

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

(APPENDIX A.)

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

Whereas it is necessary to regulate the period during which Committees of the Synod and Auditors shall hold office the Synod of the Diocese of Sydney in pursuance of the powers in that behalf, conferred upon it by the Constitutions for the management and good government of the United Church of England and Ireland within the Colony of New South Wales ordains and rules as follows:— Clause 1. Select Committees shall hold office until the presentation of their Report.

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

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

Jottings from the Bush.

"All in the Name of the Lord Jesus."

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

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

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The Australian Record.

SYDNEY, SATURDAY, AUGUST 1, 1891.

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

The Week.

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

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

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

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

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

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

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

Coming Events.

We shall be glad to publish in this column notices of coming services or meetings if the Clergy will kindly forward us particulars. ST. ANDREW'S CATHEDRAL. Sun., Aug. 2.—Holy Communion, 8 a.m., and mid-day. Preachers—11 a.m., The Primate; 3.15 p.m., Canon Moreton; 7 p.m., The Precentor. Wed., " 5.—The Precentor. "Martin Luther" (continued). ANTHEMS. 11 a.m., "Stand up and Bless the Lord your God."—Eley. 3.15 p.m., "Praise the Lord."—Garrett.

DIOCESAN. Sun., Aug. 2.—St. Stephen's, Newtown, 7 p.m., The Primate. Mon., " 3.—Church Society Monthly Meeting, Chapter House, 4 p.m. Tues., " 4.—Synod. Holy Communion, St. Andrew's Cathedral, 11 a.m. " 4.—Synod. Chapter House, 4 p.m. Wed., " 5.—Association of Lay Helpers. Lecture, St. Mary's, Waverley; Rev. H. L. Jackson, M.A. "The Council of "Nicaea." Tues., " 11.—St. Philip's, Church Hill. H. B. Cotton, Esq. "Modern Scepticism." Tues., " 18.—Association of Lay Helpers. Lecture, St. Jude's, Randwick; Rev. Dr. Corlette. "Methodism and the Church."

Brief Notes.

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

The anniversary of the dedication of St. Anne's, Ryde, was celebrated on Sunday last. The Rev. J. Dixon preached morning and evening. The Rev. J. Chaffers-Walsh was the preacher at Christ Church, Gladsville, on Sunday last. The Rev. gentleman took both services. In the afternoon he conducted a children's service and inspected the Sunday-school.

The annual public meeting of the C.E.T.S. was held in the Chapter House on Monday evening. The Dean of Sydney presided. In connection with the Association of Lay Helpers' the Rev. J. Chaffers-Walsh delivered a lecture "The Coming Age," on Tuesday evening at St. Mary's, Balmain.

A tea and public meeting was held in St. Peter's, Woolloomooloo on Tuesday last. The Rev. A. R. Bartlett, M.A., delivered a lecture on the 28th ultimo in the Chapter House in connection with the Lay Helpers' Association. Subject, "A Churchman's Visit to England."

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

The sixth annual meeting of the Randwick and Coogee Sick and Poor Relief Society was held lately in the Randwick Town Hall. There was a large attendance of the subscribers. The ceremony of unveiling a tablet to the memory of John Robinson, the pastor of the Pilgrim Fathers, was performed at Leyden, in Holland, on the 24th ultimo. The proceedings were of an impressive character. Dr. Roseby, of Sydney, was among the visitors.

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

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

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

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

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

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

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

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

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

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

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

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

The Conference of Clergy.

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

It is due to myself, as well as to the great importance of the task I have undertaken—that quite unexpectedly—to say I am here to-night simply as a substitute for the able and accomplished Bishop of Newcastle, who, at the eleventh hour found himself unable to take part in this Conference. The very brief notice I have received from the Secretary, will, I trust, plead for me should my treatment of the theme assigned to me prove less complete and exhaustive than you had a right to expect at my hands. Indeed, in any case, I am deeply conscious how far below the gravity of the occasion which demanded them—my best utterances must be—dealing, as I am, with the topic that directly concerns the nobles' profession and most solemn responsibility upon earth.

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

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

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

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J. HUBERT NEWMAN Photographer.

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

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be a double element: 1. a Divine inspiration; 2. and then a form or image fashioned by the human intellect that has blended with it. It is born of the Spirit, not of worldly ambition; it is a breath from Heaven, linked with a fallible, but God assisted human instrumentality.

Every Christian worker has his ideals, and these vary with the personality of the worker—the work in hand—and the requirements of the age. David's ideal was to build a Temple. Ours, to-day, concern the building of living stones into that peerless spiritual sanctuary in which God shall be worshipped throughout the ages. Perhaps many of us may even now recall what fair and majestic ideals we formed in the early years of our ministry. What pictures we drew of glowing success in our teaching and work! As wise controversialists, unflinching witnesses, as possessors of "tongues of fire," raising the Church to nobler life, and rapidly drawing worldly crowds to sincere and abiding faith in Christianity. And many of our ideals were, alas, unfulfilled. There were others, the secret of whose frustration was to be found in our own hearts; in our impatience, our faithlessness, our pride.

And, while gratefully acknowledging the measure of success achieved and permitted by the grace and power of God, it is wrong to say that some at least of our earlier ideals were relegated to the lumber-room of memory; there to be unheeded in ignoble dust. And God, who counts these ideals among the most precious jewels in His earthly treasury, alone can estimate the loss sustained by his work and our own souls.

In the light, therefore, of this twofold experience; ideals unfulfilled; ideals in a measure realised; must our conceptions of the work of the ministry in the Church be tempered now.

Had St. Paul, our highest earthly model, been asked what he conceived to be the chief function of the minister of Christianity; what it was that at times overwhelmed him with adoring gratitude on the one hand, and deepest humiliation on the other, I think he would have said, the commission "to preach the unsearchable riches of Christianity."

Nor has the importance of this function of preaching lessened in the present day. Doubtless, circumstances are wholly different.

The pulpit has a most formidable rival in the public press. Subjects Ecclesiastical, and Moral, and Theological, are discussed in newspapers, magazines, and novels, with great earnestness and ability. Our homes are flooded with religious books and periodicals; but the office, the work, the responsibility, the Divine authority of the commission remain unaltered.

"Measure" (says Dean Church) "the greatness of the wants, the demands of society, and you have the measure of that for which the Christian Ministry exists; of that which it has to do. The real reason of our office is the sin, the ignorance, the weakness, the unhappiness which is all around us. People may say there are nobler paths for effort and self-sacrifice; that it is too easy, and under the voluntary system neither independent nor free. They tell us it is, after all, 'a poor career for a man. This we may depend upon. 'It is that which we make it. The highest, if we will; the lowest, if we do not make it high.' That indeed was a sordid doom shadowed forth in the words, 'put me, I pray thee, into one of the priest's offices that I may eat a piece of bread.'"

But what has that to do with our high calling, "to be messengers, watchmen, and stewards of the Lord; to teach and admonish, to feed and provide for the Lord's family; to seek for Christ's sheep scattered abroad, and for His children that are in the midst of this naughty world, that they may be saved through Christ for ever." Is not that an ideal high, attractive, and lofty enough for the largest thoughts, for the noblest aspirations, for the most earnest life?

In view, then, of such an ideal, what should the work of the Minister in the pulpit be? And here let me say, lest I should be thought unduly to exalt preaching, that I recognise as the first great object in going to His house, the reverent, humble, united and hearty worship of Almighty God Emphatically, and before all else the Master saith, "My House shall be called the House of Prayer."

But none the less may recognise the dignity of our office—as ambassadors for Christ, as "fellow-workers with God"—as proclaimers of that "Gospel which is the power of God unto salvation to every one that believeth."

For such a high and solemn work, then, there must be study, preparation, prayer. I have heard clergymen boast that they never studied, nor made any but the most casual preparations for their pulpit utterances. They told me they relied on the promised gift of the Holy Spirit and the precept which accompanied that promise, "Take no thought beforehand what ye shall speak, neither do ye premeditate." I hold the assumption of this position to be pure fanaticism, if not utterly profanity. The promise in question was for special circumstances, and given to a certain class of men miraculously inspired by the Holy Ghost. Cecil says, "We may expect a special blessing to accompany truth, not to supersede labour." And speaking of such men as those to whom I am referring, he adds, "I have been cured by observing how these men preach; and I have often heard them talk nonsense by the hour." My own experience has been similar. Such men like Gratiano speak an infinite deal of nothing"; or as Rowland Hill says, "have a river of words with only a spoonful of thoughts." Our standard, therefore, should be practically to give to God and the people our very best, according to our gifts and opportunities, the best we can produce after prayer, and study, and pains. To lose sight of this, to put

a few thoughts together carelessly and hurriedly on the Saturday night, despising toil, meditation, and prayer, is to insult God by offering to Him that which costs us nothing.

It may help us to remember that in preaching our object is not to produce a popular address, a learned dissertation, or a rhetorical effort; much less a series of disconnected remarks or pointless platitudes. We are going to deliver a message from God to his people. To do this we must speak earnestly, naturally, faithfully, and sympathetically. And earnestness does not mean rant, nor loudness, nor incessant iteration of favorite phrases. It rather implies clear calm, grave, and penetrating solemnity. The pulpit is no place for mere rhodomantade, nor exhibiting "the dignity of dulness," much less is it the place for icicles. If anything will thaw us, it is the remembrance that we are speaking to fellow-sinners, sufferers, men of like passions with ourselves; to those who are mortal, yet immortal. Therefore, we must speak in all earnestness.

But we must also speak naturally, in tone, in language, in gesture. To take studied gestures, and "start theatrically practised at the glass" into the pulpit, I denounce as hypocrisy, as audacious as it is transparent, and iniquity in the sight of God. All self-consciousness is a temptation of Satan. What have we to do with personality and human opinions about our appearance, the wave of the hand, or the folds of the surplice, when our Lord is waiting to speak His living words through our lips?

Shall we cheat those who listen to us with an attitude when they are waiting for a message of forgiving love?

Next, may I say to my younger brethren, we should carefully avoid grandiloquent words such as "the glinting stars," "the stellar heavens," "the circumambient air," "the pearly gates," "the crystal battlements of Heaven." They look and sound very pretty to many, but if in earnest we may let them go without regret. Put your pen through the word "Deity" and write "God" in its stead. If tempted to say "Jonah spent three days in the aqueous depths," in the keeping of "a submarine custodian," say plainly it was "a whale." If you should so far forget yourself as to write "pandemonium," strike it out and write the monosyllable instead; if, in a moment of delirium, you should exclaim, "My beloved, come soar with me on the glittering pinions of fancy," pause and consider soberly whether on the whole you and they had not better remain where you are. It is well also to avoid, as far as possible, preaching in the conventional phrases or "catch words" of any school. "Thoughts that burn" will not be improved by being presented "in words which" have long since ceased "to breathe."

To go on, page after page, speaking about every day wants, evils, or duties in language of this character, is simply to put Hebrew poetry and Elizabethan prose into dray harness; not because the would-be teacher has mastered the force of either, but because it sounds sacred and impressive. This teaching emanates not from spirit of "power," or of a "sound mind."

If you possess the talent, cultivate the power of illustration.

Apt illustrations are windows which let in the light upon the soul. Do not let us mistake simplicity for childishness. "Simplicity," says Lord Jeffrey, "is the last attainment of progressive literature." True simplicity is noble; such as that at which a sculptor or an artist arrives, by rejecting all that is confused and overwrought. But commonplace thought—the first word that comes to hand, a simpering tone and manner, an affectation of unpreparedness—this is not simplicity; and the implied claim to be considered earnest, holy, ever ready, is no apology for worthless matter.

Again, we must have knowledge, garnered stores of wisdom of olden time; courage, which is the best shield of faith; patience, the hope which waits for God; meekness, that we may bear the indifference of the ungodly, the patronage of the wealthy, the scoffing of the profane.

Above all, we must have charity, which shall "cover a multitude of sins." Moreover, we are to be men of one theme, to preach not so much Christianity as Christ; a real living, loving, personal Saviour; for the gospel is wrapped up in the person, the nature, the work of Jesus Christ.

We preach Christ crucified. Now, though really one of the broadest texts in Scripture, it has often been regarded as one of the narrowest.

It has been held to condemn the discussion from the pulpit of all topics save one, i.e., the doctrinal statement of the method of human salvation.

The effect has been disastrous enough. It has robbed Christ's preaching of its interest, freshness, and power; and has substituted monotonous, irksome repetition of one note for harmony. "Better speak about Christ than about the Church," saith the objector.

Our answer is, "we were under the impression that in doing the one, we were doing the other." We thought that Christ and the Church were entirely one; so entirely, that He feels any injury done to her done to Himself; according to His own word, "Saul, Saul, why persecutest thou Me?" Hence, our Blessed Lord and His Apostles "went about preaching the Kingdom of God," by which term we understand the Church. Moreover, the Apostle Paul directly links his preaching of Christ Crucified with the sacramental teaching of the Church. He shows how the doctrine of Christ's death pervades and colours the Sacrament of Baptism; nay, gives the Ordinance its very form and importance. "Know ye not, he says, 'that so many of us as were baptised into Jesus were baptised into His death?' Therefore we are buried with Him by bap-

tism into death. The connection of the Lord's Supper and the preaching of Christ Crucified is still more obvious; for, he says, "As often as ye eat this bread and drink this cup, ye do show the Lord's death till he come." And let us not forget that while the great truths of the Gospel are to be the staple of our preaching, we are members and Ministers of the Church of England. Hence the claims, the character, the mission and credentials of the Church must be clearly set forth by us. We want to train our people as intelligent, attached, and loyal members of one communion; so that each may be enabled to answer the question, "Why are you a Churchman?"

Again, let me say we should all cultivate expository preaching; as securing us against pet topics, and dealing faithfully with Scripture. Catechising and preaching to children are of the first importance.

And while ever ready to defend the faith once for all delivered to the Saints, we should, as a rule, avoid apologetical and controversial preaching.

If the preacher be always on the defensive, surely it implies a weakness somewhere in the bulwarks of our Zion? Moreover, a harsh controversial statement of a certain "Shilboleth" may gain for the preacher a reputation as a skilful debater; it will never give him a high position as an Apostle of Jesus Christ, who "speaks the truth in love."

And if I say avoid sensationalism, I mean by the term incoherent raving about things in general, and nothing in general, and nothing in particular.

In the right use of the term our Lord's was a sensational ministry. "The people were astonished at his doctrine; they were amazed, saying, what new doctrine is this?" The apostolic ministry was undoubtedly sensational. "These that have turned the world upside down" is the inspired account of their work. "The gospel is neither a metaphysical enigma, nor a heartless speculation.

Hence there must be directness, impetuosity, tenderness, homely and forcible appeal. The thoughts must be penetrated with fresh glowing life to speak "Vividus Vultus."

Moreover, doctrine and practice must ever be interwoven. We must preach doctrine practically, and practice doctrinally. We are to aim at the life, the heart, the conscience, the intellect.

The grace of God which bringeth salvation concerns the whole life; the office, the study, the home, the street.

Again, the religious treatment of common things in the pulpit must have a place in every complete system of teaching. All the stores of learning should be laid under contribution to promote the power and efficiency of our ministrations.

The Church must not hold herself aloof from the great problems of modern culture. There is a right and wrong connected with everything; and all that interests humanity should be weighed in the balance of the sanctuary, and have the mind of God enquired concerning it.

And now a word as to the services of the Church. Among the varied duties of the Ministry, there are none in which we are in more peril of losing life, freshness, and reality, than in the discharge of these. The tendency is towards a spirit of formality and routine. There is need of constant watchfulness and prayer. We know the different services almost by heart; the peril is lest we say them "without heart."

As a result, these holy and touching offices—each and all connected with solemn epochs in the lives of those to whom we minister—come to be regarded as lifeless forms, when the Minister himself is hurried, careless, unimpressed; an ecclesiastical officer, not a sympathising friend and pastor.

Above all, we must be on our guard against what has rightly been known as "clerical funkiness." I mean the reserving all our reverence, pains, and sympathy for the well-to-do; while we slur over our sacred duties in the case of humbler and poorer brethren.

At all times, in every part of our official duties, let us be reverent, hearty, painstaking. In every office of our Holy Church let us be natural, simple, loving; filled with a consciousness of the presence of Him to whom our worship is offered, and whom we profess to serve. Our safety and our privilege lie in living and working in the way of the Church, and especially in all that pertains to frequent and reverent celebrations of the Holy Eucharist.

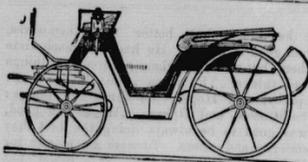
In those accessories which belong to the Church's ritual, we are inheritors from the Church of the Fatherland of all that is judged lawful in that Communion. We may, therefore, well and safely adopt these Scriptural and Catholic usages, for they are our birthright in the Church of Christ.

As to the various methods of "reading," saying," or "singing" the words of our beautiful Liturgy, let me say, above all, do not prevent the prayers, but "sing," or "say" them reverently and intelligibly, neither drawing nor gabbling them. Let the Bible be read, and sermons preached not in a stilted artificial voice (as is too often the case) but naturally, reverently, unaffectedly, with due and correct emphasis; ever bearing in mind that the Scriptures are the words of God Himself.

But I must close. Be it yours to stir up "the gift that is in us," that so the likeness of Christ being formed within us, the life of Christ may be lived by us. We are to be "light bearers," "chain breakers." If we are not, then there are none. Our motive is love. "The love of Christ constraineth us." And He who lived for love, died for love, and now reigns as "King of Love" for ever; alone possesses "the name given among men," whereby we ourselves, and they to whom we minister "may be saved!"

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**The Australian Anglican Church Directory.**  
FIRST ISSUE, 1st AUGUST, 1891.

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Rev. THOMAS HARRISON, Homebush, N.S.W. Copies may also be had at the Church Book Depot, Pitt-street, Sydney; from H. Collard, Central Arcade, George-street, Sydney; from appointed Agents in each diocesan centre throughout Australia; and through all Booksellers.

**Church of England Temperance Society.**

The New South Wales Branch of the Church of England Temperance Society was called into existence at a public meeting on January 29th, 1880, and the first Parochial Branch was formed at St. John's, Darlinghurst, on February, 1880. For some time previous to these dates a church Temperance Society existed in Sydney, but it differed in some important points from the Society in England which first became represented in this Colony as above mentioned. The work of the N.S.W. Branch during the past ten and a half-years has often been carried on under difficulties, has generally been undertaken by those who were already occupied with other arduous duties, there being no funds for the payment of efficient salaried officers, but, as may be gathered from the Reports, it has been earnest, varied, and successful. At the present time the number of Parochial Branches are much smaller than could be desired; but a little fresh energy will soon add to the list, whilst the establishment of the Church Home in 1885, and the formation of the Women's Union in 1887, afford proof of the vitality of the Society and of its determination to undertake both rescue and preventive work.

For several years the Branch had only a few simple rules for its guidance which, although they secured loyalty to the Society in England, often proved inconvenient and were insufficient to secure in the Colonies an influence corresponding to that which the Parent Society wields. A new Constitution was therefore drawn up; and when it is adopted in its completeness there will be a "Church of England Temperance Society in New South Wales" independent of Home Society but with Basis, Objects, Forms of Declaration, &c., &c., in strict accordance with it. Meanwhile, the Constitution of a Diocesan Branch, the Constitution of a Parochial Branch, and the Juvenile Union have been adopted and are published in the very useful Manual of the Church of England Temperance Society in New South Wales.

Our space will only allow us to make the following extracts from it:—

**BASIS.**

The Basis of the Society is Union and Co-operation, on perfectly equal terms, between those who use and those who abstain from intoxicating drinks.

**OBJECTS.**

The Objects of the Society are:—(1) The Promotion of Temperance. (2) The Reformation of the Intemperate. (3) The Removal of the causes which lead to Intemperance.

**FORMS OF DECLARATION.**

**A. FOR NON-ABSTAINERS**

"I recognise my duty as a Christian to exert myself for the suppression of intemperance; and having hereby become a Member of this Society, will endeavour in the name of the Lord Jesus Christ, both by example and effort to promote its objects."

**B. FOR ABSTAINERS.**

"I hereby promise\* by God's help, to abstain from the use of all intoxicating liquors† so long as I retain this Card of Membership."

We should have been glad to have enlarged upon the "means" employed by the Society, its pronouncement on "Total Abstinence" and its undoubted claim to be regarded as eminently scriptural in its principles and comprehensive in its operations. But they are exactly the same as those of the Parent Society and the following extracts from the *Temperance Chronicle* (England) are better on this subject than any words of ours. It should be remembered that Canon Ellison was the founder of the Society and the author of the Dual Basis:—

**RESIGNATION OF CANON ELLISON.**

The following letter from Canon Ellison, the Chairman of the C.E.T.S., was read at a meeting of the Executive on Tuesday last, April 7.

To the Members of the Council and Executive of the C.E.T.S.  
MY DEAR FRIENDS and FELLOW-WORKERS in THE C.E.T.S.,—

It is not that we are altogether free from difficulties of one kind or another. The very reason of our being is that we are a distinctly aggressive body—aggressive on a form of widely spread and desolating evil, and especially on the powers of evil which lie behind it. It is not likely that while any resource of Satanic attack remains unexhausted we shall be left in the undisturbed possession of quiet days.

Nor is it again that I see in the position to which the Society has now attained a moral and spiritual force, or aggregation of forces, whose very momentum might, humanly speaking, be expected to bear down the opposing forces, of whatever kind they might be.

True it is that the position is one of singular encouragement. The Society has gone forth, not a section or part of the Church of England, much less a 'sect within it, but the recognised organ of the Church for this special conflict with the evil one; with the *impunitus* upon it of the authorities of the Church—its Convocations, its Archbishops and Bishops; wherever the national sin has struck its roots, there to follow and confront it with the whole strength of the National Church. Following the lines of the parochial system, it finds the poor bondslave of intemperance first in the parish and in his home, carrying to him the blessed offer of deliverance from his sin through the power of the Saviour whose very mission it was "to seek and save those which were lost." If unsuccess-

\* It is distinctly to be understood that this promise has no reference to the use of wine in the Holy Communion, nor yet to the use of intoxicating liquors under medical order.  
† The words following this mark may be omitted if preferred.

cessful there, it follows him to the Police-court, or from that to the prison gates. When the industrial life of the nation has overflowed the parochial limits, and clustered into larger communities, each with special dangers and temptations and so with special requirements of its own, the Society has adapted itself to the circumstances of each, organising its several departments of Army work, of Agricultural, of Railway, of Merchant Seamen's. And, not the least, when the womanhood of England has developed within itself the new and terrible problem of female intemperance, it has by its Women's Union addressed itself to the solution of that problem, calling out the energies and the active efforts of the women of all ranks and all ages throughout the country.

It does indeed, in carrying its message of deliverance, whether for rescue or prevention, give to abstinence from strong drink the same prominent place [that it did in the first ten years of its existence; placing it before different classes as, on different grounds, expedient for the present distress—before those that have fallen as the first necessary step in their upward course, the cutting off of the right hand of stumbling which has been the occasion of their sin; before those that are in danger of falling, through the abounding temptations of their day and country, and especially before the young, as the true pathway of safety; before the earnest follower of Christ as an opportunity for Christian self-sacrifice, if by so doing he may help to take the stumbling block out of the way of the weaker brethren. But it is abstinence, conditioned upon and regulated by the other leading principles of the Gospel of Christ; the principle of Christian liberty, which leaves the disciple, as responsible to his own Master, to adopt or refuse the invitation addressed to him; the principle of Christian humility, which holds aloof from any spirit of self-righteousness on account of the abstinence, and esteems others better than itself; the principle of Christian charity, which abhors the very thought of erecting a shibboleth, and thus narrowing the bounds of love and unity in the one body of Christ. And so when the brother or sister, in the exercise of this liberty, has brought other gifts than that of abstinence to the common stock of Temperance enterprise just as they have been received from Him who "divideth to every man severally as He will"—the gifts of love, of zeal, of social influence, of knowledge, of speech, of wealth, of intercession, of prayer—not for a moment repelling him, or relegating him to some lower level of associated work, but hailing, welcoming him, as furnishing another strand in the rope which is to bind together the followers of Jesus Christ in their crusade against this, in our day, the chief work of the devil and his hosts.

This is the strong position the Society is occupying. If it stood alone, I repeat, I should find no sufficient ground of confidence in it for the future. But it is because it does not stand alone—because I dare to see in it the marks of another, higher, *impunitus*, the blessing of the great Head of the Church Himself, because it seems to carry with it the assurance that He has been with us, guiding, leading, prospering even till now—that I venture humbly but without a shadow of misgiving, to look up and take courage for the time to come.

For, must it not be so? When the Lord Jesus was amongst us, He laid down the criterion of God-blessed enduring work. "Every plant which my heavenly Father planted shall not be rooted up." Twenty-nine years ago, when in fear and much trembling, by reason of the opposing forces, the work was begun, it was placed in His hands to bless and prosper or not as He might see fit. Ten years later when His cords were lengthened and the whole stakes were strengthened, so as to embrace the whole Church, the solemn dedication was again and again renewed. If He had regarded it with displeasure, would there not have been time for that displeasure to have made itself known? time for some dissection to have shewn it self within the Society, or some withdrawal of authority from without? time for Him to dry up the resources of Christian liberality, which are the measure of its working power, or to smite it with the curse of sterility, so that neither at home nor abroad should the gift of increase be found within it? Yet what are the actual circumstances of the case? They are simply; these that *within* our borders, during the whole of these twenty-nine years, both at head-quarters and in the dioceses—every one of which has now its proper organisation—there has been, with scarcely an interruption, entire harmony in our Councils; men of every school of thought or party in the Church meeting together, week after week, coming fresh from their encounter with the common enemy, looking up for help and guidance to the common Lord, so learning to minimise the points which might have divided them and to keep fast hold of those which united them, coming to know and love one another for the work's sake; (that *above*, there never has been a time when the voice (see footnote a) of those in authority of the Church has been more emphatically put forth in behalf of the Society's work; that *outside* of the borders, branches of the Church, one by one, have affirmed our principles and adopted our methods—the sister Church of Ireland first, then the daughter Episcopal Church of America; now, one by one, the Colonial branches of the Church of England; and, more recently, though not of us, yet working with us to the common end, the Archbishops and Bishops of the Roman Church in Ireland, and, not the least, the great Wesleyan body here at home; and that in the one region, where till lately there might have been apprehension of failure, the want of adequate funds for the several works which were opening to us, every such apprehension has been removed since it was put into the heart of God's servants, the late Dean of Wells and the late David Carnegie, to bequeath, the latter a legacy of £1000, the former that share in the residue of his property which will probably amount to little, if at all, less than £2500.

"Not unto thee, O Lord, but unto Thy name give the praise." These are the tokens of Thy approval. For the past "if the Lord had not been on our side" may we now say, when the hosts of darkness were leagued against us, "the waters had overwhelmed us?" It is His Word to the soldiers of His army, "Go forward!" But if this be so, two things are necessary. I dwell on them with earnest and affectionate entreaty as my parting injunctions to you all.

(1) Let there be no departure from the religious, Church character of the C.E.T.S. Once step down from this platform to some lower level of associated work, whether in the Society at large or in any particular branch of it; regard the great Temperance cause merely as one of the social questions of the day, to be encountered not in the name of our Lord Jesus Christ, but with secular schemes and plans of man's devising, and over the letters "C.E.T.S." may be written, "Ichabod—the glory is departed."

(2) To maintain this attitude, to be counted worthy of fighting the battle against the Prince of the power of the air, remain at unity among yourselves. It was the prayer of our Divine Master that the disciples whom He was leaving might be "one"—that the world might believe that He had come from God; and, believing, might be drawn to His service. It is so still; the unity of any body of Christian workers is the measure of the attraction it will exercise upon those that are without—the measure, therefore, of its success. Only it must be remembered that it is "the beginning of the strife," which "is as when one leaveth out water." It is the leakage in the embankment of the reservoir which, unperceived, is widening day by day, till suddenly the embankment gives way, the waters rush forth, and all is lost. Watch—pray against these first beginnings, look steadfastly to Him who "maketh men to be of one mind in an house." Then the blessings which have rested on the work in the first quarter of a century will be as nothing in comparison with those which shall rest upon it in the next; and then the time shall surely come when the Temperance forces which are working side by side with us, and with which it is our duty to co-operate in a spirit of harmony and peace, shall close in upon this fortress of strong drink, and, headed by the National Church, shall deliver this realm and nation of England from the judgments of Almighty God, which, but for this, may at any moment break forth upon us and destroy us.

For myself, I can but express the feelings of devout thankfulness which are uppermost in my mind—thankfulness to Almighty God that He has spared me nearly to my 79th year, to give a service, poor and weak at the best, yet the best I could, to this great work; thankfulness to you, and the many others who have now entered into their rest, for the unvarying support, the kindness, the forbearance, and the Christian courtesy which I have ever received at your hands. May God have you collectively and individually in His holy keeping, for Jesus Christ's sake! I am, in the bonds of our common Lord,

Faithfully and affectionately yours  
HENRY J. ELLISON.

4 Warwick-square, March 31, 1891.

(a) Extract from "Christ and His Times" Archbishop Benson's Visitation Charge, 1889. (Macmillan and Co.)

"To put it boldly. Of the entire overwhelming necessity that the Church should vehemently contend the ground with intemperance there is no manner of doubt. It is in one way the work of this present day of Christ, for unless it is done very little can lastingly be done" (P. 124).

"The steady use of this right of mutual access (between the pastor and his parishioners) is exactly what has given our Society (the C.E.T.S.) its special effectiveness in this great religious and national question of Temperance. The main hindrance now is local sparsity of the Church and an ought to dissipate it" (P. 144).

The utterances of similar purport by the Bishops of London, Durham (both late and present), and indeed by almost every Bishop on the bench, are too numerous to be given in detail here.

In another document the Canon says:—

"III. The only remaining danger is the one which threatens our Dual Basis—in other words, the very foundation of the Society. It might be thought that, after wrestling successfully the storms and discussions of its early days, after being accepted by the whole Church, and, in nine-tenths of its branches, having found the way to harmonious co-operation, the Society might laugh at such a charge as chimerical and hardly worthy of notice. But this is not the case. Still speakers are to be found who, using the Church Temperance platform, speak of total abstinence as though it were a law which all Christian people were bound to follow; who allude to the General Session as the Moderate Section, covering the moderate drinker with ridicule, and, if he be a clergyman, putting him in the wrong before his people; still, as a recent letter to *The Chronicle* would show, buoying themselves up with the idea that, sooner or later, they can turn the C.E.T.S. into a purely Total Abstinence Society. And still, alarmed and led away by occasional utterances of this kind, clergymen and Church people, who might otherwise be drawn into active temperance work, look with suspicion upon us and stand aloof, believing and, in some instances, proclaiming their belief that we are not what we pretend to be: that the time will come when the mask will be thrown off, and all that remains of the Church Temperance Society will be a teetotal agitation, conducted on the narrowest grounds.

The danger arises from sheer ignorance—ignorance of our true principles and methods; the ignorance must be met by patient, persistent dissemination of the truth. "Lift up your line, precept upon precept, here a little and there a little," the truth must be sedulously taught, especially to those who are allowed to act as deputations for the Society—that the total abstinence has the freest course in the C.E.T.S. to advocate total abstinence, as indispensable for some, as on different grounds desirable for others, as beneficial for all, but not as a new commandment; not as putting on a lower level any one of those

who, in the exercise of their Christian liberty, decline to abstain; that the Society has no such thing as a "moderation section"; that it is assumed that all who come forward to take part in the great crusade will fulfil the obligation of their baptism to "keep their bodies in temperance, sobriety, and chastity," but that the section exists that it may be a standing protest against the indefensible position that no temperance work can be done without total abstinence; that it may gather into one, clothing with the same uniform and, if possible, animating with the same spirit, all who present themselves as recruits in the Temperance army of the Church.

"I have taken one illustration from history, another from my own experience. May I conclude with another from the science of the day? "Those who have paid attention to passing events will have been deeply interested during the past year in the account of the construction of the Forth Railway Bridge. The principle on which it is built is the principle of the cantilever. It is the principle of the common balance. A column or tower has two arms reaching out from the top in opposite directions, each at the same angle with the other, and foot by foot corresponding to each other in length, size, and weight, so as to preserve the exact balance between the two. In the bridge, one arm reaches over the sea, and the other over the land. So long as the equilibrium between the two is maintained the structure stands. In our Society the upright column or tower is the Executive, the two arms are the two sections. Destroy the quality of these, let an undue preponderance be given to one or the other, and the equipoise which supports the fabric of the Society is at once disturbed. It is for the Executive faithfully and earnestly to maintain the equipoise. If from unavoidable causes undue preponderance should accrue to the one, efforts must be made to give weight in some other direction to the other; and, above all, appeals must be made to the members of the General Section themselves to provide the weight, by making their membership a reality. Wherever they can take their place, in the parochial branches, in the diocesan councils, in the governing body of the Society—while admitting, as they probably will, that in the operations of the great army the total abstainer will lead the advance, let them in the use of the subsidiary agencies which belong to them—their time, their fellowship, their prayers, their knowledge, their wealth—act as supports to the others, and show to the world that they are members of that body in which the eye cannot say to the hand, "I have no need of you," nor, again, the hand to the foot, "I have no need of you," but in which, "fitly joined together and compacted by that which every joint supplieth," the body deriving its life, its power, from "the Head, even Christ," "according to the effectual working in the measure of every part, maketh increase unto the edifying of itself in love."

A leading article in the Chronicle closes as follows:—"We may point with pardonable pride to the network of preventive and ameliorative agencies which we are spreading throughout the length and breadth of the land—to our Police-court Mission, to our Shelter Homes, to our Wood factories, to our Prison Gate Mission, Racecourse Mission, Van Mission—to the noble work being done by the Women's Union in connection with the Police-courts, to our Inebriate Home, to our Railway, Army, Navy, Merchant Seamen, Cabmen, Busmen, etc., Departments, and to the grand work being carried on by means of our Junior Division. The very enumeration of these works should stir us up to greater efforts, to resolve to be more enthusiastic in the cause. If we are in earnest, if we are to fight in the Temperance battle, then, without any wrong rivalry, we must necessarily take the lead, and we cannot take the lead in respect to dignity unless we take the lead in energy and self-sacrifice and work. We want the echo of our anniversary meetings to be heard in every corner of our land, rousing the dormant, encouraging the despondent, kindling fresh enthusiasm in the hearts of those fighting in the van, and uniting all in a bond of holy brotherhood, love and unity, which shall bear down all opposition, and triumphantly vanquish the entrenched, subtle, and insidious foe of temperance."

May the Society in this Colony one day be, in its operations, as it is in its principles a worthy offspring of its parent!

Temperance Sunday.

Table listing Temperance Sunday sermons with columns for church names, preachers, and times. Includes churches like St. Paul's, St. John's, and St. James' across various locations.

On Friday, the 17th inst., the usual monthly meeting was held in the schoolroom. Ald. Thos. Deane, of Summerhill, presided. The Burwood Band of Hope came over to pay a visit, and were prepared with songs and recitations. During the evening Mr. Brown, president of the Burwood Band of Hope, Ald. Deane, and Mr. Moppett gave addresses, and some of the Croydon members contributed readings and recitations, which were much appreciated. Being a fine moonlight night there was a good attendance. On the Sunday devoted to the C. E. Temperance Society, in the morning the incumbent (Rev. S. Fox) delivered an eloquent and most impressive sermon, taking for his text "It was like unto the second. Love thy neighbour as thyself." Matt xxii. 39. In the afternoon Mr. Moppett gave an interesting and instructive address to the Sunday-school children.

St. PHILIP'S, AUBURN, C.E.T.S.—This Branch was formed October 11th, 1889, when the Rev. T. B. Tress attended as a deputation from the Central Committee. Some 20 members were at first enrolled, and the Branch has been making good progress ever since. With a few exceptions, new members have been added at every meeting. The attendance, up to the present, at the meetings has been very satisfactory, and considerable interest is taken in the work by the parishioners. The work is carried on by the President (Rev. E. A. Colvin), Vice President (Mr. W. Thomas), Secretary, Mr. T. Nossiter; Treasurer, Mr. Ellison—and a committee consisting of Messames Kirk, Harris, Miss Nossiter, Miss Begg, and Messrs. T. Ward and J. Wall. It has always been felt that good programmes mean good meetings, and great care has been taken to provide them. A good temperance address on some special phase of the drink traffic is made a feature at each meeting. Good dialogues by adults and also by children have been very useful. Several papers have been read on appropriate subjects. At the last meeting e.g., a useful paper on "tobacco" was read by Mr. T. Nossiter. The Branch can boast of a fairly good temperance choir, consisting chiefly of girls and boys. They meet at the Parsonage for practice on an afternoon previous to the meeting. The committee provide temperance literature for distribution to the members at each meeting, and much good, it is believed, is done in this way. The society has made its influence felt in the community. At its last anniversary, 400 persons attended, although a charge was made for admission. The gathering was a most enthusiastic one. The committee have been fortunate in securing the services of Mr. W. M. Thomas to deliver a series of three ambulance lectures during the winter months. In this way the public generally are led to regard the society as a living institution. The Branch at present numbers about 90 members, and is in a healthy condition.

St. PETER'S, WOOLWOOLOO.—On Sunday, the 17th ult., temperance sermons were preached in St. Peter's Church. In the morning the Rev. W. Newby Fraser preached on the subject of the "drunkard's danger," taking for his text 1 Cor. vi. 9, 10, 11. In the evening the Rev. T. B. Tress preached upon the subject of "amusements." St. Peter's branch of the C.E.T.S. is carrying on its work. Every Monday evening is devoted to temperance work in the parish. The first Monday is for the members, business is transacted, and matters affecting the temperance cause are discussed—on the 2nd Monday, a temperance entertainment is given. This is intended as a counter attraction to the public-house, and to afford those who are desirous of breaking with old habits an opportunity of recreation, a stirring address on the temperance question is usually given, and thus the work is stimulated. The third Monday is for the juveniles. This branch of our work is rather low at present owing to the want of a suitable teacher. The fourth Monday (and the fifth when there is one) is the Gospel Temperance night. Services are held in the streets from 7 till 8, then an effort is made to bring the people from the streets to the school-room when a short service of an evangelistic character is held.

Holy TRINITY, SYDNEY, (FOUNDED 1885).—The following are the office-bearers for the ensuing year:—President, Ven. Archdeacon King, B.A.; Vice-President, Rev. C. J. King, M.A.; Delegate to Central Committee, J. Newton, Esq.; Joint Hon. Secs., Messrs. T. G. Cochran and C. W. King; Hon. Treas. Mrs. Bailey-Alford; Hon. Secs. Juvenile Section, Rev. C. J. King and Mr. A. Weldon; Hon. Treas. Juvenile Section, Miss Moffitt; Choir Master, Mr. C. W. King; Committee, Mrs. King, Misses Lee, Stephenson, King, L. Armitage, Weldon, Messrs. Worling, J. Armitage, W. Armitage, F. Boulton, C. Parton, H. E. Thompson; Mission House Committee, Rev. C. J. King, Mr. and Mrs. Courtenay Smith. The meetings are held fortnightly, and consist of members only, and public meeting alternately. At the members meetings, absentee visitors are appointed who receive names from the Hon. Sec., and enquire as to the causes of absence of members. A very useful and energetic choir provides the music at the different meetings. There are about 40 bona fide members, but a great many pledges have been given to those who are called honorary members who may attend the meetings, but do not vote. The juvenile section is worked by a separate committee, but under the General Committee. The juvenile section of our society has been reorganised during the past year, and is in a very satisfactory state. There are 77 members. During the year they have given three services of song, which proved most interesting, and were very well rendered. The subscription for the juvenile members is one penny per month. The special work of the Branch is the Holy Trinity Mission House which belongs to the C.E.T.S. The annual meeting of the Branch was lately held, at which an interesting report was presented by the sub-committee of management.

St. JOHN'S, DARLINGHURST.—Sermons in the church were preached on Sunday last on behalf of the work of the Society, in the morning by the Rev. W. A. Pain, B.A., and in the evening by the Rev. A. Kellworth, B.A., L.L.B.

There is an adult branch of which Mr. W. L. Docker is the hon. Secretary, and Miss Docker, the hon. Treasurer; and a very flourishing juvenile branch under the care of Miss Docker and her helpers.

APPIN.—Sermons were preached from Ephesians v. 15 16, at St. Luke's, Wilton, and St. Marks, Appin, in which the direful effects of strong drink were portrayed by the incumbent of Appin-cum-Wilton, on Sunday, July 19th, congregations small through the prevalence of severe colds.

St. THOMAS' BALMAIN.—On Sunday, a sermon was preached by the Rev. J. Dixon—text I Tim. iii. 7, "The Snare of the Devil." Branch of C.E.T.S. revived January 28th, 1890. Meetings held fortnightly, average attendance 175.

ALL SAINT'S, PETERSHAM.—The Branch was founded as far back as seven years ago. It flourished for a time, then it languished, and was only kept alive by the persistent efforts of a very few who were unwilling to let it die, and who, encouraged by the attendance of some of the young people of the parish at the monthly meetings of the Branch, under the presidency of the incumbent or curate, held on to it in the hope of better times arriving. This hope is now beginning to be realised, mainly owing to the accession to the Branch of some new members, connected with the mission church of the parish. The monthly meetings are well attended, and at the first gathering on Monday, the 6th July, 17 new members were enrolled. In the sermons both at the other church and at the mission church on Sunday next, the 19th inst., the claims of the sympathy and earnest effort of all good Church people will be upheld.

St. PETER'S SHERWOOD.—Temperance work has been revived of late. A juvenile branch of the C.E.T.S. meets regularly, and is exercising an influence for good on many of the parents. At the monthly meeting on Friday last, the church was threeparts filled, and a good programme was entered. An address was given by the Rev. H. Tate, who presided, and the rest of the evening was occupied by the members, who acquitted themselves very creditably. The special attraction was the prize reciting contest. There were eight competitors, Ann Barnes, Jane Coop, Elsie Woodland, Beatrice Hellyer, Mary Coop, Herbert Simmonds, George Penfold, and Harry Abbott. The chairman acted as judge, and decided by points, with the result that Harry Abbott was declared the winner. The prize, a book, was given by Mr. Oswald Rogers. On Sunday, the subject of temperance was specially brought before the parishioners. In the afternoon, the Rev. H. Tate spoke to the children and teachers of the Sunday-school, and in the evening he preached a special sermon. The text was intended as a warning to moderate drinkers. "Take heed, lest by any means this liberty of yours become a stumblingblock to them that are weak." He briefly reminded his hearers of the evils arising from the intemperate use of ardent spirits, and then spoke more fully on the Christian duty in relation to the subject, and showed by Scripture, argument, and illustration, the need of good example, hearty co-operation, and earnest prayer. On Monday evening, the 27th inst., the subject will be brought before the parishioners in a different way, viz., by means of a magic lantern lecture given by the Rev. D'Arcy Irvine of St. Matthew's Windsor, when we hope to see the church filled.

St. JOHN'S, PARRAMATTA.—At the morning service, Archdeacon Gunther took for his text Acts x. 38.—the subject being "Christ as a true philanthropist, and his methods of working." He pleaded for the C.E.T.S. as a work of philanthropy, and said the society needed very greatly the service and prayers of all classes in the community. After the evening service was closed, an after meeting for intercession was held, concluding with the hymn "Go, labour on." An address was delivered at Sherwood in the afternoon, and also in the evening by the Rev. H. Tate. Mr. Doulton addressed the children of St. John's Sunday school in the afternoon, and Archdeacon Gunther those of Harris Park.

St. PAUL'S, SYDNEY.—The two juvenile branches of the Church of England Temperance Society in this parish have made good progress lately. The new branch in the Eveleigh-street mission room has 166 members, and their fortnightly meetings are well attended. The branch which meets in the parish schoolroom was established in 1881, and has over 750 members on its roll, 108 of whom have joined in the last twelve months, but very many of them have left the neighbourhood, and have not formally resigned or returned their cards of membership. While, therefore, the two branches have about 916 members on the rolls, it is difficult to state the real strength. The committee is about to make a careful revision so as to estimate the deductions for removals, etc.

SUBSCRIPTIONS are now due for the ensuing year. We would thank our friends to make note of this. Monsieur Ed. PIERRE, Professor of French, has adapted to his tuition the "Mystery System," as the most expeditious mode of gaining colloquial French, with a correct pronunciation. Bright and easy method. 13 DARLINGHURST ROAD. New PUBLICATIONS.—"Australian Young Folks' Illustrated Magazine." Splendid reading for the young. No Home will be complete without it. Prizes Stories for Boys and Girls. Everybody should take it. SAMPLE COPY SENT FREE. Subscription—2/6 per annum in advance. We are pleased to notice that our old friend, Mr. A. A. BRETT, has commenced business at "The Café Australia," 112 King Street. Mr. Brett is well known in connection with the cuisine department of the Esplanade Hotel, St. Kilda, the South Australian Club, and lately with Gumsler's Café, in this city. "The Café Australia" has been ably fitted up, and the very best attention is paid to diners by a competent staff of waiters, the whole being under the immediate supervision of Mr. Brett himself.

In the appeals to the House of Lords in suits brought to compel the Bishop of London, the Right Rev. Dr. Temple, to remove certain sculptures from the reredos recently erected in St. Paul's Cathedral, the House of Lords has dismissed all the suits, with the result that the image of Christ and the Virgin, to which the greatest objection was taken, remains upon the reredos.

Socialism & Christianity. A LECTURE on the above subject, by the Rev. Dr. HARRIS, Headmaster of the King's School, has been published by the Church of England Newspaper Company, and may be obtained at the Church of England Book Depot, 176 PITT STREET, and from all Booksellers.

MR. P. STANICH, Aurist, from the Imperial and Royal University Clinics for Diseases of the Ear, Vienna and Germany, can be consulted daily. Dr. Stanich will devote his best attention to deservng poor sufferers from Eye, Ear, Throat and Nose Diseases, every Tuesday from 9 to 12 and from 2 to 4 p.m., at 21 York-street, Wynyard Square, Sydney.

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WANTED.—Locum Tenens for parish in Diocese of Goulburn. None need apply unless duly qualified and accredited. REV. J. HARGRAVE, St. David's Parsonage, Surry Hills, Sydney.

CURATES WANTED.—Young Men of liberal education; good character, and earnest desire to engage in the work of the Ministry, are invited to communicate with the DEAN OF BATHURST.

AUGUST, XXXI Days. Tenth Sunday after Trinity. MORNING LESSONS. 2 S. 1 Kings 12; 3 M. Ecclesiastes 1; 4 T. -3; 5 W. -5; 6 TH. -7; 7 F. -9; 8 S. -12. ROMANS 2 v 17; -4; -6; -7; -8 to v 18. EVENING LESSONS. 1 Kings 13 or 1 Kings 17; Eccles. 2 to v 12; -18 to v 21; -18 v 21 to 19 v 3; -19 v 3 to v 27; -19 v 27 to 20 v 17; -20 v 17 to v 23; 1 Kings 19 or 1 Kings 21; Matthew 17 v 14; -18 to v 21; -19 v 3 to v 27; -20 v 17 to v 23; Matthew 21 v 23.

The Australian Record. "SPEAKING THE TRUTH IN LOVE." SATURDAY, AUGUST 1, 1891.

THE BISHOPRIC OF NORTH QUEENSLAND.

THE Consecration of Canon BARLOW as Bishop of North Queensland in St. Andrew's Cathedral on Saturday last is one of those events of our church history in the colonies which has a special mark and significance. Only two years and two months have passed since the first consecration took place of a bishop in Australia, and now three clergymen have been found "godly and well learned" to be ordained and consecrated bishops. Archdeacon DAWES was the first, Archdeacon JULIUS the second, and now Canon BARLOW. Two of these hailed from the northern dioceses of the continent, and the other from Ballarat. True it is that Bishop JULIUS has been transferred to an important diocese in New Zealand, but Bishop DAWES continues to work in the diocese in which he was formerly Archdeacon, and Bishop BARLOW will return in a short time to take the pastoral oversight of the diocese in which he was ordained both Deacon and Priest. It was most appropriate that the Bishop of Newcastle should be the preacher on the occasion of the consecration of his successor, whom he knows so well, and with whom he had laboured in loving brotherhood. As the Bishop who had admitted him to the holy office of a minister in the Church of Christ, and who had conferred upon him also some of the posts of honor in the diocese, it must have been a day of thankfulness and joy that he could commit the episcopal oversight of that diocese which he loved so dearly, and for which he had worked so nobly, to the charge of one in whom he had such confidence, and for whom he had such affection.

The closing words of the Bishop's sermon—a valuable summary of which we are enabled to give our readers in another column—which he specially addressed to the Bishop-elect were most touching. They spoke of joys and sorrows, work and prayer, which Bishop and brother had shared together for ten years past, and now, although distance would separate them, yet that the work each had to do was one, and would command each other's sympathy and prayer. It is a hopeful sign for the Church in Australia to see that it possesses within itself men qualified to undertake episcopal work. For a long time we have relied on the Church at Home to send us our Bishops, and while it will be well to select some of England's best men to fill the episcopal chair of our more important dioceses; yet as the Bishop of Newcastle said for some of the dioceses of Australia we have clergy who are qualified by their scholarship and experience to render eminent service to the Church. They know the conditions of Australian life, which differ widely from those of England; they know the conditions of Australian Church life, which are as widely different, if not more so, to some of the conditions of English Church life, and thus they are enabled to grasp more easily the problems which are continually cropping up in a church which is disestablished and purely voluntary.

The consecration of Bishops within Australia, we believe, will tend largely to the unification of the Church in the colonies. Just as parochialism within a diocese tends to grievous harm, so diocesanism is productive of greatest mischief. The Provincial and General Synods of the Church have

prevented in a large measure the growth of diocesan selfishness, and anything that draws the parishes within a diocese and the dioceses within Australia into closer union is to be heartily welcomed and cheerily encouraged. We shall be much mistaken if the service of Saturday last does not kindle a warmer interest in the Diocese of North Queensland than up to the present has existed. And yet the Diocese of Sydney should have an interest in North Queensland which ought never to suffer abatement. Previous to the appointment of its first Bishop it was under the episcopal charge of one whom the Bishop of Newcastle referred to on Saturday last as the "saintly Bishop BARKEE." Some of our clergy have worked in North Queensland, and therefore a bond of union was at the first created which the consecration of its second Bishop in our cathedral should draw closer still. In "the unity of the spirit" the Church should ever dwell. We need this especially at the present time. The problem which vexed Queensland a few months back is now threatening to trouble New South Wales and Victoria, and the Church by its example should teach men how to act one with another and lead them to cease a needless strife. Dis-union within not only harms the Church, but it leads those who are without to heed not the voice of earnest pastors and faithful Bishops. Then the colonies are seeking for Federation. Some view it with alarm, others shrink from it with fear, whilst the vast majority will gladly welcome that which will draw the colonies closer together. Are we not brethren? Are we not descendants from the same parent stock? Why, therefore, should we be separated one from another by geographical lines which have been drawn upon the map? And so in the Church of Christ we are one body, and while there are diversities of gifts and differences of administration, yet all these worketh that one and the same self Spirit dividing to every man severally as He will. It has been urged that young men in Australia have kept aloof from the Church and its Ministry, because the posts of honor were reserved for men brought out from England. It has been said that in a free country like ours that it was possible for a student of the law to attain to the office of a Judge, but that in the Church no prospect of preferment was held out, and thus the colonial youth turned its attention from the Church to one of the other learned professions. We have only to say that such a mode of reasoning is unworthy in the extreme, and the Church is better without such men than it would be with them. If such an argument has, however, operated on the minds of any, it cannot now be urged, and the consecration of Saturday dissipates it as the light of the sun chases away the mist of the morning. It is now a fact that the Australian Church is prepared to confer its most sacred and responsible office upon her sons, who have proved themselves worthy of the confidence and honor. Our esteemed correspondent "COLN CLOUT," expresses his regret that the service was not largely attended, that as one entered the Cathedral, its appearance was that of a beggarly array of empty benches, but it must also be said that the congregation was largely increased within half-an-hour after the time appointed for Divine service. The hour was necessarily early, the day was to many inconvenient, but the consecration of a Bishop must, as it is provided, always "be performed upon some Sunday or a Holy-day." Had a Sunday been selected, then very few of the Clergy could have been present, and it might have been with a crowded Cathedral, some of the Clergy would have ministered in Churches to a beggarly array of empty benches. St. James' Day, we imagine, was selected so that the Clergy might be present, and those who would reverently join in the service. Better to have these than the "sight seeing Church people of Sydney," who, as a rule, give little either of prayer or help to the Church. The service, all will admit, was a solemn one, reverently performed, and tended to lift up with faith and hope, the hearts of those who came to worship. The hearty congratulations the new Bishop received after his consecration, from those who know him well, and from those who only know him by repute, will doubtless cheer him in the discharge of those arduous duties which his office will entail, and in his distant Diocese, whether success is vouchsafed, or difficulty presents itself, he will think of the day when, by the imposition of hands, he was set apart for the office and work of a Bishop in the Church of God, and remember that he is followed by the prayers and sympathy of the Church in Australia.

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WORKING AND FACTORY GIRLS' CLUB.

WE should lay ourselves open to some misapprehension if we did not notice the report of the meeting at the Working and Factory Girls' Club, held last Tuesday, which we publish in another column. At that meeting reference was made to an article which appeared in our issue of the 18th ult., and an attempt was made to discredit it. In mere justification of our former utterance, and without any desire to hurt the feeling of anybody, we once more state the simple facts of the case, as we have gathered them from reliable sources. The Church of England Temperance Society, following the example of the Society in England, which organises departmental work of several kinds, formed in the year 1887 the Women's Union, with the view of more effectually furthering the objects of the Society in certain special directions. The Women's Union undertook, as its first effort, work amongst the working and

factory girls, and in due time established a club. The whole of this is chronicled in the Eighth Annual Report of the Society, as work done by its agencies, and in aid of this work the amount of £70 (part proceeds of a bazaar in which all united) was appropriated from the General Fund of the Society. Eventually, the committee of the Women's Union desired that there should be a separate constitution for the Club, and accordingly one was granted; which we once more print for the sake of clearness:—

Working and Factory Girls' Club (under the auspices of the C.E.T.S.).
Objects.—(1) To provide a home for working and factory girls at a moderate cost. (2) To provide recreation, instruction and religious influence for working girls who may not need to reside at the Club.

Management.—This Club shall be under the management of (1) a President and Vice-President. (2) A committee of eighteen—twelve of whom shall be ladies, and six gentlemen—who shall be nominated to the Central Committee of the C.E.T.S. for election. The committee of the Club shall have power to fill up vacancies as they occur. (3) The committee of the Club shall appoint its own Executive Officers, and frame such regulations as shall be necessary for the good government of the Club. (4) The Secretary of the Club shall be required to send a written report every month to the Central Committee of the C.E.T.S., and furnish annually a full report and balance-sheet.

Funds.—The Club shall be supported—(1) by the fees of those who avail themselves of the advantage of the Club; (2) by public subscriptions; (3) by such other methods as the Club may deem necessary.

The result was that the Society became possessed of a new Department and had the satisfaction of feeling that its preventive work was being extended.

It must now be perfectly clear—
1. That the Club owed its origin and existence to the C.E.T.S.

2. That by the acceptance of the constitution a compact was formed between the C.E.T.S. and the Club, the latter having power to make its own rules, and being required to furnish a written report to the former every month—not every six or twelve months, as stated at the meeting—whilst the C.E.T.S. had the right of electing annually the Committee of the Club.

It may be true that the C.E.T.S. gave the Club a very free hand, but the relationship was certainly not a formal one. If the C.E.T.S. did not make grants of money to the Club it was mainly because it was aware of the successful efforts of the Club in raising funds for the special work entrusted to it. What was given to the Club was, in fact, given to the C.E.T.S.

The grievance now is that the Committee of the Club, without any previous communication on the subject to the C.E.T.S., and on mere hearsay that the C.E.T.S. was "about to interfere" (whatever that may mean), passed a resolution of severance from the C.E.T.S. This was followed by neglecting to give any answer to two letters of remonstrance, or any effect to the representations of a deputation. Afterwards came a meeting of subscribers, who were induced to endorse all this, and the way became clear for persisting in the course adopted. It was said at the meeting last Tuesday that in our former article we had attributed to the Club "dishonourable action." In view of the facts which we have adduced we plead guilty to the impeachment, and we say that it is not in the interests of good faith and right doing that such proceedings should be passed over in silence. If the connection was merely a formal one there was no need to sever it; if otherwise, our contention is proved.

Australian Church News

Diocese of Sydney.

All Saints', Parramatta.—In commemoration of the forty-third anniversary of All Saints' Church, Parramatta, a choral service was held on Thursday evening, the 23rd ult. The Rev. Canon Kemmis preached on "the dignity and importance of life." The Rev. A. Rivers, of St. Andrew's Cathedral, acted as preacher, and the musical portion of the service was rendered by the choir of St. Andrew's and All Saints'. Three anthems were sung, and the prayers and responses were intoned. The Rev. D. E. Evans-Jones and J. Done (incumbent), also took part in the service. Mr. M. Younger, organist at St. Andrew's Cathedral, presided at the organ. The collection was in aid of the fund for renovating the church.

St. Luke's, Sydney.—A service of song was held on Friday evening, the 24th ult., in St. Luke's Church, Sussex-street. The Rev. H. I. Richards presided. The Rev. J. F. Mullens delivered an address on "John Tregonoweth—His Mark." The music was supplied by the Temperance Choir of St. Bartholomew's, Pyrmont.

Parramatta.—In the course of a sermon in St. John's, Parramatta, on Sunday evening last, Archdeacon Gunther, referring to the penal consequences of sin and the neglect of laws given from Heaven for life on earth, said:—"We may have in Australia the stage degraded from its higher and nobler uses, and abominable French plays presented by most accomplished actresses—plays which elevate no part of man's nature, but minister to his lower nature and demoral-

ise the community. We may be told, as we have been in socialistic, and communistic writings, that man should have a community of goods, that marriage is a crime, might is right, and property is robbery. We may have views propounded on divorce, marriage and forbidden sins which are a disgrace to our nineteenth century civilization. But the fearful neglect of God's law will be seen. Break natural laws and spiritual laws, and there must be suffering. As there is individual punishment, so national impotence and neglect of God's laws bring national punishment and degradation."

The Committee of the Church Society.—The following matters will appear on the agenda paper of the meeting to be held on Monday next. Applications for (1) grant of £30 towards salary of a catechist, parish of Five Dock; (2) grant towards debt on Holdsworth church; (3) continuation of grant towards stipend parish of Lithgow. Confirmation of the following resolution passed at the last meeting of the Committee. "That the secretaries be instructed to arrange that application be made to Synod at its next session to amend Object No. 1 of the Church Society so that it may read as follows:—"The support in part or wholly of clergymen, catechists and deaconesses who may also act as school teachers, including the payment of passage money and assisting persons employed by the Society to reach their destination."

Mission to the Aborigines.—The Rev. J. B. Gribble, F.R.G.S., Church of England missionary to the aborigines left Sydney on Friday last en route for Cairns in Northern Queensland, his object being to select a suitable site for a new mission settlement. Mr. Gribble goes to the distant North with the hearty approval of the Australian Board of Missions under the auspices of which his work of pioneering will be prosecuted.

The St. James' Lectures.—Fourth series.—These will be delivered on Sunday afternoons in August. The service on each occasion will consist of a Hymn, a Collect, the Lecture and the Blessing, and will commence at three o'clock. The Church will be open to all comers, and, while there will be no regular collection, plates will be held at the doors in order that those who may be so disposed may have an opportunity of contributing to the Church expenses. The lectures and the subjects are as follows:— August 2nd.—Lecturer, the Headmaster of the King's School (Rev. Dr. Harris). Subject: "The Cambridge School, and their Gift to the Church." August 9th.—Lecturer, the Rev. R. A. Woodthorpe, M.A., Tutor of St. Paul's College, Sydney University. Subject: "The Triumph of Labour and the Duty of the Church." August 16th.—Lecturer, the Lord Bishop of Newcastle. Subject: "Religion and Public Health." August 23rd.—Lecturer, the Rev. H. L. Jackson, M.A., Incumbent of St. James'. Subject: "Some Arguments in Favour of an Established Church."

St. Paul's, Sydney.—Last Sunday afternoon, a branch Sunday-school was opened in the Eveleigh-street Mission Room. Twelve scholars presented themselves. The day was extremely wet. A drum and fife band was commenced about four months ago. Much progress has been made, and the band can now perform satisfactorily. The Young Men's Union held their banquet, conducted on temperance principles, on 8th ultimo. There was a very large attendance, and several representatives of other young men's societies were present. Mr. Sandon, President of the New South Wales Literary and Debating Societies Union said St. Paul's Young Men's Union was the strongest in the colony.

Waverley.—The annual social of the Waverley branch of the Girls' Friendly Society was held in St. Mary's School-room, Birrell-street, Waverley, on Tuesday night last. A large number of girls and their friends attended, and the Rev. S. G. Fielding presided. Prizes won by members of the Society in cooking and ironing competitions were presented by the chairman. In order to make the meeting of an interesting and enjoyable nature songs and recitations were contributed by various friends, among whom were Mr. Bennett, Mrs. Bettington, Mr. Edward, Mrs. Almar Jay, and Mrs. Williamson. The Rev. J. G. Fielding gave a series of readings.

Diocese of Newcastle.

Welcome to the Bishop of Newcastle at Wallsend.—On Tuesday, the 21st ult., the Right Rev. Dr. Stanton, Bishop of Newcastle, paid his first visit to Wallsend, and received a welcome from the parishioners and others. The Bishop and visitors arrived by train about half-past four, and subsequently were invited to a public tea, at which several hundreds partook. Later in the evening a public meeting was held in the Agricultural Hall. There was a large audience. The Rev. R. M. Walker filled the chair, and the following also occupied seats on the platform:—The Right Rev. Bishop Stanton, Canon Barlow, (Bishop elect of Northern Queensland), the Revs. A. C. Hirst, W. Swindlehurst, W. H. H. Yarrington, D. C. Bates, E. J. Thomson (Presbyterian), T. Davies (Primitive Methodist), J. Casley (Congregational). The meeting, the chairman explained, was a double one—to welcome the Bishop to the parish, and also to celebrate the eleventh anniversary of laying the foundation-stone of St. Luke's Church. An address of welcome to the Bishop, signed by the Church-wardens, Parochial Council, Synod representative, and incumbent, was read by Mr. J. D. Jones, and suitably acknowledged by Dr. Stanton. The local clergymen present welcomed the Bishop to the parish, and the other rev. gentle-

men, including Canon Barlow, expressed their pleasure at being present and joining in the welcome. The Bishop responded to the kind expressions made to him. During the evening, a number of songs were rendered, and a very pleasant time was spent.

Church of England Temperance Society.

The annual meeting of the members of the C.E.T.S. took place at the Chapter House on Thursday, the 23rd ult., at 7.45 p.m. Mr. E. J. H. Knapp presided, and there were also present the Revs. T. B. Tress, M. Archdall, A. W. Pain, C. King, R. J. Read, E. A. Colvin, J. Howell-Price, A. Killworth, C. Baber, Drs. Crago and Rutledge, and Messrs. Tozer, Courtenay Smith, Brownrigg, Crane, Doulton, E. M. Stephen, Abramowitz, and upwards of one hundred other ladies and gentlemen.

After a few introductory remarks, the Chairman called upon the Rev. T. B. Tress (hon. sec.), to read the annual report. The report showed that most gratifying progress had been made during the past year. Reference was made to the new constitution and to the relation existing between the C.E.T.S. and its off-shoots, the Church Home and the Working and Factory Girls' Club. The committee had arrived at the conclusion that far greater result would accrue if the Society had the services of a paid organising secretary, and the hope was expressed that the Society would shortly be in the position (financially) to secure some gentleman's services, and trusted that Mr. Courtenay Smith would be able to again take up the work. Rules were received for the election of the committee for the Church Home, as also the correspondence between the Council of the C.E.T.S. and the Committee of the W. and F. G. Club regarding the separation movement.

The Rev. H. W. TAYLOR moved the following resolution:—"That the report and balance-sheet be received, printed and circulated among the members." He spoke of the apathy shown by people generally regarding the great evil "drink." People talked loudly about the demon "intemperance," but would not move themselves to prevent temptations being placed in their midst. The temperance question was one of the great social problems of the day, and it behoved each of them, and the clergy especially, to do all in their power to combat the evil. He advocated the training of the children in temperance principles. He said the three main objects of the Society were—(1) the promotion of habits of temperance, (2) the suppression of intemperance, (3) the removal of the causes of intemperance. He concluded by urging upon all present habits of temperance in all things.

Mr. TOZER seconded the resolution which was carried. The following were elected as members of the Council: The Revs. M. Archdall, W. A. Charlton, E. A. Colvin, H. D. Dillon, J. Dixon, C. J. King, A. W. Pain, J. H. Price, R. J. Read, H. J. Richards, G. E. C. Stiles, Dr. Crago, Messrs. W. Crane, W. L. Docker, E. J. H. Knapp, Dr. Rutledge, H. Ellis Thompson, and W. Worling.

The following were, on the motion of the Rev. HOWELL PRICE, elected as members of the Committee of the Church Home:—President, the Primate; Vice-President, Rev. Canon Rich; Treasurer, Mr. W. L. Docker; Secretaries, Rev. T. B. Tress, and Mrs. W. M. Cowper; Committee, Mesdames Pain, Way, C. Ward, Brownrigg, Hargraves, Rutledge, Tovey, Laidley, Bloomfield, Wilkinson, Stanger Leathes, Graham, Duncan; Misses Sparkes, Foster; Revs. M. Archdall, W. H. Mort, A. G. Stoddart, A. R. Bartlett, and Dr. Crago.

The Rev. C. BABER seconded the resolution. The Rev. E. A. Colvin wished that the Church Home was better known in the Diocese, but they could scarcely expect the Home to become known when here at the Annual Meeting of the C. E. T. S. of which the Home formed a branch, not one atom of information had they received concerning the working or progress of the Institution.

Mrs. Courtenay SMITH read a paper, entitled, "Woman as a Temperance worker," in the course of which she dwelt upon the different branches of the work, which could be taken up by women and strongly urged upon those who felt inclined to take up the work of temperance reform the almost absolute necessity, if they wished to be successful and do good work, of their possessing a knowledge of cookery. In support of this contention, Mrs. Smith gave an account of one or two cases which had come under her notice while engaged in Mission Work in the South of England, and those served to show that, at any rate in these cases, the wife's ignorance in the culinary art might have contributed largely to the husband's intemperance. However this may be we feel certain that the woman who goes to a little trouble to acquire the art of cooking, even though she may not find the necessity to practice it in the home of some poor drunkard, will find herself amply repaid if, on rising some morning she finds, as is frequently the case that the lady of the kitchen has not returned after having been away to see her friends. Mr. E. Doulton also contributed a paper, and after discussion the meeting closed with the benediction.

ALWAYS keep a small tin of ARNOLD'S MILK ARROWROOT BISCUITS in the house for the Children.—ADV'T.

W. MAYES' Grocer and Provision Merchant 74 WILLIAM STREET, WOOLLOOMOOLOO. I HAVE made Special Arrangements with the most prominent BUTTER MAKERS in the Kiama and Merimbula districts, which enables me to sell the choicest made, at prices cheaper than any other house.

MR. F. W. REDMAN begs to inform the Australian Public that he has all the LATEST IMPROVEMENTS, both from ENGLAND AND AMERICA, for supplying ARTIFICIAL TEETH WITHOUT PLATES & AT REFORM PRICES. FULL SETS, Upper & Lower, from £2 2s., with a FIVE YEARS' GUARANTEE. Teeth skilfully Stopped, from 2s. 6d. EXTRACTIONS PAINLESS BY NITROUS OXIDE GAS, 7s. 6d. Consultations and Advice gratis. Teeth Extracted Free before 10 a.m.; NOTICE THE ADDRESS—63 ROYAL ARCADE, PITT STREET, SYDNEY.

Correspondence.

TRAINING OF THE DEACONESSSES.

To the Editor of the Australian Record.

Sir,—Allow me a few observations on the letter which appeared in your last issue on the above subject.

1. The training of the Deaconesses in "Bethany," the Church of England Deaconesses Institution, of which I am the director, will be done by me and by those approved by me.

2. As you stated in your admirable article, the first of the principles upon which this Institution is based is that "a Deaconess is 'our sister, a servant of the Church'" (Rom. xvi. 1). This is the only scriptural definition which can be given of a Deaconess. The Deaconesses of this Institution will be set apart by the bishop of the diocese. I quite endorse the sentiment let us have genuine Deaconesses, and not merely lady-workers improperly called by that name. The third of the principles upon which this Institution is based is: "It is essential that no one be solemnly set apart as a Deaconess without careful previous preparation, both technical and religious."

3. A Deaconess must in great part get her training from women, and the woman who undertakes to train must know how to do so. It will be so in this Institution. For the only branch of Deaconess work as yet undertaken by it, I have ladies who will be considered by those who know them thoroughly competent teachers. Mrs. Uzzell, who is the Deaconess Superintendent, has, as a clergyman's wife and sister, had long and varied experience of parochial and evangelistic work. Mrs. Archdall, who will also take part in the work of the Institution, has had an intimate knowledge of a large Deaconess Institution, and holds credentials from the German Government as a teacher. A friend, who has had a thorough training in one of the principal institutions of this kind for six years, though not connected with Bethany, is always at hand with counsel and advice. It is, moreover, not improbable that a trained worker from one of the largest establishments in England will shortly join us. The nursing branch of Deaconess work will only be undertaken when an equally competent teacher has been provided for it. A lady of this character will probably be accepted this week. This Institution will not "turn out a superior sort of amateur workers."

4. This Institution is not "a party affair." The textbook, which will be used for the instruction of the members of the Institution, will be Mowle's "Outlines of Christian Doctrine." And, as Mr. Mowle was elected by the Synod of this Diocese as one of the three persons to be Bishop and Primate, I cannot see that his teaching is of a "party" character. I am, I sincerely trust, evangelical; but I am far from symbolising in all respects with the brethren who are acting in concert with me in the "Evangelistic Union," as to Church order and discipline. They would, I am sure, say the same of me. We are acting as the committee of an "Evangelistic Union," not of a Church party. Personally, I am as often called High Church as Low Church. I pray God that such names may not frighten or trouble me. I appealed at a public meeting for the formation of a scheme of Home Mission work. Nothing came of it. I then called a meeting of those I thought likely to sympathise. The friends with whom I am now acting, having been themselves inwardly moved in like manner, and some of them having already devoted themselves exclusively to evangelistic work, readily offered to join in praying and working for the promotion of Evangelistic and Home Mission work. We have not thought of party, but have been providentially drawn together by affinity of spirit in relation to that work for which we are united. What "might be" is one thing; what is, another. It is with the latter thing we are dealing. By God's mercy this Institution will not "create greater division." If I, or the women it will turn out, should be "objects of suspicion" to any, we will probably, at least, escape one "wee"—for all men will not speak well of us—and it will be our aim to give no just cause for such suspicion. The committee acting with me do not profess to represent any one, or any party, or any church. We are friends, who are doing what we can—not what we may consider the ideally best that could be done. We are, so far as we know, and intend, true to the Church of our baptism and personal allegiance, and to our Lord Jesus Christ. The Bishop of the Diocese is fully informed of what we are doing; but thorough loyalty to him does not, as we understand it, forbid our taking the action which we have taken.

5. Our Probationer Deaconesses are "educated gentlewomen, not too young." As to their private means, that is their private concern. They "have a clear conviction that they are inwardly moved by the Holy Ghost" to do what they are doing. There is no necessity to send them to England. We have not commenced "all branches of deaconess work," for we have only begun, and have now only two ladies in residence, and two more accepted for entrance into the Institution at an early date. But the plan which your correspondent sketches is in substance the plan of all such institutions though the length of the time of probation varies according to circumstances. We are not putting our hand to this work without having an accurate knowledge of it, not only as it is done in England, but in other countries, especially in Germany.

Daily service in Church the deaconesses, in common with my other parishioners, will enjoy. Daily instruction, family and private devotion, will of course also be essen-

tial. I would refer your readers to the second of the principles mentioned in your leader of last week.

7. We already have in Sydney deaconesses who have been set apart by the late Bishop of Sydney. This Institution is intended to provide others "well-educated, well-mannered, gentlewomen." The ministers who presented those ladies to the late Primate were not so far as I am aware, accused of "having party ends in view." What we have attempted and are attempting is to make it possible for many others to have deaconesses; and we entirely repudiate any "party ends." "The whole subject of woman's work in the Church will be debated." No doubt! It has been already "debated." So far back as 1875 it was fully considered by the Synod of this Diocese. We are not doing anything to interfere with any amount of such debate in the future. But thousands are perishing, and what are we doing? In the name of "the Saviour of all men, especially of those who believe," this institution has been commenced, and we pray that if it is His will it may be prospered and blessed.

I am yours, etc., MERVYN ARCHDALL.

CHURCH OF ENGLAND MISSION TO SEAMEN.

Sir,—You readers will remember that in April last I asked for contributions to enable me to send a young american—Harry Morrison—back to the States in company with his brother. My appeal was spontaneously responded to, and two days after you published it I saw them both off. The subscribers will like to know the sequel, so far as last mail has made it known. The poor invalid had a bad hemorrhage the first night at sea and remained in his bunk all the voyage. His brother was taken off duty (he was working his passage) to attend to him, and remained with him all the time. The officers and passengers were most kind, and raised a subscription of £18 6s in order that the brother might get to Colorado Springs, a well-known health resort. For this place the brothers left on arrival of the "Alameda" at San Francisco. But by the time they arrived at a place called "Dutch Flat" Harry was so bad he had to be removed from the cars. By last accounts they still remained there, kindly treated by the inhabitants and gratuitously visited by a physician of standing. The village is 3,500 feet above sea level, and is very healthy. When the Church bells ring on Sunday morning Harry longs to be there. Poor fellow! The next time he goes to Church it will be in heaven! They send their grateful thanks to all those who helped them here, and have forwarded me two bundles of newspapers. With the small balance in hand I have been enabled to relieve several special cases of distress among seamen.—Yours, etc.,

COURTENAY SMITH.

THE CLERGY CONFERENCE.

Sir,—Allow me to thank you for publishing the Rev. J. W. Debenham's paper read at the above conference. It is as genuine and true as some of the others were flashy and negative. I hope it will be published. But what has become of the Lord's Day? Has it disappeared from among the days of the week? Some of the "Idealists" make sport for the Philistines, by stringing together impossibly fantastic phrases and holding them up to ridicule, as if any preacher ever preached in such a Don Asmiger style. Some quote Unitarianism, to say nothing of Mahomet, and advise cards and theatre-going, where among other sights we may see the "Divine Sarah." It is refreshing to turn from all this to such a paper as that of Mr. Debenham and such observations as those of the Rev. H. Martin. But still, where is the Lord's Day? Yours truly, A CLERGYMAN.

Sir,—You have, I observe, been good enough to find room for the whole of my very lengthy paper on "The ideal Clergyman in the manifold relations of human life." On looking it through (as printed in your columns) I find, however, so many typographical errors that the only conclusion possible is that the proofs had not been "read by copy." Mere blunders in spelling are, of course, of minor importance, and may be left unnoticed. There are, at the same time, mistakes of a more serious nature for which I don't care to be held responsible. It is only claiming a share in that fairness which, as you inform your readers, is being shown to Canon Kemmis, if I ask leave to make a few corrections where more than a few are needed.

"Facilities" in paragraph 5 is, perhaps obviously, a misprint for "faculties." Not "divinely," but "dimly" do we see "through the mists and vapours," in paragraph 8. The important words "we ourselves shall suffer," by should follow "our work will suffer," in paragraph 9. By the omission of "only" before "deeply" in paragraph 10, I am made to speak of History as "a subject not deeply interesting"—a sentiment to which, most certainly, I should never give expression. The last sentence in paragraph 16 should run: "the Thomas Cartwrights of their day—without his brains," and, in the second line of paragraph 18, "precise" should take the place of "precious." Again, in the same paragraph, it was "Frank"—not "Mark" Leigh who addressed himself to "poor Jack Brindlecombe."

One group of misprints must stand alone for correction. They occur in the following sentence (paragraph 29)—"my remarks will have exhaustive reference to that which the author of 'Lux Mundi' speaks of as 'the trouble that is in



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the air." Those who, expecting "exhaustive" treatment of an exceedingly wide subject, were, naturally, disappointed, will allow me to say that the word, as written by me, was "exclusive." The substitution of "authors" and "speak" for "author" and "speaks," will show them that I am fully aware that the volume referred to is a joint production.

Apologising for this intrusion upon your space I remain, faithfully yours, H. L. JACKSON. St. James' Parsonage, Sydney, 27th July, 1891.

SYNOD ORDINANCES.

Sir,—In common with every other member of Synod, I have duly received a copy of the report of the Standing Committee. There is one portion of this report which I have read with considerable regret. I refer to that section which deals with the publication of the Synod Ordinances. As the prime mover in this matter I have been sanguine enough to hope my desire to see the book published would soon be fulfilled. But the report tells us: "In response to this appeal (for £100) subscriptions to the amount of £79 10s have been promised, and the committee trusts that the balance will be forthcoming immediately so that the work may be promptly carried out. When it is remembered the £79 promised includes several promises of £5 it will be seen how few have really responded to the Primate's invitation. Whence this indifference? Certainly not because there is no need for the proposed publication. I had the great misfortune to bring forward my motion in a very thin house. But since then many friends have given me to understand they heartily approved of my conduct. Have they shown their approval by promising financial support? When it is remembered many of the non-conforming Churches have their rules and regulations published in a form, we poor Church of England people should consider an edition de lux. It is surely a strange anomaly that we cannot even afford 10s for a volume of lasting value. I begin to suspect that our chief want is *clan*.

CHAS. DUPPUY.

Sir,—Will you kindly allow me the following statement to appear in the next issue of your paper. In justice to those members of the Church Home Committee who for the past four months have with me been resisting what they believe to be undue pressure brought to bear upon members of the Council of the C.E.T.S. I am desirous that members of the Church should know the grounds upon which we have based our objections.

1. There has been from the first a committee to manage the Church Home, largely composed of ladies and gentlemen not members of the Temperance Society.

2. That committee has, year after year, been nominated by the outgoing committee and until this year has been accepted without question by the C.E.T.S.

3. No condition as to membership of the C.E.T.S. has ever been imposed upon those who have been asked to join the Church Home Committee.

4. On the 17th of March last, when the annual meeting of the Church Home was held, without any previous intimation having been given, an amendment was moved by the Rev. J. D. Langley, and seconded by the Rev. A. W. Pain, of C.E.T.S. members, who were not subscribers to the Church Home, to the effect that the election of the Committee be deferred for one month, to enable the Council of the C.E.T.S. to draw up a Constitution for the management of the Church Home.

5. That meeting was never called, but the proposed Constitution was sent to the members of the Church Home Committee, as indicating the views of the C.E.T.S., accompanied by an invitation to a Conference thereupon.

6. One section of this Constitution provided that all members of the Executive Committee must be members of the C.E.T.S. In consequence of this condition, which was stated to be a "sine qua non," the Committee, by a considerable majority, declined either to entertain the Constitution, or to go into Conference. Those members of the Committee who were not members of the C.E.T.S., also felt that under the proposed Constitution they would be in a false position at a Conference.

7. No real Conference was ever held; but the C.E.T.S. has acted on the assumption that a Conference has been held; and a few days since, at its annual meeting, elected a Committee for the Church Home under this one-sided Constitution.

8. It is true that almost all the old Committee have been asked to occupy seats upon the new committee; but as the C.E.T.S. has conceded nothing to the objections which have been advanced, I, for one, cannot possibly accept the offered seat; but, on the other hand, I enter my strongest protest against the action of the C.E.T.S. in this matter; and retire from a work in which I have taken considerable interest, with much regret.

I am, sir, faithfully yours, H. WALLACE MORT.

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WORKING AND FACTORY GIRLS' CLUB.

To the Editor of the Australian Record.

Sir,—Notwithstanding that reports have appeared in the daily papers of some remarks that I made last night with reference to an article which appeared in your paper referring to the secession of the club from the C.E.T.S., I feel that it is due to myself as mover of the resolution complained of by you to state more fully and explicitly and with greater accuracy the view that I take of the matter.

But first I must protest against the strong and offensive language used by you, which I consider was utterly beyond the occasion, even on the assumption that a wrong course had been taken. You make a charge of dishonourable conduct against men and women who have as high a sense of honour as any one belonging to the C.E.T.S., or the Record can possibly have, and who are just as likely to take a correct view of any course to be pursued.

The project of establishing the club was, as I understand, first mooted by the Women's Union. At their request the C.E.T.S. framed a Constitution for the proper working of the club. This is alleged to be the "granting" of a Constitution. In my opinion it is a high-flown but inapplicable term and I think that what was done is more properly expressed by the term which I have used above. A practically independent body consisting of a President, a usual officers and a committee (entitled, as I read the rule, to fill all vacancies without reference to the C.E.T.S.) was thus brought into existence. The only semblance of connection between it and the C.E.T.S. was the provisions for sending it to the C.E.T.S., at stated times, a report,—and for submitting the names of the committee. The relationship thus existing was, in my opinion, formal, vague and undefinable. The provision for sending in reports was really formal in its character when none existed (that I am aware of) for accepting or over-ruling anything that had been done. True, objection might be made to the names of a committee, who might be supposed to take any action contrary to the interests of the club. But it is submitting the names of the committee more than a formal one would have endangered the existence of the club. It was an unworkable and futile provision; and there were not, that I know of, means provided for the substitution of any member supposed to be objectionable. I regard this provision, therefore, as entirely formal. The club was worked, I believe without any interest being taken in it by the C.E.T.S. collectively or any member of it individually. No influence was exercised by it nor any aid of any kind afforded. So much so, that until comparatively lately I had not the remotest idea, though C.E.T.S. had the slightest connection with it. The club has now its way without any thanks to the C.E.T.S. and standing and every other possible respect, to the committee of the C.E.T.S. I maintain (wrongly, whatever you may think) that there was no appreciable obligation on the part of the club to the C.E.T.S., which indefinite and fruitless connection. It was, in my opinion, quite time and expedient for the club to assert its entire independence, and I think that it had a legal and moral right to do so. It was a course assented to by at least a majority of those of the Women's Union, to whose untiring energy and self-sacrifice the successful working of the club is due. I do not see that the C.E.T.S. or its cause can suffer any harm, therefore, and the step is calculated to strengthen and invigorate the club. I utterly repudiate the idea that such a body taking such a step is open to the calumnious remarks that you have thought fit to pass upon it.

I ought perhaps to say that with regard to the sum of £75 mentioned by the deputation that waited upon me as having been given to the club, I was informed by Miss G. Edwards that the club was substantially indebted for it to the Women's Union, being a third share of the proceeds of a bazaar held mainly, if not entirely, by their instrumentality.

With regard to any want of courtesy on my part, I never supposed that the deputation required any other answer but the one that I gave them at the time. I promised to consider the matter from their point of view, and, as opportunity offered, to bring the matter again before our Committee. I kept my word and broached the subject on more than one occasion at the committee table, but saw that there was no prospect of retracting our steps except at the risk of the annihilation of the club. As to the letter addressed to me, I complied with the request therein contained and read it, and the one on which previously to the Secretary (which I had not seen till then) to the meeting of subscribers prior to the election of the Committee and Officers. I further, with the extract from the RECORD, left with me by the deputation in my hand, and from it, explained the connection between the two bodies.

I will only add that the impression made upon me by your article, published in the Church paper, and presumably approved by clergymen, will, I fear, mar the effect of many a sermon that I may hereafter hear preached on the subject of "Charity." When will it be understood by clergymen that people may honestly (and possibly correctly) hold different opinions from their own?

Yours obediently, W. H. STEPHEN.

July 29th.

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Church of England Temperance Society.

The annual public meeting of the above society was held in the Chapter House on Monday evening last. The Very Rev. the Dean presided, but owing to the unpropitious state of the weather there was but a small attendance.

The Rev. T. B. Tress read that portion of the annual report (submitted at members meeting on Friday) which had reference to the recent action of the Committee of the Working and Factory Girls' Club, wherein they without any intimation to the C.E.T.S. council had decided to work on entirely separate lines. The club was instituted by the Women's Union but was subsequently worked as a separate agency under a constitution granted. The Council protested against the action of the committee as unconstitutional, but received no response to their communication. The Council then appointed a deputation to wait upon the president, Mr. Justice Stephen, to point out to him the connection that existed between the C.E.T.C. and the W. and F.G. Club, and to bring under his notice the constitution by means of which the club existed. This was done. In spite of this, however, a meeting was convened for the purpose of electing officers-bearers and committee in contravention of the society. The Council again protested but the meeting confirmed the action of the committee. The Council had taken legal advice, and were advised that the action of the committee of the club was illegal, and that the property acquired belonged to the C.E.T.S.

The Very Rev. the DEAN apologised for the absence of the Primate and also read letters of apology from the Ven. Archdeacon King and the Ven. Archdeacon Günther and proceeded to say the society was characterised by two things, the one being that it was based upon religion, and the other that it had a double basis of action, as it admitted both total abstainers and those friends of temperance who were not total abstainers. He referred to the rapid and great advances made during the past few years in the cause of Temperance, and said that the cause was a righteous one and one calculated to promote the social and religious welfare of the whole community. Speaking of the dual basis he stated that in England it was owing to this fact the society had spread so rapidly. It was possible, however, for the branches to adopt either a total abstinence or the double basis. He hoped that in the ensuing year the members of the Church of England would rise to a sense of their duty and do a great deal more than had been hitherto accomplished in the good cause.

The Rev. F. H. ELDER B.A., delivered a short address on "The Aims, Objects, and Methods of the Church of England Temperance Society." The first method to attain the objects of the society was combination to rescue and convert the intemperate, promote temperance and remove the causes that led to intemperance. Secondly, they had to educate public opinion, and as they now had a recognised third party in the legislature he saw no reason why there should not be a fourth known as the temperance party consisting of men pledged to carry out the reforms so urgently needed in this direction.

Dr. RUTLEDGE spoke upon "The Churches duty and opportunity upon the Temperance question. He said that the Church if it was in earnest in its desire to save souls would use every opportunity to inculcate principles of temperance and take those steps which were necessary to bring about good results and glory to God. Branches of the society should be established in every parish and prosecuted vigorously in preventive and remedial branches of their work.

The Rev. F. B. BOXER said that one of the greatest things they had to do was to push forward temperance legislation. He referred to the success of Father Matthew in converting 4,000,000 Irishmen to total abstinence, but Ireland had since relapsed because she did not possess the power of local option to close the public-houses. The fact of the public-houses remaining open continually undid the work of the temperance reformer. They must learn from the experience of Ireland that it was necessary to push forward temperance legislation. The present limited powers of local option they possessed had kept out fully 1,000 public-houses. In the South Ward of Alexandria and the North Ward of Macdonaldtown there was neither a wine license nor a public house, and the condition of the State of Iowa, where there was prohibition in 1836, was 67 empty goals. He went on to state that repressive liquor legislation had reduced crime in this colony. The last general election was the grandest victory local option had ever gained. Of those elected 24 were opposed to local option, 18 were in favour of full local option with compensation, and 80 were in favour of full local option without compensation. He hoped to see the Publicans Licensing Further Restriction Bill re-introduced within a few days. It was the most important measure of social reform that had ever been introduced into Parliament.

The Rev. D. H. DILLON having briefly addressed the meeting a letter from Miss Ramsay Whiteside stating that a piano was presented to the Church Home by a number of friends and a vote of thanks having been accorded to the donors, the meeting was brought to a conclusion.

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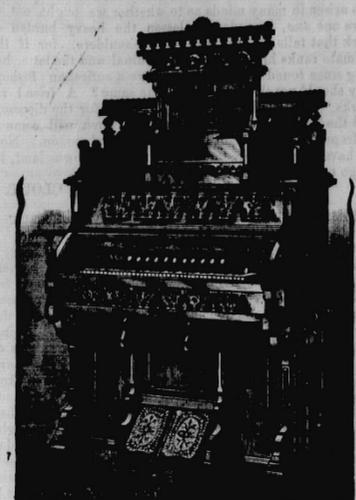
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TEA MERCHANTS

Jottings from the Bush.

"All in the Name of the Lord Jesus."

Is it true that man is on the down grade? Without in the least supporting Mr. Alexander Sullivan, whose words were criticised in the last issue of the RECORD, I must protest against the supposition that the raptures which have greeted Madame Bernhardt—and which probably will greet the infinitely less admirable Mr. John L. Sullivan—are a proof that the human race is on the decline. A large proportion of the crowds that attend such entertainments consists of persons who are craving for sensationalism. "The greatest X in the world" would be rushed after by such people, whether X stood for saint or sinner, preacher or pugilist. This desire is not confined to the non-religious; we have seen advertisements of converted actors and converted pugilists—those titles being named to induce religious people to go to hear them, as well as to induce the irreligious; at all events that is the result, whether it be aimed at or not. In the New Zealand Church paper which I have just been reading, it is said that "the baiting of hooks by ecclesiastical fishers of men appears to be fast developing into an abstruse science." But time cures this—the sensation of the day will, after six months, have ceased to be a sensation at all.

This craving for sensation is, however, only a natural result of the marvellous increase of general information, and cannot fairly be put down as a sign of greater depravity than our forefathers possessed. In the matter of judging ourselves in comparison with our ancestors, it is not safe to judge by one or two matters; we must consider the whole. There have been persons whom I met in Sydney who have assured me that it is always raining in the town where I live; they have been there twice, for two days on each occasion, and it poured the whole time that they were there. On the other hand I know of one family who had that experience at a rival township, and will never go there again, whereas they came to our town and stayed for a week, and it was fine all the time! Such people make the mistake of drawing inductions from too few premises. And so with the age. We are bad enough, alas! there is enough to deplore: some evils are spreading with great rapidity, and if something is not done to stop them the next generation may be infinitely worse than the present one. But there is hardly one single point of morals and religion in which we do not infinitely excel the men of a hundred years ago.

Dr. Barnardo's agent will soon be here with his little band of boys; and there will be plenty who will raise the cry that we have so much distress in our own great city that we ought not to send our money away to the other side of the world. Well, there certainly is plenty of need for help to be given to the poor in our midst: and yet I hope that the appeal from England (not London only, for children are received by the doctor from all parts of England) will be liberally responded to. For, although we have here temporary poverty resulting from drink, sickness, or temporary want of employment, it is not to be compared with the constant, terrible, starving poverty that is found in the great cities of England. In the first chapter of "Practicable Socialism" by the Rev. S. Barnett and his wife, it is stated, as a matter of fact, that there are miles of streets in the parish of Whitechapel where the head of the family does not earn more than 30s a week; while in most cases the wages are not more than £1 weekly. And the figures which are given in that book show that it is impossible to bring up a family on a pound a week without either starving the body, or reducing the soul to a state of moral degradation. So that, whatever is given by us to the help of Dr. Barnardo's work, goes to help those who are in a state of dire need—far worse, of course, than the normal cases of which that chapter treats. I do not deny that our duty to our own people comes first; but we have also a duty to help those who are most urgently in need of help, and to help in ways that have been proved successful and economical. And if one cannot say of Dr. Barnardo's work that it fulfils both these conditions, then the truthfulness of the reports of philanthropic work is on the down-grade, and proves the degeneracy of the times!

The first consecration in Australia of a Diocesan Bishop was shorn of some of the glories which it might have been expected to have. Only two Episcopal fairies appeared as godmothers at the ceremony—which was a pity! The ceremony being on a Saturday, not very many of the country clergy were able to attend. And, most singular of all, the congregation was a very small one; the appearance of the Cathedral as one entered was that of a beggarly array of empty benches. Surely the one previous consecration has not surfeited the minds of the sight-seeing Church people of Sydney. Lastly, there was the disappointment that the "Liddon of Australia" was at once going home to England, without the people of Sydney having had the chance of hearing his voice in our Cathedral. These are but trifles, of course, but still they are disappointing to many, and it is by trifles that the public mind is often influenced. May the new Bishop, in all that is really important, prove that the high opinions entertained of him are not ill-judged. And may we in this diocese soon send some man to help him, in answer to the earnest appeal of the Bishop of Newcastle. I hope, moreover, that there will be plenty of other opportunities for the people of Sydney to see consecrations. For surely

MASSAGE. Electric Baths.

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

Melbourne ought to have a suffragan Bishop soon. And then we in this diocese shall be ready for one (the question has arisen in many minds as to whether we ought not to have one now, in order to lessen the heavy burden of work that falls on the Primate's shoulders), for if the Primate ranks higher than the Cardinal, and the latter has long since found it so helpful to have a suffragan Bishop, why should not the former have the same? A friend remarks "who should also act as Missioner for the diocese," and the suggestion is a valuable one. Then will come a suffragan for the Bishop of Adelaide—and so on. Now we have begun to get our Bishops from our own land, let us go on with the work heartily.

COLIN CLOUT.

The Reverend J. D. Langley's Labour Home.

The readers of the RECORD will remember that a short time ago the Rev. J. D. Langley propounded a scheme for ameliorating the condition of those unfortunate persons who are daily to be found wandering the streets of the city and suburbs, vainly seeking employment, and having neither money wherewith to purchase the necessaries of life or shelter when night arrives. Subscriptions were solicited with the object of starting a Labour Bureau, &c., in centres, but as the required amount £1000 was not forthcoming, it was decided to begin the work with what had been subscribed. Accordingly, premises were sought which could be utilized as a Labour Home. The fundamental principle of Mr. Langley's scheme was, that each man who was really in want of work and could not obtain it, would be admitted, "providing space would permit," and supplied with food and lodging, in return for which he would have to perform work of some kind. Suitable premises were found in Harris-street, Ultimo; they had formerly been used as a laundry, and the large rooms at the rear of the house have been formed into workshop and dormitory.

On Wednesday, the 15th inst., our reporter visited the Home at 7.30 a.m., in order to see what success had attended the Rev. J. D. Langley's efforts, and also to chronicle what progress had been made since the opening of the place a week or two back. He reports as follows:—The house is situated at 555 Harris-street, and is a two-storied building containing 5 rooms, irrespective of the premises in the rear, the front room is used as an office. Between 30 and 40 men were engaged in various occupations. The rule of the establishment is that all the inmates shall rise at 5 a.m. in order to get into the city with the object of finding employment. Those who are not fortunate enough to obtain work return at 8 o'clock for breakfast. After a plain, substantial meal, they begin work in the shape of cutting firewood or carpentering. The method which the Rev. J. D. Langley has adopted of requiring the men to work for their living, has no resemblance to the Casual Ward System in England. There, those who seek shelter are compelled, on rising in the morning, to do work (for which many are totally unfitted) or punishment follows, but in this case, the institution is conducted under the management of a gentleman who, it is believed, has a kindly feeling towards the men, and who simply requires evidence of their willingness to work to assure him that they do not belong to the army of loafers.

Forty-one men have been admitted since the institution was opened, and of these, permanent employment has since been found for ten. At present the manager (Mr. Grayther), is refusing numbers, because the work on hand, as yet, in connection with the institution, will not permit of more being taken in. Among those already admitted are carpenters, labourers, ship-stewards, gilders, electro-plater, firemen, storemen, engineers, artists, engine drivers, cooks, butchers, clerks, ironmoulders, and fitters. These men are not of the class who live on charitable institutions; on the contrary, they appear to be respectable working men "unemployed."

Mr. Uhr has charge of the Labour Bureau, and devotes his time in endeavouring to find work for the men, either on the premises or outside. Considering the short time the institution has been opened, the fact that a number of men have already found permanent work, speaks volumes.

The large upstairs room at the rear, which is used as a dormitory, is to be partitioned off, thus making the Chapel Reading Room and Sleeping Dormitory all under one roof. The institution is sadly in need of a number of beds. At present the men are lying on the floor, but it is to be hoped that when the establishment becomes more known, subscriptions and donations in kind will be readily forthcoming. Should this result follow, the institution will be assured of success, and many a man will gratefully remember the Rev. J. D. Langley and those who are so kindly working for them.

A committee of ladies has been recently appointed to see to the furnishing of the place. The ladies will be glad to receive help of any kind.

As there is to be a reading room, the management would be glad of books and illustrated periodicals which may not be required. Almost in every home there is to be found volumes which have been read and cast aside. These can be utilized in the Labour Home, and we are sure, would be appreciated by the inmates. Monetary assistance will be required to carry on the work, and if a portion of the large amount now squandered in alms giving could be devoted to the purpose of supporting such an institution as the Labour Home, the best results might be achieved, and practical evidence given that as a Church we care for the "unemployed."

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The Australian Record.

SYDNEY, SATURDAY, AUGUST 8, 1891.

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

The Week.

The brethren who are arranging for the Conference on the Spiritual Life have now completed their programme. The Conference will be held on Tuesday, Wednesday and Thursday, the 25th, 26th and 27th of August. We trust that the meeting of brothers will be productive of real good in stimulating faith, love and zeal.

We regret to say that his Honor, who lately returned to his official duties after an absence of five weeks, has been again attacked with illness, and, under the suggestion of his medical adviser, has once more to vacate his seat on the Bench, though, we trust, only for a short time.

We understand that on Sunday week, the 16th inst., a Church Parade of Cadets, in connection with the Public High, Grammar and The King's School, will be held in St. Andrew's Cathedral at 3.15, when the Right Reverend the Lord Bishop of Bathurst will preach.

Mrs. Love, President of the Women's Christian Temperance Union, is now on a short visit to Sydney, preparatory to going to America as a delegate to "The All World Women's Conference" on the 21st inst. Mrs. Love has held successful meetings and her visit will be remembered by those interested in Temperance reform.

Theosophy is making an effort to obtain a foothold in Sydney. If any unthinking person desires to join the new Theosophy Society a sketch of the late high priestess, Madam Blavatsky appears in a recent number of the Review of Reviews: "It is impossible to account for Madam Blavatsky in any intelligent way except by regarding her as a great spiritual reality. Nothing in her external attributes prepared one at the first glance to look at her in that light. She was rugged and eccentric... and smoked cigarettes constantly. Worse than this, she was passionate and excitable, and often violent in her language." An euphuism, if we are to believe another of her intimate friends, for "an utterer of strange oaths;" in other words, more appreciable to the common understanding, swore dreadfully. "She had a loud voice that grew harsh in its tones when she felt irritated, and something or other would irritate her fifty times a day." An inspiring picture, truly!

It is with pleasure we notice that Major Dane will deliver a lecture in the Y.M.C.A. rooms on Tuesday evening next on behalf of the building fund of the Young Women's Christian Association. Major Dane visited the Isle of Patmos and the sites of all the Seven Churches of Asia in 1884, spending several weeks in the journey, frequently camping among the ruins, miles away from any town or habitation, and in his lecture speaks of his experiences and observations while thus employed. The Committee of the Y.W.C.A. feel that until they can obtain a building adapted for their public work that work must in a great measure suffer. They earnestly desire to obtain a proper building, and we hope a large gathering at this lecture will show the Committee that they have the sympathy of the public.

The congratulatory letters that passed between Queen Victoria and the Pope on the occasion of Her Majesty's Jubilee have been published as a parliamentary paper. Leo dwelt with warmth in his interview with the Duke of Norfolk, on his joy in the "Queen's friendliness in sending this mission," and he longed for a thorough understanding and mutual confidence with Great Britain. The duke in his report endorsed the "sense of pain that England has so long held aloof from the Holy See." Doubtless there would be an advantage, but not to Protestant England.

In South India the Devil is worshipped with curious rites and dances, and the successful Christian missions win converts from poor heathens given to this cult. The English garrison in India is naturally looked upon as representative of Christianity. What then can the natives think of the Governor of Madras and the Commander in Chief figuring in a set of lanterns at a public ball, to which the "Devil's Dance" was given. The music opened with a crashing din, and proceeded to play the "Bogie Man." The eight male dancers, costumed with forked tails, tufts like pointed horns, and black gauze bat's wings, rushed forward and

J. ROBERT NEWMAN Photographer.

seized eight ladies dressed in white, representing angels. These demoniacal partners with their white spirits doubtless thought the dance fine fun, but the newspapers got hold of it, and public opinion has been shocked. The press regards it as a mistake, and a glaring want of dignity on behalf of the Governor and his staff; but Christians are unutterably shocked.

The following interesting facts are taken from the 12th annual report of the Committee:—There are about 328 schools in the Diocese, including provisional and half-time schools. But there are 126 of them in which the enrolment of Church of England children is not more than 10. Deducting these we have 202 remaining, and in all but 74 of this number special religious instruction is given. Eighty-five of the Clergy take part in the work, teaching about 171 classes weekly. Five Catechists teach seven classes, and eight voluntary teachers have charge of ten. The ordinary attendance at these classes is more than 9,000. There are twelve salaried teachers employed, who instruct 180 classes weekly and six fortnightly, with an aggregate ordinary attendance of more than 10,000 scholars. Thus there are about 374 classes under instruction, which, adding a small per centage to the ordinary attendance, comprise some 22,000 children.

The total income of the Church in England exceeds £5,753,557. If all the endowments be divided equally amongst all the clergy they would get £260 each. If all the incomes from the benefices be divided amongst the incumbents they would each receive £250 per annum, and the Bishops get £87,827 amongst them. During the last two centuries gifts have been to Church buildings rather than to the support of clergy, and whilst population is increasing the supply of clergy remains stationary.

Never before in the world's history have the facilities for Bible study so abounded with the production of editions innumerable and commentaries without number, but with them all is there not a grave danger lest the study of God's holy word be seriously interfered with by the mass of literature poured forth from the printing press? There is a need for the determined exclusion of all that interferes with the proper reading of the Bible, and having a set time for its study.

Scraps and Tit Bits are characteristic of the present phase of popular literature, and the second paper brings in a profit of £35,000 per annum. The reading matter is not offensive, but silly, and all that is aimed at is a laugh. State education manufactures millions of readers, for which the printing press pours forth a deluge of trashy literature, but hard study and long paragraphs appear to be against the spirit of the age. Should there not be a stricter individual supervision over what one reads, lest precious time be wasted, and skimming become an ingrained habit. The brain is equally exhausted, whether the reading be profitable or not, so that he who values time should be very jealous over what he reads.

In Ireland the political prospect brightens, for Mr. Balfour relaxes the Crimes Act and Lord Salisbury begins to see that discontent is due to a clerical conspiracy. Archbishops Croke and Walsh despair, moreover, of the present generation being fit for Home Rule, and Mr. Parnell in his tussle with the hierarchy looks to the labour vote to lift him to success. Meanwhile, the sinews of war do not flow in so freely as hitherto from America and Australia.

Miss Florence Young, late of Bundaberg, Queensland, who for years laboured successfully among the Kanakas of that colony has arrived at Yang-chun. Miss Young has devoted her life to missionary work in China.

Mr. G. F. Wise left Sydney by the s.s. Orient on Monday, 20th ult. for England. His departure will be a great loss for he was not only connected with various charitable institutions, but also took the greatest interest in the welfare of mankind in general, and at the same time directed all his energies in the amelioration of those in other distress.

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

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

Melbourne Age, September 26, says:—"A good idea of the artistic beauty of the Sydney collections can be obtained Under the Patronage of His Excellency the Governor. On one of the screens are three autotype enlargements of the Right Rev. Dr. Barry, Archbishop Vaughan, and Bishop Kennion (of Adelaide). It is not too much to say of the last-named that, as an example of indirect photographic work, it is the finest in the Exhibition. The clearness and sharpness of outline, the shading tones and half tones, the method of bringing into relief by means of high lights every line in the face and every feature, indicates the work not only of a photographer, but of an artist who has a painter's appreciation of the subject. Some of the Newman cabinets have rich tints peculiar to no other cabinet."

Coming Events.

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

ST. ANDREW'S CATHEDRAL.

Sun., Aug. 9.—11 a.m. The Precursor; 3.15 p.m., Rev. Canon Moreton; 7 p.m., The Primate.

ANTHEMS.

11 a.m.—"Lord, how long wilt Thou forget me." —Mendelssohn. 3.15 p.m.—"Distracted with care and anguish." —Haydn.

DIOCESAN.

Sun., Aug. 9.—St. Jude's, Randwick, 11 a.m., The Primate.

Tues., Aug. 11.—Association of Lay Helpers. Lecture, St. Jude's, Randwick; by the Rev. Dr. Corlette. "Methodism and the Church."

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

Thurs., " 13.—Major Dane, lecture, Y.M.C.A., in aid of Y.W.C.A. Building Fund.

Sun., Aug. 16.—Belmore and Moorefields, The Primate. Mon., " 17.—Confirmation, Cathedral.

Tues., " 18.—Burwood St. Paul's. E. I. Robson, Esq., M.A. "Literature—Cheap, and Nice."

" " 18.—St. John's, Parramatta. Rev. J. Dixon. Church Finance.

" " 18.—Chapter House, Sydney. Rev. Canon Kemmis—"The Church and the Apostolic Ministry."

Thurs., " 20.—Balmain, St. Thomas'. Rev. E. C. Beck. "The place of the Sunday School in the Parish."

" " 20.—Mauly (St. Matthew). Courtenay Smith, Esq.—Lantern.

Wed., " 26.—St. Barnabas, Sydney. Rev. J. H. Mullens—"The Five Books of Moses."

" " 26.—Surry Hills (St. Michael). Rev. A. Kilworth, B.A., LL.B.—"Christian Loyalty."

Brief Notes.

The Most Rev. the Primate preached at the Cathedral on Sunday morning and at St. Stephen's, Newtown, in the evening.

The monthly meeting of the Committee of the Church Society was held at the Chapter house on Monday afternoon.

The Wesleyan Methodist Conference in London have passed a resolution protesting against the intrusion into public life of men guilty of flagrant immorality. The first of the fourth series of the St. James' lectures was delivered on Sunday afternoon in St. James' Church. The lecturer was Dr. Harris. The subject of the lecture, "The Cambridge School and their Gift to the Church."

The annual services in connection with the Social reform work of the Salvation Army were held at the Centenary Hall, York-street, on Monday afternoon and evening.

A meeting of the Petersham branch of the Women's Christian Temperance Union was held on the 30th inst.

Mrs. Longhurst, Superintendent of the Church of Scotland Mission in Madras, and who is now on a tour through Australia, was welcomed in New South Wales on Monday afternoon at a meeting in the Y.M.C.A. rooms under the auspices of the Y.M.C.A.

The Labour Home recently established at 555 Harris street was formally opened on Thursday afternoon by the Primate.

The Archbishop of Canterbury delivered an eloquent sermon in St. Paul's Cathedral on Sunday last on the occasion of the unveiling of a memorial tablet to the late Mr. W. E. Forster. Six thousand workmen were present.

The third session of the eighth synod of the diocese of Sydney met on Tuesday afternoon at 4 p.m. There was a service in the Cathedral at 11 a.m.

In connection with the Association of Lay Helpers, the Rev. H. L. Jackson delivered a lecture at St. Mary's, Waverley, on Wednesday last. Subject, "The Council of Nicea."

12 Oxford-st., Sydney