

The Australian Record

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SYDNEY, NEW SOUTH WALES, SATURDAY, APRIL 7TH, 1894.

[THREEPENCE.]

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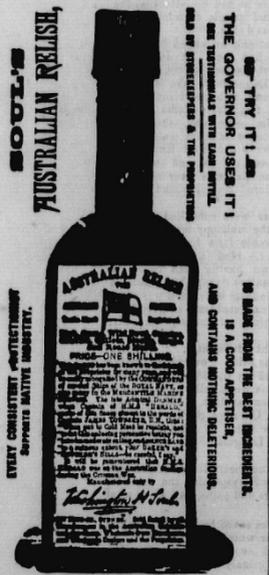
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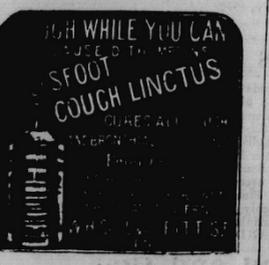
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 And intention well meant
 Appetite to entice,
 Be advised, Cooky, dear,
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Beware of the wiles, the actions, and smiles, of your Grocer, if he tempted should be, From motives adverse, self-interest, or worse, And not doing well, he endeavours to sell Other Powder than **Waugh's**, forsooth, just because More profit he gets.
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 Nov. 9, 1893

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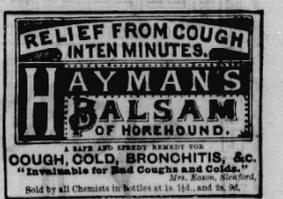
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The Australian Record.

SYDNEY, SATURDAY, APRIL 7, 1894.



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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.

LABOUR HOME, 557, HARRIS STREET. Friends are requested to notice that men can be engaged for various kinds of work, and practical help is offered to working men. Contributions received by the Rev. J. D. Langley. Discarded clothes gratefully received by E. GREYHER.

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The Great Remedy of the 19th Century, FOR LIVER AND KIDNEYS.



Prepared from Dandelion, and not a trace of Mercury or Minerals, simply culled from Dame Nature's Garden, have now been taken successfully in the Colonies and India for the last twenty years, and are admitted by thousands to be the safest and only Genuine Pills for all that may be wrong with the Liver and Kidneys, with its inevitable consequences, Biliousness, Indigestion, Headache, Sickness, Shoulder Pains, Heartburn, Dizziness, Constipation, and Flatulence.

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A SAFE MEDICINE FOR LADIES. The reason is they are purely a vegetable composition of Dandelion, and expressly suited to the constitution and requirements of women. This explains the great success and golden opinions which follow their use. Thousand say they save all trouble, effectually remove all impurities of the blood, beautify the complexion, no headache, no pain, no flushing, no giddiness, no anxiety. They make work a pleasure and existence a joy. Superior to any other known remedy.

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NOTES AND COMMENTS.

Personalities. THE MOST REVEREND THE PRIMATE held Divine Service on board the Orizaba on Easter Day, and administered the Holy Communion. BISHOP BARRY has been elected Hulsean Lecturer at Cambridge University. THE REV. E. SYMONDS returned from England last week. THE REV. DR. D'ARCY IRVING returned from New Zealand on Sunday last, and we regret is lying seriously ill at Hinton House, Margaret-street. THE REV. H. HITCHCOCK OF OMEHA has been appointed to the Incumbency of Mooropna in the Diocese of Melbourne. An exchange of Parishes is likely to be effected shortly between the REV. J. YOUNG, of Shepparton and the REV. A. H. BETTS, of Tarraville. THE REV. H. S. MERRICK, M.A., formerly incumbent of East Kew, Melbourne, has been appointed to the Incumbency of Christ Church, Coventry. THE BISHOP OF GOULBURN has appointed the VERY REV. THE DEAN OF GOULBURN Vicar-General of the Diocese, and examining Chaplain to the Bishop. MR. QUONG TART, with his wife and family leave Sydney on the 21st inst. for China. MR. TART will be absent from Sydney about three months. THE REV. M. COOTE, B.A., London, will probably be locum tenens during the REV. J. SHAW'S absence from Paterson. THE REV. ALFRED HAMBLETON LILEY has been registered for the celebration of Marriages (Diocese of Sydney). THE REV. R. WILSON, of Grafton, and the REV. J. W. UPHOHN, of Warialda, in the Diocese of Grafton and Armidale, have exchanged parishes. MR. SAMUEL WESTON, a Merchant of Manchester, who has just died, has bequeathed £50,000 to the Bishop of MANCHESTER for Church purposes. He has also left £120,000 to charities. THE MOTHER OF THE REV. J. BEST died at his Parsonage on Friday, the 30th ult. MR. ROBERT HILLS after faithful and valuable service for many years has been compelled through failing health to resign the position of Lay Secretary to the Church Society. MR. WILFRED DOCKER has been elected to fill the vacancy. THE REV. JOHN DIXON has been appointed Acting Secretary to the Church Buildings Loan Fund during the absence of the REV. J. HARGRAVE. THE REV. G. E. YOUNG of Kapunda has accepted the Incumbency of Christ Church, Mount Gambier, in the Diocese of Adelaide. THE REV. JOHN WARREN at present Assistant Curate to the Rev. CANON COOMBS is to take charge of St. John's, Coronandale Valley and the Mission District at present attached to St. Michael's, Mitcham, Diocese of Adelaide. MR. T. S. POOLE, the eldest son of the REV. CANON POOLE, M.A., of St. John's, Adelaide headed the list in the School of Classics and Comparative Philology at Melbourne University, thereby obtaining the University Scholarship, which is of the value of £75. He took his degree of B.A. at the recent commencement and is now studying for the L.L.B. degree. THE REV. W. J. KILLICK PIDDINGTON of Tamworth, is in town. THE REV. M. COCKERELL of St. Alban's, Diocese of Newcastle, has taken temporary charge of the West Coast of Tasmania, and the REV. F. G. COPELAND returns to All Saints', Hobart. MR. J. JACKSON, Vice-President of St. Barnabas Young Men's Literary Society is leaving on a trip to England. THE Melanesian Mission yacht Southern Cross left Auckland last week for Norfolk Island. She will return to Auckland early in June to meet the new Bishop of MELANESIA.

The Primate. THE VERY REVEREND THE DEAN has received a letter giving information that the trip of the Orizaba to Hobart was a pleasant one and that THE MOST REVEREND THE PRIMATE held Divine Service on Board on Easter Day which was attended by upwards of one hundred persons. At the administration of the Holy Communion there were twenty Communicants. The Sunday School. The Annual Meeting of the Sunday Institute. School Institute will be held at the Chapter House, on Monday evening, the 23rd inst. under the presidency of the VERY REVEREND THE DEAN. Next week we hope to give further particulars, and make this preliminary announcement in order that teachers and friends may note the date and keep it free from other engagements. The See of Waipau. Referring to the See of Waipau, rendered vacant by the resignation of BISHOP STUART who has gone to England en route for Persia, the New Zealand Church News says:—BISHOP STUART vacated this See on February 1st, and no steps have as yet been taken to provide a successor. It has been deemed wiser to wait until an endeavour has been made to raise the Bishopric Endowment to an amount sufficient to furnish an adequate stipend. The Endowment has hitherto stood at £5000. It is now proposed to raise the amount to £10,000. Of the £5000 now to be raised, £1000 is hoped for from English Societies, and £1000 has been generously given by ARCHDEACON SAMUEL WILLIAMS, conditionally on the remaining £3000 being granted by the Diocese. It is understood that a successor to the See will not be nominated until the Endowment is complete. New Degrees. Two new degrees are to be conferred at Oxford. Oxford. The Committee on Degrees for Research have presented a report which the Hebdomadal Council have approved. They recommend that the degree of M.Sc. (Master of Science) or M.Litt. (Master of Letters) shall be conferred without examination upon the fulfilment of certain conditions. This degree shall be open to any B.A. of Oxford, and to students who are not graduates of Oxford who have taken a degree equivalent to the B.A., or who have given other satisfactory proof of general education and of fitness to enter on a course of special study. Students of the second class will be required to reside for three years, or for two years if they have already studied for two years in a University or local College approved by Convocation, or in an affiliated College. None are eligible under the age of 21. Conditions. The other conditions are equally fair and reasonable. The candidate must be of good character. His proposed line of study or research must be approved by a specially appointed delegacy, who must also be satisfied that he is qualified to pursue it, and that he possesses a good general education. He will be required to matriculate, and to pay the ordinary fees, if not already a member of the University. His work will be supervised by a Committee, who will report from time to time as to his progress and conduct. For his degree he must present a statement, drawn up by himself, of his line of study or research, countersigned by the Committee, and a certificate of fitness from the delegacy. A Real Need. This new departure has been long in coming, but there can be no doubt that it will supply a real need and help to keep the University abreast of the times. There are many men of high character and ability who do not care to face the wearisome drudgery of "Responsions," and spend weeks in mastering the intricacies of Greek and Latin grammar, who will be glad to avail themselves of the facilities for study offered by the University, and who will throw themselves heartily into some particular branch of learning. Examinations are not the surest test of knowledge, and a classical degree is not always a sign of real culture.

HOME LETTER.

FROM OUR OWN CORRESPONDENT. I read somewhere or other, that this age is notable for the decay of authority and the rise of influence. Yet authority is not dead, since we hear of the castigation of a Dean by a Bishop, I have often been told in low Irish districts in our towns that the Priest will use his black-thorn on recalcitrant sinners, and avenge a wife's woes on her brutal husband by sacerdotal thwacks; but a grave and reverend—may very reverend Dean! it is too much. Nevertheless a Spanish Dean having professed Republican principles and worse still become a Freemason, was called to account. He recanted and abjured, and was put to penance. His upper garments having been removed, the Bishop per se et non per alium flagellated him, while a company of priests sang Miserere. This is hardly the kind of discipline whose restoration is much to be wished. Sir William Harcourt has however taken upon him to administer moral castigation to the Archbishops and Bishops for executing their constitutional right to vote in the House of Lords on the Parish Councils Bill. Yet if the divisions be examined it will be found they were by no means guided by partisan motives. They defended the Church as they are bound and in other things behaved as honest English Clergymen trying to do their best for all men. Yet Sir William, the renegade Temperance lecturer, utters the shout of Bishops and Beer and asks where would the public houses be but for the Bishops? It was the action of the Archbishop of York and the Bishop of London that made the Peers drop their opposition to the Clause in the Bill which prevents the meetings of Parish Councils being held in public houses. Now however the Commons have haughtily rejected all the amendments, and it is likely that the Bill, full of crude errors and blunders, will be foisted on the people as it stands. The Churchwardens are not to have the same rights as Chapel-deacons, and the Clergy are to be held unfit by the State to administer small charities notwithstanding that those who knew them believed they were the very persons of all others to be entrusted with this office. In all this the bitterness of the Welsh Radical tail is discerned wagging the Gladstonian dog—a bitterness not shared though acquiesced in by the majority of their constituents. The principles of some people can only be understood by their works. This is true of the Anarchists whose declared object is that there shall be no governing body, and proceed to show the necessity of the same by blowing isolated members of the sovereign people into fragments. The latest apostle of Anarchy has been hoist with his own petard in Greenwich Park with the hearty good will of all observers. His object was the destruction of the world renowned Observatory within a few yards of which the bomb exploded. These miserable creatures who have dangled to the dogs the cup of fleshly lusts, who have no God, no faith, no morals, are mad because mad. Their headquarters of late appears to have been in London, and the police lying in wait in the club premises entrapped 80 of them much as the spider takes the fly. They are the scum of the 19th century society, to be skimmed off by the firm hand of authority as rapidly and effectually as possible but they will hardly disappear unless faith and self-control return to the nations. London oratory has received an addition in the person of Basil Wilberforce, who has just been made Canon of Westminster and Vicar of St. John's in succession to Canon Furse. He is one of the finest speakers in the kingdom, an extreme Temperance Reformer and a Broad-church Ritualist.

WOMEN'S WORK.

A fresh illustration of "Woman's Work!" The Bishop of Southwark has lately issued a letter to the "Grey Ladies" of the South London College of Women Workers, which was opened by the Bishop nearly twelve months ago. He says, "Eight months of anxiety and care have passed away and we find much to thank God for; we have already outgrown our house, though it seemed an ample one. We have now 14 members at work, although 4 of them are still probationers, and are therefore working under their Sisters, yet some idea of the field into which we are cast may be gathered from the fact that our "Grey Ladies" are working in an aggregate population of 90,000 people, and among their parishes there is hardly one assuredly rich resident. . . . We have taken a new house, we also propose to begin not only the monthly meeting for prayer, instruction and social rest, but conferences upon various branches of practical work for women, with hints from some expert on management of such matters as occur in dealing with the poor. We hope to see others besides our members at these meetings."

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NEWS OF THE WEEK.

Thursday, March 29.

The Committee of the Labour Home met at 4 p.m.—A Meeting of Old Scholars and Friends held at Christ Church Schoolroom, Pitt-street, to take steps to raise a Memorial to the late Mr. Seth F. Ward.

Friday, March 30.

A Meeting of the Council of "Bethany" Deaconess Institution was held at the Registry at 4.30 p.m.—The Rev. H. W. Taylor lectured at Mount Kembla on "Co-Operation"—Harvest Festival held at St. Barbara's, Millthorpe. Preacher—Rev. J. Young, of George's Plains.—The St. John's Bishop-thorpe Institute held its weekly meeting. The Rev. S. S. Tovey, B.A., presided. Debate:—"That in the interests of the Colonies Federation is urgently needed."

Saturday, March 31.

Commander Sir Henry Ogle, Bart., gave an Afternoon Picnic to 86 of the Factory Girls' Club Members and a number of ladies and gentlemen interested in the work.

Sunday, April 1.

The Preachers at the Cathedral were—11 a.m., The Dean; 3.15 p.m., the Precentor; 7 p.m., Canon Kemmis.—At St. Saviour's, Goulburn—11 a.m., The Dean; 3 p.m. Rev. A. T. Puddicombe; 7 p.m., Bishop of Goulburn.—All Saints', Singleton—The Bishop of Newcastle.—The Revs. Dr. Corlette and E. G. Cranswick, and Canon Taylor and the Rev. J. H. Maclean exchanged duty.

Monday, April 2.

The Monthly Meeting of the Committee of the Church Society was held in the Chapter House at 4 p.m., under the presidency of the Dean.—The Committee of the Diocesan, Educational, and Book Society met.

Tuesday, April 3.

The Committee of the Lay Helpers' Association met.—The Council of the Clergy Daughter's School met.—A Diocesan Festival and Annual Meeting of the Church Society of the Diocese of Goulburn was held in the Church Hall. The Bishop of Goulburn presided. An excellent musical programme formed a feature of the meeting, which was very successful.—The Sunday School Association of the Central Archdiocese of the Diocese of Newcastle met at St. Mary's, West Maitland, at 7 p.m.—Fancy Fair opened in School of Arts Hall, Bathurst, in aid of All Saints' Cathedral funds. The opening ceremony was performed by Mrs. F. B. Sutor. A hymn, composed by the Dean of Bathurst for the occasion, was sung.

Wednesday, April 4.

In connection with the Meeting of the Synod of the Diocese of Goulburn, Holy Communion was administered at 11 a.m.; at 4 p.m., after the transaction of some brief formal business, the Bishop delivered his address which we print in another column; and the Synod met in the evening at 7.30.—Church Buildings Loan Fund Committee met in the Chapter House at 4 p.m. The Rev. J. Dixon was appointed Acting-Secretary during the absence of the Rev. J. Hargrave.—The Diocesan Council of the Diocese of Newcastle met at Morpeth at 9.30 a.m.

Thursday, April 5.

The Council of the King's School met at 2.15.—The Cathedral Chapter met at 4 p.m.—The Committee of the Open-Air Mission met at 4.30.—The Council of the Churchman's Alliance met at 4.30 p.m.—St. Matthew's, Manley, consecrated, 1865.

Friday, April 6.

The Executive Council of the Board of Missions met at 8 p.m., and the Diocesan Corresponding Committee of the Board of Missions met at 4.30.

THE LATE MR. S. F. WARD.

Few men have left behind them a brighter record of loving steadfast work in the great Master's cause than the late Mr. S. F. Ward. He was well known in Campbelltown as a visitor at the Parsonage and was a good friend to the Incumbent and his family for nearly 20 years. His work was mostly associated with Christ Church, Sydney, for which parish it may be said he lived, as he was for more than 30 years its main pillar. There are, perhaps, hundreds of men in Sydney who owe their present good position in life to their late Schoolmaster and more than friend. Mr. Ward retired from active work in teaching some years ago. His influence was always widely felt, and his counsel constantly sought. He was a zealous collector of funds for Church purposes, and his own private means were largely used in aid of Church work, and in helping struggling persons. Mr. Ward was a large benefactor to the parish, of St. Peter's Campbelltown and his gifts were always made humbly and unostentatiously. He loved the parish of Campbelltown and its surroundings and spent much time delighting in the garden he had formed and planted around the Parsonage. Loving hands had gathered "his own flowers" from his garden and placed a beautiful group of them near his grave at the time of the funeral.

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.

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NEXT WEEK.

SUNDAY.

THE SECOND SUNDAY AFTER EASTER.—LESSONS.—Morning, Numbers xx. to v. 14, St. Luke ix. to v. 28; Evening, Numbers xx. 14 to xii. 10 Cor. xi. 30 to xii. 14.

CATHEDRAL.—11 a.m., The Precentor; 3.15 p.m., Canon Sharp; 7 p.m., The Dean. Holy Communion, 8 a.m. St. SAVIOUR'S, GOULBURN.—11 a.m., Canon Spencer; 7 p.m., Canon Kingmill.

MONDAY.

Lessons: Morning—Judges vi. 24, St. Luke ix. 28 to 31; Evening—Judges vii. 2 Cor. xii. 14 and xiii. Open Air Cathedral.—1.15—2 p.m.

TUESDAY.

Lessons: Morning—Judges viii. 32 to ix. 25, St. Luke ix. 51 to x. 17; Evening—Judges x., Galatians i. Trustees Clergy Widows' and Orphans' Fund, 4 p.m. Committee Lay Readers' Association, 4.30 p.m. Open Air Cathedral.—1.15—2 p.m. The Synod of the Diocese of Tasmania will meet at Hobart.

WEDNESDAY.

Lessons: Morning—Judges xi. to 20, St. Luke x. 17; Evening—Judges xi. 29, Galatians ii. Council Church of England Temperance Society, 4 p.m. Open Air Cathedral.—1.15—2 p.m. Cathedral Evening Service and Sermon, 7.30 p.m.

THURSDAY.

Lessons: Morning—Judges xiii., St. Luke xi. to 29; Evening—Judges xiv., Galatians iii. Open Air Cathedral.—1.15—2 p.m.

FRIDAY.

Lessons: Morning—Judges xv., St. Luke xi. 29; Evening—Judges xvi., Galatians iv. to 21. Open Air Cathedral.—1.15—2 p.m.

SATURDAY.

Lessons: Morning—Ruth i., St. Luke xii. to 35; Evening—Ruth ii., Galatians iv. 21 to v. 13.

OPEN COLUMN.

Prayers in Parliament House.

We have never been able to see the greater force of arguments and considerations urged against opening the Parliament of N.S.W. with Prayer.

We heartily sympathise with those who would have a strong dislike, at a service of worship and prayer, of the presence of scoffers and blasphemers, let as many as possible of scoffers and blasphemers and unbelievers be got to listen to the preaching of the Gospel, but do not let them be present with license to blaspheme. When we suggest the consideration of this question as applied to local legislature the mind is apt to picture the presence in a Christian Assembly of infidels and profane. Yet we never hear that the Imperial Parliament, which consists of very many more members than ours has any difficulty or any shocking interruption, in the course of its daily opening service. The explanation is that the thing is properly managed.

All Members of Parliament who wish to be present at the opening service are given time to be in their places. The doors are then shut and the service proceeds.

"The Australian Christian World" (which in its turn acknowledges its indebtedness to the "London Christian World"), gives the following outline of the service. The Chaplain—Members all standing—reads Ps. lxxvii., then all join in the Lord's Prayer. Then follow prayers for the QUEEN, Prince and Princess of Wales and Royal Family. Then the prayer for the House, "Almighty God by whom alone kings reign, princes decree justice; and from whom alone cometh all counsel, wisdom, and understanding; we, Thine unworthy servants here gathered together in Thy Name, do most solemnly beseech Thee to send down Thy Heavenly wisdom from above, to direct and guide us in all our consultations; and grant that we, having Thy fear always before our eyes, and laying aside all private interests, prejudices, and partial affections, the results of all our counsels may be to the glory of Thy blessed Name, the maintenance of true Religion and Justice, the safety, honour, and happiness of the Queen; the public welfare, peace, and tranquillity of the Realm, and the uniting together of all persons and estates within the same, in true Christian love and charity one towards another, through Jesus Christ our Lord and Saviour, Amen." Then follows the familiar prayer, "Prevent us, O Lord, in all our doings," and the benediction. The Chaplain "then retires walking backwards and bowing, etc." This form of prayer, it seems, has been used at every sitting of the House since 1860, and before that it was used in the House of Lords. It may be said that in England the fact of a Church Establishment enables that to be done which could not be done under other conditions. We reply that in the United States of America there is no Church Establishment, yet the American people have the joy of having their great parliament, always opened with an

appropriate religious service, and readers of the life of Charles Kingsley will remember that when that distinguished English Clergyman was in America he was requested—as a distinguished visitor—to take the place of the Chaplain, a service he gladly rendered.

It is not for us in this place to suggest details or forms, but it seems appropriate to point out that "Heads of Churches" might be asked by our Parliament to meet and confer for the purpose of drawing up a suitable form of Service. And whatever the Roman Catholic Church might have to say about it, we apprehend that our own Church would be only too thankful—for the sake of getting the thing—to allow her Clergy to take turns with the Ministers of all denominations in conducting this service.

With all our sins the country is at least professedly a Christian country and the due acknowledgement by our Legislature of the "Supreme Power which rules among the Kingdoms" would be hailed with rejoicing by all who love the Lord.

We conclude this paper with an extract from a sermon on "The love of our Country" by Hugh Blair, D.D., F.R.S., Edinburgh.

"Without a proper sense of religion and a due acknowledgement of that Supreme Power which rules among the Kingdoms, no nation was ever found to prosper long. Let those sophistical reasoners who would teach us that philosophy ought now to supersede the ancient prejudices of Religion, look to the history of those Republics which they so highly admire, especially to the history of the Romans.

They will there find that during the greatest and most flourishing periods of the Republic, the Romans entered on their office, no great public measure was ever undertaken, without previous religious services, without prayers and sacrifices. After every victory, solemn thanksgivings were offered to the gods; and upon any defeat that was sustained public humiliations and processions were decreed, in order to deprecate the displeasure of Heaven.

That much superstition and folly entered into what they called religion, will be readily admitted, but still it implied reverence to a Supreme Power in Heaven, which ruled all the affairs of men, and was entitled to their homage. Hence that sacred respect to an oath, as an inviolable obligation, which long distinguished the Romans, and historians have remarked that when the reverence for an oath began to be diminished, and the loose Epicurean system which discarded the belief of Providence to be introduced, the Roman honour and prosperity from that period began to decline. These are things that belong to our admonition "on whom the ends of the world are come."

E.

MISSION NOTES.

Gospel Work amongst Lepers.

The following extract from a recent letter from Miss Reed, Chandag Heights, Kumaon, India, shows the kind of work being done by the Missions to Lepers in India:—

Seven have been baptised on profession of faith in Christ, Whom they have learned to love. Of the fifty-nine now enrolled, all but six are Christians, a good number of whom give clear evidence of a deep experience of God's saving and keeping power. Gentleness, patience, and peace are now manifest in the lives of some who one year ago were unhappy and so quarrelsome that I was often called several times daily to settle quarrels. Individual care for each one, in addition to the power of the sweet Gospel, adds so much to the brightness and hope it brings into their lives, and human kindness and love seem to make them realise so much more clearly our Father's love, that my heart is often filled with inexpressible joy because of the comfort He gives to us, and tender mercy He has shown to me, in permitting me, in Jesus' name, to minister to these fellow-sufferers. Some have found the way to the Home of Many Mansions. Six have died during the year.

The Canadian Church Students' Missionary Association, which is made up of representatives from the various Colleges of the Church in Canada and of the sister Church in the United States, has just held its seventh annual Convention at Montreal. The objects of the Association are (1) to gain and disseminate information about missions and missionary work; (2) to arouse and stimulate interest in such work; and (3) to further this work by intercessory prayer. At the recent Convention it was decided to give the surplus funds of the Association to the Bishop of Mackenzie River.

A FAVOURITE ARTICLE, and which gained the Gold Medal at Chicago, is the famous Extract made from the Tree of Life by Ochsmahe and Sons, Limited, of Cobotamundra, N.S.W. Wherever this Company have come into competition with other makers, they have taken the highest award, viz., Adelaide, Sydney, Melbourne, and Chicago. The Extract is for Coughs and Colds, and the Special Oil for external use only. Eucalyptus Lozenges (in bottles now), and a splendid aid to public men, and for the ladies the 6d Cakes of Soap make them fair and lovely, removing pimples and allaying irritation of the skin. The advent of Measles and Influenza is making this brand widely used, especially, as it is so highly recommended by the Medical Faculty, viz., Colemans and Sons.

JOTTINGS FROM THE BUSH.

"All in the Name of our Lord Jesus."

A large number of people seem to be reading Mario Corelli's "Barabbas." For my own part I have not chosen to look into the book, although I have heard it talked about, and have had it in the house. Any person who chooses the life or death of Christ as a topic for a novel ought to be far more trustworthy in matters of history and Biblical interpretation than is Miss Marion Mackay—to call her by her real name. I think that I once pointed out in this column a piece of gross carelessness in "Ardath," where she argues that although the Bible asserts, "no man hath" done something (I forget what), the words admit of a woman having done it; whereas the Greek word, translated in our version, "no man," is really *andis*, "no one," as any schoolboy learning Greek could have told her. A writer who would rest a theory on her own private and unenquiring interpretation of a text is not likely to give true ideas about more important things, and all that I have heard about "Barabbas," makes me repeat, "untrustworthy, untrustworthy," to the details of the whole story. I don't want to mix up my notions of the last hours of Christ with the fancies of even the wisest novelist. I have therefore also refused to read "The Prince of the House of David," and other books of the same kind. They are said by some to "make the story of Christ's life more interesting," but surely it is interesting enough, especially when explained by men like Farrar, Geikie, Hanna, or Ederheim, and I don't care to sacrifice truth to make a picturesque story, adorned with the imaginary love affairs of the Apostles or other notable personages. Mario Corelli writes with a noble intention, no doubt, but few, if any, could write a novel about our Lord without unintentionally burlesquing or at any rate, degrading, many of the most eventful scenes of the world's history. Ever afterwards one has to read the Gospel history either with a false impression, or with a continual effort to forget the the novel on the same subject.

Probably other writers will write upon "Clerical Stipends," as treated in the Open Column last week. So I will simply say that our Church has the advantage of seeing how the suggested experiment works in the case of the Presbyterian body, as organised by the late Dr. Miller Ross. We are not likely to get any Organising Secretary who would do better than he did; and yet, while in the first few years of the scheme, the Presbyterians made wonderful strides in Church Extension, I am inclined to think that on the whole, the experiment has not proved to be any improvement on our present plan. You can't pitchfork human nature out of people, and, under some future system of Socialism, we are all imbued more thoroughly with the spirit of "mateship," congregations won't give largely to have the surplus money to go to some other place. I hope that someone who fully knows the working of the Presbyterian scheme may describe the results; and if so I think it will be found that while the poorer charges are quite ready to be helped by the richer, there is not a similar eagerness to help on the part of those who could do so. The wealthy congregation is apt to argue "Our own minister is so excellent that he should have additional stipend instead of the money going elsewhere."

I hope that the "Quiet Afternoon" lately held in St. Andrew's Cathedral, may have caused a desire for others. Why should not Dioceses have such a meeting as was held at Hobart on the day before the Church Congress, when a "Quiet Day" was held for the wives of the Clergy of the Diocese? "Our Unpaid Curates" would be very glad indeed to have such a day, and Lady Helpers in the parish might be willing to undertake the duties of the paragon home for the time. The nervous strain of many Clergymen's wives is extreme, and the work that so many of them do in helping on the spiritual lives of others would be done better if there could be such a day of calm and thought.

COLIN CLOUT.

GIRD AND GO.

Oh, still in accents sweet and strong, Sounds forth the ancient word:— "More reapers for white harvest fields! More labourers for the Lord!"

We hear the call. Dreaming no more In selfish ease we lie, But girded for our Father's work, Go forth beneath the sky.

"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 dyspeptic," a spreading conviction of the falsity of Oatmeal as a universal diet. "NARRU" Porridge Meal in 2 and 4-lb. packets, sold by all Grocers. "NARRU" Digestive Bread baked daily by all leading Bakers. Wholesale Agents, JAMES AMOS & SONS, Flour Merchants, 218 Sussex-street, Sydney

SUNDAY SCHOOL COLUMN.

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

When the Sydney Institute draws out its programme of lessons for next year will it be wise if it includes hymns to be learnt by heart as well as Collects? There is much to be said both for and against such a plan. It is undoubtedly very advantageous for the children to learn hymns. Most grown-up Christians can speak feelingly of the blessings received by them from their recollection of hymns learnt in childhood. And if pains are taken by the teacher to explain the words that are learnt, many hymns will prove as helpful as an ordinary lesson in implanting important truths in the hearts of our Scholars for their daily use.

Probably many of our Schools which adopt the course of the Institute also give their Scholars hymns to learn. In the case of Infant Classes the custom is universal. And yet there are great difficulties in the way of including hymns in the yearly syllabus. All these difficulties arise from one fact—the variety of the hymn-books used in our Sunday-schools and Churches. It would be easy for a year or two to choose hymns which would be contained in every hymn-book; but after that time the task would be a difficult one. And from the first the Institute would have to face the fact that nearly every hymn varies in our different hymn-books, both in the number of its verses and in many of its words. Most hymn-book compilers seem incapable of letting a hymn stand as it was written. If this is the case how can an examiner set a fair paper or mark the Scholars fairly with respect to the hymns?

Summing up the pros and cons, I hope that it will be decided to introduce hymns into the curriculum. If the authorities of each School, when sending in their application for examination papers, mention the name of the hymn-book from which their Scholars have been learning, the Examiner will have to consult that hymn-book to see if it contains the verses which he has demanded from the children in his examination paper. If it does not, some other verse will have to be substituted for the Scholars of that School. And in marking the papers he will mark according to the particular hymn-book which each School uses. It will be an extra trouble, of course, but I think that the gain will far outweigh the inconvenience. The majority of Schools, I suppose, use either the Church Sunday School Hymn-book, or "The Children's Hymn-book" and most Churches use either the "Hymnal Companion," "Church Hymns," or "Hymns Ancient and Modern." It would not take long for an examiner to compare these five books before writing his examination paper, and schools which use other books could be treated separately. If "Group Secretaries" are appointed, they could report to the Committee concerning the books used, before the Syllabus is drawn up. Difficulties which have been satisfactorily met in other Dioceses ought not to deter the Sydney Institute.

Are teachers beginning to prepare for their Annual Examination in October? Those who don't want their preparation to be a mere "gram" will be wise in preparing their weekly lessons for their classes so thoroughly that the preparations will include all that they need for themselves. Will any Clerical reader of this column offer to prepare Test Examination Papers and mark them? My own leisure time is not sufficient to warrant me in doing so.

The following is an extract from a recent sermon by Canon Scott Holland:—"Very often children will ask questions to which we have no answers. What then? Well, let us plainly tell them so. There is nothing so perilous as giving answers which, later on, they must discover to mean nothing at all. So much of unbelief is due to shocks which have come from finding out that the positive information on high things of God, given in childhood, had no basis, no certitude, no evidence. Perhaps the very parents who had supplied it in the easy amplitude of unquestioned authority are themselves forced, under later challenge, to confess their total ignorance. That is a recoil that ought never to be risked. Cannot a child take it from us quite naturally, quite simply, that we don't know? His trust in us will be infinitely increased if he feels that we are frank with him. Such a confession of our ignorance to him is a tribute to our respect for his intelligence. It proves to him that we are not trifling with his inquiries; we are taking him seriously. And, moreover, his trust in the answer we do give him will be intensified if he can be sure that we would not give it to him without it were warranted. Let us rely upon it, it is so right, so natural, so perfectly easy if we will only have the candour to say it: 'Dear child, nobody knows that; I cannot tell you. We are all children here together and have all to ask a great many questions which cannot be answered. You and I must wait; we shall both know some day.'"

J.W.D.

E. L. FOXWOOD, Acooucheuse and Ladies' Nurse, 52 Young street, ROYAL.—ADV.

CORRESPONDENCE.

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

Correspondence must be Brief.

CONSECRATION OF THE BISHOP-ELECT OF GRAFTON AND ARMIDALE.

DEAR SIR,—I wish through your columns to invite the attention of the Clergy and the Members of the Church in the Sydney Diocese to the approaching Consecration of the Archbishop of Ballarat, as Bishop of Grafton and Armidale. The Bishop of Ballarat has informed me that the PRIMATE has requested him, as the Senior Bishop, in his absence from Australia, to arrange for the Consecration. It is to take place on May 1st, the Festival of St. Philip and St. James.

The Bishop of Ballarat asks for the prayers of the Church in this Diocese on behalf of the Bishop-Elect and his flock. I most cordially endorse this request, and hope that both before and on the day of Consecration, very many earnest petitions may be offered for him and them from amongst ourselves.

WILLIAM M. COWPER.

April 4th.

CANON KING AND THE PROVINCIAL SYNOD.

SIR,—In a letter which appeared in your last issue Canon King states that he sits in the General Synod as a Clerical Representative because the General Synod is not bound by the Constitutions of 1866, and further that in his opinion the Provincial Synod is so bound.

The Provincial Synod of the Province of N.S.W. to which Canon King claims to be a Representative is entirely separate and distinct from the Provincial Synod referred to in the Constitutions of 1866, and in my opinion is no more bound by those Constitutions than the General Synod itself.

By the "Rules for the Formation of Provinces," made by the General Synod in 1881, it was provided that "the Dioceses in the Colony of N.S.W. shall be treated as having been formed into a Province under these rules." The Sydney Diocesan Synod deliberately accepted those Rules, and by its Representatives in the Provincial Synod (Canon King himself being at the time one of the Clerical Representatives), assisted in framing a Constitution as provided by the said Rules, and when that Constitution was framed, the Sydney Diocesan Synod, with a full knowledge of its position in regard to the old Provincial Synod under the Constitutions of 1866, passed an Ordinance accepting and adopting the said Constitution.

The new Provincial Synod is clearly a body having no connection whatever with the Constitutions of 1866 and even if Canon King could sit in the old Provincial Synod as a Lay Representative, it seems to me that he is not entitled to sit as such in the new Provincial Synod.

Canon King disputes the right of the Provincial Synod to say whether the Representatives sent to that Synod are or are not qualified under the Constitution, and that the Diocesan Synods alone are to determine as to the qualifications of the persons sent as Representatives. Why then was power given to the Provincial Synod to try the validity of the election or appointment of any person claiming to be a Representative member thereof? If this power does not exist what is the meaning of Clause viii. of the Constitution? I am, etc.,

ROBERT ATKINS.

Notice to Correspondents.

Several articles and items of news in type which we hope may appear next week. Messrs. Angus and Robertson's Quarterly Book List is a very valuable little publication and can be had free on application, 89 Castlereagh-street.

Trials do not become lighter as we go on. . . . What! no repose? . . . No; harder and yet harder trials. For the Christian soldier there is no rest except in the grave. Let a man conquer, and fresh trials will open and fresh victories will ensue. Trials will assail us where we are most vulnerable. Everywhere, head and heart and heel. We must dismiss, therefore, the thought that we can ever put off the armour.

Make your creed a pathway out into purer and vaster life, and you can not be perplexed by the controversies of the time. You may have no special leaning for the study of the Bible, and no special power of reasoning, or of insight upon the high themes of Christian faith, but this simplest and mightiest of all powers you may have—the power of discerning that which gives you the deepest reverence for life, that which lifts existence into the highest privilege, opens your heart in widest sympathy for your brethren, matches most fully humanity's tragedy with the notes and prophecies of eternal triumph, and brings your whole soul into a profounder and happier consciousness of God. Keep to that power of discernment. It is the staff of the Lord upon which you can with safety lean. It is a fixed star, shining, resplendent, all through the long night of time, set in the firmament of your soul, by which you can determine the freest and the swiftest way home to God.

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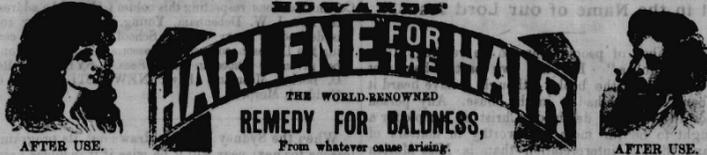
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No. 17 O'CONNELL ST., SYDNEY. Dated this SECOND DAY OF APRIL, A.D. 1894. ALEX. MATHESON. H. A. LANGLEY.

THE CHURCH SOCIETY.—DIOCESE OF SYDNEY. Address: The Chapter House, Bathurst street.

The Rev. J. D. LANGLEY, ROBERT HILLS, Esq. Bankers: The Commercial Banking Company of Sydney, Limited. RECEIPTS FOR MOST SERVICES 31st MARCH.

Table with columns for names and amounts. Includes entries for Gladsville, St. Philip's, Sydney, Randwick, Campbelltown, etc.

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SPECIAL SCHOLARSHIPS, 1894—Two Scholarships for Board and Free Education in English (value £25 each) will be awarded to the daughters of Clergymen living within a radius of 15 miles of Sydney.

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The Australian Record.

"SPEAKING THE TRUTH IN LOVE." SATURDAY, APRIL 7, 1894.

OURSELVES.

IT is with great pleasure we present our readers to-day with the full text of the Address delivered on Wednesday afternoon last by the BISHOP OF GOULBURN at the opening of the First Session of the Eighth Synod of his Diocese.

OFFICIAL.

The Rev. R. Rook, late of Condobolin, Diocese of Bathurst, has been nominated as Curate, Parish of Rockwood and Auburn.

SYNOD OF THE DIOCESE OF GOULBURN.

THE BISHOP OF GOULBURN'S OPENING ADDRESS.

On Wednesday morning last the Holy Communion was administered in St. Saviour's Cathedral, and at 4 o'clock in the afternoon the Clerical and Lay Representatives met in the Church Hall.

MY REVEREND BRETHREN AND BROTHERS OF THE LAITY.

In the name of our Lord Jesus Christ, the chief Pastor and Bishop of the Universal Church, I bid you welcome to the First Session of the Eighth Synod of the Diocese of Goulburn.

We meet as a new Synod,—new, yet preserving unbroken continuity with the Synods of the past in constitution and work, and largely continuous also in respect of membership.

THE WORK OF THE SYNOD.

Much solid work of a practical character lies before us. I trust that all our members Clergymen and Laymen alike, whether from the nearer or the outlying Parishes of the Diocese, will, by their punctual and regular attendance during the whole of the Session, testify that they regard such attendance as a religious duty, which they owe to the Diocese as a whole, and to the particular Parishes which they represent.

THE POSITION OF THE SYNOD.

I trust that we shall all remember the high position which this Synod occupies as the Church of the Diocese by representation. Its voice is the voice of the Diocese. The Diocese has no other organ of utterance but its Synod.

DIOCESAN APPOINTMENTS.

The following appointments have been made during the year. The Very Rev. the Dean has been appointed Acting-Registrar of the Diocese and General Secretary of the "Church Society" vice the Rev. Canon A. D. Soares, who, after many years of faithful and ill-requited labour in these offices, voluntarily resigned them early last year that he might give himself "without distraction" to his Parochial duties.

DIOCESAN PROGRESS.

I rejoice to say that notwithstanding the "hard times" and the financially depressed condition of the Colony generally, some few signs of steady quiet progress have not been wanting to us.

should never, however, be lightly sought, from mere restlessness and a love of change or the promptings of discontent, but modestly and soberly, and in the interest of Christian work.

The Rev. Daniel C. Bates, of St. Augustine's College, Canterbury, has come to us from the Diocese of Newcastle and has been licensed as Curate in charge of Wagga Wagga. The Rev. Edwin P. Hood, B.A., (Oxon), who came to us from the Diocese of Brisbane has been licensed as Acting Precentor of the Cathedral. The Rev. J. H. Spear, of Ulladulla, in the Diocese of Sydney, has also been licensed to officiate in the outlying parts of this Diocese which border on his own proper sphere.

The absence from our midst of an old friend of many, the Rev. Canon D'Arcy-Irvine, D.D., Incumbent of St. Nicholas, North Goulburn, will be noticed, I am sure, with deep regret. It has been caused by illness so serious and painful that he has been compelled to obtain three months leave, and to resort to the hot springs of Rotorua in New Zealand in the hope of relief and cure. I trust that the rest and treatment may prove effectual. The Synod will sympathize also with the Rev. A. Duncan, now of Temora, who had scarcely entered on his new field of work, when, by a sad accident, he was laid aside and became, for several months, a prisoner in his own house.

I am thankful to say that he has now resumed his duties. It is gratifying to know that his lack of service was, to some extent, supplied by the ministrations of two or more excellent Laymen of his own district. I feel very strongly that, in the present pecuniary circumstances of the Diocese, it will be well for us to make use of the services of Christian Laymen whenever available; and first of all of Stipendiary Readers (or Catechists), where the services of Ministers in Holy Orders are for the time unobtainable. This has been largely done in the neighbouring Diocese of Melbourne, and, as I can testify from long personal observation, with excellent results in "the lengthening of cords and the strengthening of stakes." In that Diocese there are no less than 96 licensed Stipendiary Readers, or one to every three Clergymen. During the past year I have licensed Mr. T. E. Owens Mall, formerly a Congregationalist Minister of considerable ability, and of high repute both in Melbourne and Sydney, as Stipendiary Reader in the Parish of Albury, and Mr. Stanley G. Best, formerly in the Diocese of Melbourne, as Stipendiary Reader in the Parochial district of Gunning. Mr. J. D. Nicolson has also been sent, tentatively for six months, to see what can be done in the way of reviving Church interests in the district of Tumberumba and the Upper Murray.

I have also had the satisfaction of licensing as Honorary Clergy in their respective districts Mr. W. M. Madgwick, of Cooma, Mr. J. Day, of Junee, and Mr. E. S. Costello, of the Parish of St. Saviour, Goulburn. I have heard of several other gentlemen, at Cootamundra and elsewhere to whom, on the nomination of their Parish Clergy, I trust shortly to have the privilege of giving my license; and I would very earnestly point out the exceeding value it would be to the Church, if educated and competent Laymen could be licensed to assist the Clergy in carrying on public worship in our country Parishes.

In many outlying districts, with our present Clerical staff, fortnightly or monthly, or even less frequent services, can only be given; with two or more earnest Lay-helpers in every Parish, the number of these services might be largely increased. I believe in the Priesthood of the Clergy, but I believe none the less in the Priesthood of the Laity; for what is the Priesthood of the Clergy but the Ministerial or official Priesthood of a Priestly Body, the Body of Christ, "The Apostle and High Priest of our profession? No one can be more strongly convinced than myself of the Divine Commission of the Apostolic Ministry but the "Royal Priesthood" (1. St. Peter ii. 9) of the Christian Laity in no way contradicts it; rather is it its complementary and sustaining truth. I earnestly desire, therefore, that Laymen of piety and intelligence in our Parishes may rise to a sense of their "high calling in Christ Jesus" and become "labourers together with us," more particularly those wide and thinly-populated districts where the utmost diligence of the Parish Pastor is inadequate to meet the religious needs of the population. I shall be prepared to license all such willing helpers as their Parochial Clergymen can assure me will act and meet for the duties assigned them; and that "all things" may be "done decently and in order." I desire that no Lay-helpers be employed, except in cases of sudden emergency, to conduct or assist in Divine Services but those who have been duly nominated to, and licensed by, the Bishop for that particular work.

The following appointments have been made during the year. The Very Rev. the Dean has been appointed Acting-Registrar of the Diocese and General Secretary of the "Church Society" vice the Rev. Canon A. D. Soares, who, after many years of faithful and ill-requited labour in these offices, voluntarily resigned them early last year that he might give himself "without distraction" to his Parochial duties. I have also re-appointed the Very Rev. the Dean to the Office of Vicar-General of the Diocese and Examining Chaplain to the Bishop. I have appointed the Rev. George Spencer, of Bega, as the sixth Canon of the Cathedral Church. I am sure that this mark of confidence in and esteem on my part for one whose faithful work and wise counsel during the last eighteen years in this Diocese beyond my praise, will be approved by both Clergy and Laity. Canon Spencer, as the Senior Clergyman of the coast district, is often required to act for me in various details of Diocesan work; it is right, therefore, that he should be accorded an Ecclesiastical status which his position and duties make desirable. The Synod will also be glad to know that, at my urgent request Archibald H. Simpson, Esq., M.A. (Cantab) of the Equity Bar, who filled the office of Chancellor of the Diocese during the latter years of the Episcopate of my predecessor, has again accepted the same office, and continues to give me his valuable and experienced advice when the occasion seems to require it. Such occasions, I regret to say, have been all too frequent of late; but the Chancellor's patience has more than equalled my demands upon it. I take this opportunity of assuring him of my thankfulness to him for his services, and I am sure I may add, that also of this Synod.

I rejoice to say that notwithstanding the "hard times" and the financially depressed condition of the Colony generally, some few signs of steady quiet progress have not been wanting to us. During the past year I have consecrated four Churches, St. John's, Moruya, St. Thomas, Binalong, All Saints, Tumut, and Christ Church, Bungonia. I have also consecrated the new Chancel of St Paul's, Murrumburrah. I laid the corner

UNDERTAKER Charles Rinsela.

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stone of, and subsequently dedicated, the new Transepts and Chancel of St. Andrew's, Young. A weather board School Church (St. Andrew's) has been opened for Divine Service at Fargate, and the corner block of a similar building has been laid at Captain's Flat, in the Parochial District of Bundugore. A site has been given, and an effort to erect a stone Church has been successfully begun, at Bungarby, now temporarily attached to the Parochial District of Cooma. The rush of population to the new gold-field at Wyalong, some twenty miles from Barmenham and forty miles from Temora, has not escaped my notice. Part of the "field" is in the Diocese of Bathurst, and the new Government township of Wyalong is also, I hear, in that Diocese. The sudden increase of population, now numbering many thousands, and the illness of the local Clergyman at Temora, have made it necessary for me to deal with as if it were extra Parochial. About a fortnight ago I commissioned the Rev. Canon Betts to visit the place and report upon it. He went there last week, but I have not yet received any detailed account of his proceedings. The people on the "field" are anxious to have the services of a Clergyman. His work would be in three Dioceses; but, as I said, the chief centre of population is in that of Bathurst. The Bishop being in England, I am in communication on the subject with the Administrator. Two Parishes—I am sorry there are not more—have elected Parochial Nominators under the "Presentation Ordinance of 1887," viz., Waga Waga and Cootamundra, and in due course the Synod will be required to elect three Synod Nominators in accordance with the provisions of the same Ordinance. Every Parish, as you are aware, which provides for its Clergyman a stipend of £300 per annum (locally raised) and a residence, may elect Parochial Nominators. There are several other Parishes in the Diocese which raise this amount, and I would take the opportunity of pointing out to their representatives the advantage of thus securing to themselves a definite voice in the appointment of their Clergyman, should a vacancy arise. It would to some extent relieve the Bishop of a grave responsibility, even though, as is but right, the final acceptance or rejection of the Presentation Board's nomination must remain with him. But whether the provisions of the Presentation Ordinance be availed of or not, I lay it down as a principle that in the making of appointments, except in Mission districts, I shall always be glad to have the assistance of the duly constituted Parochial authorities. In the City of Goulburn our new Registry Buildings, including the Church Society's office and the Guild Room, transformed, as you know, from a very primitive and semi-ruinous School-house, have, by their exceeding utility, more than warranted the expenditure upon them. This expenditure has in no way burdened the funds of the Diocese. The cost of the repairs to the present Guild Room and its furnishing has been borne by that most indefatigable and useful of our local organisations—the Ladies' Cathedral Guild. A debt of about £65 still remains upon the building, but the interest on this amount will be easily met by a small charge of about 45 per centum for rent which will be divided between the Registry, the "Church Society," and other Diocesan bodies. The rent of the former offices of the "Church Society" in Montague-street was £44 per annum paid by the Society, and an annual saving of at least £40 per annum has thus been effected in its interests. As the Very Rev. the Dean is largely due the credit of carrying out this new departure, I trust that the Diocese may soon learn to believe that the external and internal seamliness of our Diocesan offices is a visible symbol of the order and efficiency with which our Diocesan business will therein be conducted.

There are several other matters worthy of mention, which, though at present chiefly of interest to us in Goulburn, will hereafter, I trust, grow into Diocesan importance; I mean the establishment of a "Monthly Paper," and the formation of local branches of the "Girls' Friendly Society," and of the "Brotherhood of St. Andrew." The "Monthly Paper" is at present a mere sheet, but is, I believe, doing a useful work in the City and neighbourhood; and, moreover, it is paying its way. In order to awaken interest in Church affairs, there must be information. Some day, I hope, the "Monthly Paper" of this City will be supplemented by a Diocesan paper designed to circulate through all our Parishes. It is possible that this venture may take the shape of a "Church Quarterly," such as I find is published in the English Diocese of St. Alban's, of unpretending form, at a small cost. I believe that such a paper would serve as a stimulus to Diocesan work. We want to know more of each other's doings. Another local "Church Paper" published by other's doings. Another local "Church Paper" published by the Clergy of the Parishes of Junee and Cootamundra is, I believe, found to be helpful. Why cannot other Parishes unite to do likewise?

The branch of the "Girls' Friendly Society" established in this City, though only a few months old, has a goodly number of members, and is full of promise. Its aim is to unite together girls and young unmarried women of all classes who desire to lead a Christian life and help them to do so. It would be well if a Branch could be formed in every populous centre throughout the Diocese. The organisation is meant to be Diocesan, and not merely Parochial. I believe it would be to the advantage of the Diocese if branches were multiplied. They would certainly help to keep our young womanhood faithful to the Church.

The "Brotherhood of St. Andrew," as its name denotes, is for men—young men or otherwise. It originated in the Church of the United States and has become widespread in the Province of Canada. It has also been warmly taken up by the Church in Scotland and by the Diocese of Sydney. I heard lately of a Chapter being formed in England. It is a Brotherhood of earnest Christian men, united under a two-fold Rule of Prayer and active Service. No doubt the initial difficulties of forming a Chapter are considerable, for the very reason that the Brotherhood is not an organisation for social purposes; its aim is solely religious and spiritual. But wherever these initial difficulties are overcome, every Parochial Chapter would mean a little band of devoted Churchmen, whose time and energies are given to the advancement of the Kingdom of Christ. No one who can discern the times will deny that such an organization is an imperative need in this Colony. The first Chapter of the Brotherhood in this Diocese, was, let me add, established in the Parish of Cootamundra.

THE BISHOP'S VISITATION.

During the first year of my Episcopate I was enabled, through the mercy of God, to visit and make a few days' stay in every Parish of the Diocese. The kindly reception given me

at my Consecration by the Australian Bishops, and other representatives of the Australian Church, and by the representatives of this Diocese, gathered together in this City, was, I am thankful to say, repeated by all sorts and conditions of men wherever my duties called me; and not by members of our own Church exclusively—for one of the pleasing features of the many gatherings to bid me welcome was the presence of Christian men and women who are not of our fold. All are entitled to my warmest thanks, and I offer them most heartily. I shall not, believe me, readily forget the abounding tokens of respect for my sacred office, and of goodwill towards myself personally which I met and received, and which I have treasured by receiving. The work of visitation was accomplished in twelve separate journeys. The distance travelled was about 4200 miles of which 2400 were by road and 1800 by rail. Of the 120 Churches scattered throughout the Diocese, I have, I believe, officiated at some service in upwards of 80, and also in a considerable number of other buildings, public and private, which are used for worship. To both Clergy and Laity I owe a deep debt of gratitude for the facilities afforded me in travelling from Parish to Parish and for the generous hospitality which met me at every turn; and I take this opportunity of expressing my sense of obligation, more particularly for the admirable arrangements which were made for my conveyance. It was a great pleasure to me to place the Clergy and Laity in their own homes, and to be met in a position where I could see and appreciate the work of God that is being carried on among us. Of course, what I saw varied in degrees of encouragement. In some Parishes the signs of activity and progress were very marked, in others less so. One fact was impressed upon me as, during my thirty years of experience of Church work, it had never been impressed before, I mean the life of unremitting and arduous labour to which the Clergy of our country districts are, most of the a, called in the fulfilment of their ministry, and let me add, 'tis patient zeal with which so many of them discharge their duties. I have, I feel, reason to thank God for the sterling qualities of the Clergy of the Diocese. In many Parishes I found that the Church buildings are not unworthy of the holy purposes to which they are dedicated, and as regards internal arrangements, are fairly satisfactory. The condition of others again, seemed to show a lack of reverent care, and in some few instances I noticed that even necessary appliances for the celebration of the Holy Sacraments had not yet been supplied. When I pay my next visit I trust I may find that the things which are wanting have been set in order. Another fact, I regret to say of a painful character, forced itself upon my attention, namely, the uncertainty and insufficient provision that is made in many districts to give the Clergy a reasonable stipend. I spoke just now of their arduous labours; it is sad to have to add that these arduous labours are often ill-paid. I find that about one-fifth of our thirty eight Clergy are in receipt of stipends which, from all sources, barely reach the sum of £200 per annum. With horses and conveyances to keep, families to maintain, and the manifold small expenses necessarily incurred in carrying on their work over large areas of country, it is a marvel to me how they contrive to pay their way. I honour them for their economy and self-denial. This same self-denial is no doubt a Christian duty and one of the tokens of discipleship to Him who had not "where to lay His head"; but I see no reason why self-denial should be regarded as a duty of the Clergy only. Our Lord's precept is of universal application. I am afraid that some of our wealthier brethren of the Laity fail occasionally to show that generous readiness to support the Ministrations of Religion which one might reasonably hope for. If a Clergyman is to keep out of debt, his annual Stipend should first be of sufficient amount, then this amount should be fixed and definite, and finally it should be paid with reasonable punctuality. But passing this by for the present, it seemed to me from what I observed that in some of our Parishes there is a lack of organization in matters of Finance which may help to account for the shortcoming complained of. If a Finance Committee (which need not consist exclusively of men) were, in accordance with the "Clergy Sustentation Ordinance of 1871" organized in every district to assist in the work of collecting, it seems to me that more might be done than is now done, and the position of the Clergy be materially improved. My brethren of the Laity, whom I address as representing the Laity of the whole Diocese,—I treat you to remember that the financial well-being of the Diocese is in your hands; that the Church must not warily languish and decay and the cause of Religion be lightly spoken of, unless you do your utmost to make such sufficient provision for temporal needs of those who minister to us in holy things as will enable them to remain at their posts and look every man straight in the face. We cannot expect able and independent men to be attracted to our Ministry, if the life of a Clergyman is made a life of worry and anxiety about daily bread.

THE HOLY ORDINANCE OF CONFIRMATION.

During my visitation tours of last year I gave "the laying on of hands" to 1090 Candidates in fifty-five centres of population. Of these 1090 Candidates—I would have my brethren of the Clergy mark the fact—706 were females, and only 384, a little more than one-third, were males. It might well be asked—"What has become of our boys?" I am not ignorant of the difficulty of securing an equal proportion of the sexes; but this difficulty, with perseverance, energy, and personal dealing, is not insuperable. The Church of these latter days has awaked, thank God, to a truer sense of the spiritual meaning and value of this Holy Apostolic Ordinance than prevailed in former generations. It is no longer regarded merely as an interesting and ancient ceremony, peculiar to the Church of England and some other Churches, in which young people take upon themselves the vow of their Baptism into Christ, and profess publicly their willingness to serve the Lord, and may thereafter be admitted to the Holy Table of the Lord, but as an Ordinance of the Catholic Church of Christ, distinct with Divine Grace, in which they who draw near with Faith are strengthened with the Holy Ghost the Comforter for the duties of the Christian life. Confirmation, let me impress it upon you, is the Act and Rite of Ordination to that "Royal Priesthood" of which I have had occasion to speak before, and to which God has called and chosen every Christian man and woman. The two chief requisites for Confirmation are (1) sufficient religious knowledge, and (2) sincerity of purpose to live for God. This latter qualification the Spirit of God alone can give; but it is your part, dear brethren of the Clergy, to see that the former condition is fulfilled. As to the length of time to be given to preparatory instruction, I cannot lay down any positive Rule, for the circum-

stances and opportunities of Parishes vary so widely; but in my opinion at least twelve well-prepared lessons is the minimum amount of special teaching that should everywhere be given. Some districts, will occupy six months or more. This, in I would suggest that some simple Manual or Catechism on Confirmation (should, in addition to the Church Catechism, be put into the hands of the Candidates, so that they may prepare lessons beforehand; at the classes they should be further taught and examined on the subject of such lessons. Nor should instruction cease with the day of Confirmation, regard it as a more excellent way that preparation for First Communion should follow after Confirmation. The Confirmation Class should be transformed into the First Communion Class, and special instruction should then be given on the Holy Communion, and special preparation made for receiving it. How can we expect our Confirmees to become and continue Communicants unless they receive some definite instruction on the meaning, authority and benefit of the Sacrament, and in the intelligent use of the Holy Communion Service? None should be admitted to Confirmation who do not express their purpose of coming to the Lord's Table. If they are unwilling to become followers of the Lord in His Own appointed way, it will be better for them to wait. A Guild or Union of Communicants is a most useful Parochial institution, and where it exists Confirmees should be induced to become members of it. Where it does not exist after Confirmation is a suitable time for establishing it. In remote and thinly-populated country districts, where no such organization is practicable, a yearly meeting of Communicants should at least be held. It would help to bind them more closely to the Pastor and to each other and to keep them safe in the unity of the Church, which is symbolized by and effected through, the "joint partaking" of the "One Bread." My brethren of the Clergy,—You will forgive me I know, for speaking so definitely on what I regard as one of the most important and blessed of your sacred duties. I have it very deeply at heart. No time is better or more profitably spent than that occupied in preparing Candidates, whether young or old, for Confirmation. I believe that not only the well-being, but the very existence of the Church in the future depends on the care and attention we devote to the bringing forward of our younger brethren to this holy Ordinance. It is in the Confirmation Class and in Communion Classes that we find our best opportunity for raising up and training up a "godly seed" of devout and well-instructed Christian Churchmen. I purpose, with God's assistance, to administer this Ordinance, every second year in all our parishes, and wherever a yearly Confirmation is desired, I hope to be always ready to give it.

THE CHURCH SOCIETY.

The "Church Society" is the Church of the Diocese in its relation to "Home Missions." In accordance with its "Constitutions" for this department of Christian work it is to be regarded as the organ of this Synod. I look upon it, therefore, as our most important Diocesan organization. Upon its prosperity depends the amount of help we can give to those Parishes where the Stipends provided for their Clergy from local resources are insufficient, and would, without the help of the Society, be utterly inadequate. Any failure, then, on the part of the Diocese to give the Society a loyal and vigorous support would be to inflict pecuniary loss on those least able to bear it, and must end eventually in vacant Parishes and closed Churches; or in the substitution of Readers (or Catechists) for duly ordained Pastors.

I rejoice to say that the Report read at the Annual Meeting last night gives evidence of increasing vitality on the part of the Church as a whole. At first sight it might seem that the total of receipts and expenditure was considerably less than in former years; but it is not really so. The total receipts last year for the Home Missionary work of the Church were £313 more than in 1892. What makes our receipts and expenditure seem smaller is that we have excluded from our accounts everything but contributions in aid of the Society's own special object, viz., the maintenance of the ministry in our less populous centres. In former years certain Parochial Stipends and Endowments and the income from the Centennial Fund passed through the Society's books, and gave a fictitious magnitude to its annual income and disbursements, but this arrangement has come to an end. We now know exactly where we stand. Let me remind you that the Society is practically dependent for support on Parochial contributions. It has a small capital, the gift of generous benefactors amounting altogether to £1400, of which £100 was received during the past year, the bequest of the late Mrs. O'Brien, of Douro, near Yass, well-known to many of you as a liberal helper of the Church in times past. The interest of this capital goes into the General account; but with this trifling exception, the Society lives wholly year by year on the offerings of Churchmen, and I cannot believe that these offerings will ever fail us. Our present hopeful condition is the more encouraging, because the general financial depression throughout the Colony and the diminished means of some, our subscribers have resulted in a falling off in the total of our larger contributions; but the deficiency is more than made good by the increased amount derived from general Parochial sources. It has to be remembered, however, that last year was a year of Confirmations. It is a wise rule of the Diocese that Offeratories at Confirmation Services should be given to the Society; and the sums contributed, in this way during the year amounted to £113. We cannot expect a like amount from the same source during the current year; but surely the funds of the Society will not be allowed to suffer on this account. What is wanted here also is better Parochial organization. It has therefore been arranged by the Committee of the Society that the General Secretary, (the Very Rev. the Dean,) should, to some extent, be this year set free from his Registry work in order that he may visit and do organising work in such Parishes as in any judgment need his help, and may endeavour to put local efforts on a better footing. There must, I believe, be many Churchmen throughout the Diocese who could and should subscribe and do not, but perhaps would if the duty were brought home to them in a friendly and practical way. Arrangements should be made for the appointment of collectors in every district. My hope is that sympathy and interest may be awakened everywhere, more particularly in Parishes where sympathy and interest have of late years died out; and I trust that my brethren, both of the Clergy and Laity, will do all they can to sustain and supplement the Dean's efforts. I have noticed with regret that in some congregations not even the annu-

collections prescribed by this Synod in the "Sustentation Ordinance of 1871" were made last year. This should not be.

THE CATHEDRAL CHURCH.

The Bishop, Clergy, and Laity of the Diocese of Goulburn may well be proud of their Cathedral. It will serve as a lasting monument of the taste, zeal, and self-denial of its first Bishop. In October last, the artistic Berodes which now adorn and complete the Eastern end was dedicated to his memory. To the pictured figure of Christ in Majesty in the small gable light which crowns the great west window. The new iron railings and gates which front Bourke-street, are partly the result of an appeal made some years ago for this purpose to local, diocesan and outside friends, and partly the recent gift of a generous-hearted lady, resident in this City. They have been erected as a token of esteem for Mrs. Thomas, and as a lasting memorial of the many pious labours she was permitted to accomplish in the past for the advancement of the Kingdom of God. We have to remember, however, that an ornate and costly Church, however large and well appointed it may be, is not *ipso facto* a "Cathedral." It is the locating within it of the Bishop's Seat which makes it that. Yet even so, there is a "Cathedral idea" which has to be carried out in order that the building may be worthy of its status. This "idea," let me say, is not limited to the maintenance on Sundays of what is commonly called "Cathedral service,"—the musical rendering of the offices of Public Worship. What is this "Cathedral idea?" As the Central Church of the Diocese and the spiritual Home of the Chief Pastor, the Daily Service of Morning and Evening Prayer should be offered continually. To this, also, the distinctive Services of Divine appointment in the Church of Christ should there, as directed by the fourth Rubric at the end of the Holy Communion Office be celebrated on "every Sunday at the least." This rule, I am thankful to say, we do fulfil. The Cathedral Church should, as regards the order, dignity and reverence with which its services are conducted, be the model Church of the Diocese. The Holy-Days and the sacred Seasons of the Christian Year should there be distinctly marked and devoutly observed. In short the Cathedral should be to the Diocese a pattern of worship according to the ideal set before us in the Book of Common Prayer. In our case, the "Cathedral idea" may in some particulars have to be modified by the fact that our building has to fulfil also the functions of a Parochial Church, and it seems reasonable therefore, that some of its services should be less of a Cathedral and more of a Parochial type. Yet as the Mother church of the whole Diocese, it should be, so to say, its spiritual heart, the centre of its religious life, from which issue influences that stimulate by example—influences of worship in "holy beauty" and of devoted zeal in Christian work that should permeate the Diocesan Body to its furthest extremities. In short the Cathedral should be to our Diocese what the Holy Sepulchre has already attained to—our spiritual centre. But "we follow after"—this at least should be our aim, even though the "res augusta domi," our domestic poverty may seriously block the way.

THE CATHEDRAL DEBT.

Is it not a pity that the pious efforts of any Cathedral organization should be hampered by a burden of debt? Such, I deeply regret to say, is our position at present. The total amount of indebtedness on the 31st ult. was £5692 18s 1d. It began so far back as 1880 with an overdraft at the local branch of the Commercial Bank of Sydney, and in 1882 an advance of £3000 was allowed on the account. In the year 1884 an advance of £3500 was advanced by the Bank of New South Wales. At the death of the late Bishop in 1892 the debit balance at the Commercial Banking Co. stood at £3081 6s 1d, and at the Bank of New South Wales at £1980 9s 7d, making a total of £5061 15s 8d. Up to date it is Commercial Banking Co. £3464 17s 8d, Bank of New South Wales, £2228 5s 5d; a total as I said of £5692 18s 1d. When both these debts were contracted, a number of local gentlemen generously made themselves responsible for the several amounts, and are now naturally anxious to be relieved of the liability. I regard it as the bounden duty of the Diocese to afford them this relief. I trust we shall not shrink from boldly facing the situation. The interest has to be provided for, and the principal paid off. But how is this arduous task to be set about and duly performed? Are there no rich and well-to-do men in the Diocese who will step forward and help us to get rid of the burden? As a measure of relief two Ordinances will be presented to your consideration—a new "Cathedral Ordinance" and a "Cathedral Debenture Ordinance" both of which, I trust, will receive your intelligent consideration. Something has to be done, and that at once, to avert serious disaster. Whatever form our efforts may take, they will demand a considerable amount of patient self-denial on the part of all of us, and more particularly of the Cathedral congregation; but it is not the custom of Churchmen to evade or repudiate unpleasant obligations. I have hope that the capital of the debt may be materially lessened when the affairs of the St. Saviour's Glebe Trust are finally set in order, by a considerable contribution from the accumulations of interest. A staunch son of the Church, moreover, promised in his lifetime the noble gift of £1000, and when certain pre-verbally conditions are fulfilled the surviving members of his family have undertaken, I believe, to carry out his generous intention. After all, then, our position, though serious, is not so difficult. A prolonged and united effort, made in God's strength, will, I doubt not, surmount all our difficulties, as might at first appear. A prolonged and united effort, made in God's strength, will, I doubt not, surmount all our difficulties, as might at first appear. A prolonged and united effort, made in God's strength, will, I doubt not, surmount all our difficulties, as might at first appear.

THE TRUSTEESHIP OF ST. SAVIOUR'S LANDS.

Closely connected with our Cathedral organization is the Trusteeship of the land on which the Cathedral Church is built, and of the Glebe land pertaining to St. Saviour's Parish, from which some portion of the Cathedral revenue will be derived. I will not enter on the painful story of the conflict which for so many years made the Trusteeship a dead letter. Suffice it to say that in July last the Chief Judge in Equity set aside both sets of claimants, and the Trust became vacant.

Application was then made to the Court to appoint the Bishop Sole Trustee, and in November last the application was granted. Thus ended, thanks be to God, the Trusteeship difficulty of the so-called "Cathedral Dispute." On entering upon my duties as Sole Trustee, I found that the Glebe land,—originally forty acres, but now less by some ten acres resumed by the Government for Railway purposes,—was occupied by two tenants, one of whom had for the last four years leased nearly three acres for the work of a tannery, at a rent of £100 per annum which has been regularly paid, and that the remainder—less eight acres set aside under the "Church Act" for the use of the Incumbent—was occupied by an engineering firm which had erected permanent buildings upon it and carried on therein the business of rolling stock manufacturers. This tenant had been allowed to enter on possession of the ground in the year 1890, with the consent of the Bishop and the Incumbent and of both sets of claimants to the Trusteeship, at a rental of £250 per annum, to be afterwards increased in accordance with the terms of a lease which it was agreed the tenant would take from whichever set of Trustees the Court might declare to have the legal right to give it. No rent under this arrangement has ever been paid. The payment of this rent I at once proceeded to claim,—it amounted to £875,—but I was afterwards advised that I could not legally do so nor call upon the tenant to fulfil the conditions of the proposed lease, but must be satisfied with such rent for the use and occupation of the land as might be agreed upon. The tenant was willing to come to terms for use and occupation. It appears, however, that the tenant, in order to erect buildings and purchase plant, had induced three local gentlemen to become his guarantors to a local bank for the advance of a large sum, and had given them as security a Bill of Sale over set of Trustees the Court might declare to have the legal right to give it. No rent under this arrangement has ever been paid. The payment of this rent I at once proceeded to claim,—it amounted to £875,—but I was afterwards advised that I could not legally do so nor call upon the tenant to fulfil the conditions of the proposed lease, but must be satisfied with such rent for the use and occupation of the land as might be agreed upon. The tenant was willing to come to terms for use and occupation. 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point out. The amount placed in my hands for "pious and charitable uses" continues now, as it was stated to be in 1892, the interest on £1000, bequeathed to the Bishop of Goulburn by the late Hon. Charles Campbell, to whom this Diocese in many ways owes so much.

RELIGIOUS EDUCATION AND MISSIONS TO THE HEATHEN.

I had hoped to be able to direct the attention of the Synod to two questions which I have deeply at heart, viz., the Religious Education of the younger members of the Church, and the duty of Missionary effort among the people who still sit "in darkness and the shadow of death." Both questions are not only of Diocesan but of National importance. No local section of the Church can be said to be doing the work which the Divine Founder of Christianity enjoined upon His followers, unless these two fields of Christian activity are being diligently occupied. The time only permits that I should impress on my brethren of the Clergy the duty of taking advantage to the utmost of the facilities which our Public School system affords for gathering together the children of the Church at frequent intervals for systematic instruction in the Faith and Duty of a Christian. This duty, I notice, was on several occasions vigorously enforced in the Synod addresses of my wise-hearted predecessors. I am aware, my reverend brethren, that in some of our country districts the giving of such instruction with any degree of regularity will entail on you many a laborious journey, and require you perhaps, to give up much of your scanty leisure; but I make bold to affirm that the time will be well spent, and the labour well bestowed. In districts where a well-organised Sunday-school system is out of the question, the preliminary preparation of your future Candidates for Confirmation will have to be carried on in the Public Schools, and I would urge upon you the advantage of in this way securing the friendly regard and sympathetic interest of our children, i.e., of those on whose religious knowledge and obedience to the Faith the welfare of the Church will depend when we have served our generation and are resting from our labours. My Right Reverend Brother the Bishop of Tasmania has formulated a practical scheme for giving Religious Instruction in thinly-peopled bush districts where ordinary Sunday-schools are things impossible. It is now, I believe, being acted upon in that Diocese with good results. I shall be glad to give such information as I possess on the subject to those of the Clergy who may desire it.

With regard to Missions among heathen races, I will only say just now that, to my mind, the presence or absence of the Missionary spirit is far more than rigid adherence to some doctrinal opinion, the token of a "standing or a falling Church." As a Diocese of the Australian Church it seems to me that our first obligation is to give steady and constant support to the work carried on under the direction of the "Australian Board of Missions," established by the General Synod of the Church, of which the Committee of our Church Society will become, I trust, the Local Corresponding Committee, rather than to any other Society, however valuable, undertaken by any English Missionary Society and carried on by it in India, China or elsewhere. Duty, no less than charity, begins at home." Our own Australian Board is responsible to God and to the Church for the evangelization of the regions around us for bringing into the obedience of faith the Aboriginal tribes of this Continent, and the Chinese sojourners who dwell among us, and for the maintenance of the Missions to New Guinea, and the thousand isles of Melanesia. This, I say, is the duty which lies at our door. These are the souls whom the Good Shepherd of all souls has providentially committed to our care. To preach the Gospel to these is the special burden which our position as a Church and a people lays upon us. God forgives us all for our languid interest and our meagre contributions! The Missions of which I speak are almost starved for lack of means to carry on. I earnestly commend them to the sympathy and help of the whole Diocese. I am informed that the United Episcopate of Australia, Tasmania and New Zealand, in order to relieve these Missions from present difficulties, purpose to invite all the Dioceses of Australasia to set apart a week for "Self Denial" towards the end of the current year,—probably in connection with St. Andrew's Day. I am convinced that this Diocese of Goulburn will not refuse "to give up something" for the sake of the Kingdom of God. But I must pass on.

THE CHURCH IN AUSTRALIA AND TASMANIA.

Although I have already occupied your time at perhaps too great length, I must not refrain from a brief glance at other Dioceses beside our own. On the 1st of May last the Right Rev. Dr. Turner, Bishop of Grafton and Armidale in this Ecclesiastical Province, was called to his rest in the city of Rome. He was on his way to England in feeble health, for change and medical treatment. The circumstances of his departure remind one somewhat of the desire of the saintly Archbishop Leighton that he might die at an Inn, as a witness to the truth that he had ever been "a stranger and pilgrim on the earth,"—a desire which it pleased God to grant. On November 16th last the Right Rev. Dr. PARRY, Bishop of Perth in Western Australia, died of an inflammatory attack while engaged in Visitation. Personally I knew but little of either of these Prelates; but their praise is in the Churches and both, we have reason to know, were devoted servants of the King of Saints. "Their works do follow them." The appointment to the vacant See of Perth has been delegated to certain English Bishops by the Synod of the Diocese. I suppose that no other method of filling the vacancy seemed practicable. Whatever it may be in the future, the Colony of Western Australia has hitherto by force of geographical position and distance, been so out from the general current of Church life in the Southern and Eastern Colonies, that Australian Clergymen well fitted by spiritual and intellectual endowments to adorn the Episcopate, were mere names to those with whom the appointment rested. Under the circumstances they have no doubt done wisely in sending to England; though one would like to have seen more strongly manifested a more vigorous regard to the Resolution of the General Synod at its last Session, which affirms that "it is expedient that, in the future election of Bishops to the various Dioceses in Australia and Tasmania an effort be made in the first instance to select some suitable person duly qualified within the Diocese."

The See of Grafton and Armidale, on the other hand, has, by the unanimous vote of its Synod, chosen for its Bishop the Ven. Arthur Vincent Green, L.L.B., Archdeacon of Ballarat and Incumbent of Christ Church Pro-Cathedral in that City. When I say that Archdeacon Green, before he was at Ballarat, was my successor in the Incumbency of St. Paul's, Geelong, in the

Diocese of Melbourne, you will understand how deeply I am interested in his appointment. I regard it as a wise and happy choice. I have been acquainted with the Bishop-elect from the time he became an Undergraduate of the University of Melbourne, and I am therefore able to say from personal knowledge that his whole career at the University and at Trinity College, Melbourne, and subsequently as a Preacher, Priest, and Pastor of the Church of St. Paul's, Geelong, abundantly justify his selection by the Synod of your Diocese. He is a zealous and exalted position to which the Divine Chief Shepherd has now, by His Holy Spirit, through the voice of His Church, been pleased to call him. His consecration as Bishop is arranged for the feast of Melbourne. In the temporary absence from Australia of the Most Reverend THE PRIMATE, the selection of Melbourne as the place of his consecration became almost a necessity, as the Lord Bishop of Ballarat, Archdeacon Green's own Diocese, was the Senior Bishop in Australia and Tasmania, and the Chief Officer. I ask your prayers for the Bishop-elect. God grant him the Spirit of Power and of Love, and of a sound mind.

The consecration of the new Primate, Chancellor and side Chapel of St. David's Cathedral, Hobart, the most interesting and successful Church Congress which followed upon it, and the subsequent great gathering of Bishops in Ballarat to further the building of the new Cathedral Church in that City,—long since begun, but halting, alas! for the present through lack of funds, are events of this year which would call for more than passing mention, did time permit. But I feel that unless I hasten at once to a close, there is danger, lest, like Lord Tenison's brook I should "go on for ever." Since my return from the Congress, I have received a copy of a paper called the "Sunbeam," which appears to be the organ of the Royal Navy, and the Mercantile Marine in New South Wales. It is an excellent paper and its religious tone is all that one could wish. The copy sent to me (No. 74 Vol. vi.) contains a leading article on the Hobart Church Congress, and complaint is made that no attention was given to the Congress to the subject of the Church's duty to our Seamen. The writer is evidently unaware of the great difficulty of making a selection of subjects for such an occasion; but there is sufficient truth in his misapprehension to make one feel that a golden opportunity was missed, and that if we are permitted to meet in Congress again, the present apathy of the Anglican Church in Australia towards this important branch of her work may well be made a subject for discussion with a view to devising some remedy.

THE COLONIAL AND CONTINENTAL CHURCH SOCIETY. But before I conclude my address, let me place on record my own gratitude as Bishop and, may I not add? the gratitude of this Synod and Diocese to the "Colonial and Continental Church Society" of England for their kind continuance to us of the yearly Grant. It now stands at £200 per annum. Poor as many of our Parishes are, this is the only external help which the Diocese receives. I wish with all my heart we could do without it. If we could, I would gladly say to this most helpful Society,—"We thank you for the substantial assistance we have received from you in the past, but now we freely surrender it for the benefit of some other Diocese that needs it more than we do. Henceforward, please God, we will endeavour to stand alone" but in the interest of my brethren in our Missionary districts, to whom the Society's Grant is a small but welcome addition to an income all too inadequate to their modest needs, and in the interest of the Church Extension which yet remains to be done in many a remote corner of the Diocese, I dare not venture to say this—not yet. May God bless the Society for what it has done, and is doing, here and elsewhere; and may its interest in us endure as long as our need.

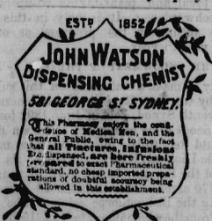
CONCLUSION.

I have only now to ask you, my brethren of the Clergy and Laity to address yourselves to the onerous work which will demand the attention of this Synod during the present Session, with patience and diligence and with an unfeigned faith in the promised guidance of the Spirit of our good Counsel, for whose illuminating influences we shall daily pray. In what I have said to you, I have deliberately limited myself to practical matters chiefly of local concern, and endeavoured to put before you a full and complete statement of our Diocesan affairs. Our needs you now know; in all our deliberations may our sole aim be the consolidation of the Diocese, the peace of the Church, and the extension of the Kingdom of our Lord Jesus Christ.

Perhaps our most important work will be the consideration of that new Cathedral Ordinance, for which I hold myself responsible, which is designed to put a complete end to the trouble which, for so many years, has weighted the progress and crippled the resources of the Diocese. It is of necessity more or less a compromise. I trust it will be dealt with in a spirit of candour and forbearance. Will it not be a blessed thing to look back upon hereafter, if, by our labours here, however arduous and prolonged they may prove to be, we are able to say that by God's grace, we furthered and brought to good effect the things that make for peace, and things wherewith one may edify another? God grant it.

God has supplied us with two great lights:—Reason to rule the busy day, and Faith to guide us in the dark and silent night.

There are times in the life of every Christian, when some great truth is clearly revealed to him, some long-looked door of promise left with the key hanging in the wards, only waiting to be turned by a prayer



This Type-writer is so simple that anyone of ordinary intelligence may learn in a week to write twice as fast as with a pen. It manufactures 15 clear copies at one operation, and, worked with Edison's Mimeograph, will produce 100 perfect copies from one stencil. The Caligraph is the only Typewriter in existence which has a screw adjustment to every part. The following is a note from some four months ago, having a complete success. By it all my correspondence and manuscript work has become a pleasure. I am delivered from the terrible foe, "writer's cramp," and my work is done now in half the time that it took formerly. I almost forget the expense incurred in the pleasure derived from the use of the machine.—I am, yours truly, (Signed) JOSEPH PARKES, Pastor, Congregational Church, North Shore.

THE CALIGRAPH.

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

Australian Church News.

Diocese of Sydney.

Echo Farm Home.—The following contributions are thankfully acknowledged:—Mr. W. Gregory Walker, £1 1s; Mrs. J. Windover, 10s 6d; James Sandy and Co., £1 1s; J. T. Lingen, £3 3s; Mrs. Morwick, 10s; Committee collection, £1 1s; Snowballs, 6s 6d; Professor Scott, £1; Friend, 2s 6d; Mrs. Barton 10s; Rev. R. Dill-Mackay, 5s; Friend, 2s 6d; J. J. Cramp, 10s 6d; Mrs. G. Cohen, 5s; Friend, 2s 6d; Dr. F. H. Kynard, 10s 6d; Mrs. Dangar, 11s; Mr. Ward, 5s; Mr. Browning, 10s; Maintenance, £12; (special, towards new building); the PRIMATE, £3 3s; Courtenay Smith, 4s; Dr. Crago, £1 1s; Miss E. M. Murray, £1; E. W. Austin, £1. Total to date, £383 19s 6d. Contributions in kind.—Clothing, Mr. Bushby; Books, Frank Smyth; Manure, Colonial Sugar Co.; Chair, Bedstead and Jam, Mrs. McCulloch; Clothing, E. W. Austin; Clothing, Courtenay Smith; Boxes and tablestands, Labour Home; also for new building:—Paint, Oil, Etc. James Sandy and Co; Doors and window frames, Alexander Dean and Sons; Ridge capping and gutting, Thomas Harrison. About £20 more are needed for new building. A start will be made in a few days. Office of the Home, 9 Princes-street, 31st March, 1894.

ST. PETER'S, CAMPBELLTOWN.—The wet weather entirely prevented the usual daily services in Holy Week, but as the weather was fine on Good Friday, there were good attendances at the services morning, afternoon and evening. At 7.30 p.m., on Easter Eve, a short service was held. On Easter Day there were fifteen Communicants at the early Service, but the late rains had so deranged the roads, that many people from distances could not attend. Twenty Communicants waited at the Lord's Table. At the Evening Service there was a large congregation. Since Mr. Knight's appointment as Organist, a great improvement is noticeable in the Church music. At the Easter Vestry Meeting, Messrs. Barker and Gumble were re-appointed People's Wardens, and Mr. M. D. Woodhouse was again appointed Clergyman's Warden. On Friday, March 30th, a Tea Meeting, Bruce Auction and Concert in aid of the Parsonage Building Fund, took place at the Town Hall. All was arranged by lady parishioners, so that the Incumbent and his wife should have no trouble. There was a very large attendance, many willing helpers, and entire satisfaction. The concert was arranged by Mr. Knight. A programme of songs was arranged and carried out. The proceeds are for the Parsonage Building Fund.

ST. MARY'S, DENHAM COURT.—The Service on Easter Day was conducted by Mr. Oliver, local Lay Reader. The attendance at this Church is well kept up, and the parishioners are in earnest about the matter. Mr. Hill continues to conduct the Sunday-school. At the Easter Vestry Meeting, Messrs. Throsby and Kemp were appointed People's Wardens; and Mr. Collins was re-appointed Clergyman's Warden.

ST. BARNABAS'S MISSION ROOM (FOR MINTO AND INGLEBURN).—The Easter Service was well attended. Good music was provided by Mr. Harland and his family. At the Holy Communion there were fifteen Communicants. At the Easter Vestry Meeting, Messrs. D. Warby and Pidecock were appointed People's Wardens, and Mr. Harland was re-appointed Clergyman's Warden.

ST. JOHN'S, BALMAIN.—A meeting convened for the purpose of receiving the first Annual Report and Balance-sheet of the Bible Mission Branch of St. John's, Balmain, was held on Wednesday the 28th ult. The schoolroom, which had been nicely decorated, was filled by the residents of the Island. The chair was taken by Mr. Bowring, Superintendent of the Sunday-school. The meeting was opened with prayer by the Rev. W. A. Charlton, who then proceeded to exhibit some of the very interesting lantern slides, illustrating scenes of some of the most picturesque and beautiful sights in and around Rome. The report which was interesting, and showed great advance, was read and discussed, and on the motion of Mr. Ramsay, seconded by Mr. Boon, carried unanimously. Last year a room was provided and furnished by the residents of the Island in which both Sunday-school and Church Services are held regularly. When the School first started the number of scholars amounted to 11. There are now 30 on the roll, with a staff of three teachers, Messrs. Bowring (Superintendent), Ferrier and Miss Ramsay, who is also-Organist. The Balance-sheet showed a slight debit (owing mainly to the purchase of a boat which is used as a means of transit to and from the Island), was adopted on motions, etc., to that effect; with a hope of being able (D.V.) to show at next annual meeting a credit balance. The prizes were then presented to the prize-winners by Mrs. Ramsay. The Incumbent, Mr. Charlton, in a speech which followed, thanked all those present, and especially Mr. Colvin, for their help in building up the Church and School, and complimented the residents on the efficiency of their arrangements. After a vote of thanks had been passed to the Chairman, Rev. W. A. Charlton and Mrs. Ramsay, the meeting closed by all present joining in singing the Doxology.

APPIN.—The usual Vestry Meeting was held on Easter Tuesday, at 7.30, at St. Mark's Church, Appin. May 27th, Messrs. Charles Welsh and John Simpson were elected Churchwardens for the people, and Mr. Harry Winton was nominated Clergyman's Warden for the ensuing year to

Easter Tuesday, 1895. The accounts having been previously passed. The election at St. Luke's, Wilton, lapsed through non-attendance.

ST. JAMES'S, GROVEDON.—Clergyman's Warden, Mr. W. H. Pigott, M.L.C., People's Messrs. W. G. Cooley, and J. Eccles; Sidesmen, Messrs. W. Short, J. Bibb, W. R. Beaver, J. Valentine, J. Lapha, E. Moleworth, J. Nixon, and J. Finn; Parochial Council, Wardens and Sidesmen, H. Best, R. Blacket, J. McAnally, W. H. Parnell, A. Vaughan, R. Walker, A. Newmarsh, and W. Nixon.

THE CHURCH SOCIETY.—At the Monthly Meeting of the Committee of the Church Society held on Monday last, the Very Rev. the Dean of Sydney in the Chair, a letter was read from Mr. R. Hills resigning the position of Honorary Lay Secretary, owing to failing health. On the motion of the Venerable the Archdeacon of Camden, seconded by Mr. J. Plummer, the following resolution was unanimously passed:—"That this Committee hereby places on record its appreciation of the many valuable services rendered to the Church Society by Mr. Hills, and offers him its sincere sympathy and best wishes for his restoration to health." Mr. Wilfrid Docker was unanimously elected to the position of Honorary Lay Secretary.

COBBITTY.—Easter Meetings at Cobbitty, Narellan, and Cabramatta. The accounts showed that the late Bank troubles had seriously affected the income of the Churches for the past year; but the meetings were marked by that harmony of spirit which goes far to compensate for hard times. The following were the elections:—Cobbitty—Clergyman's Warden, Mr. Downes; Trustee's Warden, Mr. Barker; People's Warden, M. Cummings; Sidesmen, Messrs. H. Campbell, Jas. Funnell, H. Bellingham, A. Kenrick. Narellan—Clergyman's Warden, Mr. Hills; Trustee's Warden, Mr. Richardson; People's Warden, Mr. Nott. Sidesmen: Messrs. Larkin, Norris, Wason, Williams, G. Fryer. Cabramatta—Clergyman's Warden, Mr. Myles; Trustee's Warden, Mr. Piddington. People's Warden, Mr. Pearce.

PITT TOWN CUM-WILBERFORCE.—At the Easter Vestry Meeting at Pitt Town, there was a large attendance. The following were elected:—Wardens, Messrs. W. Maxwell, Jas. Dunstan, senr., and Jos. Hobbs. Sidesmen, Messrs. R. Owens and Jas. Dunstan, Junr. At Wilberforce there was a good attendance at the Vestry Meeting, when the following gentlemen were elected:—Wardens, Messrs. Bragg, W. H. Fleming, and White. Sidesmen: Messrs. S. Dunstan, senr., Reuben Greenrope, J. Turnbull, and Jos. Wilbow. At both the above meetings it was resolved that steps be taken to effect additions to the Parsonage at Pitt Town.

Diocese of Newcastle.

EASTER TUESDAY MEETINGS.

HOLY TRINITY, LOCHINVAR.—The Incumbent, the Rev. W. Tollis, stated that notwithstanding the unexampled depression which had prevailed during the past year every monetary claim had been promptly met, and a balance of about £10 remained to the Church Fund.

ST. JOHN'S, BRANTON.—The necessary change in the method of collecting funds, consequent upon the New Funds Ordinance was fully discussed, and the meeting decided upon having a Fund to be called the Church Fund from which all financial claims should be drawn.

ST. MARY'S, GRETA.—On behalf of the congregation, Dr. Walker presented the Incumbent with an Easter Offering in a most appropriate speech regretting that on account of the depression the offering was a small one. The Rev. W. Tollis in reply, said that the gift was quite unexpected, and he accepted it most gratefully—as gratefully as if it were a large amount.

ST. PAUL'S, PATERSON.—All engagements during the year had been punctually met, and every effort would be made to meet them for the future, notwithstanding the great hardship inflicted on the Parish by the New Funds Ordinance. Churchwardens' accounts showed a credit balance of £38, and Parochial Council's account a debit balance of £10.

MORPETH.—The Annual Vestry Meeting was held in the Schoolroom. Canon Goddard in the chair. The accounts of the retiring Wardens, showing a small balance to credit, were adopted. The receipts were £20 less than last year, a loss accounted for by the depression of trade, and floods. The following were elected Wardens for the ensuing year:—Clergyman's Warden—Mr. J. W. Allworth; Seatholders' Wardens—Messrs. R. Simm and H. D. Portus. Mr. R. L. P. Harding was appointed auditor of accounts. Parochial Council: Elected in addition to three Churchwardens:—Messrs. A. E. Brunker, D. J. Campbell, A. Clode, R. L. P. Harding, J. Newton, R. Pillidge, P. Simm, and C. Stymann.

WOODVILLE.—The Incumbent presided. The accounts for the past year were presented and adopted. For some years past, during more prosperous seasons a sum of about £127 had been saved, and this has been most judiciously expended on the repair and ornamentation of the Church during the past year. The following were elected Wardens for the forthcoming year:—Clergyman's Warden, Mr. H. Croaker; Seatholders' Wardens, Messrs. W. Appleyard and J. R. Butler.

HINTON.—Canon Goddard presided. The Church showed a debit balance of £43 16s 7d, the reason being the bad seasons and recent heavy floods. The following elections then took place:—Clergyman's Warden, Mr. W. H.

J. Christian; Seatholders' Wardens, Messrs. J. Keen and J. C. Beattie. ST. PETER'S, EAST MAITLAND.—The Incumbent, the Ven. Archdeacon Tyrrell, presided. The accounts of the retiring Wardens were presented and adopted. They showed that the debt on the new Church had been reduced to £2,150, towards which £650 is expected shortly from the Government for the purchase of land on which to erect the new Lands Office. The Churchwardens elected for the ensuing year were—Clergyman's Warden, Mr. Samuel Clift; Seatholders' Warden, Messrs. Geo. Clift, and D. Swan. A vote of thanks was passed to the outgoing Churchwardens. The following were elected members of the Parochial Council:—Messrs. E. Sparke, F. Sparke, W. T. Foster, F. Watts, J. Hope, G. W. Lee, F. H. Hole, and F. Brandt.

ST. ANDREW'S, LARGS.—Elected Churchwardens: Incumbent's Warden, Mr. Chas. Davis; Seatholders' Wardens, Messrs. Geo. H. Stephens and Wilshire. District Council, Messrs. Chas. Wilshire, W. Cummins, and P. Wynne.

ST. PAUL'S, WEST MAITLAND.—The Incumbent, the Rev. E. A. Anderson, presided, and there was a fair attendance. Mr. H. H. Capper read the Churchwardens' report and statement of accounts, explaining the latter. From the accounts it appeared that the ordinary collections amounted to £258 6s 8d. In 1892 they were £342; in 1893, £320. The decrease was owing to the flood and depression. Other special collections and receipts brought the total amount up to £320 1s 2d. Owing to the liberality of Mr. Napier in giving his services from the flood in March last to the end of the year, they had been able to meet expenses, to assist the stipend fund to the extent of £72 15s 11d, and to clear off the arrears of Assessment of £75, leaving a balance in hand of £4 12s 6d. The balance-sheet of the Parochial Council showed the total collections had been £229 3s 8d, which with the contribution from the Churchwardens amounted to £291 19s 7d. The balances owing on the Parsonage Improvement Fund and the Bell Tower Fund remained as before. The report and statement of accounts were adopted on the motion of Mr. Capper, seconded by Mr. A. Seward.—The three retiring Churchwardens were re-elected—Mr. H. H. Capper being nominated by the Incumbent, and Messrs. W. Rymington and E. W. Norman, elected by the meeting on the motion of Mr. Hammond, seconded by Mr. Coles.

ST. MARY'S, WEST MAITLAND.—The Incumbent, the Rev. W. H. Yarrington, M.A., L.L.B., presided. Mr. James D. Prentice submitted the Churchwardens' account for the past year, which, after explanation as to the Gas Co.'s account, was received and passed. The election of Churchwardens was then proceeded with, when Mr. James D. Prentice was unanimously re-elected People's Churchwarden. Mr. John Lee was again chosen by the Trustees as their Warden. The Chairman re-appointed Mr. John Rourke as the Clergyman's Churchwarden. Considerable satisfaction was expressed by the meeting at the re-election of these gentlemen, who have now for twenty-two years continuously laboured in the best interests of St. Mary's Parish Church, flattering reference being specially made to the good work by Mr. J. D. Prentice, in every branch of the Church, for years past. The Annual Report was adopted without dissent. Mr. John Rourke presented the Treasurer's Stipend Fund Account for 1893, which was passed. It was resolved upon the motion of Mr. Nym Wolfe, seconded by Mr. John Lee, that Messrs. G. A. Smyth, C. J. H. King, G. Buxton, F. W. Thursty, W. Norman, G. Pullen, J. Embleton, and W. Scholes for the Parochial Council for the year. The meeting here, all rising to their feet, accorded to Mr. and Mrs. Yarrington their gratitude for the very affectionate interest each had manifested in the welfare of the Parishioners during the past fourteen years.—The chairman feelingly responded.

ASSISTANCE.—The Bishop went up to Singleton on Saturday, the 31st ult., to assist the Rev. Canon Shaw in his services. The Rev. Mr. Coote, B.A., London, will probably be *locum tenens* during Rev. J. Shaw's absence from Paterson.

Diocese of Goulburn.

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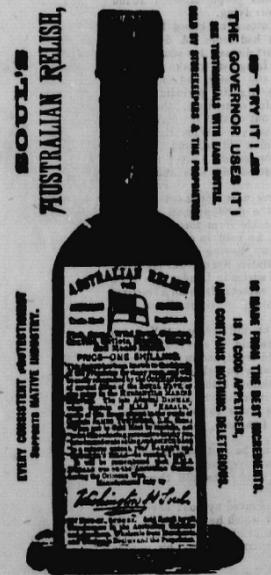
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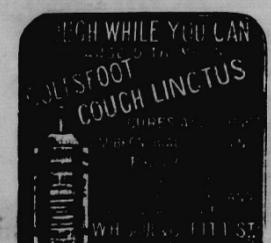
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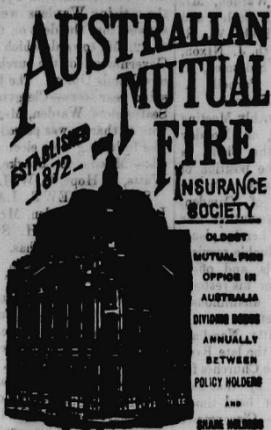


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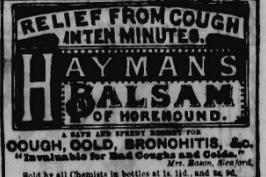
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