

The Australian Record

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SYDNEY, NEW SOUTH WALES, SATURDAY, FEBRUARY 3RD, 1894.

[THREEPENCE.]

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NOTES AND COMMENTS.

Personalia. The Rev. CANON DANKS, Rector of Richmond, Yorkshire, has declined to accept the Bishopric of Wellington, (N. Z.).—The Rev. F. W. REEVE left on a short trip to Hobart on Thursday week last.—The BISHOP of BRISBANE preached at St. Bartholomew's, Horley, Surrey, on Christmas, in aid of the claims of the Diocese.—The BISHOP of BATHURST and MRS. CAMIDGE were passengers to England by the "Oruba" on Monday last.—The Rev. H. J. ROSE and J. H. MACLEAN exchanged duty on Sunday last.—The Rev. W. ROBERTS, late Curate at Forbes, has been appointed to the charge of the Tweed.—ARCHDEACON CAMPBELL has been appointed Incumbent of ST. JOHN the Baptist, Mudgee, also ARCHDEACON OF MUDGE.—ARCHDEACON GUNTHER delivered an address on Wednesday week at a Carol Service at St. John's, Parramatta, on Church Music.—We regret to hear that the BISHOP of GOULBURN met with an unfortunate accident at Hobart, which prevented his attendance at Congress. The sympathy of the Congress was expressed in a resolution moved by the Most Reverend the PRIMATE.—The information supplied us last week to the effect that the Rev. R. W. STEWART would shortly visit the Colony was incorrect. Our informant confused Mr. STOKES's colleague with BISHOP STUART, who will call at Sydney on his way from Waiapu to England.—The Hon. S. A. STEPHEN, M.L.C., Mrs. STEPHEN and daughter are passengers for England by the M.M.S. Polynesian, which touched at Albany on Monday morning last.—Miss ALICE PRING, who has been Organist at Nyngan Church, and who is leaving the district, was presented by the parishioners, on Sunday evening, with an illuminated address.—The Rev. J. H. MULLENS is taking a short rest, and the Rev. Peter Presswell is responsible for the duty at Pyrmont during the absence of the Incumbent.—The many friends of BISHOP PEARSON, the second BISHOP of NEWCASTLE, will be gratified to know that his health has been firmly re-established and that he has been appointed to the vicarage of Leek, Staffordshire.—The Rev. J. C. RAE, B.A., of St. Edmund's Hall, Oxford, and lately Curate of St. Paul's, Carlisle, and the parish of Houghton, Lancashire, has undertaken duty in the Diocese of North Queensland.

The Bishop of Waiapu. In anticipation of the BISHOP of WAIAPU's visit this month, it may be well to call to mind the words he addressed to the Synod when he announced his resignation. According to the New Zealand Church News, BISHOP STUART reminded his hearers how before his consecration he had been twenty-two years a C.M.S. Missionary in India, and twelve years a Secretary. His interest in Indian Missions had never died out, and his acceptance of his present post had been partly determined by his then state of health. I am not unmindful of the added weight of years that has in the meantime been laid upon me; still, in the fair measure of health I now enjoy, as tested by the amount of fatigue I can still undergo, I find reason to hope that I can yet be of some service in the field of Foreign Missions. Anyhow I felt it my duty to offer to the Society, in whose list of Missionaries my name still appears, to return to the direct work of a Missionary to the heathen. The particular field where it seemed to me I might most suitably be employed was not India, but the great Mohammedan kingdom of Persia, with whose people, their religion and language, I have some considerable acquaintance, and where the work as carried on by the Church Missionary Society loudly appeals for additional labourers. Accordingly, after much searching of heart and prayer to God for guidance, I wrote to the Society with the offer of my services for the Mission in Persia, provided they approved of the proposal. The reply has been cabled in the affirmative, and accepting this as the will of God I am ready as soon as I have resigned my present office, to set forth once more to preach in 'the regions beyond the unsearchable riches of Christ.'

Prayers for the Dead. "Of your charity pray for the soul of HENRIETTA FRANCIS" appeared in a proposed inscription on a tablet to be placed under a stained-glass window in All Saints' Church, Old Road, Cheshire. In Chester Consistory Court, CHANCELLOR ESPIN decided that he could not sanction an inscription demanding the prayers of the worshippers for the souls of certain persons who had departed this life, although in one or two instances such inscriptions had crept in.

The Archbishop of Canterbury's definition of the ideal of spiritual power.

The ARCHBISHOP of CANTERBURY, in the address he delivered to the Clergy and Churchwardens of the deaneries of North and South Lympro, East and West Charing, Eltham, and West Bridge, defined the ideal of spiritual power as it should exist in the Church, and said that if it had always been kept to, there would have been no more worlds, no more hearts to conquer. The doubting mind argued that, although not so vividly felt, the power was nevertheless in the Church, and they must do all they could to make the externals of it beautiful, attractive and like the liturgies of heaven. The authority remained, and must act; if its inner force flagged a little, it must be propped up. There was no original intention to deceive; rather to keep up the standard when the heart sank. Gradually the source of religion was mechanised, and even then it was so soothing and so fair, as it gently became more material and sensuous, that it was delighted in. The ARCHBISHOP traced the rise of this mechanical system of compulsory confession in and about Orleans in the ninth century, and the consequent lowering and impairing of spiritual strength. Materialist and Rationalist doctrines regarding the Communion were no doubt convenient, and how high and holy the spirit might remain in many persons under the system, could surprise no one who knew the work of grace. But the question after all was, 'Is this Christianity, or is it a working substitute for what we find in the New Testament as the teaching of Christ, and the high possibilities of humanity?' If any one would dispassionately examine the history, the origin, and prevalence of these ideas, he could not without sorrow observe that, consciously or unconsciously, the forms at least in which these ideas expressed themselves at present, were being trifled with here and there in the Church. Solicitude for decayed uses, for which perhaps, some shred of a verbal plea could be found, was weak. It was worse than weak to pursue novelties and add trivialities to our very altars, such as Romanism never knew; (if) until the Church had dismissed even older and more sober inventions, and had with valour and ability fought back to an untarnished standard. What a moment to be fingering the trinkets of Rome, when it was denying, not the 'power' (that would be hopeless), but the authority of the Church of the country with an audacity never used before.

Mortgaging Church Property. The Wesleyan Methodist Church properties in New South Wales represent a cost value of £520,000, with a present value (including land) of £700,000. The Church trust debts for some years past have shown a dangerous tendency to expansion until they have now reached a total little short of £200,000. In some particular cases Trust affairs have reached an acutely critical stage. Liabilities have grown from year to year, each successive accretion of debt rendering the whole more difficult to deal with, until from amounts originally small they have grown to dimensions at once formidable and forbidding. In view of this an important proposal has been submitted to the Committee on Church Property. It is to set apart a Minister who shall be especially charged with all business relating to Loan Funds, Trust affairs, Deeds and Property matters generally. It is believed, if the Conference sanctions such an appointment, that it could be made self-sustaining and at the same time be of great value to Trustees in local efforts for Trust relief.

The Theological Drift in the Old World. PROFESSOR DAVISON contributes an extremely interesting and encouraging article to a recent issue of *Zion's Herald* on "The Theological Drift in the Old World." He quite admits that the QUEEN of SCIENCE must submit to the same exact tests of accuracy as every other branch of knowledge. He proceeds, however, to point out that each science has its own peculiarities, and that it would be as absurd to argue that Theology must be subject to the precise limitations and conditions of physical sciences as it would be to argue that biology must recognise nothing that is not admitted in chemistry. He proceeds to show from recent publications that the whole tendency of modern investigation is in the direction of orthodoxy, and particularly that it is now universally admitted that the Four Gospels as we have them were current in 140 A.D., a conclusion which finally disposes of a whole host of rationalistic hypotheses and cavils.

A Disgraceful State of Affairs. Marriage made easy has very evidently developed into a regular business in Melbourne. Standing advertisements in the Melbourne dailies give intimation that marriages may be legally solemnised at any time and at any place by ordained Clergymen, the fee varying from £1, when a special license is procured, to 7s 6d. In the latter instance the celebrant modestly announced himself as a Registered Minister, and gives as his address Box, No. 80-and-so, G.P.O. Of this gentleman it would be well to cry "ware hawk." Another Registered Clergyman, whose fee is 10s., gives his address, but intimates that he will solemnise marriages anywhere and that his fee includes everything. At a Matrimonial Agency the fee is 10s 6d., and gold rings are supplied at 6s 6d. Curiously, other advertisements of a similar nature announce also the supply of goldrings, and in one case it is notified that appointments may be made day or night at a jeweller's shop, where every privacy will be observed and marriages arranged to take place in the Minister's private parlor, or an office in Melbourne, his residence, in Church, or anywhere else the contracting parties may desire. In another instance, a stationer advertises his as the original and only address, while another announces no charge whatever to needy people. Truly, getting married is as easy as falling off a wall, now that Ministers, jewellers and wedding-card sellers have gone in for promoting a joint industry.

A Penny in the slot an old invention. Ancient Egypt is "looking up" in every way. Some of its contrivances appear to have been quite up to date. Actually, they had already, more than two thousand years ago, what we call a 'penny in the slot' for the extraction of something useful, pleasant, or otherwise desirable. HERON, the philosopher of Alexandria, describes an automatic machine, which he asserts to have been in use in the Egyptian temples already for a long time past, even before his time. By throwing a piece of money into the slot, the worshipper received some consecrated water through a valve. The statue, or stand, the two-armed lever with its closing valve, and the other details of the machine are all correctly described.

Salvation Army Self Denial. The results of the Week of Self Denial held by the Salvation Army last October have now been completed, and the accounts show that the amount actually received is £50,002 5s 5d, or £2 5s 5d over the amount asked for. The amount collected the previous year was £30,000 by the same methods. The largest sum is credited to the British Isles with £22,727, then come the United States of America with £7,291; Australia, £7,106; Sweden, £2841; Canada, £2893; New Zealand, £1931; South Africa, £1600; France and Switzerland, £1124; Holland, £875; Norway, £484; Denmark, £437; Finland, £175; India, £163; Germany, £115; Belgium, £26; and Italy, £8.

What the Age ARCHDEACON FARRAR declared in Westminster Abbey that he believed no age since time began more needed to be scared out of its cowardice and shaken from its covenants with death, and made to see its own mean hypocrisy and its constant betrayal of truth and right under the curse of flattering selfishness than this "half-and-half Laodiceum," facing both ways, "neither-one-thing-nor-other age" of ours. In these days often it seemed to him that amid the general hubbub of lies and the easy sluggishness which does fear man, and only pretends to fear God, the sense of true manliness and generosity is half paralysed, if it be not altogether dead.

A Newspaper man The Commander of the *Valkyrie* won golden opinions from Sunday-loving people in America. On the first Sunday after his arrival an enterprising reporter sought him out, begging for an interview. He received, instead, a card with the Captain's name on one side, on the other the words:—"Six days shalt thou labour and do all thy work; but the seventh day is the Sabbath of the Lord thy God." The discomfited newspaper man, without consoling himself with the caustic remark that this sentiment was not original with the Scottish captain.



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We shall be glad to receive Subscriptions in aid of any religious and philanthropic object, and forward them to the proper authorities; All such will be acknowledged in this column.

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NEWS OF THE WEEK.

Friday, January 26.

Hobart Congress—Morning Session—DEVOTIONAL MEETING. a Awakening and Sanctification. Selected Readers, Bishop of Riverina and Rev. C. F. Gurnsey. Selected Speakers, Archdeacon Langley and the Rev. E. Allanson. (b) Study of Devotional Literature and Biographies. Selected Reader, Canon Flower. Selected Speakers, Rev. N. Jones and G. J. Bowyer. (c) Active and self-denying charity. Selected Reader, Rev. C. Baber. Selected Speaker, Rev. D. Berry. Afternoon Session—MISSIONS TO THE HEATHEN—(a) How to promote the Missionary Spirit. Selected Reader, Bishop of Tasmania. Selected Speaker, Rev. S. S. Allnutt; (b) The Church's duty to the heathen. (1) In Australasia (2) In other lands—Selected Reader, Bishop of Auckland—Selected Speaker, Archdeacon Dudley. (c) The Malanesian and New Guinea Mission—Selected Reader, Rev. J. Palmer—Selected Speaker, Canon Whittington. Evening Session—THE CHURCH AND EDUCATION. (a) Religion as the true basis of Education. Selected Reader, the Bishop of Melbourne. (b) Religious Instruction (1) at Home (2) in Grammar and State Schools. Selected Reader, Rev. J. Oberlin Harris. Selected Speakers, Mr. T. W. Tibbs, Rev. J. B. Woolnough. Evening Session—Church Schools: Day and Sunday. Selected Reader, Rev. W. Beatty; Selected Speaker, Canon Andrews. —Church Workers' Social, at St. Thomas' Balmah. —Evangelistic Services were held near the tram terminus, Coogee, at which addresses were delivered by Mr. E. P. Field, Rev. J. W. Gillett and others. —The Sixth Annual Picnic and Sports in connection with St. Paul's Young Men's Union held at Pearl Bay, 500 persons on the ground. —Sale of work opened at Lawson in aid of Church purposes. Large attendance. —Tea and Public Meeting in connection with the opening of a new Church at Salis Flat in the Kurrajong Parish.

Sunday, January 28.

The Preachers at the Cathedral were:—11 a.m., the Dean; 3.15 p.m., Archdeacon Gunther; 7 p.m., Rev. R. J. Read. —The Bishop of Bathurst preached at the Evening Service at St. Thomas' North Sydney. —At St. Paul's, Cleveland-street, the Rev. H. Martin preached at the Evening Service. The offertory for the Sunday-school. —At St. John's, Bishopsthorpe, the preachers were:—11 a.m., Rev. H. C. Vindin; 7 p.m., Canon Kemmis. —At St. John's, Ashfield, 11 a.m., Rev. J. Dixon. —St. Anne's, Strathfield:—11 a.m. and 7 p.m., Rev. J. H. Maclean. —St. Hilda's, Katoomba:—11 a.m. and 7 p.m., Rev. H. J. Rose, A.K.C. —The Rev. A. R. Bartlett conducted a Children's Service at All Saints', Hobart at 3.15, and the Bishop of Newcastle preached at the Evening Service. —The Bishop of North Queensland preached at St. John's, Hobart at 11 a.m., and the Rev. J. P. Stretch at 7 p.m. —The Bishop of Melbourne preached at Holy Trinity at the Evening Service. —The Rev. A. N. Burton, who is leaving Nyngun, preached a farewell sermon. —Archdeacon Campbell, M.A. (Bishop's Commissary) preached at Holy Trinity Kelso, and at the morning service referred to the death of the Archdeacon of Mudgee. Text, Hebrew xi. 4. —Mr. D. F. Montague, Musical Adjudicator of the Eisteddfod, sang "The People that walked in Darkness" at the Newcastle Pro-Cathedral, at the Evening Service.

Monday, January 29.

Mr. W. A. Junker, Organist and Choir Master of Christ Church, Lavender Bay, gave the first of a series of Organ Recitals, in aid of the Church Funds. The vocalists were Mrs. W. Tubb, Miss Prout, and Mr. H. Williams. The Choir sang Spinnery's Anthem, "Break Forth into Joy," and the Organist gave an excellent rendering of the overture to "William Tell" and other selections.

Tuesday, January 30.

The Annual Meeting for the presentation of the Report and Balance Sheet for the Institution of the Blind, Strathfield, was held in the Temperance Hall. The Very Rev. the Dean presided. —A Service of Praise was held in St. Simon and St. Jude, Surry Hills. —The Monthly Meeting of the Communicants' Union was held in All Saints' Church, Petersham. There was a good gathering of members, and the service was conducted by the Rev. C. Kingsley Cole.

Wednesday, January 31.

The Sub-Committee of the Centennial Board held a meeting and adopted a Report for presentation to the Board. —Finance Committee of the Church Society met.

Thursday, February 1.

Labour Home and Farm Committee met at Harris Street Ultimo.

Friday, February 2.

The first Bishop of Grafton and Armidale (Dr. Sawyer) was consecrated, 1897.

HAVE YOU PAID YOUR SUBSCRIPTION ACCOUNT?

All accounts have been forwarded to subscribers not yet paid, and we respectfully urge that the matter be dealt with at once, and especially if

YOU ARE IN ARREARS WITH YOUR PAYMENTS.

Please remember that Newspapers have their own accounts to pay every month, and cannot go on without money.

A FAVORITE 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. Eucalypto Lozenges (in bottles now), and a splendid aid to public men, and for the ladies the 6d Cake 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.

THE COMING WEEK.

ST. ANDREW'S CATHEDRAL.

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

Sun., Feb. 4.—11 a.m., The Precentor. 3.15 p.m., Canon King. 7 p.m., Rev. H. W. Mort. 8 a.m. and 11 a.m., Holy Communion. Ash Wednesday (Feb 7) 8 a.m. and 11 a.m., Morning Prayer; 7.30 p.m., Evening Prayer and Sermon.

DIOCESAN.

Sun., Feb. 4.—Anniversary St. Barnabas' George-street West: 11 a.m., Rev. Dr. Manning; 3 p.m., Rev. W. Martin; 7 p.m., Dr. Rutledge.

Mon., Feb. 5.—Committee, Church Society. Chapter House, 4 p.m.

Tues. Feb. 6.—Committee Lay Helpers' Association, 4.30 p.m.; St. Barnabas' Tea Meeting, 6.30 p.m.—Public meeting, 8 p.m.

Wed. Feb. 7.—Committee Church of England Temperance Society, 4 p.m.

Thurs. Feb. 8.—Monthly Prayer Meeting Church Missionary Association, 5 p.m.—Bishop Stuart will deliver an address.

Sat., Feb. 10.—Excursion to Middle Harbor by friends of "Bethany" Deacons Institution.

Sun., Feb. 11.—Bishop Stuart will preach in St. Andrew's Cathedral at morning service, and in the evening at St. John's Darlinghurst.

Mon., Feb. 12.—Annual Meeting of the N.S.W. Church Missionary Association in large hall, Y.M.C.A. at 7.45 p.m. The Primate will preside, and Bishop Stuart will speak.

Thurs. Feb. 15.—The Synod of the Diocese of Grafton and Armidale will meet at Armidale for the election of a Bishop to the vacant See. After the election it is reported that the Synod will consider proposals to increase Endowment Fund, and make provision for cost of administration.

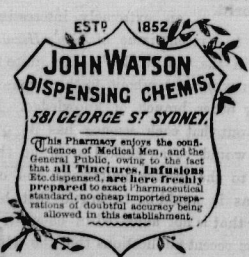
Frid., Feb. 16.—General Meeting of the Shareholders of the Church of England Newspaper Company will be held at the office, 176 Pitt street, 4 p.m.

Accident to the Bishop of Goulburn.

In reference to the remarks made by the President of the Church Congress on the first evening of its meeting as to the indisposition of the Bishop of Goulburn, it appears that he had a narrow escape from losing his life on Monday evening the 22nd ult. The Bishop and Mrs. Chalmers were staying with Archdeacon Mason at New Town, and on the evening referred to, the Bishop was in the dining-room. It was after dark. There are French windows to the room opening out in view of the lawn in front of the house, but there is no balcony, the floor of the room being some 10ft. above the ground. The Bishop seems to have opened the window with the intention of stepping on to balcony, as he thought. He took one step forward, and dropped on to the lawn. Fortunately he fell on his right shoulder, for had he fallen on his head, being a heavy man, it must have caused his death. Medical aid was at once sent, and Dr. Hardy was very promptly in attendance. The Bishop did not sustain very serious injuries, but he was unable to attend the Congress. He suffers from a bruise on the shoulder and general shock to the system. The last report to hand is that he was progressing very favourably. The following resolution was moved by the PRIMATE, and carried by acclamation, at the Congress:—"The Members of this Congress, having heard with regret of the accident that happened to the Bishop of Goulburn, rejoice to hear that it was not so serious as was at first feared, and trust that he may be able to be present again before the Congress concludes."

Acknowledgement.

BELLENDEN KER MISSION:—Acknowledged with thanks five shillings from "A Friend." West Maitland. R. Whiteside, 211 William Street.



E. L. FORWOOD, Accompanist and Ladies' Nurse, 52 Young street, REDFERN.—ADVT.

OPEN COLUMN.

Why do not Men Marry.

Possibly it may be thought that nothing more can be said on this well worn subject; but I do not know that it has been treated from the point of view of a Church paper. Moreover, I suppose that everyone may perhaps contribute something fresh to any theme, or may at least put old ideas in a different light. Those who have followed the various dissertations in the Sydney press may have perhaps been surprised at the little prominence that was given to the religious aspect of the question by the various writers upon it.

It is a serious thing to the Church and religion, and a matter of vital consequence to the Clergy if marriage is declining or is likely to decline. If the Church loses marriages she loses her succession of members, and if the Clergy have fewer marriages to celebrate they miss that kindly tie—we might almost say, that kindest of all ties—which exists between a married couple and the Clergyman who has united them.

Baptism, Confirmation, Marriage. It sometimes happens that the same Clergyman is concerned with all three, and the affection which springs up between himself and his young people is cemented and crowned by the celebration of a happy marriage giving him an influence with Bridegroom and Bride for life.

But, when we put the question, "Why do not men marry?" The first point to settle is—Is it the case that marriages are less frequent than formerly? And I am afraid it is too true that the marriage rate is generally declining. It is perhaps not reliable to judge by isolated localities; but I think the general statistics of the country show that it is so.

The question is put this way—"Why do not the men marry?" As it is principally rested with the men. It does rest with the men; and the first thought that strikes us, is all the trouble springs from selfishness. If there were in men more of the sublime unselfishness of women marriages would be more frequent than they are. The life of many young men of the present day is the essence of selfishness. They do not work hard; they do not deny themselves; they do not save, so as to be in a position to marry. That powerfullest of all passions for the subjugation of self, "the master passion for a maid" seems to be dying out.

Men dress and smoke Henry Clay cigars and gamble and travel and frequent hotels and spend everything on themselves and the last thing they think of is the delight of a home and their own fireside. Many of the correspondents on this question have spoken cynically and cruelly of the Australian girls. They have also spoken untruly. There are none better in the world.

In addition to the want of a manly self-denial another cause of the decline of the marriage rate is the increasing neglect of the Lord's Day especially in Sydney. Sunday Harbour picnics are not quite so conducive to matrimony as going to Church in the morning and spending a quiet afternoon together in a pleasant garden. Hogarth, the painter, had some knowledge of human nature when he drew the young man who was to marry his master's daughter and succeed to the business, reading out of the same book with her in Church. It used to be said, "Marriages are made in heaven." I have known a good many made in Church and in the Choir and in joint organizations for the helping forward of some good cause. There are other causes. Marriage has become a costly affair, too costly. The country is no longer so open for settlement. Professions are overstocked. There is too great a concentration of interest in Sydney. Worst of all the terrible revelations and shocking facilities of the Divorce Court are casting a slur on marriage. But all these are only secondary causes. They can be cured by self-denial on the part of the man. They can be cured by marrying later, and by love and trust and duty and doing as our fathers and mothers did before us.

When we think of them, and especially of our mothers, "Faith in womankind Beats with our blood, and trust in all things high Comes easy to us."

What goes to make a man a good Bridegroom is self-denial, manliness, and the fear of God. What goes to make a woman a good Bride is truth, purity and open-heartedness so conspicuous in, I may say, nearly all our good girls.

Marriage is God's appointed means for the continuance and rejoicing of the human race, sanctified and ennobled by the presence of the Saviour in the home at Nazareth. Think highly then of marriage,

"He that does not live A narrow life, beset in sweet self, Or pine in sad experience, worse than death, Or keeps his winged affections clapt with crime."

And if it should fall to anyone who is yet undecided to read these few remarks on the question at the head of this paper let him hesitate no longer but say to some good homely religious girl—

"Lay thy sweet hands in mine and trust to me," J.

To learn the art of protracted patience, to learn to do work well for its own sake, to learn to be contented with very moderate remuneration, and not to be betrayed into excited hopes or greedy desires—this is better "than thousands of gold and silver."

JOTTINGS FROM THE BUSH.

"All in the Name of our Lord Jesus."

The great art of letter writing, according to Sam Weller, is to make your correspondent wish that you had written more; if that is also the great art of article-writing, the *Record's* contributor "I" has succeeded in it, for his comments last week on "Conventional Theology" are so true and so important that one wishes he would amplify them. The mischief is that these errors are being perpetuated by much of our teaching in Sunday-schools and homes. Teachers and parents, whose attention has not been especially called to these mistakes, hand them down to their scholars and children; and when in later life the children find out, as they often do, that certain of their ideas are mistaken, they jump to the conclusion that other things which they have been taught are also errors. Half the power for harm of such a writer as Voltaire is derived from the ignorance of those to whom he writes. I fear, however, that any one who endeavours to disabuse the minds of people, whether children or adults, of such ideas, will not enjoy a pleasant time. "The hymn is such a nice hymn, and the children love it so much," is thought a sufficient reply to any objection urged against a hymn, and an endeavour to correct the mistakes of older people sometimes brings the reply that "We don't want to be convinced that anything we learned in childhood is wrong." It is very important, also, in correcting conventional theology, to supply a full explanation of the truth while pointing out the falsehood; and it is in this direction that I should like to see "I's" article amplified.

Our forms and procedures in electing a Primate may be liable to criticism, but they avoid one absurdity which is found in the similar proceedings of the Church of Ireland. The Primatial See of Armagh lately became vacant. The Bishop, not for their own Diocese, but for the Diocese which would become vacant a fortnight later by the appointment of a new Primate from among the Bishops. It seems a plan designed after the fashion of Captain Marryat's triangular duel. The Armagh folks are not allowed to have the privilege of choosing their own Bishop, but, as some compensation, they are allowed to choose the Bishop of another unknown Diocese, whose people may not at all approve of the choice. As an illustration of peculiar methods of election, this would be hard to equal.

So Mr. Labouchere has succeeded in his case against the Zierenbergs. It may be remembered that the man and his wife kept an Inebriate Home, which, as the evidence proved, was conducted in a very peculiar method, so that the question with which Mr. Labouchere headed his article, "Is Zierenberg's a Home or a Prison?" was amply justified. When it came out in evidence that the proprietor was equally responsible for "running" a rather questionable music hall on a Saturday and conducting a prayer meeting on the Sunday, it seemed that hypocrisy was combined with bad management. At any rate, religious people owe a debt of gratitude to Mr. Labouchere for his exposure of all shams. Every charity carried on for personal benefit is a scandal which ought to be exposed as thoroughly as possible.

COLIN CLOUT

N.S.W. LOCAL OPTION LEAGUE.

THE tenth annual meeting of members, and conference of delegates from the various Church and Lay Temperance organizations working with the League, was held in the Temperance Hall last Wednesday afternoon.

The Rev. F. B. Boyce, again elected President (without any opposition), was in the chair. He said he was pleased to see several present who joined the League at its inception, but there were many who laboured with them who had joined the great majority. This was not a public meeting, but one of members of the League, and accredited representatives from the several large Church and Lay Temperance organizations working with it, notably the Sons of Temperance, the Church of England Temperance Society, the Congregational Church Temperance Society, the Wesleyan Church in its entirety, the Independent Order of Rechabites, the New South Wales Alliance, the New South Wales Band of Hope Union, the Presbyterian Church Temperance Society, the Women's Christian Temperance Union, and the Young Men's Christian Association. In reviewing the last twelve months some might think they were discouraged. Not so. Time was when ridicule was heaped upon the movement. But now Parliament was unanimous on the principle, the cry being over compensation, Sir Robert Stout, writing to him on the 19th inst., said, "I am in high hopes that we will have passed by our Parliament a really workable Local Option Bill. We have been fighting for it a long time. It is 17 years since I introduced a Local Option Bill into Parliament, but the advance of public opinion in the direction of direct local control since then has been most gratifying. I hope at your general election, which is now near, you will be able to return good and true men, who are determined to stand with the drink cause." The last general election in New Zealand, and by the aid of the glorious women there, had placed the Temperance Party in Parliament in an unconquerable position. (Applause.) Here they wanted to fight out this question to the very end, and he was confident at the ensuing election they would have such a majority at the poll that compensation in New South Wales would be decided in favour of the League.

The Hon. Sec. read apologies from the Most Rev. the Primate, the Venerable the Dean of Sydney, Revs. John D. Lang-

ley, A. W. Pain, B.A., Wm. Clarke, Chas. Stead, W. Allen and R. Bavin; Messrs. J. Garrard, E. W. Molesworth, J. Hindle, M's P.; Messrs. D. Cornack, J. Wearn and many others.

THE ANNUAL REPORT.

The report stated that the half-year had been generally unfavourable to the progress of any social movement. The League had sustained irreparable losses in the death of some of its most prominent friends. The Rev. J. W. Inglis, the Rev. W. Moore and the Rev. George Sutherland had all gone to their rest and reward. But the most notable loss was that of the Rev. Robert Steel, D.D., who had assisted in founding the League, was one of the first vice-presidents, and had been present at almost every annual meeting. The balance-sheet showed a considerably increased income, but the liabilities were about the same as last year. In June last the central committee secured the services of Mr. S. W. Glover, who had been for many years the able agent of the New Zealand Alliance, and before that of the United Kingdom Alliance. His meetings had been fairly, and in some places largely, attended. The League had again to thank many of the newspapers for constant and big articles, and especially for inserting letters and reports. Journals opposed to the principles of the League had usually been ready to place their open columns at the disposal of temperance contributors. This had been very helpful to the cause, as it carried Temperance principles beyond Temperance circles. The drink bill of the Colony for 1892 showed a considerable decrease. The total was £4,775,359, or £4 0s 10d per head. This was £199,811 less than in the previous year, or a diminution of 11s 5d per head. With the exception of one year there had been a regular decrease per head since 1885. The bill, however, still showed wild extravagance in a most dangerous direction. The Ditts' Ministry, with the exception of Mr. Kidd, had been adverse to the League's principles. Mr. Alfred Allen was unsuccessful in obtaining leave to introduce the Bill for more effective Sunday closing. The bill to close public houses on election days, entrusted to Mr. G. D. Clark, was not brought on, and in the last short session, Mr. McGowan, at the request of the League's committee, took up the question. Mr. McGowan had the first position for it on the business paper when Sir George Dibbs prorogued Parliament in December. With regard to the Liquor Traffic Local Option Bill, the report repeated the main provisions of this measure, as the committee held that the subject had been justly and constantly misunderstood. In response to frequent challenges, the publications by their secretary had at last officially stated that the compensation money they required should be paid by the municipalities in which licenses were refused renewal. It was estimated that the total claims could not be less than £7,000,000, which was more than the revenue of all the municipalities in seven years. The committee believed that Mr. Kidd deserves the best thanks of all social reformers for his attempts to push on the Local Option Bill. Few could realise his difficulties.

Mr. W. Crispin moved the adoption of the report and balance-sheet.

The Rev. T. Kench seconded the adoption of the report, and gave an interesting account of the early struggles of the United Kingdom Alliance, and Sir Wilfrid Lawson in the House of Commons over the Local Option Bill.

The Hon. J. Kidd supported, and explained the difficulties in the House over the Bill. He thought it not wise to go on with it this short session, but to secure good men for next Parliament.

The motion was unanimously carried. The President announced the election of the Central Committee for 1894, by ballot, in the following order:—E. J. H. Knapp, (unanimously), Dr. D. D. Rutledge, Rev. J. Hill, M.A., Rev. Dr. T. Roseby, J. Roseby, J. P., Dr. R. Arthur, Rev. A. Miller, M.A., A. Gow, J.P., W. Henson, J.P., W. Crispin, Rev. E. A. Colvin, W. E. Jessop, Rev. J. H. Price, Rev. J. Beale, R. B. Cropley, J.P., E. Dowling, C. E. Wigzell, S. Bradley.

The Hon. Jno. Davies, M.L.C., moved,—"That this Conference pledges itself to support only those candidates at the general election, who will advocate the right of the people to full local option without compensation." Many of the members of Parliament who had advocated full local option had gone back on their pledges, and he hoped this would be remembered at the coming election.

The Rev. S. Wilkinson seconded the motion, which, having been supported by the Revs. T. Part and P. Moses, was carried unanimously.

Mrs. Nolan, President of the W.C.T.U., moved,—"That this meeting regrets that the Parliament has not passed the bills to abolish barmails, for more effective Sunday closing, and to close public houses on election days, and expresses the earnest hope that the new Parliament will speedily place them on the Statute book." The new Parliament seemed a sort of Eldorado in the distance, and she hoped it would not prove merely a mirage.

Mr. J. S. Adam seconded the motion, which was carried unanimously.

Mr. W. Henson moved,—"That this Conference regards the tactics of the friends of the publicans and brewers in Parliament in blocking the anti-liquor bills to be most unfair, and unworthy of the representatives of the people."

The Rev. A. J. Clarke, in seconding the resolution, said that they were not going to get legislation on the part of the people to full local option, and he hoped it would not prove merely a mirage.

The motion was carried unanimously. Several of the speakers referred in warm commendation to the zeal and persistence of the Rev. F. B. Boyce, in advocating the local option cause, and their remarks were heartily applauded. The benediction was given by the Rev. E. Price.

At the invitation of the President and Committee, nearly all present adjourned to the large hall, where a comfortable tea was served to the company. The labour of Mr. Ardill and the excellent band of women working for the several charitable institutions under his direction added not a little to the social enjoyment of the meal.—Tables were then cleared away.

PUBLIC MEETING.

In the evening a Public Meeting was held in the main hall, and there was a very fair attendance. Mr. William Henson was voted to the chair. Among those on the platform were Miss Ackerman, Mesdames Bowes, Lucas and Ardill, Mr. Kidd, M.P., Revs. S. Wilkinson, F. Duesbury, F. Bins, F. B. Boyce, T. Kench, A. J. Clarke, Dr. D. D. Rutledge, Messrs. S. Brown, F. Wade, John Roseby, A. Gow, W. F. Stanton, G. Lucas, E. J. H. Knapp, R. Bennetts and others.

Mr. A. Gow moved,—"That, in view of the drunkenness, lunacy, immorality, pauperism and crime consequent on the liquor traffic, this meeting is of opinion that the delay in local option legislation has been inimical to the best interests of the people."

Mrs. E. Bowes seconded the motion, which was carried, with two dissentients.

The Rev. F. Duesbury moved,—"That this meeting regards the demand for compensation from municipalities, made by license-holders to be unreasonable, and even audacious, and believes that any payment from ratepayers or the public funds would be most unjust to the people of the Colony."—There were many reasons why compensation should not be paid, but one was sufficient, and that was that the trade was a deadly and ruinous to society, that it ought not to be tolerated (applause).

The motion having been seconded, was carried, with two dissentients.

The Rev. W. S. Wilkinson moved,—"That this meeting urges upon all true friends of the people to endeavour to secure the return to Parliament of men of integrity, and not stained by immorality or drunkenness."

The Rev. A. J. Clarke seconded the motion in a vigorous speech.

Miss Ackerman spoke in support, and the motion was carried unanimously amidst cheers.

CORRESPONDENCE.

DOMESTIC SUNDAY CLASSES.

To the Editor of the Australian Record.

SIR,—Out of the many objects discussed in the columns of the *Record*, I am pleased to observe that the Sunday-school teacher and his duties receive considerable attention. I would ask, for information, as to the object of "Domestic Sunday Classes." I saw a reference to these lately in a report of a meeting held at Melbourne, and to me the idea is new.

Yours, etc.,

IRIS.

THE CHURCH AND HER FUNDS.

SIR,—The question for giving for Church purposes is a serious one and sooner or later the Church will be compelled to grapple with it in real earnest. It is well that it should be kept before us. The standard of giving instead of getting higher appears to be settling lower. Instances of this were given in your article last week, and they could be added to from the Church in our own Colony. It is desecrating to the Church of England, and dishonouring to God that money should be raised in the questionable ways it so often is. It is not to be wondered at, that the funds of the Church are actually shrinking instead of expanding, when, from time to time, though the columns of the daily press we are shown by what methods the money is raised in many Parishes. It goes to prove most effectually that the Church people are being educated very wrongly as to the true standard of giving. And to obtain money in any way which is dishonouring to God, is to weaken and not to strengthen the financial condition of the Church.

It is well known that in some Dioceses in the Colony that there is a considerable diminution of the funds and that this shrinkage is still going on. Special efforts are being constantly made to replenish the Diocesan exchequers, but to no permanent effect. And the questions are being raised—What is the cause? What is the remedy? The answers to these questions may not be easy. In investigating the cause, the great depression that has existed must not be left out of sight. But we do not by any means regard this as the chief cause. The chief cause, in our opinion, lies rather in the low standard that prevails of obtaining money. Members of the Church seem to have lost sight of the fact that they should give for Christ's sake—that this is the highest and the only true standard. By such means as Bazaars, Concerts, and other ways, they have been educated up to expecting an equivalent in kind or in amusement for every shilling they give. The money that comes into the Church in this way is not given; it is not in any sense a free-will offering, but is simply bartered for an equal value of goods or of fun. Can it be expected that funds derived in this way are acceptable and used by God? Is it a wonder that the finances of Parishes are suffering? Is it a wonder that there should be such a large accumulated debt on Church property? I think what is needed is consecrated giving. And this will not be got until the people are more specially educated to what consecrated giving really means. More sermons than are now preached on giving from the highest motives are needed. And would not Parochial Prayer Unions taking up the subject of the higher standard of giving be productive of much good? Or if this would be tedious too much to the multiplying of Parochial organisations; let the subject be constantly brought up at those Prayer Unions or Societies that exist in a Parish.

Another thing that the Church needs to do is to enlarge her borders, so to speak. Why should the same few be constantly appealed to? Not seldom are complaints made that it is the same few who are called upon to subscribe to the special funds. This is not as it should be, and is another proof that the Church has not got into the right system. Every parish should have well organised bands of collectors to accomplish this work. It should be done prayerfully and systematically. Monthly meetings of the Collectors should be held, to bring their month's collections to the Treasurer, and to talk and pray over their work. This, I believe is done in many Parishes, and why should it not be done in all.

I am hoping that at the Hobart Congress now sitting some practical and workable suggestions may be offered on Parochial Finance. But whatever may be suggested the first thing that needs to be done is the higher education of Church members on the subject of giving for Church purposes.

CHURCHMAN.

If every curse would stick a visible blister on the tongue, as it does invisible ones on the soul, how many men's tongues would be too big for their mouths, and their mouths as an open sepulchre full of dead men's bones!

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The Australian Record.

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SATURDAY, FEBRUARY 3 1894.

**THE CONGRESS PRESIDENTIAL
ADDRESS.**THE address of the BISHOP of TASMANIA at the opening of the Hobart Church Congress will be read with great interest by those who were not privileged to hear it delivered. It has an interest for every Churchman "from Western Australia to New Zealand, from Hobart to the islands of Solomon, and the Mitre Rock in New Guinea." If our "empire is ever providing fresh centres," the Church is not slow in making a proportionate effort to minister to the spiritual necessities of the souls who constitute those centres. Thus within the geographical lines laid down by the Bishop there has sprung up within a century communities which before had no existence, and the Church at her great ecclesiastical gathering represents these communities and shows the marvellous growth of both National and Church life. The two must go together, for nations are but instruments in the hands of Him who made them, and the imperial policy of providing fresh centres is a Divine movement, an outworking of Divine purposes. Had not a new centre been formed in Australasia we could not have pointed with such thankfulness to the work that has been done in Melanesia, and the glory of the work which shines so brightly there should kindle the fire of enthusiasm, so that the glory of the Lord may be seen in New Guinea also. The value of the Congress will be evidenced if it quickens the consciousness of unity among Churchmen in Australasia. This we need. Not perhaps more than any other of the existing religious bodies; yet we need it, nevertheless. A united Church would make its influence felt in every Parliament, in every City, in every Township and in every island of the Pacific. The Congress has expressed to the outside world, that unity in a concrete and striking form, and it now rests upon the Church to make it a practical force and power. The *Hobart Mercury*, in referring to this subject, says:—

"Bishop Montgomery has drawn a most noble picture of what the Church might be, of what it should be in order to become a real living power, vibrating to the thoughts which really shake mankind, but whether it is that, or can be that, are quite other questions. We are told that the Church of England has experienced a mighty revival, a resurrection in fact, that its influence is to extend all over the southern parts of the world, living, moving, acting as one harmonious whole for the good of mankind, no matter what the colour or nation may be, and we can only hope that the dream may become a fact. At present, the Church does not seem to have hold of the people. It is not a power which shapes legislation or moulds the thoughts of those who have the conduct of affairs. It may be some day, but before it can be, there will have to be a greater revolution of thought and feeling than history has yet recorded."

The *Mercury* has not read history aright. It stands on level ground, is cold in temperament, is cynically critical, and looks at the subject through earthly mediums, or at best through literary mediums, and pronounces the Church weak; whereas it may be that the *Mercury's* spiritual temperament is below the occasion, and that it is not in the atmosphere in which souls live that use divine words. There are scores of instances which might be cited where the Church has shaped legislation and moulded thought; and witness after witness could be produced in the elucidation and proof of the power of Christianity. All history teems with the moral and religious element, the eternal nerve by which God

creates and sustains His purpose, without which history would become a chapter of accidents and society would revert to chaos. The Religion of Christ handles worlds, ages, manhood, and the Word of God addresses the whole world in all the ages of its progress and liberty. We cannot convert nations at once; but we can do the humble work of the school, whether it be on Sunday or on the week day, and every effort put forth in this direction, and in a hundred other ways is involved in the destinies of the world. And when He whose right it is to reign shall come in His power, nations may be born in a day, empires may turn round to Him, and say, "Hail, Son of God." This glorious result will be hastened, if the influence of the Congress should lead the Church to say, as its PRESIDENT said, "We are going to do all kinds of things for the best of all reasons, because we are determined to do them, and because, among Englishmen, we have learnt that a true leader never lacks followers." This invincible determination would lead to magnificent results. It is a fact that "this whole Continent of ours teems with forces," and it is equally true that the Church teems with power, but we need the courage of faith, the expectancy of hope, and the endless creations and appropriations of love. Why should not the Church in Australasia be as beautiful and as fruitful as CHRIST? He is always calling His Church to a higher altitude, to some greener pasture. He is always commanding her to go onward though she apparently is going at times into thick darkness, or into troubled seas. Blessed shall the Church be and blessed shall each member be who hears His voice and seeks to obey it. Then there shall be energy, strength and power, and we shall prove our love for CHRIST by understanding the present day, and responding to its demands with cheerful willingness and encouraging abundance. The Bishop when speaking about liberty and freedom of speech in discussion, reminded the Congress how much importance is ascribed to the words of the Clergy especially by those who do not wish particularly well by the Church. "Let speech be free" said he, "but let our words be weighed first, as spoken by those on whom there rests a grave responsibility, and who know what loyalty means." Uncharitable words do an amount of harm which can scarcely be measured. If one Clergyman speaks ill of another, the whole brotherhood to which he belongs is in some degree involved in the blasphemy against human rights and human liberties. With greater love one for another, what a different front we would present to the world. It would convince those who rail against the Church, who say that she is not a real living power, that the Clergy are not hirelings discharging duty according to a scheduled order, at a given hour, and for an indicated time, and that the Laity are not men pleasers serving in the domestic and commercial circles, but that we are all one in CHRIST JESUS bound together by the golden chains of love, every link binding us the more closely and tenderly to the infinite heart of the CHRIST who hath redeemed us with His precious blood. This loving unity would make life a joy, would grow the flower of peace, the fruit of plenty and make every work a movement of triumph. "The mountain of the House of the Lord shall be established on the top of the mountains." The Church should be the uppermost institution, the sanctuary of God should be at the top of things the Church in Australasia should make its power felt "from Port Darwin to the Auckland Isles from Maatsuker Light in Tasmania to some degree close to the Equator." This progress is guaranteed by the existence of God, by the gift of His Son, by the presence and power of the Holy Spirit. By the spirit of the Cross the wilderness shall become a garden. This is not the voice of human poetry. The mouth of the Lord hath spoken it.

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Diocese of Sydney.

The Labour Home.—The Weekly Meeting of the Committee was held on Thursday afternoon, the 25th ult., at 557 Harris-street, Ultimo. Mr. W. H. Dibley occupied the chair, and there were present:—Messrs John Sidney, the Hon. Sec. (Charles I. K. Uhr) and the Manager (E. Grether). The following is the report for the week ended 20th January:—Meals served, 635; beds occupied, 213; employment found for 4; left, 1; now remaining, 26. A financial statement was submitted and passed for payment.**Kurrajong.**—After a long delay, which was caused by the difficulty in raising the necessary funds in consequence of the financial depression which has materially affected this Parish, the Church has been erected and opened at Kurrajong Flat. It is composed of weatherboards with iron roof and gothic windows and door, and it is furnished with a neat pulpit and suitable seats. The cost is much less than the actual value of the building, because the Committee purchased the materials at an advantage and the carting and other things were done gratuitously by the local members of the congregation. The land on which it is built was given by Mr. Albert Linden, and a harmonium has been presented by Mrs. Plume, of Barker College. On Sunday the 21st of January this little structure was opened by the Rev. H. Plume in the presence of an overflowing congregation, and on the following Friday a tea-meeting was held in connection with the opening. There is no debt on the building, and sufficient funds to erect a fence, which is necessary to be done. Our Church and Sunday School efforts in this locality are doing much good.**Mulgoa.**—On Friday, January 26th, Rev. J. and Mrs. Shearman entertained at tea the Choir of St. James' Church, Luddenham. It is now eight years since this gathering was instituted, and, with one exception, it has been held annually during that period. The guests, 25 in number, began to arrive between two and three o'clock, when a game of cricket was played in which all engaged, until tea was announced; this having been served on the grounds in front of the Parsonage. As rain began to fall about this time festivities out of doors had to be abandoned, and an adjournment made to the large room in the house, when an impromptu concert was decided upon. This was given with considerable spirit and much appreciation. At the conclusion of the concert refreshments were again served, after which the Rev. J. Shearman gave a short address in which he referred to the length of time—nearly eleven years—some present had been associated with the Choir. A cordial vote of thanks to the host and hostess, brought a pleasant gathering to a close.**Glenmore Road.**—The annual distribution of prizes in connection with St. George's Sunday School, Glenmore Road, took place on Monday, 22nd January, in the School-Church, when there was a very large attendance of scholars and friends. The Clergyman, the Reverend David Lasoner, occupied the chair, and the prizes some of which were very handsome books, were presented to the successful scholars by Mrs. Lasoner. Mr. Lasoner gave a short address and the Superintendent, Mr. Hedges, also addressed the children on school-work. The report for the year showed a very satisfactory result, several of the children having obtained the possible number of marks, and several others being within a very few of the possible number. The children seemed highly pleased with their prizes and the meeting closed with prayer.**Diocese of Newcastle.****Hobart Church Congress.**—On Sunday the 21st January, the Bishop of Newcastle was the Morning Preacher at Trinity Church. His sermon was eminently suited to the times, touching lightly, interestingly, and yet earnestly upon the pressing questions of the day. The Bishop concluded with these words. "The Church would be in Congress next week, and there would be much opportunity then for good work to be done. There were many questions it could and should deal with. There was the substitution of arbitration for war, than which no greater could be found. The social questions and the relations of capital and labour was another, for did not those who served the Church understand political economy as well as other people? There was the question of criminality, and the measures for reforming evil-doers, and the changing of the gaols from penitentiaries into moral hospitals. It was their duty to look at all those and other grave questions fair in the face, and grapple with them, and then they would be best serving the Church, and leading the way to the brighter and happier life to come."**Maitland Benevolent Society.**—At the recent meeting, the Committee tendered their thanks to the Rev. W. H. H. Yarrington and Mr. John Rourke for their promptitude in handing over the sum of £283 3s 8d on account of the estate of the late Mr. and Mrs. Levesque. It may be mentioned that these gentlemen were administrators of the estate of the good old couple mentioned. Mr. and Mrs. Levesque were childless and deeply attached to Mr. Yarrington and St. Mary's Church, to which they left the bulk of their not inconsiderable property. They died within a very short time of each other.**Gresford.**—An active member of the Parochial Council has canvassed the Parish with much success and there**A. ROSENTHAL,****Merchant Tailor & Clerical Outfitter, 52 Oxford St.**

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

**UNDERTAKER
Charles Finsela.**

is every prospect that the amount deducted from the Clergyman's Stipend for arrears of "Assessment" will be almost immediately forwarded to the Diocesan Treasurer, who will remit it to the Incumbent.

Archdeaconry of Lower Hunter.—The first number of the little monthly sheet, registered as a newspaper, and called the *Church Gazette of the Archdeaconry of the Lower Hunter*, has appeared. The Editor thus introduces it.

Ourselves.—Some time since, at a meeting of the Clergy of the Lower Hunter Archdeaconry, it was decided to have a monthly paper for the Archdeaconry. As a result, this first copy is in your hand. Its future success will depend in a great measure upon the co-operation of the Clergy and the Church-workers. Discussions of doctrinal and ritual differences in its pages will not be allowed. What will be its use then? Well we want to know more about each other and the work of the various Parishes. We want to stimulate to good and zealous deeds for Christ and His Church. We want to draw out all that is best in our Laymen, as well as our Clergy, for the united warfare against the powers of darkness.

Selected Acorns from a Stalwart Oak.

GEORGE MACDONALD.

The smallest living acorn is fit to be the parent of oak trees without end.—*Carlyle.*

I was perfectly aware, that I was planting acorns while my contemporaries were setting kidney beans; the oak will grow, though I may never sit under its shade, my children will.—*Southey.*

THEORY AND PRACTICE IN RELIGION.—"The religion of the two, father and son, was obedience and prayer; their theories only the print of their spiritual feet as they walked homeward."

LOVE AND NEARNESS TO CHRIST.—"If love be religion, what matter whether its object be in heaven or on earth. Love itself is the only nearness. He who thinks of his Saviour as far away can have made little progress in the need of Him."

POSSIBILITIES OF THE DIVINE LIFE.—"An immortal woman she was for she did not set out to grow for evermore. For such, neither poet nor prophet, none save Him who knows what He is making of her, is capable of predicting an adequate future."

THE IDOLATRY OF FORMALISM.—"The love of Jerusalem became an idolatry, for the Jews no longer loved it because the living God dwelt therein, but because the glory of it was theirs; then it was doomed, for it was an idol."

DISTURBER THE DESTROYER OF ETERNITY.—"He that would always know before he trusts, who would have from his God a promise before he will expect, is the slayer of his own eternity."

THE VICTORY OF FAITH.—"To trust in spite of the look of being forgotten, to keep crying out into the vast whence comes no voice and where seems no hearing, and yet believe that God is awake and utterly loving, such is the victory that overcometh the world."

THE FRUITFULNESS OF HOPE.—"No good hope dies without leaving its child, a younger and fresher hope, behind it. The year's fruit must fall that the year's fruit may come, and the winter itself is the King's highway to the spring."

THE PRICE.

For the joy set before thee—The Cross.
For the gain that comes after—The loss.
For the morning that smiteth—The night.
For the place of the Victor—The fight.

For the white rose of goodness—The thorn.
For the spirit's deep wisdom—Men's scorn.
For the sunshine of gladness—The rain.
For the fruit of God's pruning—The pain.

For the clear bells of triumph—A knell.
For the sweet kiss of meeting—Farewell.
For the height of the mountain—The steep.
For the waking in Heaven—Deaths sleep.

FRAGMENTS.

What do we live for, if not to make life less difficult for each other?

One of the quickest known ways of dispelling a head ache is to give some of the muscles, those of the legs, for instance, a little hard, sharp work to do. The reason is obvious. Muscular exercise flushes the parts engaged in it, and so depletes the brain. When your head aches, take a stiff walk.

Things are either possible or impossible in any given state of human science. You can easily determine which. If the thing is impossible, you need not trouble yourselves about it; if possible, try for it. It may be "Utopian" to hope for the entire doing away with drunkenness and misery out of your city; but the Utopianism is not your business; the work is. It is Utopian to hope to give every child in our land the knowledge of God from his youth; but the Utopianism is not our business; but the work is.

HOBART CHURCH CONGRESS.

Opening Address by the BISHOP OF TASMANIA.

The BISHOP OF TASMANIA said:—My lords, ladies, and gentlemen—The consecration of our Cathedral has brought Tasmania an honour beyond our utmost expectation. When it was clear to the Church generally, that many of her leading members would be with us during this month, the greater Dioceses waiving their own claims, did not refuse to make Hobart the scene of the Third Church Congress in this Hemisphere. Most heartily do we in this Diocese thank you for the privilege you have afforded our people, and also for coming in such goodly numbers. It is a fact that to-day we are welcoming in Hobart representatives from at least 20 Dioceses of Australia and New Zealand. To all whom we know already among you, or whom we shall this week get to know, we hope to give all that warm hearts can desire in the way of hospitality and good fellowship. I have mentioned that you come from at least 20 Dioceses; it makes us grave with a sense of responsibility when we realize that to a very large extent indeed we who are gathered here represent the Christian life of an immense tract of the world's surface, not less than an area of 4,000 miles by 2,600. From West Australia to New Zealand, from Hobart to the Isles of Solomon and Mitre Rock in New Guinea, these are the bounds of our habitation, and no important City through all that tract but has sent us a delegate. From Delhi, too, that ancient capital of the great dependency of the British Crown, we welcome a representative, honoured not only for his work's sake, but because he brings us news of the great Cambridge Mission—the child, under God, of Lightfoot and Westcott.

ONE DISAPPOINTMENT

we all most deeply feel. The band of our people from Norfolk Island—the black Clergy and their white brothers—has failed us. So much did they long to come, that between the Clergy of the Mission and the aged Mrs. Selwyn, a sum of nearly £400 had been guaranteed towards the expenses. But the winds have been contrary, and all our calculations have been baffled. We deeply regret it. We desired to meet face to face those whom we revere as leaders of one of the greatest of modern missions, and to shake the hands of black Priests and Deacons whose praises I need not sing; their steadfastness, tried by years of discipline, is known too well to the Church. In their absence, however, I am the better able to say to this Congress (what I have learned from personal experience) that the glory of our work in this hemisphere shines brightest in Melanesia. Two of the great leaders in those Southern Seas have been taken away by death: one lives, but with health shattered in consequence of his tremendous labours. Yet the Colonial Church has no truer or warmer friend at this moment than

JOHN SELWYN,

and the Church has no Bishop who deserves the name of hero better than he. From Auckland to the Solomons the islands have felt the impress of the character of the noble son of a noble father. I speak of what I have seen and tested with my own eyes, and shame—deep, disgraceful shame—to the Church it would be if we ever failed to sustain and develop fourfold and ungrudgingly the work impressed with the character of three such leaders. The new Missionary Bishop soon to be welcomed in this Hemisphere must not be allowed to come out to a Church lukewarm towards Melanesia. Think again. Our work throughout the vast regions where we ply our task is with a young English race. Sixteen thousand miles divide us from the old home and the old centre of the Church. Perhaps the waters that roll between have helped to dilute our people's sense of reverence for the old paths, for the old history, for the old-fashioned ways of business. Young England, with more of vigour than of chastened experience, is determined in many things to learn not by precept so much as by experience, even if it is bitter. Well, we know our duty; we, who have to guide this young branch of English Churchmanship.

OUR EMPIRE IS FOR EVER PROVIDING FRESH CENTRES;

in every one of these the English Church shall be discovered living and vigorous. It is our business before that of anyone else, to see that all who live on British soil receive the means of grace, not meagrely doled out, but in fullest measure. And what can thrill a man's heart more than a call which summons him in God's name to build foundations—not to detect in the nineteenth century signs of age in his institutions, or to dread the crumbling of the old ways, but on the contrary to realise his age and his country as the birth time and the birth place of a new people. There is romance in it, there is joy and mysterious anticipation in the prospect. But again, it will add zest to our Conference if we mark time for a moment, ere we march on to talk and act, just to recall our Church's immediate past, and to thank God for our benefactors, heroes, and teachers. The old Church in the old home—God bless her? How has not God favoured her in this century. There is no country in the world that has not felt (we may say it without contradiction) the spiritual movements within her bosom. There is no need to enumerate them. I claim all of them—one and all as our own heritage. I am not anxious to discriminate between our debt to one leader or thinker more than to another. Here

to-day, met as we are in fraternal unity, fresh from hearing words of a Congress Sermon, which, please God, we shall never forget, met now with one aim.

WE CLAIM THE WHOLE PAST HISTORY OF OUR CHURCH

in this century as ours for inspiration. Simeon and Pusey Maurice and Liddon, Lightfoot and Kingsley, all are ours. Taken together as being good Churchmen, we owe them the benefits that, under God, we have received. And if that be so, if the life within us to-day comes from such combined sources of spiritual power, the prayer that comes most naturally to our lips is one which asks that no one shall ever curtail our heritage or narrow our bounds of thought or check the flow of life which has worked such marvels in God's name already, and will, if we are wise and generous, produce results immeasurably greater yet. I shall carry you all with me when I say that, by the good hand of God upon us, the Church which has always been ready to acknowledge errors when made, and to believe in the blessedness of a Reformation when needed, has now obtained as her reward, in this nineteenth century, what? despair? apathy? waning belief? No; she has attained what I can call by no less a name than a Resurrection. That is a great title to use, I am aware. What are the signs of it? It is not because Churches have been restored and Church order studied, not even because we have recognised so much more fully the Corporate Life of the Church—though that of itself is a boon, of value quite inestimable—more even than this, it will be the undying glory of this century that it saw the English Church as a whole become a Missionary Church. No topic is more common now, thank God, than

THE ACTS AND UTTERANCES OF OUR MISSIONARY BISHOPS.

As martyrs, too, their graves are scattered over all Continents. Africa has hers in lonely bush places. We have given to the whole Christian world our holy martyr among the coral islands. Arctic snows; Indian plains; the strange unknown Continent of China—all hold the dust of the pioneers of the Lord. And then think of the marvel of it! This century, just dying, has seen almost the whole of this great resurrection—this yearning to fulfil the last command of Christ. We certainly in Australasia can never forget it. We owe our very existence to Missionary Societies. I tried my utmost indeed to obtain from England some specially accredited representative of a Society whose very name we in this hemisphere can never pronounce without emotion. Born 100 years before the feet of white men trod these lands (a voice crying in the wilderness all through the 18th century), the honoured

SOCIETY FOR THE PROPAGATION OF THE GOSPEL

is the founder of the English Church in Australia and New Zealand. She has never forgotten the Colonial Churches. I can remember the days of my folly when I may have at times waxed impatient over the claims of prosaic bush settlers. It seemed hardly mission work to some in England to care for the souls of men clad in fustian with axes in their hands, when there were so many other races more romantically colored, and more scantily clothed. Perhaps I am not the only man present who has once been so foolish and has now wholly repented himself. Had a representative of that great Society been present, I should have taken upon myself to have asked this great audience to have risen as one man, and with one voice to have told our deep sense of favors received, which we can never forget, and which we wish we could repay. And because I hold that ingratitude is one of the basest of vices, I say, let us publicly thank another great benefactor, another great institution beloved wherever the English Church exists, known by

THE FOUR FAMILIAR LETTERS S.P.C.K.

No parish in the Anglican world, no Cathedral nor Bishopric but has been generously aided, and with that promptitude which makes us astonished in the midst of our gratitude. You will not blame me for taking up a few minutes of your time at such a gathering to give voice to our feelings of gratitude to those who, through good report and ill, have been our staunch friends, and in a very real sense have made this Congress possible. Built up by Missionary Societies during this wonderful century we are, throughout our length and breadth, nothing but a Missionary Church. Every Bishop on this platform is a Missionary Bishop. All our methods should be those which are adapted to Missionary countries. I wish to say it with emphasis, for if our discussions are to be practical and beneficial, not for the welfare of the inhabitants of the planet Jupiter, but for new Colonies such as ours, we must try, by every means in our power to get away from much of the practice of the old country, with its grooves made by a thousand years of settled life. Do not be alarmed, I am not inculcating heresies, I am referring to the practical management of affairs, to the machinery of Church life in a country like ours. I venture to

GIVE YOU AN INSTANCE,

than which nothing can be more apposite, of the way in which we ought not to copy the old country. No picture is more beautiful than that of the aged pastor ministering to his flock clustering round the lovely old Church in the little hamlet, and able, even in extreme old age, to visit their homes and impart the means of grace. Now translate that charming ideal to these new lands. A man endowed with ordinary sense would smile at the thought. But it is just what we have done. We have asked the aged pastor when physical exertion is no longer possible

for him to carry on his duties in a sphere where physical capacity is the first requisite. We have kept him feebly toiling over miles of bush, serving Churches possibly a hundred miles apart with failing income and exhausted strength and dwindling congregations. Truly the best evidence that the Church is a Divine Institution can be drawn from the fact that we have tried to work Missionary Dioceses with the system of the old country, and have not failed altogether. I trust that speakers of experience in this Congress will stamp with approval the obvious axiom that in a Missionary Church none should be appointed for life to offices so arduous as ours—but that all without exception should look forward to a pension some day to guard the baggage of the army, when we are no longer fit for that glorious front rank for which may we have strength yet, all of us, for many years. To make such a radical change, especially among the dignitaries of the Church, appears, perhaps, to be audacious. But let us go further. I trust Congress will exhibit the self-confidence of a young Church, and keep a very open mind towards new situations.

LET US WELCOME ARCHBISHOPS, IF POSSIBLE,

Perhaps it is not easy for anyone to fulfil Arch-Episcopal functions with confidence till he has the title. Then let us gravely face the question and have the title. Let us welcome the fullest extension of lay energies. Let us welcome the extension of serious responsibility to women in the affairs of the Church. Government by men only has not been so successful as to make us fear the combined wisdom of the two sexes. Let us make many strides in company with Africa, India, and America. ere we meet at our Church at Lambeth in 1897, to keep the 1,300th anniversary of the English Church, I apprehend, indeed, that the only justification for our meeting here, after long journeys and great expense is, that we may familiarise ourselves with great problems for the common weal. I suspect that a good many of us are yearning—I can use no term less strong—are yearning for a great united plan of action for the Church in Australia, a common, practical ideal to be stretched out, and kept before us, and handled with enthusiasm—a policy so inspiring in its aims, that we may go home again "fired with the splendour" of a great ideal to make it bear fruit in our General Synods—a policy the very reverse of narrow, not Diocesan merely, hardly even Provincial, but including the whole Church between Africa and America, for over this area at least we shall work in common. Do you remember what Mr. Hodgkin says of the Arian Bishops of the fifth century? The Catholic Bishops were in lively and constant intercourse with each other. The Arian Bishops made no provision for the future. They stood apart from one another in stupid and ignorant isolation, with the result that their influence faded away before the compact organisation and the far-seeing prelates arrayed against them. I venture to say that among all the Bishops of the Church there is not one present here to-day who does not desire in his inmost soul to show himself to be, what he is, a Catholic Bishop, descended from those Catholic Bishops who worked as one man, not descended in any sense whatsoever from those Arian prelates who taught neither good doctrine nor knew the power of united councils. If that is indeed the spirit of our leaders, then of necessity, we must let our eyes range freely over the whole area of our possible duties ere we pass to our Conference. We claim sympathetic interest in everything that

AFFECTS OUR PEOPLE.

their politics home life, business principles, amusements, their great social needs, their religion. In the category of our own people we include the old inhabitants of these lands in Australia, New Zealand and the Isles of the Pacific. If they are decreasing through our vice or greed or carelessness, then the sin of it lies at our door. Again, we remember in our prayers and long to aid the Chinese in the Colonies, and all South Sea races that have been put into our charge, including New Guinea. And beyond these again I trust this Congress will not forget our own Church people, of our own colour and race, scattered through many an island in the Pacific, who are at present under the pastoral charge of the Bishop of London. In vain they look year after year for the means of grace from their own Church. How much longer are they to wait for the sympathetic hand and heart that grasps the whole situation and overlooks not a single detail? And are we to faint and grow timorous over these far-reaching duties? I trust that as the English race presses on from one clime to another, so the English Church will keep pace with it, and prove herself worthy to be entrusted with burdens imperial in capacity. I trust this Congress will exhibit a heart so big and a faith in God's grace so ardent, that looking south from Hobart we shall prospectively claim the South Pole as our rightful sphere, and all that anyone will permit us to handle, from Port Darwin to the Auckland Isles, from our Maatsuyker light in Tasmania to some degree close to the Equator, and the closer the better. When there is no more for us to grasp, let us sit down with great content and ruminate over the fact that mankind is divided into two classes—into those who say they are going to do this or that and go away and do it, and into those who stand round other people and everlastingly lift up their hands and exclaim in tremulous accents, "How in the world did you ever get it done?" Now, I am going to choose for all this assemblage to-day. We are going

TO DO ALL KINDS OF THINGS

for the best of all reasons, because we are determined to do them, and because, among Englishmen, we have learnt that a true leader never lacks followers; and though our race considers it one of its prescriptive rights to begin by growing when stirred up to act or to pay money, yet it always does pay after the growl, and never fails to follow its leaders anywhere. Is there force enough in the Church to make these visions come true? I can only answer that this whole Continent of ours teems with forces—boils and bubbles with human energies. This is the land that knows all about mining rushes, those strange and marvellous manifestations of human excitement. This is the land where the bush farmer, with a splendid courage, attacks Tasmanian bush single-handed and carves a fortune for his grandchildren. These are our sons and daughters, members of the English Church. The Church has but to be true to her Lord, and true to divert forces absolutely inexhaustible from Mammon to God. Listen to these words of a French priest:—"The main duty to-day of thoughtful men is to turn aside from all else in order to employ all their courage and strength in a vigorous effort to set forward through intense self-devotion and energy the perilous course of that mighty vessel, freighted as she is with the human race. Only imagine what would be the addition to the world's strength if there were found among us more of what I must call

THE TRANSFORMATION OF COURAGE.

If only the strength, the science, the courage, the genius, the brave blood expended in one great battle could be used in accordance with the knowledge and inspiration of God, it would, I believe, transform the whole world." There is force enough, then, but is there faith enough? That is indeed the question; and I venture to offer you a challenge. Australia has of late given the world a forecast of the future, which may, without exaggeration be called pessimistic—a work full of original suggestions, but which sounds the death knell of dogmatic Christianity. No duty seems to me to devolve more clearly upon the English Church, in company with all other religious bodies, than by her deeds to confound, upset, pulverise, every disheartening calculation, every gloomy foreboding, based on the decay of faith and the materialistic tendencies of modern life—to upset all such forecasts, just as Christ and His Apostles overturned the predictions of the wisest men by the appearance of spiritual regenerating forces, just as the Spirit of God, the Omnipotent, the loving, will ever upset the theories of all who in whatsoever degree behold no Heavenly Father and no Redeeming Christ in their philosophy. Indeed you have already implicitly given your assent to the existence of this unconquerable faith, and have written it on tables of stone. If you look out of the windows of this hall you will see that Cathedral so strongly and solidly built. Quite deliberately we have built it so that it may stand for a thousand years. That is our answer, our collective answer, if we are asked whether we have faith enough in our spiritual mission. Force; faith. Yes, but there is something wanting still. Faith and Hope are coupled for ever with Charity. God made His Church strong indeed; but also with

DELICATE, SYMPATHETIC INSTINCTS,

trained continually by prayer and meditation, and love for God and man. If it induces a sense of weariness even to contemplate the whole field of labor, we have to remember that no single individual is expected to grasp it. Even in the work of a Diocese a Bishop can only strive to make every Clergyman under his charge a better man than himself, filling up his deficiencies, apportioning to them their tasks, and giving them all the praise. I think it is well that I should point out to you, and that the outside public that will listen to our discussions, how peculiarly onerous are the burdens of the Church. For example, the social and political amelioration of the race is in itself an enormous field. It fills the entire horizon of many an earnest thinker. But it is only a portion of our task, for we know that even if everyone in Australia were politically free and healthy, and raised above poverty, yet Australia might easily be, even in those circumstances, the wickedest place in the world—godless, selfish, profligate. So the Church loves to vanish from the public gaze, avoiding the public prints, hating to advertise herself, and burying herself in underground work, facing spiritual needs, telling of Divine springs of action, of Him who alone can make us holy, reading and praying in sick rooms to those who die and never tell of her faithfulness, preparing for the life to come, as well as for this life, by lessons of repentance and faith; all which to many a modern advanced reformer is time thrown away or misspent, so vast is the field; and men indirectly realise it and raise a cry if any one reform in any direction is not headed by the Church and her leaders. It is indeed the best of compliments; and it brings to mind a truth I trust we shall never as a Church forget, namely, never to turn a deaf ear to contemptuous ear to any of the

WATCHWORDS WHICH MOVE MASSES

of men to combined effort. There is always a precious truth at the bottom of it. This Christian insight must detect, and our combined efforts must support. Another fact we must also emphasise ere we approach many of the most difficult problems of the day. The Church has really no instantaneous receipt to offer when asked to solve perplexing and world-old controversies, except by pointing upward. She cannot upset at once the selfishness of man, though she is always working for this end. What generations unnumbered have puzzled over since the world began, what every public man of every age and clime, every phil-

anthropist has dreamed of, and every editor of a newspaper and earnest thinker works at weekly at the present day—these great questions are our common disciplines, to humble us, make us sympathetic, and often to sadden us. We cannot equalise the acts of men at once, or unite capital and labor, or explain the origin of sin. What can we do in the clashing of opinion and jostling of interests but sweeten controversy, sanctify thought, and press to the utmost of our power the ethical aspect of everything, as those who believe in the overruling love of God and the constant presence of Christ and of the Holy Spirit in the Church which He has founded in the earth and which He loves? Do you remember Matthew Arnold's fine conception of the East bowing her head, immersed in thought, as the legions of the Western Empire trampled over the world to raise her head again when the time came, and to give Christendom the fruits of thought. I see in this a picture of the Church's duty in an age unsurpassed for material progress and for advance in physical science. Let us bow our heads and betake ourselves to occupations not novel enough for the general public but upon which the spiritual welfare of the world depends. You will not doubt what this paramount duty is—this office of the Church most arduous and yet not courted daily notice—it is the

EDUCATION OF THE YOUNG

on a religious basis. This I conceive to be our first duty of pressing importance. Our speakers will make the most of it, and show us, I doubt not, how remiss we have been, for instance, in establishing Church Girl-Schools too late in the day in our large centres, even if we have done it yet. I have come to see that, though protests signed and sent to Parliament are expedient, when some specially shameful legislation is proposed (as, for instance, our Bank Lottery Bill in this Colony, for which we blush to-day as we speak of it), still Churchmen know the only sure method of preventing such bills being passed: it is to instil into our young the Christian ideal of life, which detests wild speculation, and does not haste to get rich at the cost of honour, which takes for its life the Prince Consort's motto,

"GREAT THOUGHTS AND A PURE HEART."

What do you say? Shall we determine to work this with set purpose, in order to serve the next generation, even if we have well nigh lost sight of this in some places. I believe the tide has turned at length, and after some Colonies have tried to educate without religion they are becoming ashamed of the results now published to the world. But if they are ashamed ought not a double sense of shame to be felt by us Christians? How did they manage to steal the Bible from Public Schools of some of the Colonies? They stole it when the Christians were busy fighting with each other. They will give it back when we unite to ask for the Book, which we all hold to be the Book of Life, when Christians in friendly union can agree to teach the great truths common to all. I have touched incidentally upon many of the subjects to be discussed at this Congress. Ere I sit down I wish to call your attention to

A MOST STRIKING LESSON

as regards the position the English Church holds. We commenced our proceedings by reciting with one voice the Apostles' Creed, and our first subject for discussion is "Biblical Criticism." There are not wanting those who say that the two positions are incompatible. But it is our mission—our unique and glorious mission—to combine the two tendencies, to be Catholic and keep the old paths, to be open to the voice of reason and to be ready to reform, and yet Catholic. No wonder there are some who leave us to go either way. But to keep the old paths to serve God, not only with heart and soul, but also "with the mind," to make the truth the most immutable of things, yet at the same time to make it in another sense the most mutable of things; this is our inspiring heritage. In the face of this potent fact, realising the uniqueness of our position (surely providential for the sake, some day, of an united Christendom) I venture to call your attention to what should be the tone of our debates. There must be

FREE AND FULL DISCUSSION.

There must be liberty to every Churchman who speaks during this Congress, to tell us his real convictions. I shall stand up for this individual liberty to the full extent of my power. I do more. I ask you to remember that we have deliberately invited to this Congress men of widely differing views. We should have been most unhappy had this Congress become the mouthpiece of any particular school of thought. It would not be worth attending had it been so. Speakers, then, will rise to address you whose opinions, as they are perfectly aware, are not in accordance with the views of some other sections of their brother Churchmen. That is a fact known to all before a word is uttered. Then let us remember that this is an assembly of gentlemen. Let us not forget our manners simply because we may listen to what one and another may not agree with. It is as well to bear in mind that this Congress is not the place to vote on any question whatsoever, it is not a legislative body, we have simply met to give our opinions. Having said so much as this on behalf of the most perfect liberty of speech, I desire to say a few words on another side of the question. You must remember, also (especially if you hold a position of dignity in the Church) how much

IMPORTANCE IS AScribed TO YOUR WORDS,

especially to those who do not wish particularly well by the Church. Unquestionably speeches have been made at

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Church Congresses which have shown little appreciation of the marvellous position of the Church of England. Such men seemed never to have realised the extraordinary self-repression exercised by the leaders of the Church in the difficult work of reformation. If they did realise it they have not exhibited it in their own words, words quickly spoken, and afterwards made the most of by our enemies. It has seemed to me that in the past, looking over the utterances of a dozen Church Congresses, some speeches have made one ask sorrowfully whether the chief object of the speaker was deliberately to attempt to narrow the Church's heritage for future generations, or to hand her over to her foes, or as if the speaker wished without compunction to furl his own nest to the inexpressible delight of those who long for our discomfiture. Let speech be free, indeed, but let our words be weighed first, as spoken by those on whom there rests a grave responsibility and who know

WHAT LOYALTY MEANS.

and when the last word has been spoken, when we have shaken hands with our brothers and farewell has been said; what then? I have heard men talk eloquently, propounding theories which in the estimation of the speakers at least, would settle at once problems which have exercised the wisest since the foundation of the world; and I have seen a better thing. I have seen men stirred to the depths by the convictions of godly men and by the call to duty as followers of Jesus Christ. These have been at times but poor speakers and not highly gifted, yet they have gone away and have humbly lived by the light that God has given them, laying their hands to the duty that is put in their way, and this work has stood the test of time. I trust we shall return home with a

FULLER SYMPATHY FOR EACH OTHER.

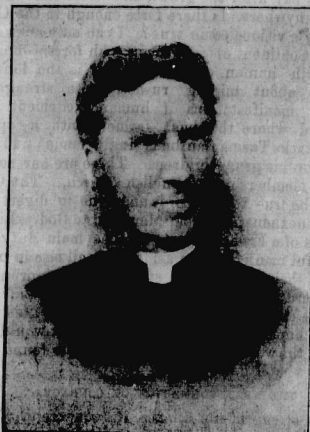
realising how unequal are the burdens of different Dioceses. In the name of my own Diocese I wish to say that we often feel ashamed of our own advantages here, our climate and endowments, when we recall the labours of the Clergy in Rockhampton and North Queensland, and West Australia and the great plains of the centre of the Continent. What can we do to act more as brothers should, to equalise burdens, to know each others' difficulties more completely? I believe this Congress will give us good answers to such questions. And now let us gird ourselves to our task, remembering Who it is that gives all power and wisdom and might. Let us make the effect of the Hobart Church Congress felt in our Parliaments, in our Parsonages, in the poorest streets of our great Cities, in every back block in distant bush places, and in the furthest isles of the Pacific for the glory of our God and the accomplishment of His will. We can do it,—by God's grace we will!

BATHURST.

The Bishop.—The Bishop and Mrs. Camidge left Bathurst on Saturday morning, January 28th, and were seen off at the station by both Clergy and friends. On the evening of Sexagesima Sunday, the Bishop preached in the Church of St. Thomas, North Sydney, to a congregation. The Bishop took his text from Ezekiel 37th chapter 9th verse, "Then said He unto me prophesy unto the wind; prophesy, son of man, and say to the winds, thus saith the Lord God, come from the four winds O breath, and breathe upon these slain that they may live." The Bishop spoke of the birth and advance of Christianity, and the effects that had been made to evangelise the world. Looking upon the crowded Church that night, and how attentive all assembled were, he felt that there must be some inspiration which would go further and fill the congregation with the spirit and power of the teaching of God. He was glad he had the privilege of being in that Church that night, and he would think of it when he was 12,000 miles away. On the following day the Bishop and Mrs. Camidge embarked on board the Orient R.M.S. Oruba, which started on her homeward voyage shortly after midday. A number of Clergymen and other gentlemen, besides several ladies, went aboard the steamer to take leave of Dr. and Mrs. Camidge. Among those who were present to wish the travellers "bon voyage" were the Revs. R. Rook, Reginald Smee, R. J. Read, L. A. Wyatt, C. H. Vindin, J. D. Langley, R. S. Willis, W. Hough, and Dr. Kyngdon. The Bishop has lately been suffering from an affection of the throat. He is taking the trip for the restoration of his health.

Archdeaconry of Mudgee and Incumbency of St. John's.—We are informed that one of the last acts of the Right Rev. Bishop Camidge, D.D., before he left his Diocese, was to appoint the Ven. T. R. Curwen Campbell, M.A., to the Archdeaconry of Mudgee, vacated by the lamented death of the Ven. Archdeacon Bentzen. This appointment, however, is not to take effect until the departure of that Clergyman from his present Archdeaconry of Bathurst. The Bishop has also appointed, under the provisions of Canon No. IX. of the Diocese of Bathurst, the same gentleman to the Incumbency of St. John's, Mudgee. The fact that the late Incumbent died so recently as January 23rd, and that the Bishop had taken passage for Europe, and was leaving the Diocese on January 27th, seems to have led the parishioners and parish nominators of Mudgee to prefer to act upon this Canon than upon the more cumbersome and lengthy process prescribed under the "Presentation of Clergymen Canon of 1871.

In Memoriam.



THE LATE ARCHDEACON OF MUDGEE.

Hans Thorwald Alexander Bentzen was, as his name implies, by race, and indeed by birth and education, a Dane. He came of that grand nation, the blood of whose people mingles in no small degree with that of the British race, and who gave in olden days kings to England, and even in our own day a wife to the heir of the crown of our Queen. In the disposition of the Danish people it can be observed that affection, resolution, strong determination, far-sightedness, and indomitable courage appear. These features of character could, from time to time, and in attractive proportion, be discerned in the disposition of the late Incumbent of Mudgee. With regard to Churchmanship, he originally belonged to the grand old Church of Martin Luther, and brought into the Church of England, with which he connected himself in this Colony, some of that love for the reformed faith, for scholarship, reverence, and ecclesiastical order, which characterised the mind of "the monk that shook the world" in the sixteenth century. His life in this land was a progressive one. He had first of all to learn the English language, and this he did so well that he was able after a while to teach it to the young. His own diction was remarkably accurate, and often an example to some in this land who do not regard as carefully as they might the grammar of their mother tongue. In the position of a teacher, both during the week and on Sundays, in the school of St. James, Sydney, he was encouraged by one who has taken many young men by the hand during his long and useful life—the Rev. Canon Moreton. By him the energetic teacher was recommended to Bishop Marsden as a fit Candidate for Holy Orders, and he was duly ordained. His first charge was the extensive parish of Rylestone. Here, from the year 1874, he laboured faithfully for five years among the squatters, farmers, agriculturists, and railway navvies of a large tract of country. In 1879, upon the resignation of the Venerable Archdeacon Gunther, he was appointed to the important parish of Mudgee, where he continued until his death. The Bishops of Bathurst could not do otherwise than appreciate his worth, so that he was successively raised to the dignities of Canon of All Saints' Cathedral, Archdeacon of the County of Mudgee, and he has been a frequent Representative of the Diocese of Bathurst in the Provincial and General Synods. He used from time to time to visit the City of Bathurst, and preached in the Cathedral always with acceptance, generally in his own striking manner. Only a few days ago a gentleman, spoke without solicitation, and in terms of high admiration of a sermon which the Archdeacon had preached at All Saints, not very long ago. He admired it so much that he asked the preacher to give him a copy of it, but, as it was from notes, the request could not be complied with. It was not only in the pulpit that he shone. In his own family circle, and among his own people, his geniality of bearing, vigour of mind, and originality of thought were pleasing characteristics. He was both a reader and a thinker, having both breadth of mind and largeness of heart. He will be long remembered as an affectionate husband and father, and cordial and sincere friend, and a Clergyman devotedly attached to the fine old Church of St. John's, together with the people of the town and district of Mudgee. His wise remarks will be remembered in connection with various Sessions of the Synod of the Diocese of Bathurst, and his fellow representatives in the Provincial and General Synods of the Church will not forget the practical part that he was accustomed to take in the deliberations of those bodies. Now he is gone, and "his place on earth will know him no more." Like some of the best of men nowadays, "he died in harness." Overstraining himself by lifting a heavy weight on Saturday, January 13th, he still discharged his ministerial duties on the following day. When these were concluded it became manifest that medical aid should be called in, and all was done that skill and tenderness could devise. Though he rallied twice during the following week, through the vigour of his naturally strong constitution, yet he gradually sank, until

just after midnight on Tuesday morning, January 23rd, he peacefully passed away. His funeral was honoured by a large concourse of people, and the service in the Church which he loved and at the grave was conducted by his friend and neighbour, the Rev. F. E. Haviland, Incumbent of Gulgong. In many respects he was a type of man that is seldom seen, and the far-reaching effects of his life will continue to influence his parishioners, friends and a large circle of acquaintances. By what he was as a man, a father, a friend, and a Clergyman, he "sacrificed" during his eventful life an offering of grateful obedience to the Lord whom he loved. By his character, as well as by his words, he witnessed strongly and bravely for his Heavenly Master. Unostentatious in his piety, his witness for Divine truth, when it was given either in public or private, was such as to carry conviction with it. The accessories of stereotyped phraseology and conventionality were alien to him, and he opposed to him were likely to be swept away by the truthful force of his manifested feelings and of his pungent words. One of the cherished hopes of his life was to see his native land once again. Circumstances prevented his accomplishing this natural desire. He has, however, now been taken to "a better land, that is, an heavenly." He has already learnt the accents of that "new song" in which the ransomed souls of Denmark, and all others of the races of men praise their God. Our hope and belief is that his friends and those who have loved him here, being "bound in the bundle of life," will see and recognise him hereafter among the "spirits of just men made perfect," and will, with him, accomplish the behests of the Most High throughout the ages of a blissful eternity. The spirit in which he lived may be gathered from an observation he made to an intimate friend years ago when they were driving together one afternoon in the neighbourhood of the town that he loved. It was to this effect: "When Bishop Marsden and you and I attain the eternal home, how we shall look down upon the things of earth, and understand mysteries that now we cannot solve." By his life and character, he illustrated the beautiful words of the writer of the Epistle to the Hebrews—"God testifying of his gifts and by it he being dead yet liveth."

Yet one more strain of joy and triumph holy,
For a new work achieved and victory won;
Another vessel in the haven anchored,
Another warfare won and nobly done.

Yet one more flag is on the ramparts floating,
Yet one more footstep on a crystal sea;
Another harp has joined the "many waters,"
Another soul the kingdom of the free.

Oh! Lord our God, we give Thee thanks unfeigned
For our beloved, who walk with thee in white,
E'en though our path below must now be shaded
By heavy clouds that hide them from our sight.

And shall we see each radiant face reflecting
The light that to incarnate love belongs?
And we shall know those voices, often though blended
With thousand times ten thousand angel songs.

But O! not now, yet, yet awhile we linger,
Till weaned from life's uncurbed idolatry,
Till with unflinching truth our hearts can whisper,
"Whom have we Lord in all that Heaven but Thee."

Of one thing I feel sure, nothing could be better for rousing the spiritual life of a congregation, and leading it on to a higher life, than the cultivation of the spirit of Missions. The progress of the Kingdom of God in the world is a study well calculated to enlarge the mind and soul, and rescue torpid congregations from their self-satisfied ease. What a power for good would be our home millions of Christians, if really alive to their privilege and duty in helping forward the work of God in all lands.

Whenever a duty is shirked, there Christ is rejected. Whenever we act knowingly and deliberately as we know that Christ would not have acted, had He been in our circumstances, then we proclaim our disbelief in Him. And whenever we refuse to try to remedy wrongs which degrade our brother or our sister, and render it impossible for them to lead a divine or even a decently human life, there also we deny Him, and crucify Him again in the person of the least of these His brethren.

"NARRU," constitutes an important article of diet for City, Bush and Ocean life; a boon to those who suffer from dyspepsia and constipation. The United States Milling World, January 2nd, 1893, states, "That about 99 per cent of Oatmeal eaters are dyspeptics," a spreading conviction of the falsity of Oatmeal as a universal diet. "NARRU" Porridge Malt in 2 and 4-lb. packets, sold by all Grocers. "NARRU" Digestive Bread baked daily by all leading Bakers. Wholesale Agents, JAMES AMOS & SONS, Flour Merchants, 218 Sussex-street, Sydney.

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SUNDAY SCHOOL COLUMN.

Communications respecting this column should be addressed to the Rev. J. W. Debanham, 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 Bay; NEWCASTLE: Rev. Canon Goddard, Morpeth.

I learn from my Honorary Reporter at All Saints' Petersham, that the Annual Meeting of the Schools of the parish—that is, All Saints' school and the Mission Church school—was held in the Petersham Town Hall on the evening of January 9th. The hall, which was prettily decorated, was filled with children and their friends. After a hymn and prayer, brief addresses were delivered by the Rev. C. Baber and the Superintendents of the two schools, and the respective reports were read. Mr. Baber in his address drew attention to the growth of the Mission Church school, which has now nearly as large a number of children on the roll as the Parish School. The presentation of the year's prizes was then proceeded with. The prizes for both schools were given away by Mr. Begbie, Superintendent of the Parish school, who spoke a few kind words to each recipient. The names of the children who had succeeded in passing the Institute Examination—sixteen out of the seventeen sent up—were read out and special prizes given by Mr. Begbie to the boy and girl who had done best in the examination. These were won by Mabel Hagerty and Ernest Rowles, the latter being the first boy on the Institute's class-list. Three hearty cheers were given for Mr. Baber, and the meeting closed with a Hymn and the Benediction.

On the following Sunday afternoon the Teachers met in the schoolroom after school for the purpose of saying "Good-bye" to Mr. Begbie, who, owing to his removal to Bowral, was obliged to resign his position as Superintendent. Mr. Baber on behalf of the teachers presented Mr. Begbie with "The Life of Henry Martyn," and in doing so, thanked him for his work in the school and the parish. Mr. Begbie, when thanking the teachers spoke of the kind feeling which had always existed between them and himself, and of the regret he felt in leaving the school, assuring them that he would always look back with great pleasure to the time he spent in All Saints' Mr. Begbie will be very much missed, as he devoted much time to the school during the week as well as on Sundays. The Curate of the parish, the Rev. Charles K. Cole, will act as Superintendent for the present. He has instituted a weekly preparation class for the teachers, which, judging by the number present at the first class, (25 teachers from both schools) is very much appreciated.

These schools were unable to get the proper text-books in time to begin the course of this year's lessons with their help. This is an argument in favour of the course being chosen six months, or so, before Advent, and the Clergy being notified of the choice, so that books can be ordered from England in time. It does not however follow if the Sydney Book Depot has run out of the books, that they are therefore unobtainable. The Church Book Depots at Morpeth, Melbourne or Hobart may be able to provide them.


The Melbourne course on the Prayer Book is being found, unfortunately, as difficult as it was prophesied by some that it would prove to be. I have had oral testimony to the effect that it is found by some teachers in this Colony to be very difficult. They do not belong to a Diocese which adopts a course of lessons of its own, and therefore they have followed the plan of taking the same course as the Melbourne Diocese, which would usually have admirable results; but this year is the exception which proves the rule. In Melbourne it is freely confessed that "there is not the least doubt that teachers cannot face the present course without assistance from the local Clergyman." And the writer quotes Bishop Moorhouse as saying recently to the Clergymen of one of his Rural Deaneries that whether the course be easy or difficult they should spend as much time on the teachers' class as they do on the preparation of a sermon. If any person reader objects to such a dictum let me remind him that the preparation will probably provide him with a subject for some sermon in the future. And the questions and comments of the teachers during the delivery of the lesson to them will usually provide him with more than one subject on which he will be sure of an attentive congregation when he preaches on it in Church.

One of the methods by which the Jubilee of the London Institute has been celebrated has been by a "Palestine Village" exhibition, which has not only proved a success in the way of bringing in funds, but has also been generally agreed to be a very great help to many teachers in the way of familiarising them with the customs of the East. I have more than once observed in this column how marvellous is the difference between the education given by an hour spent in an Eastern town, and hours upon hours spent in studying books about Eastern customs. This Palestine Village has, to the thousands of teachers who attended it, proved nearly as valuable a help as the same time spent in a real Eastern town. The Rev. J. G. Kitchin, who is the Curator of the Institute's collection of Eastern models and curiosities, devoted great pains to the organising of the affair, and it is satisfactory that the result of his labours is considered satisfactory.

I notice that a teacher is protesting on behalf of the older scholars against that march from School to Church which is the plan adopted in certain parishes, and against which the older scholars have such an objection. In such a case, while it may be best to insist on the younger children doing it, it will be wise to make some other arrangement for the senior scholars.

In some parishes every new teacher is admitted with a service, or at all events with a regular form of admission. Would any of my readers furnish me with a copy of the form used in their schools, and also with an account of

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how it is found to work—whether, for instance, any persons are hindered from becoming teachers by the knowledge that they will be admitted in such a form? Also I should like to know what plan is generally found advisable in large schools as regards having teachers admitted at first only on probation, and after three months or so, formally, by resolution at a teachers' meeting, admitted to the ranks of the regular teachers. Is it a plan which has been found so good that it is worthy of being followed?

J.W.D.

OUTLINE OF SERMON

BY THE
BISHOP OF ROCKHAMPTON,
AT THE

CONSECRATION OF THE CHANCEL & C. OF ST. DAVID'S
CATHEDRAL, HOBART.

JEREMIAH xviii, 12: "A glorious high throne from the beginning is the place of our sanctuary."

He said that taken in connection with the passage of which those words formed a part, they read like a parenthesis—a sudden ejaculation of majestic praise rising fresh and full of fervour from the heart of the prophet as he recorded for all time his sad but beautiful song of mercy and of judgment. Was not that, their festival to-day, a kind of parenthesis in the history of their Diocese and Cathedral? Did they not all lift up their hearts in gladness, thanksgiving that God had given them a glorious high throne in the place of their sanctuary? That throne was no less than the presence chamber of God. By the Mystery of the Incarnation, He had made that glorious throne accessible to all. By an undesigned coincidence the day was the 58th Anniversary of the Constitution of the First Bishopric of Australia, and now they were present as representatives of the Church of their forefathers, gathered in goodly numbers from the various islands and island Continents of the Southern Hemisphere, as loving witnesses to the fulfilment of ancient prophecy, that Zion's King should have dominion from sea to sea, and from the river to the ends of the earth. They were there for the special purpose of taking part in the solemn consecration of the new chancel, and could they better express their hearts' desire than that that sanctuary might bring all who worshipped there in spirit and in truth very near to the throne of God. What in truth was the building which they had now dedicated to sacred use? Was it merely a beautiful work of art, the outcome of their generosity and loving enterprise, the fruit of architectural skill, and cunning handicraft? Indeed, it was all that, but it was not merely that it was after all but a beautiful toy and a costly sham. No, they would tell him that it was not only a work of art, but it was also a work of grace for there the work of redemption would be applied by the ministry of grace and the sacraments would be administered. It was there that God's people should be satisfied with the plenteousness of their Father's House. Call it Chancel or what they would, it was a spot very sacred to those who realised the meaning of the words, "Do this in remembrance of Me." There in a very real manner, our Lord was present in His own appointed way—a glorious throne of God was the place of their sanctuary. Those who would be worshipping in the Cathedral would be reaping advantages from those who had borne the burden and heat of the day in laying the foundation of the Cathedral. Nor could he omit mentioning others yet living in their midst, who, with their alms, their labour, and thought, had contributed towards the completion of the sanctuary. The children who had helped largely had also proved their loving ministry. He now claimed their intercession and grateful commemoration as they gathered about the throne of God, which was the place of their sanctuary. He trusted that that completed sanctuary might serve to enforce one important truth which they were all too slow to learn. If they examined the plan they would find that the Cathedral consisted of nave, aisles, transepts, and chancel, and those together were cruciform in outline—a parabole of true not fictitious unity. The congregations would be composed of people of different temperaments, tastes, and thought, but all came together in one place—first at the font, and then at the Holy Table. Therefore they should deal kindly with each other's convictions and shortcomings, banishing the quarrelsome instincts of partisan zeal; controversy give place to worship, and in the community of devotion they would lose sight of the idiosyncrasies of belief. If they laboured in that spirit for those within their own borders, they would be able to look forward with greater hopefulness to the reunion of Christendom, and which he for one regarded as one of the certainties of faith which would be brought about in God's own good time by the unifying grace of the Saviour's prayer, and in fulfilment of ancient prophecy. Then indeed, the glorious high throne of God would be the place of their sanctuary.

After the sermon Holy Communion was administered, and there were a very large number of Communicants.

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My Watch and other Watches.

One evening last summer I had some writing to do at my house. The weather was very hot, and I took off my coat and waistcoat. My new gold watch (that I had paid £30 for) I laid before me on the table, where I could keep an eye on it. So far so good. I wrote on, and papers accumulated on the table, one of them covering my watch. Reaching out for something I wanted, my arm accidentally swept it to the floor. Oh, heavens, what luck! I picked it up—tenderly as one picks up a child who has had a bad tumble. Was it still running? Yes, faintly; but as I put it to my ear it ticked a few times, feebly and slowly, and then stopped—a dead watch. A minute ago it was a vital thing—now merely a lot of motionless wheels in a case. What was broken? I couldn't say. The watchmaker must repair it and return it, with his bill. So much for my stupid carelessness.

Yet nobody is so poor as not to carry a more valuable watch than that; one that will run many years without winding. But when it stops, ah! then, there is able to set it going again.

Speaking about the one he owns, Mr. Geo. W. Burton, of Kirtion House, Boston, says:—"My father flattered in a way to alarm me. Sometimes it was so bad, I fancied I could hear it stop beating."

What ailed Mr. Burton's heart? Perhaps his letter will help us to find out. He says:—"In October, 1887, I began to feel weary and languid. I had a bad taste in the mouth, and in the morning my teeth and gums were covered with a thick, bloody slime. My appetite failed, and after eating I had great pain in the chest and stomach. All the time I had a craving for food, but I could not take solids. It seemed sometimes that my head would burst with pain, and I was so dizzy I could hardly see. After a while a cough set in, and I spat up great quantities of phlegm. Later on my breathing became very bad, and I would break out into a cold sweat. I kept on growing weaker, until it was all I could do to get about, and in this condition I continued for four years. During this time I consulted doctors, and used all the different medicines I heard of, but none of them did any good."

Now, let's think a minute. Mr. Burton says his heart fluttered and palpitated, he had a hacking cough, and difficulty in breathing—three frightful things. A man might die of any one of them, as we all know. Yet he recovered from all of them—and all at the same time. He says:—"In February, 1891, I heard of what Mother Seigel's Curative Syrup had done in similar cases, and I determined to try it, and got a bottle from Messrs. Grimbly and Kent, chemists, Boston. The first few doses gave relief, and by continuing to use it in a short time I was perfectly cured. I make this statement in order that others may know where to look for a remedy in an illness like mine."

(Signed) "Geo. W. Burton."

We rejoice at his restoration to health, but what, after all, ailed him? Did he have three diseases—viz., heart complaint, consumption, and asthma? And if so, how on earth could Mother Seigel's Curative Syrup have cured them—each affecting different organs? The answer is, he had but one disease, indigestion and dyspepsia, of which the feeble heart, the irritated throat, and the burdened lungs were tell-tale symptoms. The poisoned blood—filled with deadly acids from the stomach—half-paralysed the nerves and thus disordered the heart's action; it also infected the delicate membrane lining of the lungs and air passages, producing asthma and the cough that seemed to threaten consumption. One disease, many misleading symptoms—that is the truth; and, including physicians, and frightening patients into thinking there is no hope.

When life's timeworn runs down no power on earth can wind it up again; but Mr. Burton's case, and thousands more, prove that it is often good for many a year after you thought the works would soon be motionless in the case.

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