.m., convened by the DEAN, with a view to making arrangements for the reception of the PRIMATE on his return by the *Arava*, it was resolved that as many Members of the Standing Committee and of the Cathedral Chapter as can arrange to do so proceed to meet his Lordship upon

his arrival and welcome him; that on Tuesday, the 11th September (the day after he is expected to arrive) a service of Holy Communion be held in the Cathedral at 11 a.m., and a Thanksgiving Service at 7.30 p.m. the same evening. At the close of the service an Address of Welcome will be presented to his Lordship, to be followed by a Reception in the Chapter House, at which any Members of the Church will have an opportunity of meeting him.

The steamer will be due on Sunday the 9th prox., but the Agents do not expect her until Monday morning. Owing to there being no communication by Cable after leaving Vancouver, on the 16th, there will be no means of ascertaining her progress on the way. It has therefore been thought expedient to arrange the Thanksgiving Service, &c., for Tuesday.

Australian Church News.

Diocese of Sydney.

ST. BARNABAS, GEORGE-STREET, WEST.—A Social was held in St. Barnabas' School on Thursday, Aug 9th to bid farewell to the Rev. H. T. Holliday, who for the past three years has acted as Curate in this Parish, and now leaves to take the Incumbency of St. Bartholomews', Pyrmont. There was a large attendance, and the regret was widespread at the loss of Mr. Holliday, though at the same time all felt joy at his promotion. The Incumbent, the Mayor of the Glebe, and the Churchwardens all spoke of the good work done by him (Mr. Holliday) in the Parish. Mr. Holliday has proved himself a good visitor, a good teacher, as his class of young men shows, and a good financier. His experience gained in this parish will be of great help to him in the Parish of Pyrmont, and it must not be forgotten that before Mr. Holliday came here, he was Incumbent of O'Connell in the Bathurst Diocese for a number of years. The following presentations were made to Mr. Holliday—(1) A silver tea-pot and spoons from the Sunday-school teachers; (2) Six theological books from the young men of the class; (3) A beautiful writing desk from the members of the Juvenile Temperance Society; (4) Kito's Dictionary (3 vols.) from Churchwardens; (5) Two beautifully illuminated texts from an old Parishioner. Mr. and Mrs. Holliday carry with them the best wishes of the people of this Parish, and the unanimous belief is that Mr. Holliday will do good work in the Parish to which he has been called.

CROYDON.—On Thursday afternoon, the 9th inst., a meeting of ladies was held at St. James' Hall, Croydon, for the purpose of establishing a branch of the Ministering Children's League. Lady Darley presided, and was supported by the Rev. Samuel Fox (Incumbent St. James'), A. R. Bartlett, M.A. (St. Paul's, Burwood), J. Auld, M.A. (Ashfield, Presbyterian)—Elliker (Croydon Park, Wesleyan), and Mrs. J. H. Goodlet. Miss Stack, who originated the movement, acted as Secretary. The Rev. J. Auld said the objects of the League were to promote kindness, usefulness, and other good qualities among children, and to create in their minds a desire to assist the poor and distressed. He moved,—"That a Ministering League be established for the districts, Croydon, Ashfield and Enfield." The motion was seconded by Mrs. Newton and carried unanimously. On the motion of the Rev. Mr. Elliker, seconded by Mrs. Bessaker, it was resolved that the following be officers:—President, Mrs. J. H. Goodlet; Vice-Presidents, Rev. S. Fox, J. Auld, M.A., and—Elliker; Hon. Organising Secretary, Miss Stack; Hon. Corresponding Secretary, Miss Cooley; Hon. Treasurers, Misses Abbott and Rogers. On the motion of Mr. T. Hillhouse Taylor, seconded by Miss Fox, the following were elected members of the Committee:—Messrs W. H. Pigott, Kelson King, Dr. Newton, Blackett, Glassop, Rogers, Light, Ralston, Paradise, and Wilson, and the Misses Kendall, Nixon, Bowman, Forbes Blackett, Parsons, Henson, Ellis, Parnell, Kemp, and Pownall. An address on the progress of the Burwood League was given by the Rev. A. R. Bartlett, M.A.

ST. PAUL'S, REDFERN.—On the 2nd instant Dr. Richard Arthur gave a medical talk to about 60 members of the Boy's Institute connected with the parish. Mr. J. S. McGowan, M.P., was in the Chair. It is expected Dr. Arthur will be asked to give a similar address to the Young Men's Union. On the 14th instant the Institute had a Concert and gymnastic display. Major-General Hutton was present, and addressed the audience, which completely filled the Schoolroom. It was a most interesting gathering. The members of Institute range from 14 to 18 years of age.

ECHO FARM HOME.—The Committee met at Trafalgar House on Friday, 18th inst, when for the first time in the history of this institution a somewhat discouraging report was presented. Several lapses had occurred occasioning much anxiety and trouble, although some were only of a temporary character. On the other hand many former members had withstood temptation for from one to two years. The financial position was discussed, the funds having fallen off lately to a considerable extent, greatly owing to the misconduct of some ex-members. It was resolved that all able-bodied, non-paying members should leave, until better times came. Notice was accordingly given to eight of these, who received it in a good spirit, and without murmur. Various other retrenchments were decided on. The resident manager, Mr. Robert Hobson, has

undertaken to visit the Newcastle, Maitland and Northern Districts on behalf of Echo, commencing his first trip on Monday next, 27th inst. It is hoped that all friends of practical Rescue Work will help him on his way. Letters addressed to the care of the Y.M.C.A., Newcastle, will find him until 1st September.

PARRAMATTA BRANCH OF THE GLEANERS' UNION.—(St. John's).—The Special Anniversary was held on Sunday, 12th August, when Special Missionary Sermons were preached in the morning, by the Rev. E. S. Wilkinson, on Medical Missions, and in the evening by Archdeacon B.A., Gunther, M.A. On Tuesday, 14th, a Tea for Gleaners was held at which 61 sat down, the tea being provided by the Gleaners. The Schoolroom was tastefully decorated, and the C.M.S. motto 'Christ for the world and the world for Christ' was over the platform, and on each side were the G.U. motto 'Flee, Follow and Fight,' and the text 'The Harvest is great and the labourers are few.' There was also displayed a number of Christmas gifts such as dolls, caps, balls, scrap-books, bags, etc., etc., the work of the Gleaners and others, to be sent out with the four lady Missionaries in September to the stations where they go, for distribution amongst the children. Rev. H. Martin gave a powerful address on 'The Effect of Parochial Interest in Missions.' Addresses were also given by Messrs. J. Kent, and C. R. Walsh. St. John's choir rendered three Anthems, 'How beautiful,' 'Tell it out,' and 'Praise ye the Father.' Miss Harrison also sang the hymn, 'Shall it be you?' The Report read by the Secretary showed a steady progress during the year both in members and financially, £65 being sent to C.M.A., and £10 to Board of Missions—as against £35 4s 8d the previous year. The meeting closed with the Doxology and Benediction.

Diocese of Newcastle.

MR. ROBERT HOBSON, Manager of Echo Farm Home for Male Inebriates, Middle Harbour, Sydney, is about to visit the Newcastle and Maitland districts for the purpose of interesting friends of practical Rescue Work in the objects of the Home. His address will be care of the Y.M.C.A., Newcastle, until the first of September, and any counsel or assistance in his self-imposed task will be gratefully received by him. He wishes the names and addresses sent him of all persons likely to aid the work in any manner whatever.

CATHEDRAL.—A difficulty has arisen with regard to the Cathedral, the building of which was expected to have been recommenced in June last. The sum of £1,600 is demanded on behalf of the contractor, Mr. Straub, without which he will not proceed.

GRESFORD.—A very pleasant concert was held on Friday, August 17, at the School of Arts, in aid of Church Funds. After the concert "The Area Belle" was placed upon the Boards, in which Miss Brown, daughter of Mr. H. H. Brown, M.P., acted most amusingly.

SCONE.—(Organ Recital).—The Service of Sacred Music in the Church of England on Thursday evening drew together a large audience, fully 200 persons being present. M. Weigand's services had been secured for the occasion, and in order to meet the expenses occasioned thereby a collection was taken at the end of the Service amounting to £15 13s 3d, which was barely sufficient to pay actual expenses. The following programme was gone through:—"Hark! hark; the organ loudly peals," choir and congregation; Grand Offertory (St. Cecilia) in D major (*Ed. Baliste*), Impromptu (*Alf. Jaelil*), Prayer and Cradle Song (*Gulmann*), Toccata and Fuga in D minor (*Sal. Bach*), Le pays on fleurit l'orange (*A. Wiegand*) Toccata in G (*Theod Dubois*), Larghetto from second symphony (*Beethoven*), Cantilene in A minor (*Jules Grieg*), Duetto (*Mendelssohn*), fanfare in D (*J. Lemmens*), M. Weigand; "Angel voices ever singing," choir and congregation. The affair may be considered a great success, and although not quite so much as was required, the collection must be looked upon as very good at the present time. The appearance of the great City Organist in Scone is quite an event in the history of our town. M. Weigand considers the organ in St. Luke's a very good one for its size.

ST. MARY'S, WEST MAITLAND.—The first Annual Tea Meeting of the St. Mary's Church of England Temperance Society was held in St. Mary's Hall on the evening of the 15th. There were present the Rev. the Incumbent, Walter Tollis, E. A. Colvin, W. K. Colyer, and C. T. L. Yarrington. The Misses Leckie sang exquisitely and Miss Larte recited "That brat of a boy" and "The Photographic Studio" to the great amusement of the audience. Other ladies and gentlemen contributed greatly to the success of the evening. About 300 sat down to tea.

CLERICAL MEETING.—This was held on the 9th August at Archdeacon Tyrrell's who had lately rejoined the Society. Not having been able to be present myself, a brother Clergyman writes to me—"The day was both pleasant and profitable. There were present Archdeacon Tyrrell, Canon Goddard, and the Revs. A. Shaw, W. H. H. Yarrington, W. Tollis, R. M. Walker, A. C. Hirst, W. Swindlehurst and P. J. Simpson. The Rev. W. H. H. Yarrington read part of a carefully prepared paper on 'The Higher Criticism.' The paper will be proceeded with at the next meeting which will take place at the Parsonage of the Rev. W. Tollis at Lochinvar on October 11th. The members were much pleased with their reception by the Venerable Archdeacon. The Revs. Canon and J. Shaw were absent owing to influenza."

CHURCH FINANCE.

In our last issue we inserted papers read at the Afternoon Session of the Conference on Church Finance held at St. John's, Parramatta, on Wednesday, the 15th inst. We now insert others:—

The following paper by Mr. JAMES PLUMMER, was read in his unavoidable absence by the Rev. H. J. ROSE, A.K.O. CHURCH SUSTENTATION AND ENDOWMENT.

In dealing with the subject of Sustentation, it is advisable to view this question not only in its parochial aspects, although this is very important, but from the broader interests of the whole Church, and in the light of primitive usage. "They which preach the Gospel should live of the Gospel." This principle of Sustentation was no new device of the new Society. It was simply a continuity of the practice of the Church of the Old Covenant, emphasized—as binding on the Church of the New Covenant, in its wider sphere of action.

The Sustentation of an ideal Church in modern times would probably be that on the first day of the week the Offertory should suffice for Parochial Stipends and Salaries, Church Expenses, Relief to the poor and needy in the Parish, Diocesan requirements and Missionary work. Since, however, the ideal cannot at present be realised, "we must idealise our own real." The tale of the bricks has to be delivered, though no straw is provided, and hence the straw has to be gleaned and the stubble gathered.

It is proposed in this paper to enquire into some of the forms of Sustentation which are in use. These generally may be divided into two classes—First, The Sustentation of a General Fund, into which all subscriptions are paid, and from which grants in full or in aid, are made; and, Second, The Sustentation of a Fund to be used for parochial or local requirements.

The Sustentation Fund of the Free Church of Scotland may serve as an example of the former. The scheme for this fund was broached by Dr. Chalmers before the disruption of the Free Church, and he probably borrowed the idea from the Wesleyans. Whether this be the case or no, to Dr. Chalmers' advocacy of this measure the Free Church of Scotland is indebted. The scheme "ought on" throughout the whole of Scotland, and continues almost unmodified to the present time. The Members of the Church generally are urged to contribute to the best of their ability to the common fund, of which, after payment of expenses, payments to a fund for widows and orphans of ministers, pensions to retired ministers of the Church, an equal division is made among the ministers of the Church, the exceptions being chiefly ministers of newly-formed congregations. This Fund in 1843 amounted to £68,000, whilst in 1877 it rose to £166,000. In this latter year 776 ministers received an equal amount of something over £150 for the year's stipend, and the surplus funds were divided amongst the ministers whose congregations contributed a certain average sum per member. Congregations are expected to supplement this stipend, and in many towns the supplement by the congregation exceeds the amount contributed by the General Fund to the support of the minister; but in country places almost if not the whole of the stipend of the minister comes from the General Fund. The question has been much discussed whether an equal amount should be paid to ministers whose congregations are able to maintain their minister without any or much aid, and those whose lot is cast to minister in the poorer districts, but nothing has been done in this direction. The great drawback in this scheme seems to be a want of elasticity in the working of the fund, and the failure to recognise the great importance of supplying the needs in the case of newly-formed Churches. Whilst it may be said on behalf of the Free Church that it has some good grounds for so managing its funds, it seems to those not connected with that body that it distributes its money in the most part somewhat on the principle of "To him that hath shall be given, and he shall have more abundantly." In the distribution of the funds of our own Church Society more discrimination—shall we say—is observed as to the wants of the Church.

The Sustentation of a Fund for local purposes. Although it would not be difficult to show what has been done by some Parishes in our own Diocese, we may sometimes learn something from the *modus operandi* of other Christian bodies. A short statement of the starting of a Congregational Cause in one of the suburbs will serve this purpose.

In the first place all the adherents to the Congregational Cause in the district were called together to discuss the possibilities of starting a new Church. One of the members was appointed Treasurer. Slips were passed round, and all were invited to fill in the amount each would promise weekly to the general church expenses. Most of those present promised a weekly offering, whilst others did not care to bind themselves, but preferred to give in the open Offertory. The amount so promised justified the commencement of a new Church. For some years the amount paid in weekly offerings by those who at first promised and by new comers who have taken the place of those who have left the district, has provided two-thirds of the whole income of the Church, the remaining third being provided by the open Offertory. The plan is to provide each subscriber with thirteen envelopes, properly numbered each quarter, every subscriber having a special number, which is known to himself and the Treasurer only. The subscriber deposits his promised weekly offering in the envelope, and places it on the collecting plate each Sunday. The Treasurer keeps an account of these

weekly offerings, crediting each number with the amount, and at the end of each quarter sends a memorandum to each subscriber, showing the contribution for each Sunday. Any omissions to place the promised offerings, through absence or otherwise, are plainly shown, and the subscriber in nearly every case has made up the deficiency. The falling off in such an exceptional time as June '93 to June '94 not being more than 10 per cent. From these weekly offerings and the open Offertory all salaries, stipends and Church expenses are paid. Special envelopes are provided for such funds as the Retired Minister's Fund, Camden College Fund, and other special objects when collections are being made for these. Apparently this is the general mode of Sustentation in the Congregational body. It will be seen that much depends on the business capacity and tact of the Treasurer of the Church.

It must not be forgotten, when thinking of what other Christian bodies are doing as to sustentation, that they have had a long course of training, which the Church of England has not had comparatively. State Aid was supposed to have ceased when the change to responsible government took place in this Colony, but ministers then holding cures retained the larger part of this aid, and the absolute necessity of providing funds was not realised for some years, as it is at present. A gentleman remarked to the late Primate that "we had not been educated up to giving," and the Primate's reply was that "it was time that we were." That in these days our education is scarcely complete may be gathered from an incident which occurred not long since. Two collectors called on a professional man for a subscription for Church purposes, and having properly urged the claims received as an answer, "I pay my pew rent, and I think that is enough." This gentleman had lived in the old days of State Aid, and like many other so-called Churchmen, was not alive as to his responsibilities.

The Voluntary System has necessarily developed a different class of ministers. In addition to his proper function of the parish priest, much depends financially on his leadership and powers of organization. Yet, if it could be possible that the Clergyman might so stimulate his Laymen to do the work themselves, and so leave himself to the duties more especially pertaining to his office, better results should follow to minister and people. The Church of England in this Colony has been relying more than it ought on the liberality of the few rather than on the offerings of the many. As the donors of the older generation are being called away to their rest, the problem of the future Sustentation will be how to make up the deficiency which is being caused by their demise. Generally speaking, the Church has been content to gather the small harvest, and forget the gleanings in finance. In a parish already fairly burdened with expenses, and responding well to the call, it was found absolutely necessary to raise further moneys to meet the claims on the Church funds. A Committee of lady collectors, with their Clergyman, divided the parish into districts, so that every Church Member should be visited, and promises in monthly or quarterly instalments obtained.

In this way additional funds in small amounts of from 6d per month and upwards, a large sum was given and promised, and the result was gratifying to collectors to observe the interest evoked in contribution. Perhaps our principal difficulty on gathering Funds for Church purposes, is not so much the paucity or poverty of givers, as the lack of good collectors, who patiently and persistently follow up the work they or their predecessors commenced. An incident in one of these collecting tours occurred which has its lesson, in the following answer given to two collectors:—"I can't go to Church myself, but my children attend the Public School, where the parson teaches them, and I don't see why I should not give something as well as the others."

Many subscriptions are obtained in some parishes for the so called Stipend Fund which is a misnomer. It is better to call it The Parochial Fund, so leave out the personnel of the Clergyman, he ought not to be made to do duty on all and sundry occasions. More especially as he does not receive the monies subscribed to this Fund intact, as Stipend Fund is paid into Current Account.

How to stimulate direct giving should be a leading feature of Sustentation of the future in our Church. Indirect giving through the Offertory. A want of knowledge generally through lack of interest in Church affairs by many Churchgoers may possibly be met by a statement of each Sunday's Offertory being affixed to the Church doors.

Thus,—The offertory of last Sunday, here follows month and date, consisted of, here follows list and number of coins—amounted to ——. The notice might be headed as follows,—The weekly expenses of this Church are ——. In time, it may be hoped, that churchgoers, may see the necessity of making their weekly offering in proportion to their means, and the needs of the Church. With the exception of the statement of the weekly expenses of the Church, a notice such as described, is affixed on many Church doors in England and elsewhere. The plan is worthy of consideration and is introduced here to provoke discussion.

The Sustentation of Funds for Diocesan purposes is in some Parishes very much neglected, even where it is possible to give considerable help. Whether our Voluntary System is chargeable with developing a narrow Parochialism in both ministers and people, is a debatable point. The System we cannot alter, but the possible effects in the cramped and perverted ideas must be faced,

both for the sake of these parishes and for the Church generally, lest these parishes become Secessionists in all but in name, and there be Schism in the Church.

But who is to face this difficult and delicate question? Clearly the Bishop—to whom his Clergy have promised obedience—and the Laity, who have recognised him as their leader by their choice in Synod.

In the time allotted for this paper it was not possible to deal with the question of Endowment by Insurance which was originally intended, but the question has been treated as a separate subject and should receive special attention. The writer can only refer to his remarks in a previous Church Conference. Whether it be Sustentation or Endowment these are but means to an end—The machinery without the steam. The fire and wood without the Burnt Sacrifice.

The Conference adjourned for tea. During the recess a short Organ Recital was given in St. John's by Mr. A. J. Massey.

EVENING SESSION.

The ARCHDEACON OF CAMDEN again presided. The First Paper was read by the Rev. E. Hargrave of Castle Hill. It was entitled

SOME REMARKS ON THE RAISING AND MANAGING OF PAROCHIAL FUNDS.

We hope we may be able to print this in our next issue. The Second Paper by Mr. R. Crawford was read in his absence by the Rev. E. S. Wilkinson, B.A.

CHRISTIAN LIBERALITY IN CONNECTION WITH MAINTAINING THE ORDINANCES OF RELIGION IN OUR OWN LAND.

In complying with a request, from the Committee of the Ruri-decennial Chapter of Parramatta, that I would read a paper on the subject of Church Finance, I propose to offer a few observations on "Christian Liberty in connection chiefly with the duty of Maintaining the Ordinances of Religion in our own land." Let it not be understood that I am insensible to the claims arising in connection with Mission Work, or under-rate the services of those who devote their lives to the task of conveying the Gospel of our Lord Jesus Christ, to the heathen in remote places. I honor the Missioners and their work throughout the world.

I know, however, that we have professed heathen about our own doors; and not heathen only but thousands of nominal Christians who, by their lives, practically deny the existence of God, a large amount of infidelity prevails. I am impressed with the conviction that there has been a decay of true religion and morality in this Colony within the past thirty years, and that there is very great need to support and extend the work of the Churches. I don't think it will be denied that there has been a falling away from the old paths by a large section of the community. Without losing sight of what has been accomplished in the country, under the influence of Christianity, in the way of Building and Maintaining Churches, Hospitals, Reformatories, Refuges, etc., I maintain that, as a people, we are not so moral as we ought to be. As a rule, men have become lovers of pleasure, or business, rather than lovers of God; to get on in the world, to make money, is regarded as the most important thing in life; the care of the soul is, too frequently, made secondary to the acquisition of wealth, or the pursuit of pleasure; men seek to establish themselves in a righteousness of their own; but with all the getting, striving and struggling how much unhappiness prevails? Consider for a moment the prevailing vices of drunkenness, impurity, gambling, profane swearing, Sunday desecration. The records of the police and divorce courts show to what a low abyss we have fallen; and not these courts only but the halls of our Legislative Assembly witness against us that we have fallen very low. In these Australian Colonies, as in the older countries of the world, to wit, vice and misery stalk the land. Side by side with opulence and all the accessories to worldly comfort which only great wealth only can supply, the greatest misery exists amongst the poorer classes of the people. Anarchy, socialism and discontent generally prevail. We appear to be in the throes of a mighty Revolution. What can be done to bring about a better state of things? Our hope must be in the mercy of God, that He will avert from us the evils which we have brought on ourselves by departure from His precepts. We must turn unto Him in penitence and prayer (see Jer. vii. 23, Jer. ix. 23-24.) and it may be He will hear our supplications for pardon and peace.

Religion—the extension of the Knowledge of God and our Blessed Redeemer, under the influence of the Holy Spirit, is the only power for good. Statesmen and philanthropists, as co-workers with God, may be trusted to out-law and methods for the amelioration of much existing evil. Let us arise then and be doing, and see to it that we do all in our power to support the Churches; and this brings me to the consideration of how that support can be best extended.

I am an advocate for direct, systematic giving and am opposed to the methods of collecting money by means of bazaars, raffias, socials, and the other miserable devices to which the Clergy and Church officers so frequently resort, regarding these as dishonouring to God and degrading to our religious institutions. The methods referred to are of the world, worldly and are inconsistent with Divine teaching. My sympathies, undoubtedly, go with the distressed parishes. Our aim should be to devise a large comprehensive plan under which regular subscrip-

tions would be paid periodically for the general support of the Churches. The voluntary system, as at present in vogue, is a failure. The Offertories are generally not satisfactory. It is a question whether pew rents should be retained. The Apostolic injunction is "Let every man do according as he is disposed in his heart, not grudgingly or of necessity for God loveth a cheerful giver." 2nd Cor. ix. This text implies of course that our hearts are right towards God. We want more general self-dedication. Our gifts are acceptable not because of the amount, whether large or small, but because of the spirit with which they are given. We must labour to provide more earnestly and specially for the service of God.

As an example of liberal giving we have the case of Zacchæus. "Zacchæus stood forth and said unto the Lord, behold, Lord, the half of my goods I give to the poor, and if I have done any wrong to any man, I restore four fold." St. Luke xix. This man was blessed by the Saviour. Take again the case of the widow and the two mites, St. Luke xxi. We learn that the poor woman was commended of our Lord because of her zeal; she had cast into the treasury all the living that she had. How does our giving compare with these examples? Let each person answer for himself as in the sight of God. How overflowing would be the coffers of the Church if men were only earnest in the good cause; how difficulties and troubles would disappear! How abhorrent to the reflecting mind is the prevailing system of small giving; we find, as a rule, the smallest coin is searched out for Offertory purposes. This should not be so.

"Under the old Levitical Law "Tithes," that is the tenth part of the produce of the land was set aside for the support of the Clergy and other religious uses. This provision for the Clergy passed at a very early period from the Jewish into the Christian Church, and indeed the same, or some analogous appropriation has been traced in the older ancient religions. It is observable under the Patriarchal system in the words employed by Jacob. Genesis xxviii, 22, and in the offering of Abraham to Melchisedec. Genesis xiv, 20. By a Decretal of Innocent III. addressed to the Archbishop of Canterbury, in the year 1200, all were required to pay tithes to the Clergy of their respective Parishes, and this Parochial Distribution of Tithes has ever since obtained in England."

The laws relating to Tithes have never been abrogated or repealed. They have become obsolete, through desuetude, in these Colonies. Our Saviour, when on earth, confirmed the duty of Tithing paying on the occasion related by St. Matthew in Ch. xxiii v. 23, when he denounced woes against the Scribes and Pharisees for their hypocrisy and blindness, "Woe unto you Scribes and Pharisees, hypocrites! for ye pay tithes of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith: these ought ye to have done, and not to leave the other undone."

Again, if we refer to the Book of Malachi, iii, Chapter, God's prophet complains of the rebellion, sacrilege and infidelity of the people. Read verses 7 to 12, "Will a man rob God? Yet ye have robbed me." But ye say, "Wherein have we robbed thee?" In tithes and offerings: v. 8.

We want definite instruction from the Pulpit on this important subject. If we have erred in the past, through ignorance or unbelief, let us now return unto God. The measure of a man's duty is giving towards the Maintenance of Religion and works of Charity appears to be a one tenth part of his Annual Income; whatever may be given beyond that may count as liberality. We must first yield to God His due before we are entitled to consider the question of liberality. The love of Christ constraineth us to do all in our power; to yield ourselves, body, soul, and spirit for the promotion of His Kingdom. We must fight daily against our enemies, avarice, sloth, self-indulgence; and, putting on the whole armour of God, fight the battle against sin and wickedness.

The Rev. JOHN DIXON then read the following paper on SYSTEMATIC AND PROPORTIONATE GIVING.

The importance of this subject cannot be over-estimated. The want of thought about it is most surprising. Our offerings to God are simply the result in too many instances of caprice, impulse and fitfulness. We are not guided by steady, fixed principles, and it would puzzle scores of professing Christians to answer the question, How much of your income do you devote to God? There are two prominent features of the religious life of the present day which are most painful and unsatisfactory—the absence of any defined and adequate scale of contributions among Christians at large, and the general failure of dedication by men of wealth of a duly augmenting proportion of their ever-increasing possessions. Hence the need for considering the duty of systematic and proportionate giving. By this we mean the duty, which rests upon all who profess to be Believers in the Lord Jesus Christ, systematically to devote a proportion of their income for religious purposes. This must be done for God. All we have—our time, energies, knowledge, money, souls, bodies, belong to God. We are trustees, we are stewards. That fact involves the vital principle of the whole question. Man is not the maker of his own money, if it fell from heaven like rain, if it came to us every morning like the sunshine, then we might believe more fully that it came from God, but because it comes to us through a secondary cause—our strength, or our business capacity, we put our hand upon it and say, This is mine. God, amid these false

reasonings, says "The gold and the silver are Mine"—and your treasure, your money, is held by you on loan—you occupy a stewardship. I am the Proprietor, ye are trustees. Money thus becomes a sacred thing, and property becomes sanctified. The worshipper of mammon will scoff at such a view—but why? Because he does not recognise his trusteeship, and he goes on greedily after wealth, and seeks to secure it with both hands, building larger barns wherein to lay his accumulating store, until he is startled with the cry, "Thou fool, this night thy soul shall be required of thee." "Then whose shall these things be which thou hast provided?" That man was the usurper of another's rights, the breaker of a trust which God had given him; and at the last he had to give an account. We are in God's world, we are God's servants, we are God's stewards—our possessions are not our own, they are a trust from God. If we recognise this as a fact then we are led to ask, has God given us absolute freedom in the use of these trusts, or has He pointed out how we are to use them. To the first question we answer, God has not committed to man the absolute disposal even of a portion of his trust; that can be proved beyond a doubt. And to the second question we reply, God has pointed out how we are to use a portion of this trust, and what that portion is to be. What is that portion? I think, upon careful examination, we shall find that God requires from men in general, a tenth part of that increase, with which He blesses them, to be spent for Him—for His cause; while from some more specially favoured He looks for more, the tenth being regarded as a positive duty—the latter as a free-will offering. We have not time to dwell fully on the following points, but mention them by way of suggestion so as to illustrate what we have now advanced. There was Abram's gift of a tenth to Melchisedec (Gen. xiv, 20). Abram's gift was an act of religious homage. (See Hebrews vii. 1-4.) There was Jacob's vow. (Gen. xxviii, 22). "And this stone which I have set for a pillar shall be God's house, and of all that Thou shalt give me I will surely give the tenth to Thee." There was the Jewish tithe and the Mosaic institution of a tenth is but the continuance of God's ancient claim.—Lev. xxvii, 30.—All the tithe of the land, whether of the seed of the land or of the fruit of the tree is the Lord's: it is Holy unto the Lord. The firstling of the beasts were the Lord's firstlings—no man shall sanctify it—it is the Lord's. (v. 26) Then, in addition to these were the free-will offerings.—The tithe was the general law, but their liberality was not confined to that limit. Who can read 1 Chron. xxix without his heart being stirred—when we hear David exclaiming, "Who am I and what is my people that we should be so able to offer so willingly after this sort for all things come of Thee, and of Thine own have we given Thee." (v. 14) "As for me in the uprightness of my heart, I have willingly offered all these things, and now have I seen with joy Thy people which are present here to offer willingly unto Thee." The giving of a tenth was a duty, the free-will offering was the outcome of ability and willingness. Free-will offerings were made on extraordinary occasions. At the erection of the Tabernacle in the Wilderness. Exod. xxv. The preparation for the building of the Temple in the reign of David and its actual building by Solomon. 1 Chron. xxix. 2 Chron. iii. & iv. The re-erection on its former site of the holy house which had been laid waste for their sins. Ez. ii, 68. What zeal, what self-denial, what enthusiasm they displayed inasmuch that they required not to be urged to give but to be restrained from giving. Have these arguments any reference to us? I believe that God expects us to devote our substance in like manner to His glory. If we admit that God ordained it before the time of Moses, can we deny that the same obligation continues with us? The faith of the Old Testament and the New Testament is one. The New Testament is but the fulfilment and commentary of the Old Testament. The precepts of the Old Testament are binding on us except in such particulars, as having been fulfilled in Christ have been done away. The civil and ceremonial laws of Judaism are not binding on us as Christians, but the moral law is as binding as ever. The giving of a tenth was certainly a part of the moral law and therefore has force to-day. All the reasons which existed for the giving of the tenth then, are in force to-day—may have greater force to-day. God is still the Proprietor. Man is still dependent upon Him. Religion has to be upheld. The poor surround us. Nations are in darkness. We are to honor God with our substance. We are to give as God hath prospered us. (1 Cor. xvi. 2.) Early Christians who were "possessors of lands and houses sold them and brought the price of the things that were sold and laid them at the Apostles' feet, and distribution was made unto every man according as he had need." (Act iv, 34-35.) The Churches of Macedonia "in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality, to their power. I (St. Paul) bear record, yea and beyond their power, they were willing of themselves, praying us with much intreaty that we should receive the gift." (2 Cor. viii. 2-4.) God expects from His people now what He required from His people in other days, a definite proportion of that increase with which He blesses them. Would it not be strange if it were not so? We have greater privileges, therefore greater responsibility. "Unto whomsoever much is given, of Him shall be much required, and to whom men have committed much, of him they will ask the more." The ministration of death was glorious. The ministration of life is more glorious. If God expects us to give, to what objects are we to contribute. The support of the Ministry? They who preach the

Gospel should live of the Gospel. In supporting the Ministry, we offer homage to God. Take away from the world the preachers of righteousness and what would it become. "Righteousness exalteth a nation." It is righteousness that has made our country great. Another object is the Religious Education of the young. Another object is to preach the Gospel to every creature. Another object is the succouring of Christ's poor. To support these agencies in the way in which we as Christians should support them, requires "the tenth." As long as these objects plead for assistance, so long those who name the name of Christ have no excuse for withholding from God what is His due. Are these objects supported to such an extent that we can sit down and say there is no call for help? We all know that such is not the case, and we dismiss the critic of yesterday who pleaded in the columns of the daily press, that the Church by her appeals for money is a hindrance to progress and had fulfilled her Mission. Gratitude to God should lead us to say "What shall I render unto the Lord for all His benefits to me." Our gratitude should lead us to seek to know the will of God. "Bring ye all the tithes into the storehouse that there may be meat in My house, and prove me now herewith," saith the Lord of Hosts, "if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." If we are not grateful we shall soon become covetous. Observing the Apostle's rule, all fickleness and fitfulness of benevolence would be terminated. That which is now largely a question of impulse would be reduced to system. The administration of God's bounty would become a sacred trust, and for its discharge due preparation would be made. This systematic giving would facilitate the benevolent operations of the Church. These operations at present are retarded by those who have no fixed rule in offering to God. The man who says he is always giving seldom gives anything; but if the Christian systematically and proportionately laid aside God's portion to be used when opportunely presented itself, his answer to appeals would soon be given. As it now is, those who ask for that support which is needed are often regarded as public nuisances, and have to make up their minds before hand to be snapped at as if they were committing a species of masked felony. On the first day of the week—"this is the day the Lord hath made—we will rejoice and be glad in it." The first day of the week—the day on which our Divine Redeemer rose from the grave—spilling principalities and powers, making a show of them openly. The first day of the week—"when the Day of Pentecost was fully come"—that day on which St. John, in the lonely Isle of Patmos, was "in the Spirit"—that day when we pray, visit me with Thy salvation; when we sing His praise; pour out our heart in supplication; hear His word read and preached; when we have the fellowship of His body and His blood. On that day what a privilege to show the reality of our word by the practical value of our deed. In doing good we get good, and God is not an unconcerned spectator of this service of dedication. Christ presides over the treasury. What we give therefore, is given to Christ. Thus the act is turned into a holy service. When we give to Christ's poor, we give to Christ Himself. When we give to Christian Service, we give to Christ Himself. Every shilling, every cup of cold water, every service He puts down in His book. Churchwardens and Secretaries and Treasurers are all His officers, for He holds everything in His own hand. "Honor the Lord with thy substance and with the first fruits of thine increase," and what result will follow. "So shall thy barns be filled with plenty, and thy presses shall burst out with new wine." The Lord shall command the blessing upon thee in thy store-houses, and in all that thou settest thy hand unto. He shall bless thee in the land which the Lord thy God giveth thee. He which soweth sparingly shall reap sparingly, and he which soweth bountifully shall reap also bountifully." The motive must be good. What is the motive? "The love of Christ constraineth us." "Ye know the grace of our Lord Jesus Christ." "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a Disciple, verily I say unto you he shall in no wise lose his reward." But it may be said—has the rich merchant and his poor clerk to give the same amount to Christian service? Here we incidentally observe that pew rents in a Church which favor this inequality of gifts and define the law of giving, ought not to be known in the Church. They may be tolerated as bearing upon certain fixed expenses, but as a channel of love and gratitude, they are infinitely worse than ridiculous. But I hold that the great merchant and the poor labourer are bound to give a tenth, but the former is also bound to give his free-will offering beside. Are we not as able to give a tenth as the Jews? Our temporal obligations are as great, our spiritual position is better than theirs. The call for liberality is as great, the results of liberality are as encouraging. If God required a tenth from the Jew, He expects as much from us; and if God expects a tenth from His Church in what position are those placing themselves who give less? Consider what amounts are spent in the drinking customs of society, in the world of fashion, in luxuries, in dress (even by those who profess to be Christians). Compare these amounts with what is offered to God for blessings received and grace given. If we asked to-night those who willingly paid 2s, 3s, 4s each to hear Dr. Talmage yesterday evening lecture in a

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Hall close by on "Big Blunders" would we not make one of the Biggest Blunders ever made in life to expect to have a collection equal in amount to what the noted theatrical agent Smythe took away from Parramatta twenty-four hours ago? Ought we not to mourn over such disparaging contrasts? But we can't afford it! Examine that excuse closely. Is there not in scores of cases needless expense for fineries and formalities? Are we prepared to give to Christ only that which we will not miss? But this cry, "we can't afford it," comes not so much from the poorer brethren as it does from those who are in better positions. A man who gives £10 of £100 will be more easily found than one who gives £50 out of £500. The rich man may cast in his gift out of his abundance, but it is left to the widow to cast in her two mites—all that she had. When a man will really, honestly, cast up his accounts before God, and consider what God has done for him and what God's claims are, and how urgent are the needs of God's cause, he will, perhaps, conclude that even ten per cent. is not all that he should give.

What is known as the "envelope system" has been introduced into many churches so as to encourage systematic offerings. Mr. Dixon explained the working of this system, and said in one Church he knew the Offering had been increased 50 per cent. What we need in these days is the recognition of our stewardship—if we did so it would bring us temporal prosperity, and spiritual blessing. With self-denial there would be more prayer. If we had systematic and proportionate giving, a rich blessing would come to the Church. It would promote brotherly love, it would develop all the graces which ennoble the Christian character. Virtue would be added to faith and knowledge to virtue, while temperance, patience and godliness would follow in the train. The world would be improved because the Church would be better fitted to spread the knowledge and spirit of the Gospel. Home and Foreign agencies would be greatly increased, new life and energy would be infused into every organisation. We urge the trial to be made. "God never forgets," says Ruskin "any work of faith or labour of love, and whatever it may be of which the first and best portions or powers have been presented to Him He will multiply and increase it sevenfold." If we are earnest and active, liberal and prayerful, He whose word must stand will fulfil all His promises and exceed our hopes. Let the quality of our manhood be tested by measuring everything by the Divine standard. Christianity ennoble human life. No man was ever yet made less true, less compassionate and less generous by identifying himself with the Cross of Sacrifice. Let men think of the love of the Saviour and receive His Spirit, and every transaction of life will be simplified, elevated, and made pure; their business will be regenerated and their gifts will be lifted out of the thousand difficulties which speculation would suggest into the higher and nobler region of love; and love never faileth. "Ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye, through His poverty, might be rich." His love should be the joy of our life, the inspiration of our service, the measure of our devotion, and this would be evidenced by a systematic and proportionate administration of our substance, for Him Whose we are, and Whom we serve.

Mr. F. W. WATKINS said:— The great and increasing difficulty of raising funds for religious and philanthropic objects is the reason why we have met here to-day. It is a subject of great importance generally, but on this occasion our attention is confined to its consideration as it affects Church Finance. There is a cause for every effect, and every wrong should have its remedy. What Causes then have produced the effects we deplore? In my opinion the chief are— Cause 1.—A growing want of faith in the truths of Christianity. Scepticism may be said to be in the air. Now-a-days, everybody reads more or less, and opinions that a generation back would have sent the writers to prison are now fully expressed in much of the popular literature, and are therefore accessible to all, even the young. People will not give liberally and willingly towards the promulgation of doctrines that they don't feel quite sure about themselves. Cause 2.—The want of faith in the supernatural leads to an increasing worldliness and devotion to pleasure which drown the sense of duty. These again produce selfishness, so that people are not ready to give, or do, anything without gaining some material advantage. Cause 3.—Many Clergymen are so afraid of being called "Beggaring Parsons" that they do not bring before their flocks with sufficient frequency and force the duty and privilege of Christian liberality. Cause 4.—The want of unity amongst Churchmen which greatly affects Diocesan Funds. Cause 5.—The almost universal custom of raising money by means of Bazaars and Entertainments of various sorts. I know it is said that by such means many persons are able to give substantial aid who could give little or no money. This, I suppose, is the strongest argument which can be produced in favour of the system, but when it is carefully considered, it seems to me to have little or no weight. Of course, personal work for the promotion of Christianity is often more valuable than mere money-giving, and everyone must admire the energy and zeal frequently displayed by those who organise, or assist in carrying out, a Bazaar or Entertainment. There is no reason why persons who have little money should not

work to make more, so as to have more to give away, but my objections come in when they sell their work, or various talents, not in the ordinary way of business, but by appealing to others for support on the ground that the work is for God's service.

1st Objection.—I think a great injustice is done by the competition with the work of tradespeople and artists. 2nd Objection.—I think the persons who attend the Sales and Entertainments are demoralised. Instead of being taught to give as a matter of duty and privilege they learn to expect some tangible advantage or pleasure in return. The appeal is made to the lower feelings instead of the highest.

3rd Objection.—I think such methods of raising money for Church purposes dishonouring to Almighty God. The only motive that can make our gifts acceptable to Him, is Love to Him, and is not this often lost sight of, or at least mixed with love for the things of time and sense, and has He not said "I am a jealous God"? The argument is sometimes used "Oh! we must get the money, and people won't give without a Bazaar, etc"; but does anyone seriously think that God can be pleased with work done in such a spirit. Has He not abundantly shown in our own day that those who refuse to act in this way have His special blessing. I might point to the great works of George Müller and Hudson Taylor, or in a small way to the financial success of Mr. Grubb's Mission Party, and I could mention instances in our own Diocese where noble work for God has been done in simple reliance on His power to provide the means without appeals to vanity, the love of pleasure, or the love of gain. I believe that almost whenever a Parish or Church Institution has commenced to raise money by the Bazaar system more and more difficulty has been experienced, year after year, in getting persons to give directly, and new, and more sensational, inducements have to be produced, until at last practices are adopted, on the ground that the money must be obtained somehow, which at the first would have been felt by all concerned to be out of place, if not, decidedly improper.

THE REMEDIES.

Remedy 1.—The only thorough remedy is to be found in a change in the minds of men as to their duty, responsibility, and privilege in the matter of giving for the service of God and their fellow creatures. If men only realised that their so-called possessions are entrusted to them, not merely for their support and comfort, but for the maintenance and extension of the Church of Christ and the relief of the needs of those less happily circumstanced than themselves, there would be no difficulty in obtaining money for all our Church schemes. Of course, in these days of Voluntaryism, it is a somewhat delicate matter for a Clergyman to refer to from the pulpit, but it is sometimes, and therefore can be done, most effectively, in general terms and without any personal bearing. Remedy 2.—It is quite useless to expect the two great parties in our Church to work together harmoniously and effectively. The doctrinal differences between them are too deep and essential. In my opinion, it would be better frankly to recognise this, and where it is plain that attempts to make them work together only result in stagnation and do-nothingness, to encourage them to work apart.

Remedy 3.—I think Ministers and Church Officers should refuse to go into debt for Church work, at least, no liabilities should be incurred unless there is a certainty of liquidating them in a very short time. They should also refuse to patronise, or encourage, the procurement of money by appeals to the lower motives, or any way than by direct and free-will gifts.

Remedy 4.—This is a day of Unions or Associations within the Church. Why should we not have a Union for Promoting Systematic and Proportionate Giving? Such Unions are found of benefit elsewhere. If persons could once be got to set apart rigidly a fixed proportion of their incomes, and distribute it in a thoughtful and systematic way, they would find it a great improvement on the careless method usually adopted, and our Church funds would, I am sure, be largely benefited. It is proposed as one result of this Conference, to establish such a Union to be called "The Systematic and Proportionate-Giving Union," and of which the only conditions of membership will be—

- 1. To set apart a fixed proportion of income towards the support of religious and charitable objects. 2. To give systematically. 3. To endeavour to induce others to adopt the same practices.

For the present, the Rev. E. S. Wilkinson as Secretary, and myself as Treasurer, with the approval of this Conference, are willing to work the Union. When the members become numerous, some more machinery will have to be provided. As to the advantages of the proportionate giving system; other speakers have said so much that I have nothing to add to their excellent remarks. I will only now point out that the rules do not suggest that any particular proportion of income should be set apart, nor how the money is to be applied, and nothing is said about providing for the necessary expenses. With regard to the first two of these points, each member must act as his conscience dictates, and as to the last, I shall be glad to receive small contributions to pay for printing, advertising and stationery. The names of members will be registered, but not published. I will now move as a Resolution "That this Conference approve of the establishment of the S. & P.G.U. of

N.S.W., and commends it to the support of Churchmen." The Rev. E. S. Wilkinson seconded the Resolution which was agreed to. After the usual votes of thanks had been carried, the Conference was closed by the ARCHDEACON pronouncing the Benediction.

SUNDAY SCHOOL COLUMN.

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

The Church Missionary Intelligencer has been asked by a friend whether it is advisable that S. S. Teachers should contribute to the children's box. "It is impossible," the writer says, "to know how much the children really give, if the teachers also put money in," and sometimes comparisons are drawn between the receipts from two different classes, when the fact is that one teacher does not contribute at all while the other gives regularly. The Editor replies:—"There are many different courses which may be adopted. Sometimes the teachers have a separate box, but to our mind the best plan is for each teacher to be asked to give regularly one penny per week, hot more, and for that sum to be put with the children's contributions."

The Ruri-Decanal Chapter of Petersham has been discussing the proposal that there should be periodical gatherings for the S. S. Teachers of a Rural Deanery for Conference and mutual edification. "The conclusion that was arrived at seemed to be that while such gatherings in themselves are desirable, the practical difficulties in the way of bringing them about would be very considerable." Unquestionably there would be great difficulties if all the Parishes in that Rural Deanery were expected to join in one Conference. I pointed out that fact in this column a few months ago. But those difficulties would be greatly lessened in the Petersham Rural Deanery if some such division as the following were adopted:—

- GROUP 1: Petersham, Leichhardt, Annandale, Marrickville, Dulwich Hill, Enmore. GROUP 2: Summer Hill, Ashfield, Croydon. GROUP 3: St. Paul's, Burwood, St. Luke's, Burwood, Enfield, Strathfield, Five Dock.

If the second group be thought too small, those Parishes could be divided between the other two. I own that I do not see where the great practical difficulties would be found if such an arrangement were adopted. There would be no lack of suitable buildings in which to hold the meetings; the distance—even for those farthest away—would not be greater than many a country S. S. Teacher has to come to his school; and there is no lack of speakers or readers. If bush folk had the same chance, how eagerly they would seize it!

Would it assist or hinder the usefulness of such meetings in the country districts if the subject of Missions were joined with that of S. S. work, and an invitation extended to all Church people? For a Missionary meeting it is usually possible to get a representative of the A.B.M., or the O.M.A., and with a local man to give the S.S. address, the problem of speakers would be solved. But each subject would only have half the evening, and when people have far to go home afterwards, they are inclined to leave early, even when there is a full moon. It might, perhaps, be arranged somewhat after the fashion of the East Maitland Ruri-Decanal S. S. Meeting: a short service in the Church with sermon before tea, then refreshments, and then an immediate adjournment to the Conference. There are plenty of difficulties, no doubt, but, where there is a will, a way can usually be found, somehow.

I have to-day received a letter from a teacher who is entering for the November Examination asking me if I can help in her preparation. I should greatly like to do so, but I dare not. A time when I feel quite elated if a fortnight passes without a "break down" is not a time for undertaking extra work. Will not some S. S. enthusiast offer to write Test Examination papers and correct the answers? All I can do for my correspondent—and I make the same offer to all my readers—is to send to any one who desires it a subject for an "outline lesson," which I will examine, mark and criticize.

I congratulate the S. S. Teachers of the Randwick-Coogee-Waverley group on their first Conference and of the future business-like way in which they are mapping out their business proceedings. Teachers and Clergy in other suburbs will be encouraged by the report in last week's Record to go and do likewise.

J.W.D.

These two desirable qualifications, pleasant to the taste and at the same time effectual, are to be found in Mother Graves' Worm Expeller. Children like it.

CANON CARTER'S MISSION AT SOUTH YARRA.

A correspondent sends the "Southern Cross," the following sketch of one of Canon Carter's services:

With a desire to learn something of the methods of work employed by the Anglican Church in bar Missions, on Sunday night we made our way on foot from a distant suburb to Christ Church, South Yarra. We were familiar with the work done by other bodies through the agency of their ministers and evangelists, such as Thomas Cook, Gipsy Smith and the two McNeils, and were therefore prepared to hear that the wave of spiritual blessings was also flowing with marvellous effect on the great historic Church of England. We had heard of the fame of Rev. Canon Carter as a preacher, and of his coadjutor, Rev. E. Allan-son, and therefore expected to get something for our walk of five miles on a rather dreary Sunday evening. Entering the Church in good time we were surprised to see the lack of attention shown to visitors. A number of evident strangers were waiting to be shown to a seat. This duty is left to the aged verger, who seemed to us to wonder why the people were coming, and then scarce knew what to do with them. In time, however, we were rewarded with a seat in the Governor's pew, and there awaited the service. Christ Church is an imposing edifice of the cruciform design, well lighted and ventilated, and gives ample accommodation to a large congregation. The altar and choir at the east end of the Church are very imposing, while the organ is hidden away almost from view, and to a large extent the beautiful tones of the instrument are muffled and its full power is not apparent. At the hour for service the spacious building was filled, and seats were arranged in the choir for the overflow. The Vicar began the service for the evening, and it was easy to see that his heart was in the work. Distinct and musical in utterance, his voice reached all parts of the congregation. The reading of the lessons was most impressive, and throughout the whole service one could not fail to be assured that the worship of God in this Church will be of no formal character as far as Mr. Tucker is concerned.

And now a beautiful soul-inspiring hymn is sung as the preacher takes his place in the pulpit. All eyes are turned towards him, and expectancy is written on every countenance. Canon Carter is of moderate height, clean shaven, and of a pleasing countenance. His first sentence rivets the attention, as, in a clear, silvery voice, he announces the text (taken from the book of Joshua) for the evening's discourse—"Art thou for us or for our adversaries?" The Canon speaks extempore, and is therefore free by gesture and action to impress on his hearers what he has to say, and of his meaning no one is left in doubt. He speaks as a man that believes the message he is delivering. In choice but forceful language he brings it home to his audience. Those who accept Christ are to be soldiers in his cause and fight against sin and Satan. Mere Church ritual would not save them, and they must not be satisfied with their own salvation, but strive to bring others to the truth. "What did the word 'sacrament' mean? It was a word derived from the Roman military language, and meant the oath which the soldiers took whereby they committed themselves to the cause of the empire. So by taking the Sacrament, the Christian committed himself to the cause of Christ and the Church. The Gospel of Christ was a Gospel of peace, but of peace found in war. Christians must not sit down contentedly in a kind of comfortable piety, leaving religion to take care of itself. It was better to make a mistake or two than to do so." In such strain the preacher continued, and wound up by an admirable appeal to those present to become Christians in deed.

We were simply delighted with the whole service, and thanked God that such gifted and cultured men were being raised up to work for the Master in this great branch of the Christian Church. The Mission, which closed on Tuesday, has, we believe, been the means of raising many to a higher Christian life, and bringing others, who were indifferent or careless, into union with Christ and His Church. Who can doubt that these are times when the Holy Spirit is being poured out in our midst? These are the days of calm reflection after the tumult of mad rushings after riches of the past years. Men are prepared to humble themselves before God, and, like the prodigal of old, come back to their Father and God. Thus we see great multitudes being moved by the call to return, and anxious seekers listening to the message of peace and forgiveness set forth in the Gospel. A Mission such as this acts on the whole community. Some are brought to Jesus by the still small voice, while others require the voice of thunder or the thrill and awe-inspiring earthquake to move them. We trust Canon Carter will visit many parishes in Victoria for such preaching cannot be in vain, for he speaks with the power and authority of one of Christ's chosen ministers sent on the special embassy to call the people to return and accept the pardon.

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

USE FRY'S MALTED COCOA

A BRAHMO WEDDING.

The *Sainde Gazette* gives an account of the marriage of Miss M. A. Voysey, third daughter of Rev. Charles Voysey, of London, with Mr. Motiram Showkiram Advani, M.A., barrister-at-law. The ceremony took place at the Brahma Mandir, of Karachi, on December 23rd. The bride was accompanied by her brother, Rev. E. A. Voysey, B.A. (Oxon), who gave her away. After a short Brahma service the minister read out the text on matrimony from the "New Samhita." This over, the bridegroom approached the altar. First there was the mutual consent.

Minister, to the bridegroom: "Mr. Motiram Showkiram Advani, wilt thou have Miss Margaret Annesley Voysey as thy wife?"

Bridegroom: "Yes." Minister to the bride: Miss Margaret Annesley Voysey, wilt thou have Mr. Motiram Showkiram Advani as thy husband?"

Bride: "Yes." The wedding rings were afterwards exchanged; and then there was the making over of the charge.

Guardian of the bride: "This day, the twenty-third day of December, in the year 1893, the day of the full moon, in the holy presence of the all-witnessing God, I make over charge of my sister, Miss Margaret Annesley Voysey, into the hands of Mr. Motiram Showkiram Advani, grandson of Dewan Nandiram, and son of Rao Bahadur Dewan Showkiram Nandiram Advani, of Hyderabad, Sind. May he accept the solemn charge of guardianship!"

Bridegroom: "In the holy presence of the all-witnessing God, I take over charge of Miss Margaret Annesley Voysey, third daughter of the Rev. Charles Voysey, M.A., of St. Valery, Hampstead, London."

Guardian of the bride: "Neither in things spiritual, nor in temporal wealth and enjoyment, shalt thou neglect her."

Bridegroom: "I will not." Next came the mutual covenant.

Bridegroom: "Miss Margaret Annesley Voysey, this day, the Holy God being my witness, I take thee as my lawful wife."

Bride: "Mr. Motiram Showkiram Advani, this day, the Holy God being my witness, I take thee as my lawful husband."

Bridegroom: "In prosperity and adversity, in happiness and misery, in health and sickness, I will assiduously promote thy welfare so long as I live."

Bride: "In prosperity and adversity, in happiness and misery, in health and sickness, I will assiduously promote thy welfare so long as I live."

Bridegroom: "May my heart be thine, may thy heart be mine, and may our hearts thus united be the Lord's."

Bride: "May my heart be thine, may thy heart be mine, and may our hearts thus united be the Lord's."

Bridegroom: "Be thou my friend, may I be thy friend, may our friendship never be dissolved."

Bride: "Be thou my friend, may I be thy friend, may our friendship never be dissolved."

The covenant was crowned with a prayer.

Bridegroom: "O God, help me to keep this marriage covenant."

Bride: "O God, help me to keep this marriage covenant."

The minister then gave his final charge. A benediction closed the ceremony.

The Minister: "May the merciful God help this married couple to advance in the path of truth and peace everlasting!"

This is the first Brahma marriage that has been registered under the Act, which was passed at the instance of the late Babu Keshub Chunder Sen, to legalise Brahma marriages for settling all questions of inheritance and succession. A mixed marriage of this sort between an English lady and an Asiatic husband is a serious matter, and can hardly be commended for imitation.

Henry Clement, Almonte, writes: "For a long time I was troubled with chronic rheumatism, at times wholly disabled. I tried anything and everything recommended, but failed to get any benefit, until a gentleman who was cured of rheumatism by the Canadian Healing Oil, told me about it. I began using it internally and externally, and before two bottles were used I was radically cured. We find it a household medicine, and for croup, burns, cuts and bruises, it has no equal."

A FAVOURITE ARTICLE, and which gained the Gold Medal at Chicago, is the famous Extract made from the Tree of Life by Coleman and Sons, Limited, of Cootamundra, N. S. W. Wherever this Company have come into competition with other makers, they have taken the highest award, viz., Adelaide, Sydney, Melbourne, and Chicago. The Extract is for Coughs and Colds, and the Special Oil for external use only. Eucalyptus Lozenges (in bottles now), and a splendid aid to public men, and for the ladies the 8d Cakes of Soap make them fair and lovely, removing pimples and allaying irritation of the skin. The advent of Measles and Influenza is making this brand widely used, especially, as it is so highly recommended by the Medical Faculty, viz., Coleman and Sons.

How a Lot of Money Leaks Out.

What does a man do when he finds a hole in the pocket where he carries his money? Anybody can answer that question. He has it sewn up, of course, directly, and good and strong, too. I suppose it is with you just as it is with me. When I spend money, even foolishly, I can tell where it went, and may be I've had some sort of pleasure out of it. But I do mortally hate to lose money; lose it out and out, you know, and have no satisfaction from it, or know how or when it left my possession.

Well now, let me show you the worst and biggest hole any man ever had in his pocket; a hole that lets the cash leak away like-water through a sieve, a hole that is the hardest in the world to sew up. A short story will show it best.

"Drummers South Cottage, "Musselfburgh, near Edinburgh, "September 16th, 1891.

"Gentlemen,—Up to 1885 I was always strong and healthy. About this time I began to feel bad. I was tired, languid, dull, and listless, and everything was a burden to me. I had no desire for company, and what had come over me I could not make out. My tongue and mouth were dry, and I had a deal of phlegm on my stomach. The white of my eyes next became discoloured and my skin was yellow. I had no appetite, and after eating I had great pain at my chest and sides, also across my stomach. After a time the pain settled in my left side, and my heart would beat and jump in a manner that alarmed me. By-and-by I got so weak that I was not able to go about the house, and I felt that I ought to be in bed. The pains at my side and stomach became so bad that I had to remove my clothing (everything seemed so tight), and I used to press my stomach and hold my sides to try and ease the pain. Getting worse I saw a doctor at Musselfburgh and was under him for three months, but his medicine gave me no relief. After this I went to a clever doctor at Preston Pans who said I was suffering from indigestion and dyspepsia. He sent to London for some celebrated medicine which was packed in small phials. This medicine seemed to dissolve my food, and I felt easier for a time, but I gained no strength or real benefit, and after persevering with his treatment for six months I gave it up and fell into my old state. I next went to a doctor at Musselfburgh, but all his medicines did me no good. After this I saw another doctor (that is the fourth doctor), but with the same result. None of them gave me anything that reached my complaint. I now lost all faith in physic, for I had spent a deal of money and taken so much medicine (that I lost all my teeth through medicine) which was packed in small phials. This medicine seemed to dissolve my food, and I felt easier for a time, but I gained no strength or real benefit, and after persevering with his treatment for six months I gave it up and fell into my old state. I next went to a doctor at Musselfburgh, but all his medicines did me no good. After this I saw another doctor (that is the fourth doctor), but with the same result. None of them gave me anything that reached my complaint. I now lost all faith in physic, for I had spent a deal of money and taken so much medicine (that I lost all my teeth through medicine) which was packed in small phials. This medicine seemed to dissolve my food, and I felt easier for a time, but I gained no strength or real benefit, and after persevering with his treatment for six months I gave it up and fell into my old state. I next went to a doctor at Musselfburgh, but all his medicines did me no good. After this I saw another doctor (that is the fourth doctor), but with the same result. 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The Australian Record.

SYDNEY, SATURDAY, SEPTEMBER 1, 1894.

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Advertisement for DOUGLASS' GREAT PEPPERMINT CURE FOR COUGHS, featuring an image of a bottle and text describing its effectiveness.

Advertisement for SOUL'S PUREST BAKING POWDER, featuring an image of a box and text describing its quality.

Advertisement for DR. WAUGH'S BAKING POWDER, featuring an image of a woman and text describing the product as 'THE BEST'.

Advertisement for AUSTRALIAN MUTUAL FIRE INSURANCE SOCIETY, featuring an image of a building and text describing its services and terms.

Advertisement for BRYANT & MAY'S WAX VESTAS, featuring text describing the product as 'THE VERY BEST IN QUALITY' and mentioning prize medals.

Advertisement for 'THULINIUS,' THE GREAT SCANDINAVIAN REMEDY, featuring an image of a man and text describing its uses for various ailments.

Dear Mr. THULINIUS, I have, without any doubt, benefited greatly by your wonderful Blood Purifier. I had a dreadful attack of Bronchitis and Indigestion, but, thanks to the medicine, I completely got over same, and can conscientiously say I am thoroughly cured.

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Specific for Bright's Disease, Rheumatism, Catarrh, Stomachic Aliments, and a general Nervous Tonic—taken by inhalation. Sole Agent for Australian Colonies—JACOB WARD, Bowral, N.S.W.

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For £11 and Upwards (elsewhere £18). CASH OR TERMS.

REPAIRS Promptly Effectuated. TYRING done at 6s. a pair.

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A. SYDNEY DESSAIX, Proprietor.

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Will quickly leave its victim, when the remedy taken is Ayer's Sarsaparilla

R. H. STAHL, of Des Moines, Ia., U. S. A., says: "My little daughter was, for several years, afflicted with salt-rheum, one of the many remedies prescribed by the physician doing her any good. When we had about given up all hope of curing her, my wife suggested the use of Ayer's Sarsaparilla. We tried it, and before one bottle had been taken, a great change for the better was noticeable. We continued the treatment, and a thorough cure was the result."



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NEW STYLE HAND MACHINES, wonderful improvements, Covers and all Fittings, &c. Price only £4 10s usual cost £7 10s

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PARSON'S FLAKED OATMEAL, ROLLED OATS,

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

NOTES AND COMMENTS.

Personal.

THE MOST REVEREND THE PRIMATE may be expected to arrive in Sydney by the "Arawa," which is due on September the 9th. The Agents say the "Arawa" may not get into port until the following day, Monday, the 10th. All being well, however, the PRIMATE may be expected on Sunday next, or on the following day, the 10th.—Mr. E. R. HOLME, B.A., of the Church of England Grammar School, North Sydney, has been appointed English Lecturer at the Sydney University in the place of Mr. A. B. PRIDGINGTON. He has been presented with a revolving walnut bookstand by the boys of the school. J. F. FITZARDINGE, dux of the school, made the presentation, and in doing so mentioned that every boy in the school had subscribed to the present. Mr. HOLME acknowledged the gift, and wished the school every success—the Rev. A. E. SHAW, of Germantown, has been nominated to succeed the Rev. A. C. MOSELEY to the Incumbency of Marulan—BISHOP TUWELL, of Western Equatorial Africa, has been appointed by the Bishop of Sierra Leone, Archdeacon of Lagos, in order that so long as Lagos remains a part of the Diocese the native Church may have the advantage of his frequent residence there.—The BISHOP of BATHURST received a hearty and enthusiastic welcome on July 25th at Hedon, one of his former Parishes. The weather was very unpropitious. Notwithstanding, upwards of 1000 working men were present in St. Augustine's Church in the afternoon. Speaking on the subject of Friendly Societies, the Bishop said it was not the mere fact that through their means upwards of two hundred millions of capital stood between the wage-earning community and poverty, but the promotion and cultivation of such grand principles as self-denial, forethought, prudence, and temperance by the members of such Societies, which made him such a strong advocate for them. He did not believe in compulsory insurance, which must deprive the working men of liberty and many privileges which they enjoyed; but he did believe in working men who said, 'We know that poverty must be relieved, but we shall not be dependent upon others for this. In the time of health and strength we mean to provide against the time of sickness and old age.' The Bishop preached again in the evening to a very large congregation of the Parishioners.—Mr. H. V. MILLARD, Solicitor, of Newcastle, son of the Rev. H. S. MILLARD, M.A., has been entertained and made recipient of several presents on the occasion of his departure for Cooma.

A Delusion.

Says a contemporary: "There is no more singular delusion than the impression that the Roman Catholic Church is making progress anywhere. Relatively to the increase in the population, the Roman Catholic Church is weaker in England to-day than it was 100 years ago; and were it not for the Irish emigration it would scarcely exist at all. But take the United States of America where especially the Church of Rome is supposed to have made great progress. Her own organ, 'Sadlier's Almanac and Ordo,' states that in 1880 the total Roman Catholic population of the United States was 5,884,222, in 1892 it was 8,618,155, in 1893, 8,652,521, and in the present year it is 8,806,648. That is to say, for the 12 years from 1880 to 1892, there was an annual gain of 204,745. But during the last two years the annual gain has dropped to 94,231. It is notorious that the Roman Catholics always include every human being not actually buried, in order to swell their numbers, and yet this is the result." Our contemporary adds: "The ceaseless emigration of Roman Catholics from Ireland, Italy, and Germany accounts for more than the nominal increase, and let it not be forgotten that the total population of the United States of America is at this moment more than 63,000,000. The Roman Catholics, therefore, according to their own figures, number only 8,806,648 out of more than 63,000,000! Some of their own writers have admitted that if they had only retained their own emigrants from Europe they would to-day have numbered in the United States, not less than 9,000,000, but more than 25,000,000. As a matter of a hundred years ago the Roman Catholic population of the U.S. was twice as great as the Protestant population. Now we are about equal, and in another generation the Roman Catholics will be left far in the rear."

The Parliament of Religions.

Members of the Church of England cannot but thank the ARCHBISHOP of CANTERBURY for the decided course his Grace adopted with regard to the Parliament of Religions that assembled at the Great Exhibition last year at Chicago. If any Churchman, yes, if any Christian, thought, or think, that the cause of their faith was advanced by sympathising with that movement, the following report by the Buddhist delegates from Japan to their fellow-priests at home, which appeared in the Chicago Herald, ought to remove such a mistaken notion:—"The parliament was called because the Western Nations have come to realise the weakness and folly of Christianity, and they really wish to hear from us of our religion and to learn what the best religion is. There is no better place in the world to propagate the teachings of Buddhism than in America. During the meetings one very wealthy man from New York became a convert to Buddhism, and was initiated into its rites. He is a man of great influence, and his conversion may be said to mean more than the conversion of 10,000 ordinary men, so we may say truthfully that we made 10,000 converts at that meeting. Christianity is merely an adornment of society in America. It is deeply believed in by very few. The great majority of Christians drink and commit various gross sins, and live very dissolute lives, although it is a very common belief, and serves as a social adornment. Its lack of power proves its weakness. The meetings showed the great superiority of Buddhism over Christianity, and the mere fact of calling the meetings showed that the Americans and other western peoples had lost their faith in Christianity, and were ready to accept the teachings of our superior religion."

Sporting News.

Table showing quantities of space allotted in various London papers to horse-racing and betting. Columns include Newspaper, Column Inches, and Golden Inches.

Saluting the Host.

In the House of Commons, Mr. W. JOHNSON has asked the Secretary for India whether his attention had been called to reports in the Madras papers of February 8th, in which it was stated that on the occasion of the golden Jubilee of Archbishop COLGAN, High Mass was celebrated at the Roman Catholic Cathedral; that a guard of honour, consisting of twelve men of the Cheshire Regiment, formed up at the Communion rails, under the command of LIEUTENANT YOUNG; that at the Elevation the guard of honour presented arms, while the band of the 27th Regiment played the General Salute; and whether the appointment of such guard of honour and presentation of arms by military at such services was regular; and, if not, whether such practices had been prohibited for the future by the Commander-in-Chief in India. Mr. FLOWER said he had called for a report from the Government of Madras on the circumstances complained of. That report had not yet reached him, but he had ascertained by telegraph that the facts were as stated in the question, except as to the officer commanding the guard of honour who was not a lieutenant, but a non-commissioned officer. The guard was composed entirely of Roman Catholics. He was advised that the proceedings were irregular, but until he received a report from the Government of Madras he was unable to give any further reply.

An Eloquent Statement.

CANON BOWERS makes public a statement of the Bishop of LLANDAFF at Cardiff, which is eloquent as to the condition of the Church in Wales. The occasion was the consecration of a new Church, and the BISHOP said: "In this Diocese, during the last ten years, we have consecrated more new Churches than the Diocese of London. We have provided over 40,000 extra sittings; this, probably, no other Diocese could say. I have ordained twenty Nonconformist Ministers, and I might have ordained sixty-two."

THE ENGLISH CHURCH UNION.

A PROTEST.

TO THE EDITOR OF THE AUSTRALIAN RECORD

SIR.—We are of opinion that the recent utterances of the President of the English Church Union (Sydney), are of such a character as to call forth an emphatic protest on the part of Members of our Church.

We are Junior Clergymen in this Diocese, connected by the ties of personal friendship—representing various schools of thought—loyal alike to the Catholic Order of the Church of England and to the Reformation Settlement.

(1) We question the value of comparisons drawn or suggested between Church life here and in England, the conditions and circumstances being so widely different. In proportion to her position and means, the Church in the Diocese of Sydney does not compare unfavourably with the Church at home, at any rate in respect to real work.

(2) We deprecate the giving undue prominence to such matters as Altar Lights, &c., as evidences of religious progress. We do not undervalue dignity and beauty in public worship, but there is something of higher import by which the power of the Church may be gauged.

(3) With regard to the Cathedral, there is much to mourn over, but we dispute absolutely that there, this is due to the Reredos. We may or may not regret the removal of the Central Panel, but the fact that it was removed does not account for the falling off in question.

(4) We deny that this Diocese is in so dead a state as the President of the English Church Union asserts. There is much real work, spiritual and practical, going on in the Diocese.

(5) We strongly protest against the bad taste of the references to the Bishop—uttered in his absence, and apparently endorsed by the meeting. We dispute the implied charge of partisanship. We, at all events express our belief that the Bishop has acted with firmness and fairness and above all things, that he has been thoroughly straightforward in his dealings with men of all lines of thought.

It is surely not too much to expect that those occupying such positions as that of the President of the English Church Union should not waste time and energy in finding fault with their brother Churchmen. All parties may surely recognise good in one another, may work together in all possible ways in harmony, may stimulate one another to love and good works. Love, sympathy, and forbearance among her Members will prove to be the most effective weapons for that defence of the Church for which we are told the English Church Union exists.

We are, sir, etc.

- ERNEST C. BECK, CUTHBERT BLACKET, EDWARD LAMPARD, WILLIAM MARTIN, FRED W. REEVE, THOMAS R. REGG, HERBERT J. ROSE.

[Note. I certify that this is a true copy of letter signed by the persons whose names are appended, in my house, on this day August 27th.—H. J. ROSE.]

Acknowledgment.

Subscriptions received per Australian Record, August 29th, 1894:—

Table listing subscriptions received per Australian Record, August 29th, 1894, including Church Missionary Association, Melanesian Mission, Board of Missions, and Chinese Mission.

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