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### DIOCESAN SYNOD.

#### FIRST DAY.

The Holy Communion was administered in St. Andrew's Cathedral at eleven o'clock by the Most Reverend the PRIMATE assisted by the Very Reverend the Dean of Sydney, Archdeacon Gunther and Canon Moreton; Canon Sharp, the Revs. Dr. Corlette and J. Chaffers-Welsh occupied seats within the Chancel Rails. There were 65 Communicants.

The Second Session of the ninth Synod of the Diocese of Sydney was commenced at the Chapter House, Bathurst-street, at 4 p.m. on Tuesday last, under the presidency of the Most Reverend the PRIMATE.

The Clergymen present included the Very Rev. the Dean of Sydney, the Ven. Archdeacon Gunther, M.A., Rev. Canon G. H. Moreton, Rev. Canon Hay-Sharp, M.A., Rev. Canon Robert Taylor, and the Revs. T. V. Alkin, M.A., H. Allnut, Mervyn Archdall, M.A., Charles Baber, P. R. S. Bailey, A. B. Bartlett, M.A., E. C. Beck, A. E. Bellingham, M.A., F. B. Boyce, H. B. Britten, George Brown, J. Chaffers-Welsh, W. A. Charlton, S. H. Childe, B.A., James Clarke, E. A. Colvin, A. C. Corlette, J. C. Corlette, D.D., E. G. Cranswick, F. M. Dalrymple, G. A. D'Arcy Irvine, Henry Dicker, D. H. Dillon, John Dixon, F. R. Elder, B.A., John Elkin, D. E. Evans-Jones, S. G. Fielding, Humphrey Fryer, J. W. Gillett, B.A., Maurice Gray, Herbert Guinness, Edward Hargrave, T. J. Heffernan, Thomas Holmes, William Hough, Septimus Hangerford, Arthur Killworth, B.A., L.L.B., Cecil J. King, M.A., R. R. King, M.A., J. D. Langley, William Lumelsaine, E. D. Madgwick, J. N. Manning, M.A., L.L.D., Henry Martin, George McIntosh, George Middleton, H. Wallace Mort, M.A., J. H. Mullen, Daniel Murphy, Reginald Noake, B.A., W. Pain, B.A., Luke Parr, J. H. Price, C. E. D. Priddle, W. H. Saunders, Joseph Shearman, J. G. Southby, James Stack, Benjamin Stephens, A. G. Stoddart, J. L. Taylor, T. B. Tress, F. T. Trivett, John Vaughan, M. S. Willis, M.A., Ernest Wotton, B.A., Alfred Yarwood.

The Lay Representatives present included Mr. J. T. Lingen (the Chancellor), the Hon. W. J. Lyne (Minister for Works), the Hon. H. E. Kater, M.L.C., the Hon. W. H. Pigott, M.L.C., Judge Wilkinson, the Revs. Joseph Campbell, M.A., Thomas Jenkyn, M.A., Canon Hulton Smyth King, M.A., Henry Plume, M.A., D. D. Rutledge, M.A., M.B., Charles Sidney Smith, B.A., G. E. C. Stiles, B.A., S. S. Tovey, B.A., C. T. S. West, and Messrs. G. W. F. Addison, J. W. Allpass, Robert Atkins (Registrar), Esau Bailey, James Bardeley, F. L. Barker, F. W. Barker, W. R. Beaver, Albert Bond, C. B. Bond, Charles Bown, C. G. L. Boyce, H. E. S. Bracey, R. G. Breillat, Ernest Broad, R. M. Broad, C. H. Broughton, C. B. Brownrigg, C. O. Burge, Edmund Burton, R. A. Cape, Robert Chadwick, D. H. Chisholm, James K. Chisholm, Joseph Cook, Alfred Cook, H. B. Cotton, William Crane, John Croker, Robert Deane, R. N. W. C. Denning, W. L. Docker, Neville Dowling, James Dunstan, sen., J. B. Durham, E. R. Evans, J. J. Farr, E. P. Field, T. Fredrick, sen., A. W. Green, R. W. Guille, John Hamblin, W. M. Hamlet, Richard Harper, G. R. Harrison, C. W. C. Hatton, Robert Hilliard, Robert Hills, Thomas Hodson, J. W. Hoekin, Andrew Houston, B.A., M.B., C.M., J. C. Johnston, John Kent, H. K. King, M.B., C.M., John King, Thomas Love, William M'Donnell, Herbert E. M'Intosh, Andrew Menzies, E. W. Moleworth, Frederick Mumford, J. S. Murray, Ben Marshall Osborne, G. W. Pearce, W. T. Pinhey, George M. Pope, Evan Prosser, F. R. Robinson, E. I. Robson, M.A., James Ross, W. H. Rowsell, Charles Sampson, T. S. Scholefield, A. J. Sievers, J. D. Single, Richard Skuthport, J. Fairfield Smith, W. Bean Smith, Henry Stapleton, G. H. Statton, William Stephen, G. W. Tate, Lindsay G. Thompson, W. H. Tibbitts, W. E. Toose, F. W. Uther, W. A. Varley, James Vickery, Charles R. Walsh, C. G. Warburton, Seth F. Ward, A. B. Weigall, B.A., Henry Wescott, W. E. Wilson, E. J. Wilshire, William Worling, Frederick Wright, F. R. Strange, J. S. Harrison, Robert Robinson, W. C. Ward, F. T. Watkins, Richard Watkins.

#### THE PRIMATE'S ADDRESS.

The PRIMATE delivered his opening address. He said:—Reverend and Honoured Brethren, my Brethren, both of the Clergy and of the Laity.—The time has again come round for us to meet together at a fresh Session of our Diocesan Synod. Very swift do the transitions appear to me from one marked stage to another of our onward journey, through the manifold duties and trials, which make up our course of mortal life, and prepare us for that which is beyond. *Labuntur anni, fugiunt.* And surely every anniversary, private or public, should be productive of a deepened sense of responsibility, and by a more earnest desire to serve Christ in our day and generation. May it be so on the present occasion. The first thought that occurs when one begins to select material for this annual address is, naturally, that of the changes which have taken place since our last Session. Changes of circumstance, changes in personnel, changes of life, and changes because of death, are continuously proceeding; and the noting of them is full of pathos, and of promise, of regret and of hope. A brief illustrative reference may be allowed to one joyful public event, and to one awful public disaster, before I pass on to our ecclesiastical affairs. The Royal marriage last month, and the collision between two of Her Majesty's warships during naval manoeuvres off

Tripoli in June, have evoked the deep sympathy which rejoices with them that do rejoice and weeps with them that weep. Both events have reminded us how Great Britain has a special claim upon such sympathy from British kindred throughout the world. Both events deepen our sense of the mysteries of life and death, whereby the part-coloured web of human history is being continually woven, and point our thoughts to the One unchanging Source of hope and consolation in all changes, even to Him whose never-failing Providence ordereth all things in heaven and in earth. Changes involve loss and gain; but there is ever a resultant of growth, and God is carrying on His purposes, whatever happens, whether the change seems to us to be prosperous or adverse. The changes in personnel, which occur by death or by transference from one sphere of earthly work to another, have been numerous since our last Session. Outside our own Diocese, but within the Province of New South Wales, the consecration of Canon Chalmers to be Bishop of Goulburn is a memorable event in our retrospect. It took place on All Saints' Day, in the Cathedral at Goulburn, and was followed by the installation of the new Bishop in the evening. Five Bishops assisted me in the solemn ceremony of consecration. The Colonies of Victoria and Queensland were represented as well as our own, the Bishops of Ballarat and Melbourne and the Bishop of Brisbane being present, together with the Bishops of Newcastle and Riverina and myself. All the proceedings connected with the consecration, installation, and public welcome of the new Bishop, went off well and cheerily, and were such as to give occasion for a hearty *Deo gratias*. Another change in the Province has been caused by the lamented death of Bishop Turner, late of Grafton and Armidale. His friends who had said adieu to him on his leaving for England could hardly have expected his restoration to strong health; but the end came suddenly at the Villa Marini, in Rome, in April last and the See is vacant. May a spirit of right judgment be vouchsafed to all who take part in the election-procedure for filling up the vacant post! Bishop Dawes (to whom we wish God-speed in his new and arduous sphere of labour) was installed last November, on St. Andrew's Day, as Bishop of the newly-formed Diocese of Rockhampton, and I have recently perused the brief proceedings of the "first Synod" of what, I suppose, may be termed an infant Diocese, though the infant is by no means a small one! In our own Colony we have witnessed the departure of one Governor and the incoming of another. Regretful farewell to the one and respectful welcome to the other are noted in the report of the Standing Committee for this year. Our Clergy list has undergone considerable alterations.

We note in memoriam the names of the Revs. E. Smith, W. Woolls, Charles Walsh, D. P. M. Hulbert, John Brown Gribble, T. C. Ewing, and E. Crisford. Of these brethren five were Clergy of long standing whose departure from this mortal life was no matter of surprise, though to part from old friends is always matter of regret. Dr. Woolls has left a name for kindness and scientific research which will not soon be forgotten. Mr. Ewing, whose resignation I announced last Session, has exchanged what proved to be but a short resting-time on earth for a better rest in Paradise. The two others whom God has taken were younger men. Mr. Gribble's name will always be associated with earnest, laborious, and self-denying labours to do the utmost good possible to the often despised and cruelly-treated Aborigines of Australia; and the enthusiastic pioneer of the Bellenden-Ker Mission may be said to have given his life for the cause he loved so well. The death of the Rev. E. Crisford was a peculiarly pathetic event, not only for the startling suddenness of it, but also for the time of its occurrence. He was about to enter upon the occupation of a new parsonage close to the Church at Gordon—a parsonage, the building of which had been long hoped for and long delayed. He had invited my sister and myself to go and "open" the parsonage for him, and was rejoicing in the prospect of this new home for himself and his family, when it pleased God to summon him away in a moment into the unseen world. The Diocese has lost a faithful and earnest worker in his sudden removal from amongst us. Such sudden removals—and we have just heard, with sympathetic regret, of the like suddenness in the deaths of two among our Presbyterian brethren, Rev. J. W. Inglis and Dr. Sutherland—remind us of the Master's solemn words, "Be ye also ready, for in such an hour as ye think not, the Son of Man cometh." Two days after the close of the Session of Synod last year, the honoured Layman whose illness during that Session had evoked so much regret and sympathy, Mr. Richard Jones, was called to rest—a veteran Churchman of spotless integrity, sound judgment, and hearty devotion to the best interests of the Church and Diocese. It is only a few days since I had to take out of the list of our Lay Representatives for this Session, another respected name. The death of Mr. Theodore J. Jacques removes a familiar form and face, and deprives us of a very faithful Lay Member of the Synod. Three changes have taken place by reason of ill health. The Rev. J. W. Debeuham and the Rev. Dr. Zachary Barry (to both of whom the Church Society has granted small pensions, on my recommendation) have resigned the incumbencies of Bowral and Paddington respectively, and our venerable friend, Archdeacon King, with the regret of us all, has been obliged to give up charge of the parish of Holy Trinity, and to resign his position as Rural Dean of Balmoral. The following removals from the Diocese have to be noted:—The Rev. H. A. Woodthorpe has taken up work in New Zealand. The Rev. J. Morgan has gone back to England, and found clerical employment there. The Rev. A. R. Martin has gone to the Diocese of Grafton and Armidale, as has also the Rev. L. Kay, the latter having accepted a temporary charge in that Diocese. The Rev. E. Scarsbrick, who was Curate at Bowral, is now a Curate in Adelaide. The Rev. W. Newby-Fraser, recently Curate to Mr. Tress, at Woolloomooloo, has gone to Agra, as a Missionary, sent out under the auspices of the N.S. Wales Church Missionary Association. I have also to announce, with sincere regret, that Canon Whittington, who had his headquarters in Sydney as General Secretary to the Board of Missions, has been obliged in consequence of enfeebled health, to resign that post, and has left this Diocese for a post in connection with the Cathedral at Hobart. New arrivals of Clergy in the Diocese are as follows:—The Revs. W. Heffernan, H. M. Trickett, G. E. Gibbes, T. R. Regg, H. C. Vindin, and G. D. Shenton. Mr. Heffernan is assisting his son in the charge of the Parish of Hartley and Mount Victoria; Mr. Trickett is in charge of Blackheath; Mr. Gibbes is Curate at Summer Hill, Mr. Regg is *locum tenens* at Liverpool; Mr. Vindin has come as Curate to Canon Kemmis at Darling Point, and Mr. Shenton is our new precursor, whom I had the pleasure of welcoming to the Diocese on the 11th of March last. Transferences of Clergy from one position to another constitute an important feature of the changes we have to record from year to year, and one's hope, amid many anxieties and difficulties connected with these alterations, is that these transferences as they occur, are so many new starting points of fresh and vigorous work, and that they cause a circulation of religious life beneficial to the whole Diocese. I note 15 changes of this sort. The Rev. C. E. Amos having returned to the Diocese has been doing diligent work in a mission district of Woolloomooloo. The Rev. J. F. Moran, who was absent on leave for some time in England, has undertaken work at St. John's Mission Church in North Sydney. The Revs. E. Stanley Wilkinson and P. Presswell have become Curates at St. John's, Parramatta. An exchange, which I am glad to know is working well, has been permitted between Rev. E. D. Madgwick and Rev. J. N. Manning—the former having gone to St. Peter's Cook's River, and the latter to St. Michael's, Surry Hills. Six appointments to parishes or districts have been made directly by myself, and three have been made on the recommendation of the Nomination Board. I have appointed the Rev. J. Best to Bondi, the Rev. E. Wotton to Shoalhaven, the Rev. T. Jenkyn to Belmore and Moorefields, with Chaplain's work at the Newington Asylum; the Rev. J. W. Gillett to St. Matthias, Paddington; the Rev. H. Guinness to Pitt Town, with Wilberforce and Sackville Reach; and the Rev. J. Chaffers-Welsh to Kiamia. The appointments made at the recommendation of the Nomination Board were those of Rev. D. H. Dillon to Holy Trinity, Sydney; the Rev. G. D'Arcy Irvine to Bowral; the Rev. S. G. Fielding to Windsor. Three new names have been added to our Clergy list viz, those of the Revs. P. W. Dove, J. G. Fenton, and W. H. Murray, who were admitted as Deacons in June last, the latter two of the three being satisfactory first fruits of the renewal of training work at Moore Theological College. Six of the Clergy have consented, at my request, to act as my Chaplains for advisory purposes and for such occasional attendance upon me as may be requisite and possible, in addition to Rev. J. Chaffers-Welsh, and I have dated their appointment from the third anniversary of my consecration on St. John the Baptist's Day. I think I may say that those whom I have selected—the Revs. Drs. Corlette and Harris, the Rev. Canon Sharp, the Revs. A. W. Pain, A. Yarnold, and J. D. Langley—represent different spheres of action and varying lines of thought, and are all men of acknowledged experience and worth. In the course of the year that has elapsed since last year's Session of Synod, I have been able to pay over 100 visits to different Churches and districts, for purposes of preaching, confirming, and inspecting, and although I perceive that great need exists for extending the Church's work, I am considerably encouraged by much that I saw and noted. Four new Churches have been licensed, namely, St. Luke's at Vandeville, in the Pictou parish; St. Aidan's, at Annandale; and St. Stephen's, at North Kingston; and last, not least, the new Church of St. Anne's, at Strathfield, which I had pleasure in "dedicating" very recently. During an interesting country visitation in May last, I consecrated the prettily-situated little stone Church of St. Thomas, at High Range, near Berrima Parish, as also a piece of land round it for a burial ground. I also consecrated the Church of England portions of Cemeteries at Bowral and at Clifton. I held an Ordination in December last, when the Revs. E. Owen and E. Scarsbrick were admitted into the Order of Priesthood. I have already mentioned the Ordination of three Deacons in June of this year. The number of Confirmations held since last Synod is 55; the number of Confirmations 1459, of whom 521 were males and 938 females. This is a slight increase on the totals of last year. The returns sent in in response to my Visitation enquiries this year, so far as I may judge from necessarily incomplete estimates, show that about three-eighths of the population may be regarded as nominally adherents of the Church of England. Our nominal force, however, is, I fear, not the measure of our effective force. The number of Communicants, for instance, seems a much smaller proportion than could be wished, and there is

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everywhere a call for more personal and self-denying participation in the active support of Church organisations and in the extension of definite religious teaching and influence. Such facts as these—the felt need of additional Curates or Lay-helpers in various places, whether in large parishes (like St. Paul's, Sydney, or Alexandria), or in scattered districts (like those of Shoalhaven, Castle Hill or Sutton Forest); the migratory character of the population in suburban parishes (like Croydon, Enfield, Granville, Cook's River); the poverty of certain districts (like Enfield or Emu); the pressure of burdensome debts (notably that of St. Saviour's, Redfern)—facts which have come under my own observation, and in the returns already mentioned demonstrate the urgent necessity which exists for a great increase of earnest prayer, and of liberal endeavour among all Churchmen, if we are rightly to cope with difficulties, and to conquer them, and make our Church more useful for the public good. In five of the returns mention was made about "Union Churches," and I sent some enquiries about their use and management. I suppose most members of the Synod will recognise the term, as applied to those Church buildings which are used by more than one Protestant denomination, according to certain agreements as to the day on which the building is to be used by this or that denomination. Of the five Clergy who replied to my questions, two said that they experienced "no difficulty" in the use of the buildings; one said that he had but "little difficulty" in using them; a fourth said that each denomination tried to get its own way; and the fifth, who, however, was speaking of a "Union Hall" rather than a Church, and of a building about the use of which there were no written rules, said that on the whole, "a Union Hall tended to increased disunion among the denominations." The truth seems to be that the existence of such Union Churches is advantageous only under certain conditions. The "theory" is a good one, in the view of the distribution of facilities for religious worship in an incipient and sparsely-populated district, or in a large and scattered district. In a small settlement or township which is removed from ordinary facilities for securing the regular services of a minister, a Union Church, where various ministers use one building at stated intervals, may prove very advantageous from a general religious point of view, even when its inadequacy in an ecclesiastical view of the matter may be fully recognised. But to carry out this theory into effective practice requires that plain rules be laid down, and agreed to by all the parties concerned; and that good feeling and straightforward dealing should be maintained in regard to all arrangements, whether in an original proposal or in suggested alterations. There is one other point in the returns to my Visitation inquiries that calls for some remarks. I observe that in 42 Churches there are occasional Administrations of the Holy Communion in the evening. All will be aware of the controversy about Evening Communion that has been recently aroused in England by the expression of the Archbishop of York's disapproval of the practice, as contrary to the long-established and continuous custom of the Church. Those who wish to go into all the pros and cons of this dispute have ample material to hand. I will briefly and simply state my own view, which is this:—The holding of an Evening Communion cannot be justly denounced as wrong, or "sinful," or "sacrilegious," when it is a fact that the Holy Sacrament is first instituted by our Lord in the evening, and bears as its earliest name "the Lord's Supper;" and "that in the Apostolic age the Holy Communion was administered in connection with the gathering together of Christians to share in an appointed evening meal." The practice of Evening Communion has been proved to be convenient and profitable in many instances. The practice of Evening Communion adds to the facilities for administering and for receiving the Lord's Supper. The whole subject should obviously be judged of in the light of common sense as well as in that of ecclesiastical custom. I earnestly hope that in this Diocese, Evening Communion may not be regarded as a party question, either by those who approve or by those who disapprove of the practice. It is simply a practical question of what is really expedient in the way of providing facilities for partaking of Holy Communion in the particular circumstances of any place. I held my Primary Visitation, in the technical sense of that term, on the 13th June, and, as in duty bound, delivered "a Charge" to the Clergy in St. Andrew's Cathedral. A copy of the "Charge" will, I hope, be now ready for distribution among the Clergy. The Charge dealt with the five topics of—Hindrances to ministerial efficiency; Duties in regard to Diocesan administration; Church comprehensiveness and unity; Recent Biblical Criticism; and National Religion. May I hope that it will be read by some of the Laity, as well as by my Reverend Brethren, to whom it was primarily addressed? I must now leave retrospective references, and proceed to call your attention to topics suggested by the business paper before you. The usual long list of reports and accounts to be presented to the Synod induces me to remind you again, as I did last year, that "underneath all this formal business lies material for thought, care, prayer." Dry and mechanical as may appear the rapid ascent given to the formal motions for receiving and printing various documents, it implies an obligation upon all members of the Synod to consider, as far as they may, and as opportunity presents itself, the administrative, financial, educational, and evangelistic conditions under which we are working as a Church in this Diocese; and to realise the duty incumbent, not merely on Bishop

and Clergy, but also on the Laity, to take an intelligent, patient, and practical interest in the endeavour to infuse vitality and effectiveness into the varied machinery provided for the maintenance of Church order, and for the consolidation, *etc.*, of the Clergy Widows and Orphan's Fund, and of the duty of provision being made for the families of the Clergy in case of the Clergyman's death. This subject has been painfully brought to our notice in the case of Mr. Gribble and Mr. Crisford. Can anything be devised to aid or ensure the regular payment of premiums in the case of the poorer Clergy? Does not the failure in these two cases have an important bearing upon the whole question of stipends of Clergy? The subject of insurance needs much attention both from Clergy and Laity. The Report of the Standing Committee contains four or five paragraphs which suggest to me certain remarks that I think ought to be made by me. The subject of dealing with "Neglect or incapacity in the discharge of ministerial duty" is a very difficult and delicate one to handle. There is difficulty not only in defining the case for interference by authority, but also both in seeking for, and in applying, such further powers as are regarded to be necessary. Nor do I see how Bishop or Synod can reasonably exercise such powers unless a fund for retiring allowances can be secured, out of which grants might be made to the retiring Clergyman. "Assessment for Synod and Registry Expenses" is a phrase that immediately stirs controversial instincts—"makes dogged war bristle his angry crest"—and arrays the sentiment of economic localism against the claims of official centralisation! The question is confessedly a thorny one. But it is one that, like all difficulties, must be fairly faced and fairly fought. The proposal as to a new method of Assessment will doubtless excite discussion, and opinions will be divided as to the desirability of adopting the motions in reference to the subjects which stand upon the business-paper. Whatever may be thought, however, of one or another method of Assessment for the payment of Synod and Registry expenses, the principle which underlies such taxation should be most carefully recognised, and most strenuously maintained—I mean, the basic principle of Diocesan Obligation. Without a thoughtful recognition of this principle our Church will become an incoherent aggregate of parishes, and Diocesan Organization will be impossible. Methods of taxation can hardly be ever entirely satisfactory to those who have to pay; yet taxpayers who are animated by a patriotic spirit will never repudiate the duty of contributing to the common weal. May I remind this Synod that Parishes and Parsons are quite ready to take advantage of Diocesan Funds, and in some cases seem very eager to be benefited by them. Should they not, then, also—should not all of us—recognise that the central administrative machinery claims and deserves contributory support? It is difficult, doubtless, to secure definite basis for fair and proportionate taxation. And the fluctuations of population and of prosperity in this and that district, may make periodical revisions of the assessment very necessary. But I very earnestly plead that the payments of assessments should be prompt and punctual, and that it should not be considered a light thing to leave this payment in arrear. The outstanding assessments amount to £645 on account of 1893, and arrears up to 31st December, 1892 £1060 8s., total £1705 8s. The existence of these arrears has made an overdraft necessary, which at present stands at £805; and that there should be in a Diocese like this so large an overdraft is not only a hindrance, but a reproach. With reference to the "Council of the Churches," the object of which was announced at the last Synod, I have to say that it has had monthly meetings, at which consultation and discussion have taken place of a helpful nature, concerning such subjects as Sunday-trading, Gambling, Sale of impure literature, Prize-fighting and Glove contests, and Larrikinism. My own view of this Council is that, if it is attended with fair regularity by the delegates, it ought to become capable of doing useful work in a quiet way—(1) by the gradual formation of carefully-grounded opinions as to the right way of dealing with social problems on their ethical side, in relation to law and government; and (2) by being a convenient and friendly rallying point for representatives of different ecclesiastical organizations where they can unite to make protest and effort in behalf of national righteousness and purity. I have next to direct your attention to the paragraph announcing the long-looked-for issue of the "Diocesan Directory." Although for this year one is tempted to use the old adage concerning it—"Better late than never,"—to cautions which the Editors could not control; and I feel confident that the welcome given to a so much-needed manual will be very sincere. I consider that great thanks are due to the Editors for having taken such pains to make the Directory a useful, portable and valuable Year Book for the Diocese. I trust that every Clergyman, Warden, and Synodman will take in this "new serial" regularly. In last year's address I made reference to the formation of a Deaconess Institute at Balmain, called "Bethany." A report of its progress will be proposed for your reception. I have watched the growth of this young institution with anxiety and interest; and I am fain to hope that it is working its way into a position, when proposals may be made for Synodal recognition of it as a regular Diocesan Institution. The whole subject of the organization of women's work in the Church has received much deserved attention in recent years, and both in Home and Foreign Mission work the value of such trained

and organised ministrations is increasingly appreciated. And here I must not shrink from admitting to what I have reason to fear has somewhat embittered that party feeling which is in some ways inevitable in a comprehensive Church body like ours. The fact that, in contravention of a resolution of the Diocesan Synod of 1885, which has not been repealed, and without either invitation or sanction from myself as Bishop, certain members of the Kilburn Sisterhood in London have been encouraged to take up work in this Diocese, has occasioned much discussion and division of opinion. I feel bound to say something on this matter, although, if I consulted my personal inclinations, I would rather be silent. I am anxious to maintain, as far as possible, administrative impartiality, and to welcome all philanthropic and religious work that is honestly done, even when I am unable entirely to sympathise with the methods adopted for doing it; nor am I desirous of any undue limitation of the comprehensiveness and tolerance of variety, which obtain in our historical branch of the Church Catholic. But, as Bishop of the Diocese, I have responsibilities of jurisdiction which I cannot evade. And I must say that the sudden introduction into the Diocese of members of an Anglican Sisterhood, bound by vows and rules which have not been submitted to my inspection—rules which must be presumed to claim from members of the community an allegiance that is independent of our Diocesan conditions here—looks like an ecclesiastical intrusion of a somewhat anarchical tendency. When this aspect of the "emigrant band," as they style themselves, is combined with the patent fact that the Sisterhood is associated with doctrine and ritual of an extremist section in the Church, I think that there is sufficient reason for my abstaining from directly, and in my official capacity sanctioning or approving, of their operations. What I have now said (and it is painful to me to have felt obliged to say this) does not involve a withdrawal of genuine sympathy on my part with any good and philanthropic work which the Sisters may be able to do; but I desire to give what appears to me to be a requisite caution against the view that these Sisters are an authorised Diocesan agency. Having said this, I would add that I hope it will not be thought that any personal antagonism or want of courteous toleration need be anticipated from me in this matter. I have no intention of arbitrarily interfering with the right of any Clergyman or Churchman to make use, if he deems it well to do so, of an agency which has approved itself to Bishops and Clergy in England and in other Australian Colonies; and although I may disapprove of the manner of their introduction into the Diocese, and be dissatisfied with their ecclesiastical standpoint, I shall rejoice if by their means the faith of Christ is in any way advanced, or human misery in any way diminished. It will be seen that notice has been given of a motion urging "upon the members of the Church in this Diocese the duty of giving increased personal and pecuniary support to the work of special Religious Instruction in the Public Schools." At the last Session of Synod I mentioned an opinion of Bishop Julius that "the trend of thought in Australia" was in favour of giving aid to Denominational Schools; and the idea of reviving Parochial Schools is now working in the minds of some of the Clergy who wish for a closer relation between School and Church, and for better opportunities of giving definite Church teaching in the Day-school as well as in the Sunday-school. If in any case this idea can be translated into solid concrete fact, *i.e.*, if Church of England Schools can be so established as to compete satisfactorily with the Public Schools in primary education I shall be glad and grateful. But it is my duty to say, as I did last year, that "I question whether this can be done with any proper chance of financial success." It may be, indeed, that some schools might be established if we could obtain by means of trained Deaconesses, or otherwise competent teachers who would not expect large remuneration, but I still hold that the more extended and earnest use of the opportunities afforded for special Religious Instruction in the Public Schools is the most practicable method of forwarding general religious education; and if members of our Church would more thoroughly realise what could be done by an enlarged support of the work now being carried on by the special Committee, and would contribute sufficient funds for an adequate staff of qualified teachers and for the stipend of an organising Secretary and Inspector, the effective inculcation of religious principles and fundamental religious truths could be to a considerable measure attained without divergence from the educational policy of the Colony. I may add that I do not think that the Government ought to subsidise secondary education so highly as they have done, and where they do subsidise it the same facilities for special Religious Instruction should be permitted as in the primary schools. Let me observe that the fact that we cannot obtain all that we desire in the way of Religious Instruction in our Day-schools makes it a matter of more urgent and solemn responsibility for the Clergy to see that the teaching in the Sunday-school should be provided for as far as may be, and made as efficient as possible. I am aware that there must be many difficulties and disappointments in this branch of parochial work. But Parents and Teachers and Clergy should co-operate in making the Sunday-school system a real factor in education. The Church of England Sunday-school Institute for the Diocese deserves a larger measure of appreciation and use. The Report of the King's School, Parramatta, notes as an event of the year the incorporation of its Council. The Report of

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the Principal of Moore College will be found to be satisfactory. Quiet, solid progress has been made, and it is probable that before long the Trustees will be able to see their way clear in the matter of putting the government of the College under Ordinance of the Synod, and transferring the property to the Church Property Trust. The Girls' High School Committee report that times are discouraging for a new enterprise, and that delay in proceeding with the matter in their hands has been inevitable. The Select Committee appointed at last Synod to confer with me as to the expediency of holding a Finance Conference also plead "hard times" as a reason for postponement, although useful material has been collected and tabulated by the Registrar. I suggest that the Committee be reappointed, and I trust that before the next meeting of Synod something may be done to secure an effective review of our financial position, and to suggest possible improvements in the administration of Diocesan Funds. This will be an appropriate place to make a few remarks on the "financial depression," which has become so familiar a phrase to all of us, and not least to those who perform the very useful but invidious duty of being collectors for religious and philanthropic objects. A great financial disturbance following upon devastation caused by floods in Queensland and in the Northern part of New South Wales, and accompanied by widely-extended commercial panic and distrust, is unquestionably a very serious event. Much straightness of means and restriction in expenditure, and much unknown as well as known distress, are the inevitable result. But politicians, as well as preachers, are pointing out that this seemingly adverse condition of things may prove a blessing instead of a curse. If a check is given to reckless speculation and extravagance; if over-sanguine expectations of becoming quickly rich, without pains or patience, be changed for resolves to work on diligently and perseveringly, with an eye not only to self-aggrandizement, but to the public welfare; if the community of interest between class and class be more thoroughly understood and felt; if the principle of kindly co-operation in some measure displace the principle of keen competition in industrial and commercial affairs, then *duo adjungo*, a brighter and a better day will dawn, in which our social conditions will be ameliorated, not by an impossible equality, but by an increased equity, and harmony of mutual help and brotherhood. But how does this "financial depression" bear upon our Charities and Church work? Is it to form a convenient excuse for not giving, not helping? Should it not rather stimulate us to do our utmost to prevent the funds which are so much needed for maintaining our Church machinery—inadequate as it is to all the demands upon it—from suffering diminution and loss? A little temporary retrenchment may of course be needful in a few instances; but the best thing to aim at is a good deal more of permanent self-denial, not a week of it for some specific charity, but a life of it for Christ and His cause. Let us cut off luxuries before we curtail charities. Let us exercise a little more thinking how to be liberal, so managing our affairs that we may be able to help others. Every individual, every Parish, should endeavour, beyond satisfying what may be termed the local claims on his purse, to work for a margin, a charitable reserve, from which he may contribute a quota to Diocesan objects and to Foreign Missions. How many things our Church could do if this permanent self-denial were to gain ground, and we were able to fill out our own coffers, but the treasury of the Lord. An old chronicler, whose words some of us will recollect, speaks of a chest being made and "set at the gate of the house of the Lord;" and of Princes and people rejoicing and bringing in contributions. "Thus they did day by day, and gathered money in abundance." And the King and the Priest gave it to us to such as did the work of the service of the house of the Lord. It is a suggestive picture. What might we not do if we had—I will not say, abstractedly, "more money" (that is a soulless way of stating the matter), but "more givers and helpers" from whom a continuous supply should flow, both of pecuniary offerings and of personal service, for maintaining and extending the ministrations of Christ's Church around us, and afar. As your Bishop, I have, necessarily, borne upon me what I might call a wide consciousness of the necessities of our Church, and of its obligations in this Diocese. Allow me to make a bare enumeration of some wants and duties, that may evoke prayer and thought, and provoke to sustained and fresh efforts to deny ourselves, and follow Christ. The Church Society wants heartier recognition, and larger support; there is room for more Curates and Catechists; an Organising Secretary for the work of special Religious Instruction is a need already alluded to; there ought to be an Endowment provided (say, of £8000 or £10,000) for Moore Theological College; a House in Sydney for a Deaconess Institute would be a great boon; several Debt Extinguishment Funds ought to be raised for various Churches; especially would I note that the debt on the Cathedral property is over £7000; and I might take occasion to say that the fact of there being no endowment for the Cathedral is a fact which ought to be remembered, both by those who desire to be Cathedral critics, and those who wish to be Cathedral helpers. Having mentioned the Cathedral, I am glad to state that our new Precentor has taken up his work, both in the Cathedral and in the Choir School, with a diligent earnestness which augurs well for the future. I trust that he will meet with sympathetic appreciation in his endeavours, and that God's blessing may rest upon the work which he has come to do amongst us. The subject of Temperance is one in regard to which there is little to

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say, but much to do. I will only here express a hope that the efforts which I understand have been recently made in the direction of exciting deeper, and more permanent interest in the New South Wales branch of the Church of England Temperance Society may be crowned with success. In this connection I should like to mention that a visit which I paid to the Echo Farm Home (for Male Inebriates) corroborated the conviction already entertained by me, that the institution there carried on under Mr. Courtenay Smith's direction for Temperance Rescue work deserves gratitude and support. Nor should I omit, on this subject, to call attention to the book recently published by the Rev. F. B. Boyce, entitled *The Drink Problem in Australia*. The author is known to us as a very constant and earnest worker in the temperance cause, and his book is a careful compendium of facts and comments which claim notice from everyone who feels interested in the great conflict which we are bound to wage with the evils of drunkenness and with the abuse of the liquor traffic. The Labour Home which I mentioned in last year's Synod address is an experiment of social philanthropy which will always reflect credit upon the name of another of our Clergy, the Rev. J. D. Langley; and the second year of its operations has been such as to give satisfaction to its friends, and to claim a wider support from those who desire to help unemployed working men in such a manner as not to interfere with their self-respect. A new organisation of a simple kind, called the Brotherhood of St. Andrew, has been brought under my notice in the course of this year. It is of American origin, and has for its object the banding of young men together in prayer, and service. "The rule of prayer is to pray daily for the spread of Christ's kingdom among young men, and for God's blessing upon the labours of the Brotherhood. The rule of service is to make an earnest effort each week to bring at least one young man within hearing of the Gospel of Jesus Christ as set forth in the services of the Church, and in young men's Bible classes." I have been informed that there are 16 "Chapters" of the Brotherhood in New South Wales, and that a beneficial quickening of Church life and work has been evidenced in parishes where the brotherhood has been started. The approval of the Parochial Clergymen is needed before any "chapter" can be formed in a parish. To some, such an organisation may be a stimulus and a help, and everything that aids fraternity and reality in carrying out Christian work must be good. Yet, the adoption of such a simple organisation as this Brotherhood seems to be, cannot, I think be commended without adding the caution "Beware of over-organising, and never let pride in any association to which you belong whittle down your sense of personal responsibility, or unduly cramp either the individuality of your work or the width of your sympathy with others." I have now detained you long enough in listening to this preliminary address. It is, indeed, by no means an easy thing to judge how much to insert and what to omit in an address like this. What I have said at any rate impresses upon my own mind, and I trust also upon yours, that there is manifold work for us all to do, offering manifold opportunities, and needing manifold energies, and that, as I remarked at the commencement, each annual recurrence of our Synod should deepen within us the feeling of the responsibility that lies upon us to discharge faithfully our individual and collective duties. Fragmentary and finite are all our human views and efforts. Yet it is an encouraging thought that God pieces together all earnest work done for Him, and adjusts all the diverse fragments into their proper place in the great edifice which He is raising for His glory, and for the good of His creatures. He corrects where need exists for correction; He supplies defects out of His infinite graciousness. May it be granted to us amid much social disorganisation and distress, and much political perplexity, to do our part as Christians and Church-people in holding forth the Word of Life and Love, in aiding the needy and distressed, in promoting righteousness, equity, and purity in the land, and in so living out our Christian principles as to show the world around us that Church work is not merely the maintenance of an Ecclesiastical system, but is an important and indispensable factor in the highest progress and welfare of the community.

## FORMAL BUSINESS.

A number of reports, etc., were laid upon the table, and Notices of Questions and Notices of Motions were also given.

## COMMITTEES ELECTED.

Committees, etc., were elected as follows:—Members of the Standing Committee: The Rev. John Vaughan and Mr. John Kent. Member of the Cathedral Chapter: Colonel Roberts, C.M.G. Committee of the Church Society: Messrs. F. W. Uther, G. W. F. Addison, Edmund Burton, James Plummer, Judge Wilkinson, Captain Deane, R. N., Messrs. H. Allard, E. Broad, James Vickery, Robert Chadwick, Evan Prosser, W. E. Wilson; Hon. Clerical Secretary, Rev. J. D. Langley; Hon. Lay Secretary, Mr. Robert Hills; Panel of Tiers, Revs. M. Archdall, A. R. Bartlett, F. B. Boyce, J. Chaffers, Welsh, F. R. Elder, C. F. Garneay, W. Hough, H. L. Jackson, E. D. Madgwick, H. J. Rose, R. S. Willis, A. Yarnold, Messrs. F. L. Barker, R. A. Cape, W. Crane, Captain Deane, R. N., Mr. E. P. Field, Mr. G. R. Harrison, Hon. H. E. Kater, Messrs. A. R. Minter, J. Newton, E. I. Robson, S. F. Ward, and J. T. Wilshire; Trustees of the Clergy Superannuation Fund, Rev. W. Hough, and

Mr. T. A. Dibbs; Trustees of the Clergy Widows' and Orphans' Fund, Rev. J. N. Manning, M.A., LL.D., and the Hon. Edward Knox, M.L.C.; Sydney Diocesan Corresponding Committee of the Australian Board of Missions, the Most Rev. the PALMIST, the Very Rev. Dean Cowper, the Ven. Archdeacon King, the Rev. C. Baber, H. Wallace Mort, J. D. Langley, W. A. Charlton, Dr. Rutledge, F. B. Boyce, W. Martin, and C. S. Smith, Dr. A. Houson, Messrs. W. Crane, C. B. Brownrigg, H. B. Cotton, Neville Downing, W. L. Docker, C. H. Broughton, and F. A. Wright. Clerical Member of the Provincial Synod (and also of the General Synod): Rev. Charles Baber. Committee of Elections and Qualifications, Revs. S. Hungerford, John Vaughan, C. Baber, H. J. Rose, Hon. P. L. O. Shepherd, Messrs. B. Kyngdon, A. L. Bray, W. R. Beaver, and Earnest Broad. Members of the King's School Council, Rev. Canon Hay Sharp, the Hon. W. R. Campbell, M.L.C., and the Hon. Mr. Justice Manning. Member of Church Lands Committee, Hon. W. H. Pigott, M.L.C.

## ORDINANCE FOR REGULATING APPOINTMENT OF CLERGYMEN.

Dean COWPER moved,—"That a Select Committee be appointed to consider and report upon the Ordinance for regulating the Appointment of Clergymen to the incumbency of parishes and ecclesiastical districts within the Diocese of Sydney, and report during next Session; and that such Committee consist of the Revs. Canon King, A. W. Pain, A. Yarnold and F. B. Boyce, the Chancellor and Messrs. H. Hills, F. W. Uther, A. R. Minter and the Dean of Sydney."

After a considerable amount of discussion had taken place the motion was agreed to. The Synod adjourned to 4 o'clock on Wednesday.

## C. E. T. SOCIETY.

## Temperance Sunday.

Sydney,

27th July, 1893.

REV. AND DEAR BRETHREN,

The Council of the Church of England Temperance Society having informed me that the Annual Meeting is to be held on August 24th, I desire to say that I shall be glad if as many of the Clergy as possible will arrange for preaching a Sermon, on Sunday, August 20th, on the subject of Temperance, and advocating the claims of the Church of England Temperance Society for a larger support than has hitherto been given to it in this Diocese.

Yours very faithfully,  
WM. SZ. SYDNEY.

The following Circular has also been sent to the Clergy and others:—

Church and School Lands Office,

No. 9, Young-street, Sydney.

August 11th, 1893.

DEAR SIR,—

The Annual Service of the C.E.T.S. will be held (D.V.) in St. Andrew's Cathedral, on Monday, 21st inst., at 7.45 p.m., when the Rev. Dr. Manning will preach.

The Annual Meeting of Members will also take place on Thursday, 24th inst., at 7.45 p.m., the Speakers on the occasion being Revs. A. W. Pain, J. W. Gillett, Messrs. E. P. Field, and Dr. Rutledge.

We earnestly ask for your kind help and co-operation, in order that both these important gatherings may be successful this year. We hopefully look to the Clergy, Secretaries, and all friends of Temperance to do their best to secure a large attendance on both occasions.

Yours faithfully,

EDMUND A. COLVIN, Hon. Clerical Sec.

CROSBIE BROWNIGG, Hon. Lay Sec.

## DEATH OF THE REV. E. M. SALINIÈRE.

It is with deep regret we place on record the death of the Rev. E. M. Salinière. Mr. Salinière has been for twenty-six years Incumbent of St. John's, the Glebe, and was well known and greatly respected. He has been in failing health for some time past, yet his death came unexpectedly. He entered into rest at an early hour on Thursday morning.

Moore College.—The following is a list of the Moore College students during the present Michaelmas Term:—

Second Year.—Francis James Harris, Hubert Alfred Dempster, Frederic Kellet, B.A., George Henry Leighton, George Mashman.

First Year.—Joseph Auburn Reynolds, Adam Robert McClean, Frederic Brush, Dixon Hudson, Theophilus Henry Biddulph.

Unattached Students.—William John Roberts, William Robertson Bowers.

The Preachers at the Cathedral on Sunday last were, at 11 a.m., the Most Rev. the Primate; 3.15 p.m., the Ven. the Dean of Sydney for Canon Taylor; 7 p.m., the Rev. A. W. Pain.

The Bishop of Bathurst preached to large congregations morning and evening on Sunday last at Dubbo.

The children's delights are ARMY'S MILK AND SWEETENED BUTTER. Every mother should get them.—ADVT.

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Bishop. On Sunday, the 30th July, Confirmations were held at Gernantou and Mullensyandra, and Evening Service at Bowna, and during the week, in addition to the above, Divine Service was held at Mullensyandra, Woomarama, Talmalmo, and Jingellie. Various other visits were paid, and 202 miles travelled in a buggy. The visit of his Lordship has greatly benefited our Parish. The people have been filled with enthusiasm, and they appreciate very highly their new Bishop.

## FREEMASONRY AND THE CHURCH.

A Sermon by the Rev. J. C. Corlette, D.D.,  
St. John's, Ashfield.

"James, Cephas, and John, who seemed to be pillars."—Gal. ii. 9.

A grand ceremony recently took place in the Sydney Town Hall, at which two of our Colonial Governors were present, and a large number of our fellow citizens, and fellow Christians were present. It was for the installation of our new Governor in a high position amongst a Society that is known all over the world as the "Free-Masons." For those concerned as "Masons," no doubt this ceremony had a special interest. For others however, who are content to be Christians only, not "Masons," in the sense in which the title is used by the Society, it may also have an interest as an illustration of much higher things than those contemplated in Freemasonry. It may be used as an occasion for trying to get a wider and truer view of the Christian Church than is held by many Christians. Perhaps we may even find in it an illustration of what the Christian Church really is and shall be acknowledged to be some day when the full truth concerning it is revealed to all men. Perhaps too, what I am about to say may show to Freemasons, as well as to others, that the true original of the idea and system which Masonry attempts to exhibit are really to be found in the history and constitution of the Church of our Lord and Saviour Jesus Christ.

And here let me say, to begin with, that I would not in any way detract from the true position or character of those of our fellow Christians who choose to be Freemasons. Many of them are brethren in Christ who deserve well of all the Christian brotherhood, and labour with us diligently in all good works and Christian worship. Some of them, as you may perhaps know, are also fellow Ministers in the Church. The time has been when Freemasons in Christian countries, universally recognised it as their highest honour to set forward in every possible way the work of the Christian Church. There are traditions more or less reliable, which attribute to the Society of Freemasons in past ages very great assistance in the erection of the splendid edifices which Christendom has erected for the worship of the one great God and Father, the Almighty Architect of the Universe. But in my relation to you all as my brethren in the Christian brotherhood, I am anxious that you should learn whatever may be edifying and useful from every quarter. I am specially anxious that you should see and understand without an atom of doubt that there is one Brotherhood above all others, one *Free Masonry*, as we may call it, that is the original and perfect type of all; and that the Brotherhood of which Christ is the Founder, the company of "builders," of which Christ is the Grand Master and only Head—I am anxious, I say, that whatever you are you should be able to give such an answer for the faith that is in you, as may show why you can allow nothing else really to stand in any sort of competition, or even comparison with Christ and His Church; and that all should recognise that what God does for us in Christ and in His Church, is sufficient of itself for all human needs.

I have taken these words from St. Paul's Epistle to the Galatians—"who seemed to be pillars,"—because they furnish one of the many points of contact between ideas familiar to Free-masonry and proper to the Church of Christ. They speak of certain men, Apostles, Peter, James and John, as "pillars." Their important position in regard to the Church, and chiefly to the first Apostleship, the Apostleship to the Circumcision, is spoken of under the symbol of an important part of a building—its entrance-portal. They were pillars of the Temple of God, that is, of the Church of Christ. And the expression brings with it a host of illustrations from all parts of Holy Scripture from beginning to end. We are reminded of the Tabernacle, and of the "pillars" around the court upon which the enclosing curtains were hung, and in particular of the "four pillars" of entrance into the court of the congregation, and of the "five pillars" of entrance into the Holy Place. We are reminded also of the "pillars" at the entrance of Solomon's Temple, and chiefly of the two symbolic pillars, *Jachin* and *Boaz*, "*Direction*" and "*Strength*," as the Greek version (the LXX) renders them. From this our mind goes on to the many other symbols derived from architecture which are applied to the Christian Church. The "one Foundation," the "Chief Corner Stone," the "Headstone" (probably the "Keystone" of an arch), all terms made to signify the place of the Lord Himself in a building composed of men. The "Foundation of Apostles and Prophets," too, combined elsewhere with "Jesus Christ as the Chief Corner Stone." The "living stones" of the Temple of God, as denoting the living Christians, each shaped for his place, of whom that mystical building is composed. The very word "edify," so

often used of the work of Christian grace and Christian ordinances, is, according to its derivation, simply "house-building." And then, what well-instructed Christian is not familiar with the words, "tabernacle," and "temple," as signifying the individual human body in one sense, and in another the whole Church of God—the Church of God first of all in its present temporary, mortal condition in the wilderness in which is our present pilgrimage (that is the Tabernacle), and in her future glorified condition as the Temple, when this spiritual building will be established for ever in the heavens, when all its members shall have put on immortality and incorruption at the Lord's return. The glorious vision of the Church's perfected state which is given us in the Revelation to St. John is full of the same imagery. There we read of "foundations" and "walls" and "gates," all in perfect measure and proportion according to the Great Builder's perfect plan. It is the Bible that speaks of God as the "Builder,"—"whose builder and maker is God,"—and of His Ministers under both old and new covenants as "masons" or builders under Christ, "the Stone which was set at nought of you builders." Again, St. Paul speaks of himself as an "Architect," for that is literally the word in the text, when he says, "as a wise master-builder, I have laid the foundation," whilst others who follow him in the ministry are spoken of as builders upon that foundation. Again St. Paul says, "Ye are God's husbandry, ye are God's building."

Now, it is quite possible that both Freemasonry and the Christian Church derive the symbolic use of these terms from one common source; and so that there has been no conscious borrowing of the one from the other. For the leading thoughts or ideas with which they are connected, are the unity of the human race, with a common design embracing all its members, a connection of each member of the race with his fellow, with the whole edifice and with One great Spiritual Designer, Builder, Architect, who would group them all together and make humanity His dwelling place, the Temple of His worship. These thoughts, I doubt not for my part, came down the ages from an original, primitive revelation of God's purposes which was possessed by the earliest ancestors of the human race. They came to be part of a widespread tradition, treasured by some, disregarded by others. They came to be written in some measure upon the tablets of the human heart. These thoughts had to do with the revelation to Moses in the Mount of Sinai; and the Tabernacle of Witness in the wilderness, and afterwards the Temple of Solomon were but symbols, material embodiments of hidden truths, heavenly mysteries, testimonies to those who could read them in the spirit, of a Divine plan which pervaded the universe of creation. Hence the origin of this symbolism, the first source of this system and the manner of its expression were no mere human device, they were included in that first and eternal purpose of God of which Holy Scripture tells us when it says that God said, "Let us make man in our image,"—they were contained in that of which St. Paul says God had made known to the Apostles "the mystery of His will, according to His good pleasure which He had purposed in Himself; that in the dispensation of the fullness of times He might gather together in one all things in Christ, both which are in heaven and which are on earth, and give Him to be Head over all things to the Church, which is His body, the fullness of Him that filleth all in all." And the final completion of this particular system of symbols of which we are speaking will be when those words of the last book of Holy Scripture are accomplished, "Behold the tabernacle of God is with men and He will dwell with them, and they shall be His people and God Himself shall be with them, and be their God."

In other words the revelation of God's ways and purposes contained in the Holy Scriptures, the preparation for the Christ, the coming of Christ, that is to say, the Incarnation of the great God Himself, who is the Supreme Architect, and His appearance in human nature, the constitution of the Church of Christ, that spiritual building, that temple built up of human beings, "living stones" (now in its tabernacle state, its mortal condition, travelling through the wilderness), there, and there only is the perfect exemplification of the system of which Freemasonry is a faint, a distorted and far-off shadow. Doubtless good has been done, and can be done still in that system, for anything that reflects the truth that is in Christ may in so far do good. Brotherhood is good, mutual help is good, benevolence is good, well guarded lives are good, wherever we find them. Yet it will not be denied that they are best when they are nearest to the Source of all goodness, and most evidently built upon the One true Foundation, Jesus Christ. For He truly is the Chief Corner Stone, the Beginning and the End of God's purposes, and the Way, the Truth and the Life to all the human kind.

Some lessons, some truths taught us in their fullness in the Christian Brotherhood, we may find illustrated and confirmed in this other brotherhood of Freemasonry,—some which the wrongdoings and neglect of Christians have caused to be forgotten and despised. First of all, the truth that there is a universal brotherhood of humanity, going beyond all limits of family or nation or religious community. There is an illustration, perhaps a relic of ancient traditional testimony of this fact to be found in the world-wide character of Freemasonry. Let us gratefully accept this testimony for what it is worth. But let it lead our thoughts to that fullest exposition of it which we have in the testimony of the truths that are taught by the Christian

Brotherhood. There we find the foundation of this truth of a universal brotherhood, first in the common origin of all mankind from one family—in the revelation that all nations of men are of "one blood," one "kin"; secondly, in the revelation of One Head of all the human race, manifested to men in Him who is called the "Second Adam," the one Saviour Jesus Christ, the One Head and Lord of all men, the Brotherhead gathered under Him through faith, and the Sacrament of Holy Baptism is but an election gathered in order to testify of and to prepare for a more perfect recognition of the Universal Brotherhood of humanity. And our fellowship in Christ is not confined to one sex,—it is not for men only, as with Freemasonry. For in Christ there is no disability of sex, or rank, or nation. "There is neither Jew nor Gentile, male nor female, bond nor free," but all are one. Only let us recognise what Christian truth teaches us and we shall find nothing to compare with it for breadth and fulness, for life and power and sweetness.

There is also an interesting lesson before us as the attraction which *Ritual* and *Symbolism* have for the human mind. Freemasonry deals much with these; an appointed ritual which is intended to have meaning in every part—a system of vestments and lights and other things, and actions to which mystic meaning is attached. But symbolism has its highest use in Divine Worship and in Holy Scripture. We may see this chiefly in the Old Testament, but it is not excluded from the New. Divine wisdom has approved the principle on which symbolism stands and taught man to use material things with mystic, spiritual meanings. The Church of Christ is nowhere forbidden to do so, and in the freedom of the Spirit she also may adopt and has adopted material things for spiritual uses. Hence Christian worship has claimed a symbolic use for vestments, and lights and even for incense, too, as well as for the water of Holy Baptism and the bread and wine of the Eucharist. Superstition and misuse and controversy have caused restriction of the use of some of these, in some parts of the Christian Church, but the testimony to the possibility of a right use for them still exists.

Perhaps another thing to be learnt from the subject of Freemasonry is the innate love of mystery, the instinctive, intuitive acknowledgment of the existence of mystery in the human breast. There are those who say there is no such thing as mystery, or if they do not say so in so many words, at least refuse reverence, or respect for anything beyond human perception, human sense or human intelligence. What they cannot see they will not believe. What they cannot understand they will deny to exist. But this is not the normal way with mankind. These very persons who deny the unseen as revealed to faith in Christ, are continually turning round to learn to acknowledge the unseen in some other quarter. From unbelief they turn to Spiritualism or Theosophy. That is one evidence of what I say, that mankind naturally and as by instinct turn to spirit for mystery, pays some tribute to the existence of hidden things, things beyond the ken of all men—things precious to those who know them, but not known to all. Some such attraction there may be in the idea that Freemasonry owns some great secret which it may disclose only to its initiated ones. The Christian may surely for his part rest assured that God in His great love will not have suffered anything needful for goodness, anything very useful for human happiness, anything requisite for eternal life to be kept from His children in Christ, or even to be the property of one sex, or a small section of the race. But the Christian will also recognise so much of mystery in the facts of the Church's Creed as may engage all his thoughts and all his reverence for the unseen. We have a mystery, a secret indeed in the Christian Brotherhood—a mystery known, and yet never known, embraced by the faith of a Christian child, and yet unfathomable—meeting us everywhere, and yet past all finding out. It is the great mystery upon which all stands. God "manifested in human flesh, seen of angels, believed on in the world, received up into glory." I need no other mystery than this. In its all reaching effect, it is sufficient to engage my thought and reverent searching out through all time and eternity.

But there is one other thought which is pressed upon us by a wise, temperate Christian consideration of the question of Freemasonry, or of any brotherhood amongst men. It is this—How comes it that, if the Christian Brotherhood be indeed the Divine Brotherhood, the original, the universal human brotherhood, only narrowed down to the limits necessary to define truth in the midst of error, only brought into personal fellowship with the one true Lord and Master, (and the only Deliverer of all the race). How comes it, I say, this being so, that there is room for any other; or that good men, faithful men, men who are of the Christian brotherhood, can find room for any other, or admit any other into a place in their heart's allegiance? This brings us to the question of our duty, surely to humble confession of our shortcomings and sins. We have failed to become what God would have had us to be; what Christ would have made us. We have not realised the treasures of truth and grace that have been given us. We have not been brothers indeed one to another as we ought to have been. We have not studied and thought over the depths of wisdom and knowledge that are before us in the mysteries of Christ, in the truths of His Holy Word. We have all of us in all generations, fallen short of that which should have been seen in Christian life, Christian worship, Christian service of God and ministry to one another. Otherwise there had been no place, no excuse, no room for any other brotherhood than that which brings

us into fellowship with Christ, which makes us partakers of the Holy Ghost, the Spirit from whom all goodness comes, and the only brotherhood which is eternal, which passes through death into the life of the world to come, through earth into the presence of God in heaven.

Let us learn then from these our brethren, to think what sort of brethren we Christians are, and what we ought to be. Let us be stirred up by a righteous emulation to consider what our Christian Brotherhood really is—to regard ourselves as *masons* in Christ, builders with Him, free in the liberty of His Spirit; building and being built into that Spiritual, Eternal Temple of which Apostles and Prophets were pillars and of which Jesus Christ is the foundation and chief corner-stone, the gate of entrance, the glory of the whole building, with God Himself, the Presence that will fill it and dwell in it for ever.

NOTE.—I have not touched the question whether Freemasonry is older than Christianity. This, however, can be true only relatively. It may have been practised prior to the date in the world's history when the Christian Church arose, but Christ is the Alpha and Omega, the Beginning and the End of all things created, and His Church is part of Himself. In this sense Christianity is from all eternity and to all eternity.

## THE LABOUR HOME.

### ANNUAL MEETING.

The Second Annual Meeting of the subscribers to the Labour Home and Farm was held on Friday afternoon, the 4th inst., at the Home, 555 Harris-street. His Excellency Sir R. W. Duff presided, and there was a large attendance of ladies and gentlemen interested in the work.

The Annual Report which was read by the Hon. Sec., Mr. I. K. Uhr, showed that during the year no less than 274 persons had been admitted. The actual cost of the men's food amounted to £191, but general expenses, including wages, rent, horse feed, gas, &c., absorbed £493. The total working expenses amounted to £684, and the profit on the work of the men was £450, leaving a loss of £232 on the work of the institution to be met by subscriptions. A comparison with the returns of the previous year would, however, show that the institution was progressing. The return for work performed during the previous year was £275, as against £450 this year.

His Excellency said that he had very much pleasure in being present to show his sympathy with the work. There was one paragraph in the report which particularly attracted his attention, and which seemed to represent very concisely the objects of the institution. The paragraph read:—"The Labour Home was established two years ago with this object in view: It removes the pauperising effect of giving relief to able-bodied men; it weeds out the impostor who pretends he wants employment, when he really does not; and it enables the respectable working man to pass through times of depression without any loss of self-respect." He thought that a movement with such objects was deserving of support. This work undertaken here was not a new subject to him, although he did not know its operation in Sydney. He remembered reading some time ago an article by Lord Meath in the *Nineteenth Century* which particularly interested him, dealing largely with movements of this description. He thought that there was something more in these homes than in workhouses. Some 18 months ago he visited a very large farm belonging to the London Salvation Army. It was conducted on a very large scale, and there were 732 acres of land under cultivation. Lord Meath had in his article pointed out that movements of this kind did not pay when attention was paid to agriculture, and the Salvation Army's farm confirmed this conclusion. As far as he was concerned, he would be very happy if he could be of any service to this institution. There were such a number of deserving movements to which he subscribed that he could not afford to give as much as he would like to, but he would be happy to put his name down for an annual subscription of £5.

The Most Rev. the PRIMATE moved,—"That the report be printed and circulated among the subscribers." They had now had two years' experience in the work conducted on a proper theory and with approved results. They were in that work blending ethical purpose with what might be called commercial instincts. The commercial instincts were always with them; but the ethical purpose was often very weak. They did not profess that an institution such as that was a panacea for all social wrongs; but it was a step in the right direction. He was surprised and disappointed that the public generally had not more liberally supported the movement, and that not enough public support was forthcoming to wipe off the £200 deficit.

The Rev. J. D. Langley seconded the motion. He wished first of all to read a telegram from Mr. B. R. Wise, M.L.A., who expressed his regret at being unable to be present owing to his services being required in connection with an arbitration case. That movement, as they knew, had been started as an experiment, because they felt that, no matter how poor a man might be, he should not be made a pauper. He felt that it was a discredit to this country that there should be the necessity for such an institution, and he hoped that the time would

come when by legislation, working men would not under any circumstances have to work for food and lodgings only. The Manager of the Farm felt sure that as soon as the crops came in, the farm would be self-supporting. If after a fair test they found that the Farm had failed, then he could not be hopeful for the success of the Government Labour Settlements. One difficulty with which the Committee had had to deal was that of avoiding competition with men earning wages and the liability of throwing men out of employment.

The motion was unanimously agreed to. Mr. A. J. Kelly, M.L.A., moved,—"That the following form the Committee of Management for the ensuing year:—Rev. R. J. Read, Rev. D. H. Dillon, J. N. Manning, L.L.D., Messrs. J. S. E. Ellis, W. H. Dibley, Theodore Elwyn, J. Sidney, and all Clergymen who are subscribers: Messrs. Robert Hills and H. W. Hammond, Hon. Treasurers, and Mr. I. K. Uhr, Hon. Secretary.

The motion was agreed to, and a vote of thanks having been conveyed to His Excellency for presiding, the meeting dispersed.

## CHURCHMAN'S ALLIANCE.

The first quarterly meeting of the above was held on Monday afternoon last in St. Philip's Schoolroom, Church Hill. There was a large attendance of members. His Honor Mr. Justice Foster presided. After singing "The Church's one foundation" and prayer by the Rev. W. Martin, B.A., the President delivered the following address:—

"My Brethren,—It was not without a strong sense of my own unworthiness that I accepted the proffered honor of the Presidency of this Alliance; but in the earnest hope that so poor an instrument might, by God's grace, be of some use, however small, in serving the Church and extending Christ's kingdom upon earth, I felt though not in robust health, bound to accept the invitation as a call which I ought not to decline, and now offer my sincere thanks to the members of the Alliance for placing me in this honorable position.

"I would first express the fervent hope that this may be indeed a Churchman's Alliance, and may be a gathering point for united action by those members of our Church who belong to her because they believe in her Articles and Liturgy, and because they think the Evangelical Church of England the purest branch of the Catholic Church to be found on earth, and are determined to try to maintain and promote her true principles among those who profess to belong to her fold. I mean by the Evangelical Church of England the Reformed Church of England, as distinguished from the corrupt and un-reformed Church.

"I should have little hope of this Alliance being of use if our bond of union were simply nominal membership of the Church of England—such a union would be no more than nominal. I trust that our bond of union will be an honest acceptance of, and adherence to the authoritative set forth Articles of our Religion, founded and proved as they claim to be by the written Word of God, to which alone they refer for sanction in matters of faith.

"Having regard to the declared objects of our Alliance as stated in the Constitution, I would venture to suggest that prominence should be given to the inculcation and discussion of the Liturgy and Articles of our Church, and that the Church Catechism should by no means be neglected.

"If more time had been spent in teaching this to our children, instead of instilling into their minds other Catechisms strongly at variance with it, I do not think we should now be torn by the divisions in our body which do no credit to the name of our Divine Master. I can give my testimony that I have always had reason to be thankful that I was taught the Catechism. I was there taught what a Sacrament was; that what is outward and visible is a sign only, while the thing signified is inward and spiritual only; and finding this borne out by the Holy Scripture (of which our sixth Article declares that whatsoever is not read therein, nor may be proved thereby is not to be required of any man that it should be believed as an article of faith), I have been able to keep my mind at rest and ease while many have been dangerously disturbed.

"We all, I suppose, believe that the true Church, which is Christ's body, includes all who are made one with Him by faith, all who are the Children of God, and who work the works of their Father; but this Alliance is specially a Church of England Alliance, and while we strive to be at one with all Christian people, and to regard them as truly our brethren, I think the work of this Alliance will be distinctively Church of England, we ought to strive to show our Church in her true light to those who are not within her fold, while to our own members we ought to see, as far as in us lies, that the doctrines authoritatively set forth in our Liturgy and Articles are duly taught, and shown to be supported by, as they are wholly dependent upon the Bible.

"A principal work of the Alliance I take to be uniting and building up; to save from disintegration by keeping together, in the true faith, as publicly declared by our Church, those who are now within her fold, too many of whom through carelessness or indifference, are straying away towards Rationalism and Infidelity, or through neglect of the Church's authoritatively declared teaching, are being

led to forget her true principles and not unfrequently to leave her altogether.

"The Christian way to combat such errors, I would humbly submit, is not simply by declaiming against them, but by supplying and encouraging the truth, and by discussing it, not with polemic vehemence, but with fraternal solicitude. To do this work effectively, and generally to promote the interests of the Church, co-operation is necessary; co-operation of individuals, and co-operation between Clergy and Laity. Both are essential to the constitution of a complete Church, and each equally important in their places. If the Alliance can be the means of promoting hearty unanimity and co-operation between them, it will be, under God, a great power for good. Neither care and must be, if we are to have any ecclesiastical polity our leaders, though not lords over God's heritage, but as ensamples to the flock, and the Laity ought to esteem them very highly for their work's sake, and endeavour to help them in carrying out effectively and faithfully, the great work of their communion.

"I may be pardoned for saying that this Alliance may be of much use in encouraging and sustaining those organizations and instrumentalities within our Church, which are founded on Reformed-Church principles, such as the Record Church Newspaper, and such Institutions as the Bethany, or Deaconess' Home, where faithful and true teachers are endeavouring to send forth workers to do the work of our Divine Master, by means, and on principles consonant with and agreeable to the true teaching of our Church, that is of the Holy Scripture. I might name others, but to enter fully into details in these matters would be not only beyond my humble powers, but to a large extent out of place in this short address. Let us remember that "Alliance" implies co-operation. That the promotion of the well-being of our Church is not the ultimate object to be aimed at, but only means to an end; and that the end we seek is the salvation of souls and the Glory of our God.

"My earnest aspiration is that we may be used by Him to this end, and that we may each yield ourselves to be so used, willingly and heartily, according to our opportunity in our respective positions, and that whatever we do we may go about it, not in our own strength, but in His power who is Omnipotent. If this be done the Alliance will be a great success."

The President then called upon the Rev. John Dixon, in the absence of the Rev. A. W. Pain to open the subject of "Parochial Schools." He in well chosen and forcible words opened the subject, declaring that in his opinion the time had come for the re-opening of our schools. Each subsequent speaker expressed similar views. The Revs. J. H. Mullens and W. Martin informed the Alliance that in their parishes schools for young children had been re-opened and were self-supporting, and doing good work. Other speakers who took part in the discussion were the Revs. F. W. Reeve, H. C. Vinidun, Messrs. Jackson and Wilshire. The subject of Missions to the Heathen proved a most interesting one. The Rev. G. Soo Hoo Ten gave a most interesting account of his work among the Chinese in and around Sydney. He was followed by Mr. C. R. Walsh who maintained that to support Missions among the Heathen, instead of taking away from the funds of a parish proves a means of increasing them. The Revs. H. M. Trickett and W. A. Charlton also spoke most earnestly on behalf of Missions among the Heathen.

The evening sitting was, owing to the President being unable to stay, presided over by the Rev. J. D. Langley. The subject of "Church Assessments" was introduced by Mr. W. R. Beaver, who strongly advocated that a 2 per cent. be the basis of assessment on every parish; monies collected for extra parochial objects, such as Missions to the Heathen, etc., being free. He was followed by the Rev. J. Vaughan, who strongly deprecated such an assessment. Each subsequent speaker also condemned the new proposal. If defaulting parishes will not pay the present assessment they will not pay an increased assessment, such as the 2 per cent. would mean for most parishes. The general opinion was that the expenses of Synod should be curtailed, before extra burdens be placed upon parishes. "Church patronage," a burning question both with the Laity and Clergy, provoked much discussion. The Rev. S. Fox, who was to have opened the subject, was unable, through illness, to be present. The Rev. F. B. Boyce occupied his place. Mr. Boyce advocated the enlarging of the present Board of Nominators, making it to consist of nine instead of five—five being elected by the Parish, two by the Synod and two by the Bishop. The proposal found little support the majority of the speakers contending that the present system, whilst not perfect, yet was on the whole satisfactory. The speakers on this subject were the Revs. Canon Moreton, J. W. Gillett, E. A. Colvin, M. Archdall, and Messrs. Minter, Burton, Beaver, Wright, and Dr. Houston.

A very enjoyable and instructive session was brought to a close at 9.45 p.m. All who took part in the discussions spoke freely, without reserve, yet there was not one jarring note. There are now some 60 of the Laity and Clergy who have joined the Alliance, and more have sent in their names for election. The Lay Secretary is Mr. Francis Johnson, Bellvue-street, Lyndhurst.

A meeting of the Ladies' Evangelistic Association was held at the Temperance Hall on Monday evening.

During the week the Rev. D. Lawson conducted a C.E.T.S. Mission in St. Andrew's Cathedral Mission district.

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## CORRESPONDENCE.

NOTICE.—Letters to the Editor must be authenticated by the name and address of the writer, not necessarily for publication, but as a guarantee of good faith. Correspondence in which this rule is not observed cannot be inserted.

The Editor is not responsible for the opinions expressed in signed Articles or in Articles marked "Communicated" or "From a Correspondent."

Correspondence must be brief.

## HOLY TRINITY CHURCH, ORANGE.

Sir,—As the short notice which appeared in your last issue might, from its brevity, fail to convey a correct idea of what took place, perhaps you will kindly permit me, as one of the Churchwardens, to explain more fully the proceedings of our adjourned Easter meeting, which had been unavoidably postponed owing to the illness of both the Churchwardens.

The reason that no mention was made in this "Statement" of what are spoken of as the Building Fund and Finishing Fund Accounts, was that myself and co-Wardens considered it a matter outside our province, and one which concerned the Trustees—if there be any legal Trustees at present. According to the Church Act the duty of the Churchwardens is to collect the pew rents and other sources of income, and disburse the same as specified in the Act. This I explained to the meeting. I also alluded to the unwarrantable attacks made by Bishop Camidge and the Editor on Mr. Dunstan and this large parish in the *Western Churchman* of May, June and July.

An attempt has been made at some of the previous Easter Vestry Meetings by a few persons to show that our highly respected Incumbent, the Rev. C. C. Dunstan, was becoming "unpopular" (whatever that may mean), and ought to leave the parish; but on this occasion there was not even a hint of anything of the kind, and in fact it would have been ridiculous in the face of the "Easter Statement" to attempt anything of the sort. The number of contributors to the "Stipend Fund" was the largest recorded since 1882, was within six of the largest ever recorded (as far as we can find statistics), and was more than three times the number recorded in 1880. The amount contributed was also the largest since 1887, notwithstanding the terrible financial depression existing in this town in common with the rest of the Colony.

A most commendable Christian spirit prevailed throughout the meeting, which passed off very quietly, in marked contrast to some of our recent Easter Vestry Meetings, and every speaker, including the few who objected that the Church debt had not been mentioned, spoke in the highest terms of the very satisfactory "Easter Statement," which was adopted all but unanimously, there being only one dissentient.—Yours, &c.,

GEORGE GOODE, M.A., M.D., T.C.D.,  
Clergyman's Warden.

"Blink Bonnie," Orange,  
August 8, 1893.

## ECHO FARM HOME.

Sir,—Kindly permit me, through your columns, to ask those friends interested in the salvation of inebriates to please bring their protégés to us instead of sending them. The message is, "Come!" We find that most of the men sent to us disappear, their courage failing them when it comes to knocking at our door and asking for admission to Echo. Where precious, hungry souls are concerned, I think it even permissible to miss preaching a Cathedral sermon or taking charge of a Prayer Meeting in the effort to bring a soul to Jesus.—Yours, &c.,

COURTENAY SMITH.

Special services were held in the Balmain Wesleyan Church on Sunday last in connection with Home Missions.

A Temperance Mission was held in the Town Hall on Monday evening.

The Women's Christian Temperance Union held a meeting at the Athenaeum Hall on Monday evening.

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## CHURCH CONGRESS.

SUBJECTS TO BE DISCUSSED AT THE HOBART CHURCH CONGRESS.

## SUBJECTS:—

## 1. BIBLICAL CRITICISM.

(a) Results of recent criticism on the Old Testament, and the duty of the Clergy in reference thereto.

(b) Recent discoveries—Apology of Aristides—Gospel of St. Peter. Syriac text of Gospels.

(c) The Church, and the Bible as affected by Modern criticism.

## 2. ORGANISATION AND DEVELOPMENT OF THE CHURCH IN AUSTRALASIA.

(a) The Parochial System: Mission Districts.

(b) Provincial Organisation: General Synods.

(c) How best to strengthen the relations of the Church in Australia and Tasmania with the Church in England and in New Zealand.

## 3. THE VALUE OF THE CATHEDRAL SYSTEM IN A COLONIAL DIOCESE.

(a) Organisation.

(b) Spiritual work—Parochial Missions and Retreats.

(c) School of Theology and Music.

## 4. LAY HELP.

(a) The special need and sphere in the Colonies of (1) Brotherhoods, (2) Sisterhoods and Deaconesses.

(b) Lay Readers and Helpers, stipendiary and honorary.

## 5. THE CHURCH AND SOCIAL QUESTIONS.

(a) Responsibilities of Wealth.

(b) The Labour question and Co-operation.

(c) Morality in business and recreation.

## 6. SUPPLY AND TRAINING OF THE CLERGY.

(a) How to secure an increased supply of Clergy for the Colonies.

(b) Training of Candidates. (1) Intellectual. (2) Devotional. (3) Practical.

(c) Theological culture: How to promote the influence of the pulpit.

## 7. THE RELATION OF THE CHURCH TO NATIONAL LIFE.

(a) How far the Church is democratic.

(b) The duty of the Church in regard to national vices.

(c) The Church's Work amongst Non-Churchgoers.

## 8. CHURCH FINANCE.

(a) The Voluntary System: Endowment and Partial Endowment.

(b) Centralised system of stipend and payment.

(c) Free and Open Churches.

## 9. THE CHURCH AND EDUCATION.

(a) Religion as the true basis of Education.

(b) Religious Instruction. (1) At Home. (2) In Grammar and State Schools.

(c) Church Schools: Day and Sunday.

## 10. DEVOTIONAL MEETING.

(a) Awakening and Sanctification.

(b) Study of Devotional Literature and Biographies.

(c) Active and self-denying Charity.

## 11. MISSIONS TO THE HEATHEN.

(a) How to promote the Missionary spirit.

(b) Our duty to the heathen. (1) In Australasia. (2) In other lands.

(c) The Melanesian and New Guinea Missions.

## 12. WORKING MEN'S MEETING.

(\*Readers suggested.)

Adopted at a meeting of the Subjects Committee, Hobart, Thursday, July 27th.

## MISSION NOTES.

In North India 18,000 converts are reported. This year 45 natives were ordained to the Christian ministry. The India Sunday School Union report a pleasing advance on all sides. There are now ten Auxiliaries, each covering a country, with hundreds of affiliated schools. The entire Sunday School system of India, as far as can be ascertained, includes 5,548 schools, with 10,715 teachers, and 208,469 scholars. The International Lesson is greatly used, and preparation classes for teachers are springing up everywhere.

The Edinburgh Medical Missionary Society in Travancore has medically treated 450,000 cases.

The National Bible Society of Scotland has nine native colporteurs in China. Last year they sold 21,000 New Testaments and 54,000 Christian tracts.

A notable figure among Evangelistic Missionaries has passed away in the person of Dr. McCall, the founder of the Mission which bore his name in Paris.

The total income of the London Missionary Society last year was £164,560. The Society maintains in the foreign field 245 missionaries and 146 wives of missionaries.

The Sultan of Turkey has advised the Khedive of Egypt not to interfere with England in regard to the British occupation of Egypt.

## THE NEW SOUTH WALES CHURCH UNION.

The Annual Meeting of the New South Wales Branch of the English Church Union was held at Christ Church school-room on Thursday evening, the 3rd inst. The President (Mr. George H. Stayton, M. Inst. C.E.) was in the chair, and there was a large attendance, including the Rev. C. F. Garney, P. R. Spry-Bailey, G. E. J. Siles, and C. S. Smith, Captain Watson, Dr. Pocock, Messrs. Wicken, Moore, Bradley, Fitzmaurice, Little, M-Millan, and other members and associates. The Annual Report of the President and Council was read by Mr. Fitzmaurice, the Hon. Secretary, from which it appeared that several new members had been elected, and that the work of the Union was steadily progressing. On the motion of Dr. Pocock the report was received and adopted. The Hon. Treasurer (Captain Watson) presented his report and audited balance-sheet, which were adopted.

The President delivered a lengthy address, prefacing his remarks by a reference to the growing power and strength of the E.C.U., which now comprised 35,000 members and associates, of whom 29 were Bishops and 4300 Clergymen. During the year four members had been elevated to the Episcopate, and branches of the Union were to be found in all parts of the world. The President referred in feeling terms to the loss the New South Wales Branch had sustained by the death of the late Bishop of Grafton and Armidale, one of the few Prelates in Australia who had the courage to act up to his convictions. He also referred in a congratulatory manner to the recent arrival in Sydney of the Sisters of the Church, and wished them "God speed" in their noble work of self-sacrifice. The President mentioned as instances of the strength of the Church of England at home that in the last 20 years upwards of £20,000,000 sterling had been spent in church building and restoration, and that during the same period the London Hospital Sunday Fund had received no less than £478,000 from the Church of England, out of the £624,000 collected. The President next alluded to the position of the Church of England in New South Wales, and made various suggestions to members of the E.C.U. as to the best manner of getting matters improved and securing greater reverence, pointing out the difficulties and prejudices to be encountered in striving to prevent the Church from being dragged down to the level of a sect.

The election of the officers for the ensuing year was then proceeded with, and on the motion of the Rev. C. F. Garney, seconded by the Rev. P. R. Spry-Bailey, Mr. George H. Stayton was unanimously re-elected President. The following were elected Vice-presidents:—The Viscount Halifax, the Rev. Canon Kemmis, and the Rev. P. R. Spry-Bailey; Members of the Council, Rev. C. F. Garney, Rev. D. E. Evans-Jones, Mr. F. T. Fitzmaurice, and Dr. Pocock; delegates to the E.C.U. in England, the Rev. T. A. Lacey, of Northampton; Hon. Secretary, Mr. T. H. Jackson, Hon. Treasurer, Mr. J. H. Buckridge; and assistant Hon. Secretary, the Rev. C. S. Smith. A resolution expressive of entire sympathy with the object and work of the Union, viz., "To defend and maintain, unimpaired, the doctrine and discipline of the Church of England in New South Wales," was moved by the Rev. C. F. Garney, and carried unanimously.

## TEMPERANCE NOTES.

Sir Andrew Clark says—"I am bound to assert that for all honest, enduring, fruitful work alcohol never helps a human soul—never, never. That is my testimony to the effects of alcoholic liquors upon health and upon work. Beware of this enemy of the race."

In Hong Kong and Shanghai there is no duty upon spirits, almost the only thing imported free.

"More intoxication took place at the inauguration of President Cleveland," says the *Christian Advocate* of New York, "than was ever seen before on the occasion of any public celebration, there or in any other town in America. Ambulances were obliged to travel through the streets of the capital, picking up the fallen, who lay in gutters and in other uncomfortable places."

Belgium has 140,000 public houses to a population of 6,000,000. In one village there is a drink shop to every ten inhabitants.

The Americans spend eight times as much on tobacco as on all their churches. A great temperance revival has lately taken place in the United States. In Hartford, Connecticut, a city with a population of over 12,000 men, about one-fifth have signed the pledge, and many drunkards have apparently been converted. The movement is of a distinctly religious character.

A re-union of past and present students of Moore College, took place at St. Andrew's, Summer Hill, on Thursday last.

Attention is directed to the ten days' mission to be conducted in the Centenary Hall, York-street, by the Rev. John Watford, of Melbourne, beginning Sunday next. The afternoon Bible readings at 3 o'clock each day are intended for the spiritual benefit of all the churches. Mr. Watford, it will be remembered, assisted at the Conference held by the Rev. G. C. Grubb, M.A., in his Sydney mission.

G. GOOLD begs to notify Employers of Labor that he has opened a Branch Agency at 93 CANTERBURY STREET, SYDNEY, and is in a position to supply Servants of any class upon the Shortest Notice. Patronised by Squatters, Sugar Planters and Employers generally. This Agency engaged over 20,000 hands, comprising Shearers and General Station Hands, during the late Queensland Shearers' Strike. References kindly permitted to the Pastoralists' Union, Brisbane.—All Orders received will have immediate attention. Strictest inquiries instituted before engagements made.

G. GOOLD, Manager.  
(Nephew of the late Alderman Goold, M.L.A.)  
V.B.—Private inquiries conducted, combined with the utmost secrecy.

WEEKS WHITE.



WEEKS WHITE.

## BREAD - BAKING BUSINESS

THIS SIDE OF THE GLOBE. I have in constant use 900 superficial feet of Oven Room, thus surpassing anything previously attempted in the colonies. At great expense I have re-constructed my Waterloo Bakery, and made some modern improvements at Newtown. THERE IS NO ONE NOW IN A BETTER POSITION TO SUCCESSFULLY CATER FOR THE PUBLIC. While there are so many men looking for employment, it is not my intention to introduce Labour-Saving Machinery, and there has not (up to date) been any machine invented for making bread that has the slightest advantage for the consumer. My Bakehouses are manned with COMPETENT, CLEAN AND RESPECTABLE WORKMEN ONLY.

## MY BROWN BREAD

Is made from Pure Crushed Wheat. It is the most easily digested Loaf now being offered to the Public. Delicate people should use it. It is ABSOLUTELY FREE FROM ANY PATENT COMPOUND.

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LUXURIANT HAIR, WHISKERS, AND MOUSTACHIOS.

To grow heavily in a few weeks, without injury to the skin, and no matter at what age.

THE WORLD-RENOUNDED  
REMEDY FOR BALDNESS.

From whatever cause arising.

As a producer of  
WHISKERS AND MOUSTACHIOS  
it has never been equalled.

As a CURE OF WEAK AND THIN EYELASHES,  
OR RESTORING GRAY HAIR TO ITS ORIGINAL  
COLOR, never fails.

Physicians and Analysts pronounce it to be perfectly harmless, and devoid of any metallic or other injurious ingredients.  
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## FRAGMENTS.

SCORN to be unemployed,  
In God's great workshop find thy special work,  
And do it like a man.

GUARD well thy thought;  
Our thoughts are heard in heaven.

A TUNEFUL heart,  
Aglow with praise to God, is better far  
Than altar splendour.

In nature, God's great law is—Get, to give;  
Man's law is—Get to keep.

GOODNATURE is the beauty of the mind,  
Brightening all other charms.

How short is human life! the very breath  
Which frames my words, accelerates my death.

Would you know what supplies the finest opiate and the softest pillow? You will not find it in the *Pharmacopoeia*, but it is prescribed alike by all philosophy and all religion. It is simply a good conscience.

Sit down and spend a quiet half-hour in counting up all the evils in the world from which you are exempt, and your present evils will seem small indeed.

FAULT-FINDING and scolding are bad methods to adopt in commending Christianity to others. Gentleness, patience, and charity are the better way.

ALWAYS keep a small tin of ARNOLD'S MILK ARROWROOT BISCUITS in the house for the Children.—Adv.

FRENCH LANGUAGE.

MONSIEUR ED. PERIER, Professor,  
13 DARLINGHURST ROAD.

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Of all forms of medicine an aperient requires the greatest care, and the public should be satisfied that what they take is bona fide, not simply a pill of indefinite composition; and with our changeable climate, Abraham's Pills will at once suggest to patrons that they possess advantages over all the pills and potions that are constantly before them. For those suffering from Dyspepsia and the thousand tortures of a stomach out of order, whether the cause be cold, excess of eating or drinking, fatigue of body or mind, too active or sedentary life, Abraham's Pills are unrivalled. As an aperient or tonic they are also unequalled, because they do not weaken, a result not hitherto obtained, although of great importance to those residing in tropical climates. Increase in sale of these Pills has caused dangerous imitations. Be sure and ask for Abraham's Pills.

A SAFE MEDICINE FOR LADIES.

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

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## OPEN COLUMN.

## The Higher Criticism.—A Brief Sketch.

It will be my aim in this article to rapidly sketch the Higher Criticism Movement; and, among other things, to show how the revolutionizing conclusions of the Higher Critics have been taken up by many of the leaders in the Church of England. What progress has Biblical Criticism made? What have been the special methods of attack? How have they been met? What is the position at the present time? Is our faith in danger? These are questions which would require volumes to thoroughly investigate, and which require the pen of specialists to produce. But let us see if we can determine the growth of this criticism. It may lead someone to fuller and deeper investigations, and if the Church ever needed to study, and seek to understand a question, it is the one under present consideration. The Higher Criticism has not vitally touched the Church in Australia yet. One reason seems to be that we are too far removed from the centre of controversy. It can only be investigated by reading English and Continental reviews and publications. The advanced views have not, up till now, found their way into the Australian press; but sooner or later this must be the case. And in the meantime we may do much by preparing ourselves for defence—building up fortifications and storing away ammunition.

## ORIGIN OF HIGHER CRITICISM.

To be brief, then. What is known as the 'Higher Criticism' had its origin in Germany. The very term, *Höhere Kritik* (Higher Criticism), I believe, of German coinage. Matthew Arnold, whatever else he is not, yet was a cultured scholar, and with regard to this question, in his 'Literature and Dogma,' says:—"To get the facts, the data, in all matters of science, but notably in theology and biblical learning, one goes to Germany. Germany, and it is to her high honour, has searched out the facts and exhibited them." No English Theologian or Scientist is supposed to be learned unless he can quote German authorities. No English Theologian is supposed to carry weight unless he is indoctrinated with the conclusions, the theories, the assumptions of German investigations. He may be anything else, but he is not a scholar, not competent to judge except he be thus learned. This seems to be the current opinion.

Our Christian Faith has always had enemies. Faith versus Gnosticism, Arianism, Infidelity, Atheism, Rationalism and Deism; it has been one long conflict. Now it is Rationalism versus the Authority of the Bible, Inspiration, Revelation.

## TWO OPPOSING SCHOOLS.

In the field of Biblical Criticism there have ever been two opposing schools or forces—the destructive one and the constructive one. The one extremely rationalistic, the other cautiously conservative. The one's business to tear down, to startle; the other's to conserve, to calm. For nearly a whole century the fire of the destructive criticism was turned against the New Testament but the whole battery consisting primarily of the Tubingen School, Voltaire, Rinnan and their school, and of the English Negativists, did not even shake the Impregnable Rock, and if it knocked anything away, it was only a few surface pieces. Instead of weakening they strengthened its position, so that when the next fire is opened upon the New Testament, an entirely fresh position will have to be taken up, and an entirely new battery formed by the opposing forces. Canon Liddon thus summed up the results in 1865:—"Whatever disturbing influence the modern destructive criticism may have exerted upon the form of the old argument for the Divinity of Christ, the main features remain substantially unchanged." They were beaten back all along the line by such men as Neander, Delitzsch, Uhlhorn, Lange, Butler, Lightfoot, Sanday, Farrar, Liddon, Westcott, and others. But now

## THE SCENE HAS CHANGED.

and changed most remarkably. The battery is turned against the Old Testament. But the remarkable thing is, the changed attitude of some leaders in former attack. Another remarkable thing is the quiet acceptance, or what seems to be so, of the conclusion of the 'Higher Criticism' by the people. This fact is forcibly pointed out by Dr. Farrar. And it was pointed out to him by the late Archbishop of York. This is what Archbishop Farrar says in a recent article:—"There is no religious opinion which has passed through so complete a revolution as that respecting the 'Inspiration' of the Bible. The late eminent Archbishop of York—Dr. Magee—once said to me that one of the most remarkable facts in our generation was the noiseless yet certain progress of thought respecting our Sacred books which had so largely changed the point of view from which men regarded them." May we not attribute this fact to the ready acceptance of the views of the extreme critics by the leaders of the Church?

## VIEWS OF SOME LEADERS.

Archdeacon Farrar, one might almost say, has accepted without reserve, their conclusions. This is what he says,—"Every year the conclusions of the Higher Criticism are winning their way. Twenty years hence no one whose intellect has not been absolutely fossilised will be found to question them." Everywhere we see the

\* I have taken for granted that the main conclusions of the Higher Criticism are known.

barriers of the so-called 'orthodoxy' on this question giving way." The history of this change is one of the teachings of Professor R. F. Horton's book on the "Inspiration of the Bible," on which Dr. Farrar largely bases his article. And yet the Archbishop of Westminster was on the opposite side in the former struggle.

Another prominent theologian and leader who very largely accepts the conclusions of the Higher Criticism is Dr. Perowne, the Bishop of Worcester. He asks the question—"How far does the acceptance of the new critical conclusions undermine our faith in the veracity of the Bible?" And thus his Lordship answers it: "Not at all, unless we choose to fetter ourselves with some unwarrantable theory of inspiration. Whatever may be the case as regards the originators of some of these investigations in Germany, there can be no doubt that their arguments have been adopted by men of devout and reverential minds—men who loyally avow their belief in the inspiration of the Scripture." How wide is the difference between this scholar and Lord Hervey, the Bishop of Bath and Wells, on this subject! The leaders of our Universities—Professors Ryle (how diametrically opposed to his father!) and Kirkpatrick, of Cambridge, and Drs. Driver, Cheyne, and Gore, of Oxford, all accept, more or less, the Higher Criticism. Professor Horton, the Independent, gives up almost every shred of "orthodoxy."

## SUMMING UP.

All this may prove (and I think it does) that there is a great deal in the Higher Criticism; but it also proves that the Higher Criticism is yet in its infancy. The last word is by no means said. Let me conclude these few thoughts with the opinion of a leading Professor of one of our English Universities, to whom I wrote for an expression of his opinion not long ago:

My Dear — Take care what you do about the "higher criticism" when it comes to the O.T., and do not rashly assume that it is an all round affair of the N.T. It may be wrong, and has certainly been disfigured by much trash; but what if there is a good deal of truth in it? . . . But the newer views do not necessarily carry a denial of miracle—Look at A. B. Bruce, [his *Apologies*]. There is no necessary question here of orthodoxy or of inspiration, but simply one of historical criticism. We do not know the O.T. times as we do the N.T., and it may be that God's doings went on other lines than our fathers thought. The question is historical, and not to be decided *a priori*, as for instance by notions of ours about what inspiration ought to be. Whatever we may have to give up, we know that it will be returned to us a thousand fold. Every revelation comes in clouds and storm, and the darkness is deepest as the morning dawns—the morning of a brighter day than we or our fathers ever saw.

"I do not say the 'Higher Criticism' is true. If I had to decide, I might incline the other way. Yet sure I am that it is a light to leave us on, if not to lead us to something better, if only we deal with it soberly and faithfully. All round the horizon we seem to see—as Columbus saw America from the shore of Spain, or as Adams felt for Neptune by the faith of his far-reaching analysis—revelations of God as astounding and as mighty as any of the mysteries of the Apostolic age. What, for example, if all the chemical elements resolve into a single one?"

"The only thing certain is that God's ways are not ours, and He will not be bound by the pretty schemes we make for Him. If there is a single grain of wheat in all that chaff, it is there for a purpose, and you have not done with it till you have reckoned with it fully!"

These are the words of a Professor of great learning and of sound judgment. They should give fresh encouragement and hope to everyone who views the work of Higher Criticism with anything like alarm. It seems, then, that the result of the Higher Criticism will be to alter, to a greater or less degree, our standpoint of viewing the Old Testament, but that it is premature at present to come to any conclusion with respect to their investigations. But we may rest assured that while God reigns our Faith is not in danger, and that He who has watched over and guided His Word through the uncertainties of the past will in like manner bring it to day, because holy men spake and wrote as they were moved by the Holy Ghost. May we not sooner or later look for another work to appear such as the "Analogy" of Butler, or the "Divinity of our Lord" of Liddon to settle the faith of our generation and succeeding ones, with regard to the authority of the Old Testament, just as these works settled not only the faith of the generation in which they lived on the questions at issue then, but seem destined to be of permanent value? In the meantime, let all work on "soberly and faithfully."

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

MANY people miss happiness by worrying themselves with vain wishes for qualities which they have not and are not likely ever to have, instead of making the best of what qualities they possess. The former way means only disappointment, the latter contentment, progress and comfort.

The finger-posts of heaven are much nearer the poor lost one who stumbles about in the darkness of his despair than the self-righteous one who walks in his self-sufficiency.

The old hermit's prayer was a good one: If God will, when God will, and as God will. Let it be ours also.

GRIEF brings grey hairs to the head; but the while it cheers and irradiates the heart with a mellowed glory.

## WAS JACOB GROSS A FOOL?

"I CAN'T make one of a party of thirteen," he exclaimed; "some of us will be sure to die within a week." This spoke barber Jacob Gross, of Batavia, on the 12th of November last. The occasion was a dinner party. When the guests were all seated Gross noticed that there were thirteen at table.

The others tried to laugh him out of his superstition, but he insisted that he would not eat as one of the company of thirteen! A fourteenth guest was therefore added to the number. Now, we're safe, said Gross, and the festivities proceeded. Gross boarded at a hotel in Batavia. Ten days later the hotel was burned to the ground. The next morning the body of a man was found in the ruins. It was the body of barber Gross. Now, this is a curious thing to happen, certainly; but is it more than that? Do you believe there is anything in the common notion that thirteen is an unlucky number? That Friday is an unlucky day of the week? As much business is done on the 13th of the month as on any other date, and on Friday as on any other week day. You wouldn't refuse to take thirteen eggs for a dozen if your grocer insisted on it, neither do you have more bad luck on Fridays than on any other day of the seven. No, no, it's all humbug and nonsense. Barber Gross's superstition had nothing under the sun to do with his death. Besides, he dined as one of *fourteen* persons, not thirteen. Don't be silly.

Understand this: Nature indulges in no senseless tricks. She kills men without hesitation for violating the laws of life, but not for assembling in groups of thirteen at dinner. Here we have a man who says he was afraid to eat. Why, in Mercy's name, was he afraid to eat? Had he, too, some idle and foolish stuff in his head about bad luck? Not a bit. He'd been glad enough to have eaten in a thirteen party on Friday if the dinner would only have stayed on his stomach and digested after he got it down. But it wouldn't, and his fear grew out of that. He says, "I had a fullness and tightness at the chest after meals, and such a dizziness would seize me that I could scarcely see. This was in the spring of 1887. I felt tired, dull, and heavy, with a sinking sensation at the stomach. My appetite was variable, and I didn't know what to eat. In fact nothing seemed to suit me. There was a feeling of weight and pain over the eyes and at the back of my head. I became very weak, and it was with difficulty that I kept on with my work. In this way I continued for twelve months, during which time I saw a doctor, and took various medicines; but none of them did me any good, and I grew worse. In June, 1888, I read in the *Darlington Times* about a person who had been handled just as I was, and been cured by a medicine called Mother Siegel's Curative Syrup. On the strength of this I got bottle from my brother, William Tassdale, grocer, Conlay Lane, and began taking it. In a short time all pain left me, and I was able to eat and digest my food, and have since been well and strong. I still take the Syrup occasionally and if I feel any signs of my old complaint, a dose or two sets me right. I am a collier, and have worked at Woodland Colliery for over ten years. If you think the publication of this letter might be of use to others, you are at liberty to make that use of it."

(Signed) "JOSEPH TEASDALE."  
"Copied, Butterknowle, Durham,  
"November 5th, 1891."

Now that Mr. Teasdale is cured of his ailment, indigestion and dyspepsia, he would probably not refuse an invitation to dine with twelve other nice people any day. And in such case we stand ready to guarantee that none of the party will die within a week, especially if they take a dose of Siegel's Syrup immediately on rising from the table.

## READ THIS CAREFULLY!

Revolution in the Music Trade!!!—For cash or on time payments, 700 Violins, from 3/11 to 2/5; 550 Accordions, from 3/6 to 3/3; 120 Banjos, from 2/- to 2/10; Zithers, from 2/1/-; Mandolines, from 2/5/-; Guitars, from 7/6/-; Cornets, 30/- to 2/30/-; Flageoles; Flutes, from 8/-; Drums; Anglo and English Concertinas, from 2/5/-; German Concertinas, from 7/11/-; Nigger Bones, Bows, Cases, Cellos, Double Basses, Brass Bands, String Bands complete, Pianos, Organs, Combs, Song Books. New Music by every Mail. New Waltzes every week; New Songs by every Mail. Pianos Exchanged and Tuned. Any kind of instrument thoroughly repaired by experienced English workmen. Write for full particulars: the price will astonish you! 25,000 SONGS AND PIECES—3d. EACH.

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AN INFALLIBLE CURE FOR NEURALGIA.  
Mr. W. G. CARNS, of the Waverley Pharmacy, Bondi Junction, has produced a wonderful cure for that agonising ailment, Neuralgia, which has a beneficial effect within two hours from its trial. The proprietor will shortly publish in the Press thoroughly reliable testimonials from residents in Sydney, as to efficacy. As a brain and nerve food Laxative Phosphated Quinine Tonic is unequalled for strengthening and invigorating the stomach and digestive organs. Bottles—2/6 and 4/6. Neuralgia Powders, 2/-.

Always keep a small tin of ANTHONY'S MIXT ARROWROOT Ointment, in the house for the children.—ADV.

## The Australian Record.

SYDNEY, SATURDAY, AUGUST 19, 1893.

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## NOTES AND COMMENTS.

**Personalia.** The mortal remains of the Rev. E. M. SALINIERE were laid in Waverley Cemetery on Saturday afternoon last. The PRIMATE officiated at the grave. The following appointments have been made in the Diocese of Melbourne:—Rev. C. K. COLE to Newport, Rev. W. C. FERRALE Curate, St. Mary's, North Melbourne, Rev. A. HOWARD to Rutherglen, Rev. N. JONES to White Hills, Rev. F. H. GIBBS Curate, Healesville, and the Rev. W. T. ROACH, Curate, Poo-wong. The annual festival of the Missionary College of St. Augustine, Canterbury, was held on St. Peter's Day. Of eight students who were proceeding to the Mission Field, the name of C. R. CROFT appears for the Diocese of Ballarat. It is stated that Miss MAGEE, daughter of the late ARCHBISHOP of YORK, has accepted the office of Superintendent of the Ladies' Settlement in Islington, which was recently started to provide a home for ladies willing to work among the poor. The S.P.C.K. has made a grant of £25 to St. Mark's Church, Farnvale, North Ipswich (Q.). The Rev. S. S. TOVEY has been appointed by the PRIMATE to the Incumbency of St. John's, Bishopsthorpe, vice Rev. E. M. SALINIERE, deceased. The Bishop of CHRISTCHURCH, with Mr. JULIUS and two of his daughters, was a passenger by the R.M.S. RAHINE, which arrived at Auckland on 13th inst. We are glad to hear from the Rev. H. L. JACKSON, who met the party at Hobart, that Dr. JULIUS is returning in renewed health and vigour, all the better for his brief stay in England. The Rev. H. LIDON RICHARDS died on Wednesday evening.

**Diocese of Grafton and Armidale.** In another column, in answer to correspondents, we publish the Canon for the election of a Bishop in this Diocese. The Ordinance differs in many points from those of other Dioceses, and thus deserves careful consideration.

**The Rev. S. S. TOVEY, B.A.** Many of our readers will be glad to hear that the Rev. S. S. TOVEY, B.A., has been offered, by the Most Reverend the PRIMATE, the Incumbency of St. John's, Bishopsthorpe, which was rendered vacant by the death of the Rev. E. M. SALINIERE. Mr. TOVEY was for some time Curate of St. John's Darlinghurst, and in 1883 was appointed Organising Secretary of the Church Society. This position is beset with difficulties. These difficulties, Mr. TOVEY has faced bravely, and those who may have had occasion to differ from him—and this is one of the penalties of such a position—admit that his endeavours have been to promote the work of the Church in the Diocese. Mr. TOVEY's services were worthy of recognition, and we congratulate him on his appointment to this important Incumbency, and wish him every success. The parishioners will, without doubt, rally round him, and nobly assist in the efforts he will make to promote the glory of God in developing Church work, so that the parish may stand in the forefront in the war against unrighteousness and error. Mr. TOVEY will go to his new charge with the good wishes and prayers of many friends. May he feel the saving hands of God under him and round about him, that his confidence in God may be great, and his public testimony effective in building up the Church and in the conversion of souls to the truth.

**The Cathedrals.** Having concluded the series of English and Welsh Cathedrals, the *Builder* has now begun one on "The Ancient Cathedrals of Scotland," the first being Glasgow. The main portion of the structure was erected between 1235 and 1350, though there are few fragments of the old Transitional work still remaining. One unusual feature is the lower church (in the south-east corner of which is St. Mungo's well) under the choir with chapter-house under the sacristy, and Bishop BLACKADEN's crypt extending from the lower part of the south transept. This lower church is due to the slope of the ground, and is the part described in "Rob Roy."

**A Dispensation.** The new aisle of St. Andrew's, Rowburyton, was opened on a Friday. To mark the joyous nature of the ceremony, the Vicar begged the Bishop of Bath and Wells to dispense the people from keeping that Friday as a day of abstinence. The Bishop cheerfully met the scruples of the Vicar by declaring that the ceremony "is quite a sufficient reason for relaxing the observance of fasting."

**"Short and Sweet" Sermons.** The Bishop of MANCHESTER presided recently over a Conference of Clergy and Lay workers, when the subject of "the helps and hindrances to Church work" was discussed. The Bishop referring to sermons said that sometimes they should be short and sweet. CHARLES II. once said to one of his preachers, "Doctor, I think you should have made your sermon shorter to-day," and the answer was, "Your Majesty, I had no time." That was quite true. It required time to make a short sermon if they were to put anything into it. A man could get up and talk nonsense for thirty minutes and sit down again, but if they were to put a great deal into a short sermon, not only of thought, but of the love which gave wings to thought, depend upon it they wanted a great deal of time for that. He commonly preached without manuscript, but he always wrote every sermon he preached right through, and he always took very great care that he had put into his head, if not the very words he had written, at least the order in which he had put them. Short of that trouble they could not make short sermons effective, but if the Clergy would take the trouble to give plenty of time to them they would make short and sweet sermons. The Laity should, remember, however, that the Clergy had to address them twice every Sunday. They were quite right in making the demand for short and sweet and varied sermons, but they should be a little charitable to the Clergy. He differed from a remark that had been made that Clergymen should not preach ordinary sermons, but should diverge into questions outside the Gospel. He firmly believed that if a preacher got away from the Gospel he was unfaithful to his mission, and would injure his people. There never was such a series of helps to Clergymen to make sermons as existed in these days, and he was an idle Clergyman who could not make short and sweet sermons.

**York Minister.** Special services were held on Sunday, July 2nd, at York Minister, in commemoration of the 431st anniversary of the completion of the Minister, which took place during the Archbishopric of WILLIAM BOOTH, translated from Lichfield, in the reign of HENRY VI.

**Very Impressive.** Mr. NORMAN WAUGH, son of Mr. BENJAMIN WAUGH, formerly a Nonconformist Minister, and now the energetic Secretary of the Society for the Prevention of Cruelty to Children, has just taken orders in the Roman Catholic Church at Leeds. He was at business at Manchester, where he formerly "sat under" Dr. McTAREN. There Canon KNOX LITTLE obtained great influence over him, and he became a zealous Anglican Layman. Now, under the influence of an energetic Roman Catholic Priest, he has joined the Roman Communion, and given up a lucrative post and promising future in the commercial world. Mr. BENJAMIN WAUGH's daughter has recently been confirmed in the Church of England, and is a diligent Lay worker at St. Albans. Mrs. WAUGH, senr., has also become a Roman Catholic.

**A Steady Increase.** Protestantism in Germany shows a steady increase, notwithstanding the numbers in which members of the Reformed Church emigrate to the antipodes and America. In 1867 there were 24,291,000 Protestants in the Empire, and 14,564,000 Roman Catholics. In 1891, when the last census was taken, there were 31,026,810 Protestants, and 17,071,921 Roman Catholics. In Alsace-Lorraine the Protestants are increasing in numbers, while the Roman Catholics are decreasing.

**Fearfully and Wonderfully Made.** HELMHOLTZ showed that a minute to travel a mile of nerve, and HERSON found that a touch on the face was recognised by the brain and responded to by a manual signal in the seventh of a second. He also found that the speed of sense differed for different organs, the sense of hearing being responded to in the sixth of a second, while that of sight required one-fifth of a second to be felt and signalled. In all these cases the distance traversed was about the same, the inference is that images travel more slowly than sounds, touch. It still remained, however, to show the portion of interval taken up by the action of the brain. Professor DODDERS by very delicate apparatus, has demonstrated that it is about 75-100ths of a second. Of the whole interval, 40-100ths are occupied in the simple act of recognition, a 35-100ths in the act of willing response.

**The World's Fair.** At the present moment (says the Chicago correspondent of the *Christian World*) the all-absorbing topic is the Sunday opening of the Fair. Beyond all question, vested interests were strongly mixed with the "philanthropic" endeavours of certain stock-holders who have agitated to achieve this result. But the fact remains that there are 7000 saloons and all the theatres, shows, and music halls in the city open to all comers, and many think it is the lesser of the evils to open, under certain restrictions, the gates of an Exhibition whose only tendency is to educate and improve the mind. This, however, is not the view held by a large number of the religious bodies throughout this and other States, and every day announces that one and another Society is following the lead of the Baptist Auxiliary in declining to take part in the Congresses to be held in connection with the Fair. Quite a number of persons, too, are abstaining from visiting the Exhibition at all from the same cause.

**Sunday at the World's Fair.** The CHICAGO RECORD, of Monday, June 26, gave a list of one thousand and thirty three exhibits that were closed or covered at the World's Fair on the previous day. The question of Sunday closing was likely to be settled in this way by the exhibitors themselves. Two-thirds of the New York State exhibits were entirely closed. The number of closed Foreign displays caused a general comment. All the United States Government exhibits were closed, and none of the prominent New York visitors were to be seen about the grounds during the day.

**Papal Jubilees Pay.** LEO XIII. received 3,460,000 francs from the pilgrims in their corporate capacities, while individuals and religious orders gave 3,600,000 francs. The Duke of Norfolk's gift was £40,000.

**Social Schemes.**—their A Labour Home has been established in Princes Square, in the East End of London in connection with the social scheme of the Church Army. ARCHDEACON FARRAR, in declaring the Home open, said that the Church had very often been accused, in past days, of being so much absorbed in looking after the spiritual interests of men that it had neglected their temporal interests. He thought that charge was too sweeping, and not altogether just. CHRIST had set them an example to make lives more tolerable, free, and happy, and the more the Church of England engaged in that work the stronger would be the hold that she would have upon the minds of the people. Therefore they should all envy those men who had been able to render some special service to their fellow-men.

**A Munificent Gift.** The Diocese of Bath and Wells has just received a munificent gift. A Layman has made over the sum of £10,000 to meet benefactions for the augmentation of small livings in the Diocese.

**The Ruthenian Uniate.** The repugnance of the Ruthenian Uniates in Galicia to the efforts of POPE LEO XIII. to bring them into closer conformity with Roman usages seems likely (a *Guardian* correspondent says) to result in a wholesale secession, partly to the Russo-Greek Church, partly to the Old Catholics. Two years ago a Ruthenian Priest applied to the Old Catholic Episcopal Vicar at Vienna with the view of concerting an arrangement under which the Uniates could enter into Communion while preserving autonomy. The example thus set is now being followed by several other Clergy; a prominent lawyer at Lemberg is the Lay leader of the movement. The Synod of the Old Catholics of Austria will meet this year in September at Reid, where the new Church will then be consecrated. Though Bohemia still continues to be the scene of their greatest progress, the congregation in Vienna is also Testament times.

**Acts i. 15.**—The Disciples in Jerusalem, including the Apostles, believing women, and the brethren of the Lord, to the number of 120, all united in the election, by lot, of Matthias as an Apostle.

**Acts vi.**—The Apostles called together the whole Church ("the multitude of the disciples," who elected "the seven" to take over the secular matters of the Church.

**Acts xi.**—The whole Church (the Apostles and brethren,) demanded an explanation of Peter's action in the matter of Cornelius. While the Church that was in

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