

## The Late Rev. Charles Simeon on over-strained Clergy.

The following letters appeared in the "London Guardian" four years ago, and are of interest at the present time:—

Sir—It has often been my lot in foreign places of health resort to meet broken-down Clergymen of all ages. On one occasion, in a congregation of about forty worshippers, there were four whose years ranged from twenty-five to sixty, not one of whom was physically equal to reading a lesson in the Sunday's service. "Over-strain" was the explanation in every case. Not merely services, but suppers; to choir, guilds, Sunday-school teachers, and the like; not only preaching, but picnics; every sort and kind of work, secular as well as religious, had been piled upon willing backs; and these fairly broke down, or rather unfairly broken down, by a weight which they certainly were not ordained to carry.

Now, I have lately had in my hand a letter, written nearly sixty years ago on this subject, or very closely bearing on it, which possesses an interest, not only prophetic, as to the matter which I thus take leave to ventilate in your columns.

By the kindness of the person referred to therein I am allowed to make it public. He took the advice given, and in a long life of honoured usefulness has abundantly vindicated the wisdom of the writer.

H. E. G.

Grosvenor Club, October 18, 1888.

(Copy.)

"My dear Sir—While I rejoice in the tidings of your welfare, I cannot but grieve exceedingly that a friend and fellow-labourer of yours is—if I am rightly informed—destroying his health by over work. I have not the pleasure of being acquainted with him; if I had I would write to him very seriously upon this immensely important matter.

"Truly this is a sad device of the devil. He tries first to keep us silent; and when he cannot do that he stimulates us to exert ourselves beyond our strength, well knowing that in this way he will soon attain his end.

"I was guarded in my youth by a pious friend, and by attending to his admonitions I went on for twenty-four years without ever being laid by for a single Sunday; and had I been aware that I was breaking down at the end of that time I would have at once reduced my labours within my strength. But never having broken down yet I thought I might disregard the symptoms which I had hitherto noticed; and when my chest was sore, or my voice hoarse, or my body feverish, I smiled at it, and the devil smiled at me.

"Yes he had me at last, and for thirteen years I was laid aside, incapable of doing one-sixth of what I had been used to do. Had I been aware of his subtlety in this matter I would have thrust my hand into the fire sooner than I would have yielded to his devices.

"And why? Because I am averse to being spent for the Lord? No! God knoweth; but because I desire to labour for the Lord, and am averse that the devil should for so long a period rob God of my services.

"The devil gets on his side—first, our conscience; secondly, our self-approbation and self-complacency; and with these two heifers he plows till he has entirely prevailed against us.

"Conscience argues thus—'I can do more, therefore I ought to do more.' Now go and argue this at a well-covered table—'I can eat more, yes, and I can eat still more;' and you will find at last the result of it. You should rise with an appetite, that you may preserve your health, and be ready for future exertion. You should do so in reference to ministerial exertions.

"You have got two sacks of corn to carry a mile within the week. Will you go and put them both on your back at once? or carry them both in one day?

"Why will any one act thus foolishly in the ministry, when the result must be an utter incapacity to carry the tenth part of a load in the whole week?

"I pray you interest yourself with him, and if you think my experience or my advice will be of any weight urge him in my name, or rather in the name of God our Saviour, not to waste his strength, but husband it for the Lord. Ask him whether, in the event of his having a four-mile heat to run, he will run the first mile as if that were to close the race? He would say, 'No, I have four miles to run, and I must husband my strength for the fourth mile.' He has a course perhaps of forty or fifty years before him, and he will be downright mad if he will go and expend his strength in one or two years.

"But I am ashamed of talking thus; only I know (I know it by sad experience) that in nineteen cases out of twenty especially, are all on the devil's side. They do females only speak to the wind. Religious people, they know that if you break a leg you may walk again in ten weeks; and they think the same respecting weakness induced by over-exertion of the voice. They do not know that ten years are often insufficient to restore us; if they did, their benevolent hearts would prompt them to restrain us rather than to urge us on.

"This I say. Let Mr. — instantly draw his labours within a very moderate compass; let him do with gentleness all that he does. Let him especially reduce within the narrowest limits his Sunday duties; and never open his lips to any one on a Monday.

"And beg him to forgive the dictatorial impudence of yours very affectionately. (Signed) "O. SIMEON."

## OUR LORD'S SECOND ADVENT.

The following address has been forwarded to the Conveners of Christian Conferences in the United Kingdom:—

"Dear Brethren,—As 'partakers with you in the tribulation and kingdom and patience of Jesus Christ,' may we be permitted to suggest for your consideration the present urgent need for sounding forth an alarm to a slumbering Church and to the world that lieth in the wicked one, in view of the accumulating indications that the Lord is at hand?"

"I.—The stirrings among the Jewish people of a national life that has lain dormant for many, many centuries, but which is now displayed and asserted in various quarters of the world and under manifold aspects, point to the blossoming of the long barren fig tree, and to the early fulfilment of the xxvii. chapter of Ezekiel. Meanwhile in the spiritual sphere we behold the conversion not only of some notable witnesses to the Messiahship of Jesus of Nazareth, but of considerable numbers of Jews in places widely apart to the joy of missionaries who had long laboured amongst them without much visible fruit of their labours.

"II.—What lover of Gospel truth can shut his eyes to the great falling away into superstition and formalism on the one hand and into unbelief on the other, which has characterised the past generation as well as the time in which we now live? Many are drawn aside into the practices of the Roman apostasy, many more into doubting the authority of Holy Scripture. Rome is working ceaselessly, with a vast array of devoted followers, to complete her destiny and then to meet her doom; whilst in Protestant Churches and Colleges Christ's foes are found in His own household. And lest we should be charged with taking an insular and narrow view of the position of the Church of Christ, we have but to turn to America and to the Continent of Europe to convince ourselves that the pretensions of the Papacy were never more audaciously pushed forward; whilst Puritan simplicity in life and worship was never at so low an ebb, in nations which formerly were permeated with pure Scriptural teaching.

"III.—If, as we believe, the 'early rain' was at Pentecost, is not the world now receiving the 'latter rain' before the harvest is all ingathered? (James v. 7-8) What is the present outburst of missionary activity on behalf of the Jews, the Mohammedans, and the Heathen, but a further confirmation and sign that we are rapidly approaching the consummation of the Christian era? 'The blessed hope and appearing of the glory of our great God and Saviour Jesus Christ.' (Titus ii. 13 R.V.) exerts a most powerful two-fold influence upon believing hearts. It is an incentive to holiness; 'Every one that hath this hope set on Him purifieth himself even as He is pure' (1 John iii. 3 R.V.), and it is the greatest stimulus to missionary zeal and self-sacrifice. We seem to hear a proclamation of the word in Rev. xix. 7, 'The marriage of the Lamb is come, and His wife hath made herself ready,' in every successive conference for promoting Scriptural holiness: and surely we behold obedience, on an unwonted scale, to our Saviour's parting command, 'Go ye into all the world and preach the Gospel to the whole creation,' Mark xvi. 15, as witness the numerous offers of service on most perilous fields of labour from men and women in every rank of society."

"We appeal to you, therefore, beloved friends, to take into your prayerful consideration the value of a united testimony to the imminence of the stupendous events which attend and follow our Lord's appearing, and, if it seem good to you, to make the second coming of Christ a central subject at your Conference in the year 1893, if so be that God by His blessed Spirit may honour such testimony to the coming glory of His dear Son, for the arousing of a vast number of believers out of worldliness and sloth, and that a multitude of the unsaved who have 'hearts failing them for fear and for looking after those things which are coming on the earth,' amid the increasing insecurity of property and the development of anarchy, yet 'shall come to pass and to escape all these things that shall come to pass and to stand before the Son of Man' (Luke xxi. 28 and 36) by 'laying hold of the hope set before them' (Heb. vi. 18) whilst the day of salvation still shines upon them."

"We are, dear brethren, 'Your servants for Christ's sake,'

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## The Archbishop's Message to his Diocese.

(From the Canterbury Diocesan Gazette.)

MOTTO FOR 1893.

Ubi bene sine Te?

Quando male praesente Tu?

The New "Year of our Lord." What shall we ask of Him faithfully according to His will?

Patience, comfort, and relief for all who suffer loss. That generosity may grow faster than riches. That all our youth may be brought up in faith and reverence.

That the Word and Works of God may yield ever new treasure to seekers.

Assurance for the Timid. Insight for the Doubting. Sympathies for the Strong.

Justice of Man to Master and Master to Man. Joyful Service and Godly quietness in the Church.

Sic veniat, sic transeat, sic abeat. Novus Annus Domini.

New Year's Day, 1893. EDW. CANTUAR.

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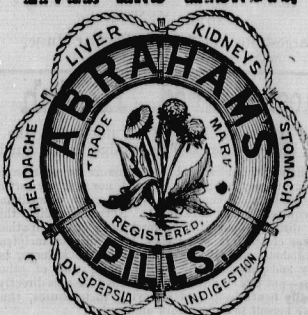
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# The Australian Record.

SYDNEY, SATURDAY, FEBRUARY 25, 1893

## CADBURY'S COCOA—Absolutely Pure—CADBURY'S COCOA.

### Notes and Comments.

**Personalia.** THE MOST REVEREND THE PRIMATE RETURNS to town to-day. The Archbishop of Bathurst was a passenger by the Himalaya, which arrived from England last week. Archbishop Tyrrell has benefited by his three months' rest, and has resumed duty at St. Peter's, East Maitland. The Rev. W. Marshall, after a residence of fourteen years in Murrumbidgee, is leaving, much to the regret of the parishioners. The Rev. H. L. Richards, who has not been well for some months, is taking a few days' rest at Gresford. Dr. Kyngdon left on Saturday on a short visit to New Zealand. The Rev. J. Best is staying for a few days at Lawson.

**Religious Instruction.** Our friends in New Zealand find that secular education in their State Schools is most unsatisfactory, and a movement is on foot which is likely to result in the introduction of the system adopted by the London School Board. The main principles upon which the system is based are stated to be as follows: 1. Religious observances may be practised and religious instruction given either at the beginning or at the end of the school meeting, or at both; the times to be inserted in a time table to be approved by the Board, and conspicuously exhibited in every schoolroom. 2. In all Board schools the Bible shall be read, and there shall be such explanation and such instruction thereupon in the principles of morality and religion as shall be suited to the capacities of children, provided that no attempt be made in any such explanation or instruction to attach children to any particular denomination. 3. Such explanation and instruction shall be given by the responsible teachers of the school, among whom pupil teachers shall not be included. 4. Provision may be made, at the discretion of the teacher, for the offering of prayer and for the use of hymns at the time or times appointed. 5. Any children may be withdrawn by their parents or guardians from the religious teachings or observances; children so withdrawn shall receive, during such time, separate instruction in secular subjects.

**Five Standard Banners.** The Church Missionary Gleamer for January gives portraits of the Most Reverend the Primate, the Bishops of Melbourne and Ballarat, and the Deans of Melbourne and Sydney. The portraits are excellent. The article concludes with these words: "We rejoice that God has preserved such standard banners to the Church in Australia."

**Children's Services.** Many people will strongly endorse some remarks recently made by the *Manchester Guardian* with reference to the unfitness for their purpose of many so-called "children's services." The writer, describing the afternoon service at St. Paul's on Innocents' Day, complains that the "long succession of psalms and lessons" was far better calculated to weary than to interest the little ones assembled, and suggests that "a real children's service, free from liturgical trammels," should be substituted on such occasions. The writer, in maintaining that such services should be composed "exclusively of things familiar to them and within their comprehension," offers sound advice which is hardly likely to be neglected in the proper quarters.

**The Rise of the People.** Meetings are being held all over the country at the present time with the endeavour to bring about an immediate dissolution of Parliament. Such meetings should have the sympathy of all those who have the prosperity of New South Wales at heart. Never was there a time in its history when its finances and its government were in a more discreditable and unworthy condition. Speaking as Chairman at the great meeting held in the Protestant Hall on Tuesday evening, Sir Henry Parkes said "It is regrettable that there was necessity for such a meeting, but they were quite entitled to do as they were invited to do that night, viz., to petition in the right quarter for the dissolution of Parliament." It is, indeed, regrettable that such a constitutional course has to be taken—but few there are who will say that the necessities of the case have not made it the clear duty of the citizens.

**The Temporal Power** One of the notions hardest of all to die, in the minds of some, is that of the fitness of the temporal power of the Pope. The Pilgrimages to Rome, which are now being organised, are confessedly the expression of some Roman Catholics of a protest against the suppression of the temporal rule. The anti-Clericals, of course, are not slow to respond. Counter-demonstrations have been planned, containing the germs of possible disturbance in Rome. But the dream of the captivity of the Pontiff and the intolerance of the Italians has almost vanished. To revive it now is a tactical error. The temporal rule has gone for ever, and, as many spiritually-minded Roman Catholics themselves believe, it is better that it should be so.

**Uganda.** The *Intelligencer*, the able organ of the Church Missionary Society, is largely devoted this month (December) to the grand topic of the day—Uganda. The following appeal has been issued, signed by the Rev. F. E. Wigram, Hon. Secretary of the Church Missionary Society:—"Let us unite in prayer, that wisdom might be given to those in authority, both in the Government and in the Imperial British East Africa Company, that that which is right and just towards the Africans who have trusted the British nation, and towards the constituency in England, may be done, that our dear and honoured Bishop Tucker and the brethren with him may be given the spirit of wisdom and judgment, and of a sound mind in all they do under the present emergency, that the people of Uganda may be preserved from the dangers threatening them, and that all may be overruled to the glory of God and the advance of His Kingdom. Having cast all our anxiety upon Him that careth for us, we may then rest in confidence that even those things which seem to be against us will be made to turn out rather for the furtherance of the Gospel."

**Missionary Educational Union.** Considerable interest attaches to the pending formation of a new Missionary organisation, to be known as the Missionary Educational Union of the N.-W. Province and Oudh, having for its object the association of managers and head-masters of mission schools in order to secure the benefits of concerted action. The provisional committee, to consider the advisability and scope of such a union, consisted of the Rev. A. I. Birkett, C.M.S., Lucknow; the Rev. J. P. Haythornthwaite, C.M.S., Agra; the Rev. W. A. Mansell, A.E.M., Lucknow; the Rev. A. Parker, I.M.S., Benares; the Rev. J. Parson, W.M.S., Lucknow; the Rev. G. H. Westcott, S.P.G., Cawnpore.

**Retrenchment.** As part of the retrenchment scheme in Victoria it is probable that the Port Melbourne Railway Workshops will be closed. Should the idea be carried out it will throw a number of men out of employment, and will add to the distress already existing in the sister Colony. Where will all this end? has been repeated over and over again by working men; and the question may well be asked, for the cloud of depression appears to be thickening around us. Confidence must be restored between employer and employees, and among the workmen themselves there should be more brotherly feeling, more sympathy with each other. It is stated that the system under which the casual labourers of the Railway Department (Vic.) are now working, appears to be highly unsatisfactory to the senior men. We are informed that the Railway Commissioners finding work in the goods-shed slack reduced the hands all round, but the senior men ask to be allowed to work full time, and that the junior men may be put out altogether to allow of their wish being carried out. The request itself is a selfish one, and is altogether opposed to the injunction "Bear ye one another's burdens." They have no consideration for those they wish to throw out of employment, and the desire expressed is altogether opposed to a phrase some wage-winners delight to use—"The Brotherhood of Man." The railway employees in this Colony have shown a much better feeling towards each other. To prevent dismissals, of their own accord they suggested that the hours of labour should be reduced. By this action employment was found for the many, and the men won for themselves general respect. It is hoped that the Railway Commissioners (Vic.) will not comply with the selfish request made to them.

**Children.** It is a common saying "Children are a great responsibility," and we look upon it as a truth which we have heard so often that it almost fails to impress us. But anyone it is said who listened to the sermon which the Rev. Marshall Tweddall, vicar of St. Saviour's, Paddington, preached lately at Fulham Parish Church, on behalf of the National Society for the Education of the Poor, must have had the reality of the saying brought home to them in a way they will find it difficult to forget, and which ought to influence their behaviour in a marked degree for the future. The preacher took for his text, "Like as the arrows in the hand of a giant so are the young children," and he explained that the young children in this case meant those who were almost infants—those whom we looked upon too young to understand. But because a child cannot express itself it does not follow that it cannot take notice and observe. Over and over again it is proved to us if we would open our eyes and see that directly a child can observe it begins to imitate. And what is the result of this power of observation and imitation? One day we are startled by the child telling us an untruth, and we wonder wherever it could have learnt to be untrue. It never strikes us that we ourselves have been the instructors.

**The E.C.U. and the Privy Council.** Speaking at the annual meeting of the York Branch, the Rev. T. Outram Marshall, General Secretary of the E.C.U., declared that one distinct gain from the judgment on the Lincoln appeal was that by it the Privy Council had to a certain extent abdicated the position it had hitherto taken, and had gone back to the lower position, which the Ecclesiastical Courts contended it should in future be confined to. How will the Privy Council relish so unpalatable a deduction?

**A Centenarian Abstainer.** The Society for the Study of Inebriety held a reception recently in Marlborough Rooms, Regent-street, London, to congratulate Dr. Severin Wielobyski on having attained the age of 100 years. There were present two other medical abstinents, whose ages, combined with that of Dr. Wielobyski, reached the aggregate of 276 years. Dr. Norman Kerr (the President) who was in the chair, stated that Dr. Wielobyski was the son of a Judge, and born in the Polish province of Volinia, on January 8th, 1793. He fought for the independence of his fatherland in 36 battles. He graduated in 1841 at Edinburgh University, and practised first in Nova Scotia for 10 years, finally returning 27 years ago to London. Prior to an attack, two years ago, of influenza, he was an energetic man, walking 12 miles a day. He had always been an ardent supporter of temperance and prohibition, as well as of legislative provision for the seclusion and treatment of inebriates. He had never used tobacco, and had been an abstainer from all intoxicating drinks for over sixty years. He was a vegetarian for over 17 years, but since his recent illness had taken fish and the gravy of meat.

**Books of Devotion.** *Church Bells* says: "Our contemporary, the *Church Times*, has a long leading article in its last number on books of devotion, and the article ends with the following statement, 'We do not hesitate to say that we look upon most devotional books of to-day with serious and well-founded suspicion that, with whatever merits, they exercise upon the whole a weakening and dangerous influence upon English Catholicism.' Such words from such a source carry weight, and are worth a little pondering on, for the school of thought and practice which the *Church Times* represents is not certainly averse to books of devotion, as such, even when translated from foreign originals. And, for ourselves, we confess to having much belief in the truth of our contemporary's sharp criticism. The tendency of a large number of even the most famous foreign devotions in the form of prayers and meditations is to foster religious feelings which are alien to the sobriety of English genius; and to use the expressions of these devotions is, for an Englishman, to grow unreal or unmanly. Now, to lose sincerity and virility in our religion is one of the most dangerous and deplorable of losses in the world."

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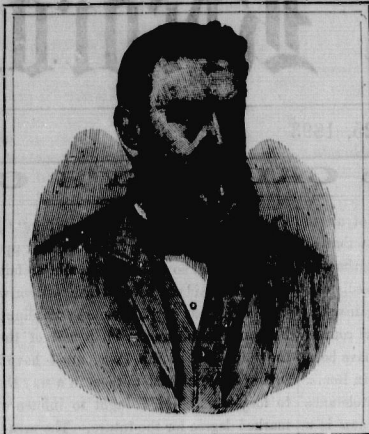
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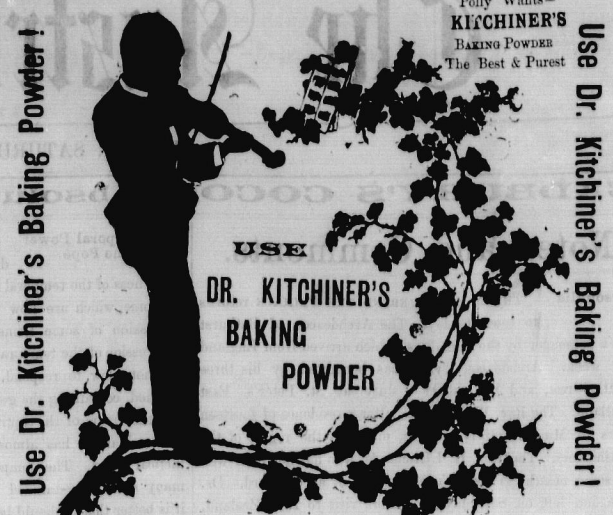
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If you have taste, it makes you sigh—  
And wish you had a store close by.  
While the wife rolls out her paste  
Husband clasps her round the waist,  
And asks his darling, thus embraced,  
To bake the cakes they love to taste—  
Ta-ra-ra-boom-de-ay, &c. (Eight times while the wife coaxes a new dress out of him).**The Federal Manufacturing Co., Ltd.,**  
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TELEPHONE 993

February 25, 1893.

**The Coming Week.**

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

**ST. ANDREW'S CATHEDRAL.**

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

Sun., Feb. 26.—11 a.m., Rev. S. S. Tovey.

3.15 p.m., Canon King.

7 p.m., The Dean.

8 and 11 a.m., Holy Communion.

Half-hour Daily Service, from Monday to Friday, with Address, at 1.15 p.m. Preacher—Rev. M. Archdall.

**DIOCESAN.**

Mon., March 6.—Sunday School Institute. Distribution of Prizes and Certificates to Sunday Scholars and Teachers by the Primate at Chapter House, 7.45

**LABOUR HOME, 557 HARRIS STREET.**

Friends are requested to notice that men can be engaged for various kinds of work. Discarded clothes gratefully received by the Manager.

E. GREYHER.

**Brief Notes.**

Daily services during Lent are being held at the Cathedral, commencing 1.15 p.m., closing 1.45 p.m. The Rev. C. F. Garnsey was the preacher this week.

The Murrumbidgee Show has been abandoned on account of the drought.

Floods in the country at Grafton—two floods in close succession—Lismore and the Macleay flooded.

Brisbane has been visited by another serious flood.

At Goodna the starving people have been relieved by a boat load of provisions from Ipswich.

Lieutenant Harvest, R.A., has been appointed to take charge of the defences just completed at Albany.

It is reported that 27 miners have been suffocated by gas in a lead mine at Mazarron in Spain.

A great congress of agricultural bodies is being held in Berlin.

The Anniversary Services of the Balmain Baptist Church, Mullens-street, were held on Sunday last.

Bishop Selwyn, Bishop Hale and others have joined the London Committee of the Queensland Flood Relief Fund.

A marked improvement, it is said, has taken place in the social and commercial habits of the people of the Gilbert Islands since they were taken under the British Protectorate.

According to the *Railway Review* (U.S.) the road beds in Germany are about perfect, while the stations are simply magnificent, even in the most insignificant places being very fine.

The anniversary of Nonconformity in the City of Canterbury was celebrated recently by a meeting at Guild Hall street. The Church was formed in 1645 with nine members and closed the first year with 23.

The R. M. S. Arcadia, which left London for Australia on the 17th inst., has on board a battery of artillery, which had been suddenly ordered to Egypt.

Early on Monday morning a goods train was derailed at Como. Three persons were slightly injured, and the brake van fell into the river.

Mr. A. J. Balfour, M.P., ex-Chief Secretary for Ireland, is suffering from an attack of influenza.

A tender has been accepted for alterations to the Richmond School of Arts to the value of £600.

The Anniversary Services of the Granville Wesleyan Church were held on Sunday last.

The Annual Picnic of the Pyrmont Congregational Church Sunday-school was held last week.

Germany protests against annexation of Hawaii to America, unless German sovereignty is allowed in Samoa and Tonga.

The Seventh Annual Meeting of the Sydney Branch of the Anglo-Jewish Association was held on Tuesday evening.

The Annual General Meeting of the benefactors and subscribers to the Hospital for Sick Children, Glebe Point, was held on Monday afternoon.

The Annual Meeting of the subscribers to the Carrington Centennial Convalescent Hospital was held on Monday afternoon at the Royal Society's House, Elizabeth-street.

His Excellency the Governor presided.

An English company has been formed with a capital of £1,000,000 to acquire and absorb the Portuguese possessions in Myassaland.

The Chinese are establishing telegraphic communication between the Pamirs and Kashgar.

Another grand series of caves, excelling in beauty any yet found, have been discovered by Mr. Wilson, keeper of the Jenolan Caves.

THE AUSTRALIAN RECORD.

**Open Column.****Amusements.**

A question of some difficulty, which is often asked, is, what amusements are of a lawful and useful character for one who wishes to live a Godly life? For men will have amusement, and the Australians are decidedly a pleasure-loving people. Amusement of some kind is not only useful but necessary. We are so constituted that we need not merely rest but play of some kind if we are to do the best work of which we are capable. It will always be true that "all work and no play" tends to dullness both in the boy Jack and the man Jack. To freshen the jaded powers and to relax the tension caused by the rate at which we live, play of some kind or amusement of some kind is necessary. And we want to find out what amusements are useful; what may prove hurtful or mischievous.

In this, as in everything else, we should take the highest standard, and go to the old Book from which we can obtain light on most questions that perplex us. And in it, from the brief record given us, we find that our Master and great Example noticed, and used as illustrations, the games of childhood, and Himself did not shun social gatherings, or even scenes of festivity. Beside the wedding feast in Cana we read of Him as a guest at "a great feast" in the house of Levi, at a gathering in the house of Simon, a Pharisee, and on other occasions mixing in society. And St. Paul, writing to the Christians at Corinth, recognises the right of believers to accept invitations even to the houses of those who were apparently unbelievers. So the Bible does not forbid our presence at social gatherings.

With regard to the amusements more or less peculiar to our own time, naturally we cannot look for explicit directions as to our attitude towards horse-racing, the theatre, the ball-room, the cricket match, the regatta, the tennis tournament, and so on. And in these matters I do not think anyone has a right to lay down the law for another. "Let every man be fully persuaded in his own mind."

But while we cannot expect explicit directions, there are general principles laid down by which it seems to me we ought to be guided. Among them are such passages as "Ye are not your own. . . . glorify God therefore;" "Whatsoever ye do, do all to the glory of God;" "It is good not to eat flesh nor to drink wine, nor to do anything whereby thy brother stumbleth." All things are lawful; but all things are not expedient. All things are lawful; but all things edify not. Let no man seek his own, but each his neighbour's good.

These passages teach clearly that nothing is expedient which may prove a hindrance to the spiritual progress of another, even though it might not be hurtful to ourselves personally. And man, merely for his own pleasure, has a right to do that which may injure, or be a probable cause of strong temptation to another. If we apply this test to some of the commonest forms of amusement it will, I think, be clear that the horse-race and the theatre, at least, as generally conducted, are not innocent sources of amusement, for they are the occasions of the first step toward the ruin and downfall of numbers.

But the passages of Holy Scripture referred to above also teach us that when in doubt the question we ought to ask is not "what is the harm," but "what is the good of this?" For we have not only to consider our neighbour, but to "do all to the glory of God." At first sight this may seem to restrict our choice within very narrow limits, but does not necessarily do so. It appears to me possible to "glorify God" in a game of cricket, tennis, or football; or in listening to beautiful music, or studying gems of art; or sailing or rowing; or in many other things which invigorate the body and refresh the mind; and thus, without unfitting us for communion with Him, render us better able to do Him service than we should be if mind or body were allowed no relaxation or refreshment.

A successful tea meeting was given to the Eveleigh-street Band of Hope (Mission District), on Tuesday evening last.

**Dr. Tyson's Sanatorium.****The Disease of Drink Eradicated.**WE BID YOU HOPE.  
However long standing or severe your case may be. Already thousands have been permanently cured at the fifty-two Sanatoriums in America; over eighty at the Melbourne institution, where Mr. Pantou, P.M., supplied six "test" cases of the most pronounced type of drunkards, all of whom have been permanently cured of all desire for alcohol. Cases watched by Mr. Pantou, P.M., and Mr. Hill, city missionary, who both testify to these facts. A branch established at Randwick, Sydney, where already two indoor "test" patients have been discharged, permanently cured, besides many others still under treatment. It being proved beyond a doubt that Drunkenness is a Disease, and a Remedy in the form of a pure vegetable extract having been found by Dr. Luther B. Tyson, we now pledge ourselves to cure thoroughly and permanently all cases of Drunkenness, no matter how bad the case, and to eradicate ever from the system all desire for alcohol; this we will do by the administering of minute doses of our vegetable Cure, without the use of minerals or hypodermic injections. References of the most satisfactory nature, in the shape of declarations of those actually cured by us in AUSTRALIA, supplied to inquirers. For full particulars call on or address, Dr. Tyson's Sanatorium, c/o H. Franklin, Secretary, Scott Chambers, 96 Pitt-street, Sydney.**Jottings from the Bush.****"All in the Name of the Lord Jesus."**

I am sorry to find that Dr. Corlette is among the number of those who justify the action of the "Sisters of the Church" in establishing themselves in the Sydney Diocese contrary to the wishes of the Bishop and the Synod. I have carefully read Dr. Corlette's letter, but his arguments have not altered my previously expressed views, as I shall endeavour to show. He says that it is entirely my point of view which gives force to my argument. I do not understand what he means by my point of view. If he alludes to my theological opinions, I utterly repudiate the idea. Whatever force there was in my argument proceeded from the fact that (excepting the reference to the teaching in the schools, which I now withdraw, in order that the question may not be complicated by discussions about "views") the assertions made would apply to any party and any Diocese. I thought I had made this clear in the words "What I fear is that the principle above stated may be acted upon by all parties." I made it even more clear in a paragraph published about three months ago, in which I said that our judgment on this matter ought to be precisely the same as our judgment in the supposed case of an imaginary semi-nonconformist Deaconess Institution forcing itself into the Brisbane Diocese against the wishes of its Bishop and its Synod. I should equally condemn such supposed action at Brisbane as likely to be attended with disastrous results to the solidarity, the discipline, and the peace of our beloved Church, and I shrewdly suspect that in so doing I should receive the support of a fair proportion of those who are now sympathising with the action of the Kilburn Sisters.

The principle which I repudiated "That a body outside a Diocese (or parish) may rightfully establish an organisation in that Diocese (or parish) contrary to the wishes of the Bishop (or Incumbent), and of the Synod (or Vestry Meeting); and that individual Clergymen in the Diocese (or individual Laymen in the parish) may invite them to do so, and support them when they have done so, without compromising their character as loyal Churchmen," and I said that if such a principle was acted upon by all parties, the position of Bishops and Incumbents would be rendered almost insupportable. To which Dr. Corlette replies; first, that the Sisters "are only lay persons, private persons, and their work a method of individual co-operation which does not necessarily need or ask for ecclesiastical recognition, diocesan or parochial." This I entirely deny. If they were merely "private persons," neither Dr. Corlette nor I would be writing about them. They are an organisation of the Church, just as much as the Girls' Friendly Society, or "Bethany," whose examples I adduced in my last article. My argument is therefore unshaken. The question is one of practical importance to every Incumbent. If a few parishioners who do not agree with the Incumbent's views are at liberty to introduce into a parish organisations which are opposed by the Incumbent, and by the majority of his Vestry Meeting, we shall indeed have ecclesiastical anarchy. They might call their work "a method of individual co-operation" only; but they would disorganise the whole parish.

Secondly, Dr. Corlette argues that where organisations are introduced into a Diocese or Parish against the wish of the ruling powers, it is not the fault of the introducers, or of the introduced, but of the tyrannical ruling powers who won't give the permission. He reminds me of the schoolboy who satisfied his conscience, when getting over the fence to rob his master's orchard, by the excuse that it was the owner's fault for keeping the gate locked. If we are not to have ecclesiastical anarchy we must either be governed by an individual, or by a Synod, or by both combined; and although we may disagree with their decisions, and try to induce them to alter their decisions, it is disloyalty if by overt acts we disregard those decisions. For example, I am a Free-trader, and oppose customs duties on drapery: it is perfectly right for me to use every effort to turn the minority of Free-traders in Parliament into a majority; but, until that is done, I am disloyal if I either smuggle drapery into the Colony, or encourage others to do so. No doubt the Protectionists can be called "tyrants," and I may paraphrase Dr. Corlette's question as to whether there is "no liberty in the Diocese"; but I must wait until after the next general election before I can get my drapery duty free. (By the bye, Dr. Corlette is wrong in thinking that I want to force all Churchmen into employing Bethany Deaconesses; so far as I know there is liberty to establish fifty Deaconess Homes, if necessary, and there is no restriction as to the Church views represented by them). The above political situation is especially applicable to my own attitude on the Sisterhood question, for although I forget the wording of Dr. Corlette's resolution, I remember that I was inclined to have voted for it (at all events in a modified form) if I had been present. We may think that a Parish is suffering for the want of a branch of the G.F.S.; yet, if the Clergyman withholds his consent, no opinion of ours as to his foolishness or tyranny will justify its establishment there by us.

I cannot agree with the distinctions which Dr. Corlette draws between the wrong-doing of a Sisterhood which should enter a Diocese where certain conditions were laid down with which it did not comply, and the innocence of a

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Sisterhood which enters a Diocese which rejects Sisterhoods altogether. Surely if one is wrong, the other is wrong also. If it is wrong for Tom, who is twelve years old, to take fruit from an orchard, whose owner throws it open to all boys under ten, it is surely equally wrong for Tom or his younger brothers to climb into that orchard when the owner prohibits all boys from entering it. Probably, the chastisement inflicted by the owner of the fruit would be even greater in the latter than in the former case; and I know of no Church, except our own, from the Roman Catholic to the Salvation Army, whose discipline is so lax as to permit such a defiance of both its spiritual head and its ecclesiastical parliament.

"I hope that I have now made my position clear: I thought that I had done so before. I have not written as strongly as I feel, nor have I attempted to predict the evil results that I fear will follow, for if I did, it might be insinuated that I had suggested them. An example of one of the minor evil results is the fact that Dr. Corlette and myself—two persons who earnestly desire that there should be greater unity in our Church—are so diametrically opposed on this matter. I deplore the action of the Sisters and their friends as being a bad precedent: I deplore it as being likely to be disastrous to the unity and welfare of our Diocese. In a few days I am leaving that Diocese, and only the Omnipotent One can tell whether I shall ever again have the honour of being one of its Clergy. But it has, and always will have, my warmest affections, and as I lie on my sofa thinking of its future, it is no wonder if my forebodings lead me to express myself strongly—although, I hope, calmly—about an action which is disturbing its peace and leading to bitterness unworthy of those who should be one in the Lord Jesus.

COLIN CLOUT.

## ARCHBISHOP TAIT AND SISTERHOODS.

As the letter of a contributor in last week's issue may mislead some as to Archbishop Tait's views with regard to Sisterhoods, it would be well for such to read what is said on the subject in his life. A valued correspondent has forwarded us the following extracts on the subject of Sisterhoods:—

*Life of Archbishop Tait, 3rd Edition, Vol. 1, Chapter 16.*  
"I do indeed trust" (writes Mrs. Lancaster in November, 1858) "that nothing will prevent your Lordship from remaining at the head of All Saints' School. The work is very real and substantial, but unless the Bishop of the Diocese is practically its Visitor, I do not see how parents can possibly give up their daughters to such Institutions, or feel confident as to the prosperity or continued soundness of such work."

In the course of the Bishop's reply, he says: "I am anxious you should understand my position with reference to All Saints' Home. I was requested to become its visitor as Bishop of the Diocese, and, feeling that it was an earnest effort to serve God within our Church, which, unless submitted to some such controlling hand as that of the Bishop, might lead imaginative persons of deep piety to what was contrary to the rules and spirit of our Church, I consented to become Visitor, being thereby entrusted with power to see that nothing took place in the Institution which our Church condemns. I felt that if ladies, members of our Church, desire to live together and cultivate good works for Christ's sake under rules which separate them outwardly from the worldly people, they will be enabled to do this most safely if they subject themselves to such restraints as the Visitorship of the Bishop of the Diocese implies. It would be a great mistake to suppose that I myself personally think the mode of serving God, which these ladies have chosen, the best or the most accordant with the simple spirit of the Gospel; but I conceive it to be my duty in my position to be ready to guide, and, so far as I can, to save from error many who are working heartily for God, though not in the way which I myself think the best. . . . One point I was most strongly impressed with the importance of, and endeavoured to incorporate distinctly on the rules of the Institution: that no lady was to join it without the full consent of those who had a right to guide her actions in domestic life, and that every one who joined it should be made to feel that she is perfectly free to leave it when she pleases, and also that there would be no sin in her doing so, if at any time she conscientiously thought she would serve God better, and better fulfil her duties in life elsewhere."

"Of course, there is always danger lest persons (especially females) of strong imagination may persuade themselves that there is some peculiar sanctity in the life these ladies lead, not to be found in the quiet discharge of domestic duties. I have endeavoured to impress upon all who have applied to me respecting this Institution that such is not my view. . . . My office as Visitor will enable me to check any abuses which may be brought to my notice, and it makes me ready to give direction to Miss Byron and the other ladies as to the best mode of conducting the Institution according to the rules of the Church of England, when I am requested to do so.—I am, my dear Mrs. Lancaster, yours very truly,

A. C. LONDON."

"As nothing but good can arise from these individuals devoting themselves for Christ's sake, if their labours are judicious, so it is desirable that we should consider what

advice can be given, and what checks can be put upon any tendency towards a want of that judiciousness which is necessary in such matters. . . . Though their efforts have naturally been viewed with some jealousy, I have reason, in my own Diocese to be thankful for the amount of self-denial and goodness of every kind which has been evinced by those who have devoted themselves to the work, and I must say that I think we ought not to be too critical in judging of the precise way in which they perform this work."

"Now, anything like a vow on the part of individuals to devote themselves to this work is the last thing we should recommend. It is most desirable that this should be clearly understood."

(Bishop Tait, in Convocation, February, 1862.)

"There is no warrant for supposing that I in any way approve of Sisterhoods in which perpetual vows are administered. . . . In all Sisterhoods or Associations of ladies, members of the Church of England, to which I have given my approval, I have been most careful to impress upon the Association that neither must any such oath be taken, nor is there any sort of obligation binding on the conscience, without any oath, to dedicate any larger time than is found conveniently compatible with other duties, to the work which the Sisterhood or Association promotes. I do fully approve of ladies who have no home duties, and who think they are fitted for such work, associating themselves together for the care of the poor and the sick. Such an Institution, under my presidency is St. John's House of Nurses, in Northumberland-street Strand, and St. Peter's House, Brompton Square, and the Deaconess House, in Burton Crescent, in all three of which Institutions arrangements are made whereby, I believe, anything I objected to as to dress, mode of life, or any other point, would at once be altered."

"There is also the All Saints Home, Margaret-street, with which I am connected as Diocesan. Over this Institution I have not the same direct control, but I cannot but admire the self-denying spirit in which Miss Byron and her ladies have undertaken their difficult work in the hospitals and among the destitute. When, however, I carried out what I understood to be Bishop Blomfield's intention of becoming Visitor of that Institution, I insisted in the most explicit terms, on the repudiation of the system of vows by the inmates, and had a clause inserted in the rules with this object. I have also taken means to prevent young persons attaching themselves to such Institutions without the full consent of their parents or guardian, as I believe no blessing will ever come on work, however self-denying, which is undertaken to the neglect of those higher duties which belong to home-life, and which are imposed directly by God Himself."

(Letter of Bishop of London, December, 1865.)

## INDIA'S CRY FOR HELP.

TO THE SECRETARIES OF MISSIONARY SOCIETIES IN EUROPE, AMERICA, AUSTRALASIA, AND ASIA.

The members of the Decennial Missionary Conference of India, assembled in Bombay, overwhelmed by the vastness of the work contrasted with the utterly inadequate supply of workers, earnestly appeal to the Church of Christ in Europe, America, Australasia, and Asia.

We re-echo to you the cry of the unsatisfied heart of India. With it we pass on the Master's word for the perishing multitude: "Give ye them to eat." An opportunity and a responsibility never known before confront us. The work among the *Educated and English-speaking classes* has reached a crisis. The faithful labours of godly men in the classroom need to be followed up by men of consecrated culture, free to devote their whole time to aggressive work among India's thinking men. Who will come and help to bring young India to the feet of Christ?

*Medical Missionaries* of both sexes are urgently required. We hold up before medical students and young doctors the splendid opportunity here offered of reaching the souls of men through their bodies.

The *Women of India* must be evangelised by women. Ten times the present number of such workers could not overtake the task. Missionary ladies now working are so taxed by the care of converts and inquirers already gained that often no strength is left for entering thousands of unentered but open doors. Can our sisters in Protestant Christendom permit this to continue?

India has fifty millions of *Mohammedans*—a larger number than are found in the Turkish empire, and far more free to embrace Christianity. Who will come to work for them? Scores of missionaries should be set apart to promote the production of *Christian literature* in the languages of the people.

*Sunday Schools*, into which hundreds of thousands of India's children can readily be brought and moulded for Christ, furnish one of India's greatest opportunities for yet more workers.

*Industrial Schools* are urgently needed to help in developing a robust character in Christian youths, and to open new avenues for honest work for them. These call for capable Christian workers of special qualifications.

The population of India is largely rural. In hundreds and thousands of villages there is a distinct mass movement toward Christianity. There are millions who would speedily become Christians if messengers of Christ could reach them, take them by the hand, and not only baptise, but lead them

into all Christian living. Most of these people belong to the *depressed classes*. They are none the less heirs to our common salvation, and whatever admixture of less spiritual motives may exist. God Himself is stirring their hearts and turning their thoughts toward the things which belong to His kingdom.

In the name of Christ and of these unevangelised masses for whom He died, we appeal to you to send more labourers at once. May every Church hear the voice of the Spirit, saying: "Separate me Barnabas and Saul for the work whereunto I have called them!" In every Church may there be a Barnabas and Saul ready to obey the Spirit's promptings.

Face to face with 284 millions in this land, for whom in this generation you as well as we are responsible, we ask, will you not speedily double the present number of labourers?

Will you not also lend your choicest pastors to labour for a term of years among the millions who can be reached through the English tongue?

Is this too great a demand to make upon the resources of those saved by omnipotent love? At the beginning of another century of Missions in India let us all "Expect great things from God—attempt great things for God."

For the reflex blessings to yourselves, as well as for India's sake, we beseech you to "hear what the Spirit saith unto the Churches." The manifestation of Christ is greatest to those who keep His commandments, and this is His commandment—"Go YE INTO ALL THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE."

A. MANWARING,

Bombay, January 5th, 1893. J. L. PHILLIPS, M.D.,  
Secretaries Decennial Conference.

## NEW GUINEA MISSION.

DEAR SIR,—The following further extracts from the Rev. Copland King's log will be found interesting. They give an account of some details in our Missionary life, which, indeed, he writes of as if were matters of course, but which, I trust, have the effect of stirring us all up to more earnest prayers for his preservation from the dangers which so often surround the servants of God in heathen lands, and for a spirit of wisdom and simple trust in the Master in the doing that Master's will.

I remain yours faithfully,  
R.L.K.

EXTRACTS FROM LOG:—

"Dogura, November 20, 1892.

"When I had sent Kennedy off with the whale-boat, reporting the Radava cannibalism, news came of more murders in the same direction. So, as it seemed to be a case of saving life, instead of merely punishing the former sins, I determined to go up to Radava myself in a native canoe. . . . After describing the difficulty of getting a crew, especially to go to a tribe already guilty of so many murders, etc., he proceeds: " . . . After dropping some passengers, our party consisted of myself, Borndere, one of the subordinate chiefs, Meanina, as interpreter, and eight others to paddle. We coasted along till 12-15, and stopped for lunch at a creek, where there is a cascade of water, falling some hundreds of feet. There were a lot of fish inside the bar and we had great fun hunting them, managing to catch them. But the wind rose, and the boys said it would be dangerous to take the canoe out again for some time. . . . But by 3.30 we were off again, only we had lost the chance of getting to Radava that day, as our reception might not have been friendly if we had landed in the dark. So we stopped that night a couple of miles on this side of the place, and camped for the night. We slept on the shingle beach, which would not have mattered so much but for the sandflies. The next morning, after a daybreak bath, . . . at 6.30 we were off again in the canoe, and landed at Boyanai. As soon as we had got our canoe upon the shingle, I said we would go at once to Radava and get our business done. We marched up into the middle of the village and sat down outside Wagawara's house, and then the men and women began to collect, and sat down at some distance away from us. Someone handed a long string of cane-plaited armlets to us, or rather, we found it just behind us. But I at once threw it back. It was meant as a bribe. We waited some time for Wagawara, and as he did not come we called up one of the other chiefs. They flatly denied having killed anyone or having had a cannibal dance. . . . After some talk, I went away. But I had hardly got across to Boyanai, when I heard that Wagawara had arrived. So back I went and began abusing him (this strong word was not meant for publication). But again he gave me a flat denial. Then I called up one of my boys, who had seen the dance round the head. But, to my disgust, he got frightened, and said he had not seen the thing himself, although he had been at Boyanai at the time. This was a lie on his part. But it left me with only hearsay evidence against Wagawara, and I could only tell him that he must tell the same story to the Government. I refused the pig which they evidently thought I had come for, and went back to Boyanai, where I spent the day."

"My way of spending the day was to lie down on the shingle, with my bag for a pillow, and yawn and stretch for a couple of hours straight off; in fact, it was an attack of fever. There was a considerable crowd of people round me, but all my own party had gone off to another village. They came back about 3.30, with food. By 4 o'clock I had recovered sufficiently to finish running over my list of

Boyanai words. . . . That night we camped on the ground outside the Potuna (the men's club-house). I bought a sleeping mat, and made a mattress of it, as a pretty fair protection against the stones. Then came my waterproof and rug. So I was not at all uncomfortable, and slept like a top. We were off again in the canoe at 5.30 next morning. Then wind . . . and rain . . . picked up Geireku (the Wedau chief) . . . met a heavy swell which threatened to swamp the canoe. . . . Then Geireku and I took paddles (four of the boys having jumped over to ease the canoe), and worked for our lives. Several seas came over the bows, but at last we got round the bluff safely, and reached Dogura about 5 o'clock. I ought to have said that I took an opportunity of talking to the Boyanai chief quietly, and he gave me the names of the three Radawa men who had killed the three Kamana men, and said that at the very moment Buarara's head, the one they had danced around, was in Wagawara's house."

(Mr. King mentions in another letter that while at Radawa, the natives were discussing the case with which they might have killed him. A power from above prevented them, and saved him, we trust, for future usefulness.)

He adds (without date): "I have had my second day of fever to-day. It is curious how my fevers always come on Sundays. But the quinine has kept it off a good deal. I had to miss the sermon in the morning, and was good for nothing till tea-time. So it was hardly a very enjoyable day."

This part of the log ends with an account of an expedition to Girmia, to tribes whom he had not met before. The exposure necessary in these expeditions appears to account for the feverish attacks which seem to be increasing in frequency.

His last letters, written in January, are very cheery. But it is really the case that there is no one to be found among all the younger Australian Clergy with sufficient energy, self-denial, love for souls, and a spirit of obedience to the commands of Jesus to face the hardships and dangers of the New Guinea Mission and to stand by the lonely Missionary and his three brave companions, who are holding the fort. Happily, there is one—if there is no other—who Himself felt the pain of loneliness, and who promised His presence for the encouragement of His servants in similar positions. His name is Emanuel, God with us—and His promise is, "Lo, I am with you always, even unto the end of the world."

Stanmore,  
Feb. 16, 1893.

## GOULBURN DIOCESAN FESTIVAL.

ANNUAL MEETING CHURCH SOCIETY.

A very pleasant gathering took place in the Church Hall, Bourke-street on Wednesday evening the 9th inst. The central feature of the gathering was the holding of the Annual Meeting of the Church Society, but these invariably dry proceedings were relieved by a new departure, which was highly acceptable. Musical, vocal and other items were introduced, refreshments were handed round during an interval, and the evening was spent in a bright, sociable manner. The hall was tastefully decorated, and the ladies had evidently spared no pains in making the Festival as popular and as attractive as possible. There was a very large attendance. The Rev. Canon Soares, hon. Secretary of the Church Society, read the annual report.

The Rev. A. T. PUDICOMBE moved—That the report and balance-sheet be adopted and printed and circulated under the directions of the Church Society, and also the election of office-bearers and Committee for the ensuing year:

Mr. ISAAC SHEPHERD seconded the motion.

The motion was put and carried unanimously. After refreshments had been handed round the second part of the musical programme was given.

The Bishop then addressed the meeting. He said that he had the pleasure of asking their attention for others during the course of the evening, and he must now request their attention for a few words he had to say to them himself. He wanted to try to impress upon the minds of the meeting a clear understanding of the objects and ideas connected with the Church Society. He did not intend to make a speech, but he wished to try if he could to bring before their minds two or three ideas, which he trusted would be fruitful in them and in due course of time bring forth good fruit. The first thing was that it was absolutely necessary for the existence of the Diocese that there should be some organisation in it such as the Church Society. In every Diocese that he knew of such an organisation existed. It existed under different names, and he mentioned that he was not altogether in love with the name given the Goulburn organisation. In the Melbourne Diocese it was called the Bishop of Melbourne's fund. In Ballarat it was the Sustentation Home Mission Fund, and so on. Wherever they went they would find some organisation such as the Church Society. It was absolutely necessary for the existence of the Church that such a society should exist. It was absolutely necessary for the existence of the Diocese, because the Diocese would not fulfil the functions included in its name unless it did the work which the Church Society

was organised to do. What was a Diocese? He supposed they might say it was a family of parishes under the leadership of a Father in God, and these parishes, like the human family, had very different and various characteristics. There was the strong parish and the weak parish and the rich parish and the poor parish. In the human family the brothers and sisters of each family should stand by and assist one another, and unless they did that they were not worthy the name, and so it was with the parishes. They would have to stand by and assist one another. The strong would have to assist the weak and the weak parishes strengthened and sustained by the strong, and unless this interchange obtains in a Diocese the Diocese failed to fulfil the purposes for which it was called into existence. He hoped they would all remember that it was absolutely necessary for the vitality of any Diocese and until the Church Society flourished the Diocese was bound to go down. Let them consider their own Diocese for a short time, and he had set down a few figures which he hoped would not startle them. He had been informed by the Secretary of the Society that there were 36 parishes in the Diocese of Goulburn. Well, out of these there were no less than 20 needing assistance, and there were in that 20 a number which could not exist as parishes if the Church Society failed them. How necessary was it then if the Diocese was to be held together that the Church Society should be earnestly supported. He regarded it as the very life blood of the Diocese. It was absolutely necessary for the continual existence of the congregation of the parishes as the Diocese of Goulburn. With respect to the past he intended to deal with the circumstances between the past and the present, but they must remember that until the year 1885 the Riverina formed part of the Diocese of Goulburn, and of course while it was attached to it swelled the funds considerably. He had studied the statement of accounts very closely and he thought he understood them, but unless one was an expert he was likely to get confused. What he wanted to do was to place before them, in preference to anything else, the state of the contributions for the main object of the Society—the sustentation and support of the poorer parishes in the Diocese. He wished them to put aside all other branches and limit their attention to that. The sustentation of the poorer parishes was made up of what he would call the general fund. In 1885 the general fund amounted to £1400 representing the sum subscribed in the Diocese of Goulburn for the Home Mission work of the Diocese, the payment of the Clergy and the help of the poorer parishes. Last year the sum subscribed was £880, that was to say that between 1885 and the present year the Church Society had lost half its income, or about £900. How was that? Well he thought he could explain it in some measure. The organisation of the Diocese in that particular had gone to decay. It had been a gradual decay. The drop had not taken place in any single year, but the Society had been gradually going to the bad for the last five or six years. For instance the results for 1892 were nearly £100 worse than those for 1891, and so it had gone on. He thought he could tell them the reason. He was going to say something very unpleasant, and he hoped they would enjoy it. In 1885 they had 54 persons subscribing £5 and upwards to the Society; in 1892 they had 19. In 1885, 514 persons subscribed £1 and upwards, and in 1892 they had 129, and out of the 129 no less than 26 resided in Goulburn and neighbourhood. Well then came the parish question. It was a law of the Synod that every parish should have two collections every year on behalf of the Church Society. There were 11 parishes in which there had been no collections whatever, and there were three more which had collections at confirmations when they could not help. That was to say there were 14 out of the 36 which had disobeyed the ordinance of the Synod and declined to have the collections as the Synod provided. The Church Society was supposed to have one organisation in every parish, and these branch societies were supposed to collect subscriptions, but there were no less than 12 parishes in the Diocese that did not send in one single penny in the way of subscriptions last year and there were two others which sent in subscriptions from Clergymen only. Under these circumstances, when their general subscription went to the bad, and their parishes did not collect and send in subscriptions, they could not wonder at the unsatisfactory state of the Society; they could not be surprised to hear then that the Society was in debt. It was in debt to the amount of £840, but to whom was it in debt they might ask? He would tell them he got a letter the other day, one of many like it, from a certain parish, asking him when did he think it possible the Society would redeem their promise of giving £50 for the Parsonage and £50 for something else, and he could only say that he did not know. He did not know whether the Society was going to take advantage of the Act and turn insolvent, but if it was going to be an honest-minded Society it was bound to pay its debts, and he hoped it was going to do so. They must not be surprised at what he told them, but it seemed to him that there had been apathy amongst the Clergy, the Laity, the Churchwardens, and the Congregation, and with such a general spirit of apathy prevailing they could not wonder that the Society was in debt. Let them try and make it better. Was there no remedy? The only remedy he could see was a revival spirit of earnestness and zeal and interest throughout the whole Society. Mr. Shepherd was good enough to say that he might have some wonderful scheme in his head for the resuscitation of the Society, but he had no such scheme. The only scheme he had was to ask the

people in Goulburn for the necessary money. If the spirit of zeal and earnestness was poured out the money, he was sure, would be got. There were four things, however, which he deemed were necessary or which were likely to be advantageous for the resuscitation of the Society. The first was the energy and the zeal of the Church people of Goulburn. He placed that first and held so advisedly, because if a man had softening of the brain and weakness of the heart they could not expect him to be very sound on his legs. The City was the head and the heart of the Diocese, and if the brain was softened and the heart feeble they could not expect strength outside, but if the head was clear and the heart vigorous that vitality and life, so to speak, would be transmitted to the remotest corner of the system. He hoped that was what they were going to do. They should stir themselves up until their self-denial and liberality stood as an example to the whole Diocese. He hoped that during the next year they would have the parishes better in hand. He had every reason to believe that the collections would be made. If there were any defaulters they would have to enquire the reason why, that was all. There was no use of having a Synod and Ordinance, unless those who were subjected to the Ordinances, from the Bishop down to the Sexton, obeyed them. He was going to obey them, and he expected everyone else to do the same. If they all had a spirit of obedience and zeal then the Church would go on and prosper, but if that spirit were absent there could be nothing like progress or prosperity amongst them. The next thing he would like to mention was this. They knew that their worthy Dean had taken the office of Honorary Secretary of the Society for a brief period. It had been thought advisable that the Dean should be absent from his parish for at any rate some months longer, and he had obtained a further leave of absence from Wagga and appointed a locum tenens until they saw how things would turn out. He would therefore act as Secretary during his stay in Goulburn. They all believed in the Dean's power of organization, and he (the Bishop) trusted that the Dean's great ability in that capacity would be brought to bear on the work before them with great advantage to the Society. As regarded the Committee, he did not believe in belonging to a Committee that kept him waiting three-quarters of an hour while some of the members were hunted up. He was not used to that thing at all and he did not see why it should become the characteristic of the people of the city. For the purpose of securing better attendances he had divided the Committee into town and country members. They did not expect anything like regular attendances from the country members, but it was different with the town members. He hoped they would turn up at every meeting and put their heads together and see what they could do for the advancement of the Society. He did not believe in such a word as failing. If they set to work with a will they would have God's blessing. This, he trusted, would be the case and he believed that at the next Annual Festival they would have a really pleasant and happy account to give.

Rev. T. SYMONDS moved—"That in the opinion of this meeting the time and opportunity have now arrived for the re-organization and revival of the Church Society throughout the Diocese, and this meeting pledges itself to further every effort that may be made for the advancement of the work of the Society."

Mr. S. W. ALEXANDER seconded the resolution.

The motion was carried unanimously.

The Bishop replied and the proceedings terminated with a hymn and the Benediction.

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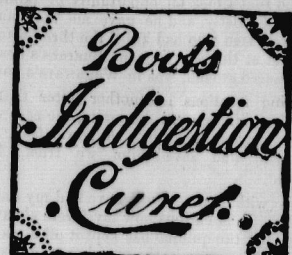
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IN THE Press and shortly will be Published by the National Tem-  
perance League, London, "THE DRINK PROBLEM IN  
AUSTRALIA," by the Rev. F. B. Boyce, Sydney. Price, 3/6, all  
Booksellers.

**FEBRUARY, XXVIII DAYS.—MARCH XXXI DAYS.**

MORNING LESSONS.			EVENING LESSONS.		
20	S. Genesis xxvii to 41	Mark ii 23 to iii 13	Genesis xxviii, or Romans ix to 19	xxxi	
21	M. Exodus xi 17	—iii 13	Lev. ix 22 to x 12	ix 19	
22	T. Leviticus xiv to 23	—iv to 35	Lev. xvi to 23	—x	
1	W. Lev. xxv to 18	—iv 35 to v 21	Lev. xix 18 to 44	—xi to 25	
2	Th. Lev. xxvi to 21	—v 21	Lev. xxvi 21	—xi 25	
3	F. Numbers vi	—vi 14	Num. ix 15 to x 11	—xii	
4	S. Numbers x 11	—xi 14 to 30	—xi to 24	—xiii	
5	S. Genesis xxxvii	Mark vi 30	(Gen xxxix or x)	—xiv & xv to 8	

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## The Australian Record.

"SPEAKING THE TRUTH IN LOVE."

SATURDAY, FEBRUARY 25, 1893.

## THE LAY HELPERS ASSOCIATION.

THE service held in St. Andrew's Cathedral on Tuesday  
week in connection with the Association of Lay  
Helpers, naturally directs our thought to that very im-  
portant branch of Church work. Our readers will have  
read with interest the admirable sermon preached by the  
Rev. E. C. Beck on the occasion, and which we published  
last week. It was certainly "a message of encouragement,  
hopeful encouragement." His words respecting some of the  
greatest needs of our Church life and the greatest ob-  
stacles to our progress deserve very thoughtful consid-  
eration. Most truly one of the greatest needs of to-day is  
workers, who are wholly and entirely consecrated to God's  
service. The Lay Helpers' Association, we believe,  
welcomes as members all who are engaged in some one or  
other department of Christian effort from the senior  
Churchwarden who has laboured hard and long down to  
the junior teacher in the Sunday-School or the tiniest lad in  
the Choir. It is always cheering to see Laymen heartily  
assisting in the many and various organizations which are  
instituted in a Parish for the glory of God and the pro-  
motion of peace on earth and good-will towards men.  
It is a healthy sign. The spiritual condition of a Parish  
may be estimated with some accuracy by the readiness and  
willingness of the Laity to do some work for Christ,  
offering themselves for, and engaging in that special de-  
partment of Christian effort for which they are fitted either  
by mental endowment or special training. The Non-  
conformists have seized the idea of utilising in every way  
the talent of the Laity, and with the result that with every  
accession to their numbers they gain an accession of work-  
ing power. The Salvation Army expects everyone of its  
adherents to be a worker. This explains to some extent how  
it is that in so short a time they are found in almost every  
clime. They have not many years of history behind them,  
but those years tell a marvellous tale. The Church of  
England has been very cautious in utilising Lay Help,  
but we believe that caution has lost her many valuable  
men, whose special gifts have been recognised and are used  
by other bodies, and lost her, also very many opportunities  
of reaching those who are unfortunately wholly outside  
Church influence—men and women who are  
struggling with misery and seething with discontent.  
It is impossible for the Clergy single-handed to reach these,  
and what we need is to have spiritually minded men, as Mr.  
Beck said who would be prepared to do some spiritual  
work, such as for instance, visiting the homes of these  
people, and speaking to them concerning the blessed truths  
which Christ taught, and telling them how weary men may  
get true rest, and sinful men may be forgiven. What a  
wondrous change would be wrought if we could get Laymen  
in sufficient numbers to visit every house in every parish  
and see the men after their day's work is done, or if gaily  
Laymen would take charge of our Temperance meetings,  
Young Men's Institute's, and such like organizations, and  
relieve the Clergy so that they could visit the men in their  
homes, and carry to them the good news of peace through  
JESUS CHRIST. Such work would establish a bond of sym-  
pathy between the Church, and those who are estranged  
from her; it would call back to her ranks many an ardent  
and pious mind which would be glad to serve God. It would  
give unity and strength to the Church as the necessary effect  
of a faithful use of appointed means. Such an agency would  
preach the Gospel to the poor, it would strengthen faith  
multiply prayer, and edify the Body of Christ throughout  
the length and breadth of the land. The very fact that lay  
agency is so largely used by Nonconformist bodies proves  
the want exists, and that they are trying to meet it. Why  
should not the Church do so in a larger way than she has  
ever yet done. This want has been created by a variety  
and conjunction of circumstances. The advancement that  
has been made in literature, art, science, and civilisation,  
and above all the rapid increase of population, have produced  
an alteration in the relative position of the several orders of

society. Such alteration demands the serious consideration  
of every one who desires the well-being of the people, but  
more especially those who profess to love the Lord JESUS  
CHRIST. Intelligent Laymen desire that the efficiency of  
the Church should be increased, for that would simply mean  
a corresponding advancement in the spread of true religion.  
At no period since the Reformation has there been a time  
when there were greater opportunities for service than now.  
The Church desires to develop her agencies so as to bring  
her ministrations to the most degraded, but this can only be  
done by the loyal and loving co-operation of the Laity.

## Australian Church News.

## Diocese of Sydney.

**St. Barnabas.**—On Sunday night a special sermon was  
preached by the Rev. W. Martin, B.A., in aid of the  
sufferers by the Queensland floods. There was a large con-  
gregation. The sermon was based on the parable of "The  
Good Samaritan," and the preacher drew a vivid picture of  
the distress of our brothers and sisters at Brisbane and  
Ipswich. The offertory amounted to £22. On Friday  
evening, the 17th the Annual Meeting of St. Barnabas'  
Auxiliary of the Church Society was held. The Rev. W.  
Martin presided. The report for the year was read by the  
Secretary, and the Balance-sheet by the Treasurer. Officers  
and Committee were elected, and the Rev. J. Dixon de-  
livered an address urging for increased support.

**St. Andrew's, Summer Hill.**—A meeting in connection  
with the Brotherhood of St. Andrew was held in the  
large hall of St. Andrew's Church, Summer Hill, on Mon-  
day evening. The Rev. John Vaughan presided, and on  
the platform were the Revs. G. E. Gibbes, and F. W.  
Reeve, and Mr. E. P. Field; and the attendance, notwith-  
standing the rain, well filled the building. The Chairman  
explained the object of the Brotherhood as being the spread  
of Christ's Kingdom among young men, and the two simple  
rules "prayer and service." Mr. Field then gave an ad-  
dress on Luke iv. 18, which was of a fervid, evangelical,  
catholic, and practical character. Several prayers were  
offered and hymns sung, and very many thanked God for the  
blessing received at the meeting.



beds occupied, 140; remaining on the farm, 13 persons. The difficulty in finding work for the number of unemployed men residing in the Home was anxiously discussed. It was resolved to start a new industry in connection with the Home, in the shape of tar-paving (outdoor work).

**Parramatta (St. John's).**—There was a good attendance at St. Paul's Church, Harris Park, on Tuesday evening, when a successful concert was given, the Rev. S. G. Fielding presiding. Musical items were rendered by Messrs. G. King, Fairweather, Virtue, Roberts, W. H. Coates, E. J. Brown. The Rev. S. G. Fielding gave one of Artemus Ward's humorous pieces, Mr. W. J. Stephenson contributed two recitations, Mr. Burgess gave a mandolin solo, and Miss Vida Davies contributed piano-forte solos.

**St. Paul's, Sydney.**—St. Paul's Church News says:—The recently formed Boys' Institute, in connection with St. Paul's, has, we are glad to say, made excellent progress during the short period of its existence. The greatest interest is manifest by the members in its management, and already great signs of improvement are visible, in both the literary and gymnastic sections. The full number of weekly meetings have been held, and on January 19th the first manuscript Journal of the Institute was presented. At the request of the members, Mr. Beavan acted as first editor, and received from the members a good number of very creditable papers on such subjects as Honour, Intemperance, Advantages of Travelling, Chief events of Charles II reign, London, Cablegrams (by our own special service), Letter to Editor on the selection of the Australian Eleven, and the Editorial. After the papers had been read to the members; they were criticised by the Editor, by Mr. W. B. Johnson and Mr. H. Gedney, of St. Paul's Young Men's Union, and highly commended as a very creditable production from such a young society.

On Thursday evening, February 2nd, a debate took place in the Schoolroom, the subject—the great one of Fretrade v. Protection. After a very exciting debate, in which the young speakers showed a good grasp of their subject, and after Mr. Douglas and Mr. Beavan had spoken for Ministry and Opposition respectively, the question was put to the meeting, and resulted in a majority for the Ministry. The gymnasium, which is under the direction of Mr. A. South, of St. Paul's Young Men's Union, and who has generously devoted his services to the Institute, is making excellent progress.

The Glenora's Union held their monthly meeting on Monday evening, January 16th. There were about 20 present. Mr. Boyce took the chair. Mr. H. Slee read a paper on Africa as a mission field. Miss Emma Slee read the paper in December.

The usual monthly meeting of the Branch of C. E. Temperance Society was held on Tuesday, 7th instant. The meeting was an excellent one. Many recitations were given by members, and songs by the C.E.T.S. Choir.

We have to record the death of Mrs. Elizabeth Burt Shute. She passed away at 82 Abernethy-street, Redfern, early on Saturday morning, the 7th January, after a very long and painful illness, which she bore with Christian fortitude. Her age was 63. She was buried next to her husband, Mr. Thomas Durand Shute, at Rookwood, on the following Sunday afternoon. The bell was solemnly tolled, and the corpse was taken to the Church where the proper service was used, and afterwards to the Cemetery. The Incumbent officiated. Mrs. Shute has very thoughtfully left what she had—in value about £350—to the Churchwardens of St. Paul's. They cannot use the amount itself, but only the interest, which they can appropriate at their discretion for God's work in the parish. The principal sum will form a permanent endowment. This is the first time such an endowment has fallen to St. Paul's in the course of its history, extending over 38 years. Mrs. Shute has set a noble and generous example.

**Bondi.**—A meeting of the Churchwardens and Sidesmen of St. Matthew's, took place in the Vestry on Thursday, the 16th inst., at 8 p.m. The Rev. Joseph Best, Incumbent, presided, and the following gentlemen were present: Messrs. James Vickery, and W. Wines, Churchwardens, and Messrs. A. Drew, J. Johnston and J. Latty, Sidesmen. An apology was made for the absence of Mr. W. R. Gullick, Minister's Warden. Mr. Vickery explained that Mr. Gullick was in full sympathy with the object of the meeting. After due consideration, it was decided on the motion of Mr. Vickery, seconded by Mr. Wines, to erect a weatherboard schoolroom on the Church ground at the back of the Church. Mr. Latty moved, and Mr. Wines seconded, that Messrs. James Vickery, A. Drew, Johnston and W. Wines be appointed a Committee to carry out the erection of the building. The motion was agreed to. The meeting expressed its gratitude to Mr. Price for information as to cost of material and labor. The building is one which is badly needed for Sunday School purposes, as well as for gatherings of a social nature. It is expected that—God willing—the work will be begun at once and the building ready for use about a week after Easter. The meeting was characterised by fervent prayer and perfect unanimity.

**St. Saviour's, Redfern.**—The annual Sunday and Day School's Picnic was held last Wednesday week at Chowder Bay. The children were conveyed in special trams to Circular Quay, where the large steamer, "Admiral," was waiting to carry them across the harbor to the picnicking ground. The day proved delightfully fine and sunny in

spite of the heavy rain which had fallen in the early morning. Swinging, racing, merry-go-round, and other games were heartily engaged in by the children under the guidance of their teachers, and at 12 noon, a plentiful repast was served out together with an abundance of seasonable fruit. At 5 p.m. a start home was made, the children were brought back to the Church gates and dismissed after giving hearty cheers for their Clergyman, Superintendent and Teachers. A large number of parents and visitors were present and seemed to enjoy themselves quite as much as the juniors.

A brass band has been formed in this parish. The members number 30 young men drawn from the Bible Class and Congregation. The officers are—President, Rev. J. Howell Price; Bandmaster, Mr. Palmer; Band sergeant, Mr. Elliott; Secretary, Mr. George Parkes, jun.; Treasurer, Mr. George Bulmer. The necessary instruments will cost £150. Funds have also been collected to purchase a small organ for open air work. These services are conducted in the streets every Wednesday evening, and at the foot of Mount-street, Moore Park, every Sunday afternoon at 4.15.

#### Diocese of Newcastle.

The Bishop of the Diocese will open the new Seamen's Institute in connection with the Carrington Seamen's Mission on Thursday, 23 Feb. A four days' bazaar will also be held, which the Bishop will open on the same day. Mr. Gibbons, assistant to the Mission has been recently in Sydney soliciting subscriptions and donations.

**St. Paul's, East Maitland.**—The welcome to Archdeacon Tyrrell proved very successful. His health and vigour are marvellously restored. There were present the Morpeth and Maitland Clergy, and the Archdeacon informed them that he hoped soon to gather together the Clergy of the Archdeaconry.

**St. Paul's, Murrumbidgee.**—Mr. and Mrs. Marshall are leaving Murrumbidgee, where they have been residing for 14 years. A farewell address was presented on the 8th Feb., together with a purse of sovereigns. Mr. Marshall has been a good citizen as well as a Clergyman. To him is due the planting of the shady trees which adorn the main thoroughfare of Murrumbidgee. He originated the idea of town pumps which have proved most useful. The belfry, containing a beautiful peal of bells was built by him, and the approaches to the Church formed. Mr. and Mrs. Marshall leave, carrying with them the best wishes of everyone.

**Wallsend.**—The Bishop was to preach on Sunday last at Teralba at 8 p.m., and at St. Luke's Wallsend, at 7. This is no light work, and the weather is anything but propitious for Sunday services.

In a village in England which I know well, there was a character called "Old Rainy Day," because he always used to be advising people to lay by something for a rainy day. When the rainy days come our Church goes should reverse this process and put by for the first fine day and then put it all in plate or bag as the case may be.

**Floods.**—These have played terrible havoc with Duggoo, Clarence Town, and Paterson, destroying the promise of one of the most abundant harvests ever seen in those districts.

#### Diocese of Bathurst.

**Kelso.**—At a meeting of parishioners of Holy Trinity the Archdeacon of Bathurst and Mrs. Campbell, who have just returned from a visit to England, were accorded a public welcome. The Hon. George Lee was in the chair. On behalf of the people, the Chairman expressed the pleasure which the return of the Archdeacon and his wife gave to all connected with the Church.

Archdeacon Campbell replied, thanking the parishioners for their kind reception, and giving particulars of the places they visited and the people they met. Opportunity was taken during the evening to present a purse of sovereigns to the Rev. D. Hatchard, who has been acting as *locum tenens* during the Incumbent's absence.

#### Diocese of Goulburn.

**Collector and Breadalbane.**—The Lord Bishop of Goulburn visited this portion of his Diocese on Sunday, the 19th inst. In the morning he preached and administered the Holy Communion in All Saint's Church, Collector. There was a very large congregation. He proceeded then to preach at the afternoon service at St. Silas' Church, Breadalbane. There, a very hearty service was held. The Bishop has created a most favourable impression upon the people. His sermons were most earnest, and practical, and not soon to be forgotten. The Bishop was assisted during the day by the Rev. J. H. Williams, Incumbent of the district.

Rev. C. Bice is to visit Gunning this week, in connection with the Melanesian Mission.

**Cooma.**—The Most Reverend the Primate preached on Sunday evening last. He expressed himself pleased with the kindness of the people, and much benefited by the change. He leaves here on Friday, after a stay of two months.

**Cootamundra.**—(Presentation.)—On Monday afternoon, the teachers and children of Christ Church Sunday-school met in the schoolroom to bid farewell to Mr. P. W. Vaughan, who left for Sydney last night. Mr. Vaughan

for the past three years has occupied the positions of Superintendent and Teacher in the Sunday-school, and has always taken an active interest in all matters connected with the Church. Canon Betts, in a few farewell words, spoke in very high terms of this loyal young disciple who has worked very hard during his term of office in Cootamundra, for the Master whom he serves. Mr. Vaughan was the recipient of a nicely bound volume of Keble's Christian Year from his Bible class, and a copy of Geikie's Life of Christ, together with a gold pencil case from the teachers and children of the school.

On Tuesday afternoon, a meeting of the town folks of Cootamundra took place to bid adieu to Mr. P. W. Vaughan, who has been accountant in the City Bank for the last three years. Among those present were Canon Betts, Messrs. J. J. Miller, E. P. Barnes, A. G. H. Sandeman, F. Morgan, and the greater part of the various banking staffs of the town.

Mr. J. J. Miller, the Mayor, was voted to the chair, and said it gave him great pleasure, associated with regret, to preside at that meeting. He warmly eulogised Mr. Vaughan for his conduct during his stay in this place, and Mr. Sandeman would bear him (the speaker) in saying that he had carried out with credit his duties as accountant at the Bank. He wished Mr. Vaughan every success, and hoped that they would soon see him the manager of an important branch of the City Bank.

Mr. E. P. Barnes then presented Mr. Vaughan with a gold Albert subscribed for by those present. Mr. Barnes expressed his pleasure in having been selected to make the presentation which was not to be accepted for its intrinsic value, but as representing the good wishes of those who had subscribed for it.

The Rev. Canon Betts remarked that he had already said all that he wished to say in connection with Mr. Vaughan. He had met him yesterday as a Churchman, and he had met him to-day as a citizen. Mr. Vaughan had behaved, in both capacities, in an exemplary manner. He wished him great success, and hoped they would soon hear of his promotion.

Mr. Sandeman then spoke of his connection with Mr. Vaughan, whose loss caused him great regret. He spoke most highly of Mr. Vaughan's conduct during the past three years.

Mr. Salmon, Mr. English, and Mr. Morgan then spoke in praise of Mr. Vaughan, and wished him the promotion which he had so thoroughly deserved, which they would be all glad to hear of.

Mr. Vaughan expressed his thanks for the presentation which had been made to him, and for the things which had been said about him, and he only wished that half of them were true. He was leaving against his wish, but he could not stand in his own light. He had always done his duty while at the Bank.—*Extracted from Cootamundra papers.*

[We learn that Mr. Vaughan has been appointed Manager of the branch of the City Bank at Araluen. May he prove a blessing to many in his Church and Sunday-school work there.]

#### Diocese of Grafton and Armidale.

**Grafton.**—The Rev. J. T. Evans, M.A., was expected here this week, but owing to the floods his visit has been postponed to March 5th. He will visit the Richmond, Tweed, Clarence and Bellinger River districts.

**Warralida.**—The Rev. J. W. Upjohn has arrived here and preached to a good congregation on Sunday last. He is about to make an extensive tour through the outlying parts of the district.

#### My Work for God.

Let me not die before I've done for Thee  
My earthly work, whatever it may be:  
Call me not hence with mission unfulfilled:  
Let me not leave my space of ground untill'd.  
Impress this truth upon me—that not one  
Can do my portion that I leave undone;  
For each one in Thy vineyard hath a spot  
To labour in for life, and weary not.  
Then give me strength all faithfully to toil;  
Converting barren earth to fruitful soil.  
I long to be an instrument of Thine,  
To gather worshippers unto Thy shrine;  
To be the means one human soul to save  
From the dark terrors of a hopeless grave.  
Yet most I want a spirit of content  
To work where'er Thou'lt wish my labour spent,  
Whether at home, or in a stranger clime,  
In days of joy, or sorrow's sterner time:  
I want a spirit passive, to lie still  
And by Thy power to do Thy will will;  
And when the prayer unto my lips doth rise,  
"Before a new home doth my soul surprise,  
"Let me accomplish some great work for Thee,"  
Subdue it Lord! let my petition be,  
"O! make me useful in this world of Thine,  
"In ways according to Thy will, not mine."  
Let me not leave my space of ground untill'd  
Call me not hence with mission unfulfilled:  
Let me not die before I've done for Thee  
My earthly work, whatever it may be.

"We are sowing, ever sowing,  
Something good, or something ill;  
In the lives of those around us  
We are planting what we will."

## CORRESPONDENCE.

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

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

Correspondence must be Brief.

### THE KILBURN SISTERS.

To the Editor of the Australian Record.

SIR,—The obligation to render honour where honour is due must, of course extend to our attitude towards the "Kilburn Sisters," or any others engaged in like good works, and who, as Dr. Corlette has very clearly pointed out, cannot be suppressed by a mere vote of disapproval on the part of a Diocesan Synod.

At the same time, however, would it not be well if the Kilburn Sisters, or someone authorised to speak on their behalf, would tell us frankly and plainly what their teaching and ritual really are. All the world knows that at any rate they are not "Evangelical"; and as it was probably as nurses rather than as churchwomen that the late "Evangelical Archbishop" valued their services in his "Convalescent Home," your correspondent Mr. "Henry G. Smith" must pardon my saying that no importance whatever can be attached to the facts which he adduces. He might almost as well have dwelt on Mr. H. L. Jackson having been one of those who met to welcome the Sisters to Sydney.

Let the Kilburn Sisters then, or their supporters, acquaint us with the rules of their order and their teaching on the Sacraments, Confession, etc., and we shall be able to judge of the alleged "misrepresentation and calumny"; but if they persist in leaving us in the dark with evasive answers or feeble attempts at throwing dust in our eyes, who can they blame but themselves if suspicion is excited in the minds of some, of a plot to lead poor Protestant Sydney either whither it knows not, or would sooner go with one of "Cook's Excursions?"—Yours, etc.,

J. A. NEWTH.

Candello, Feb. 20.

February 20, 1893.

DEAR SIRS.—Can you find room for the enclosed copy of a letter from the Bishop of Capetown in your columns? I have lately received it from South Africa, with permission to make use of it.

During the past five or six months there has appeared in your columns a great deal—for the most part written anonymously—against Anglican Sisters of Mercy and their work. May I ask in the interests of fair-play, not that any experience of my own may find a hearing, but that the 15 years' experience of a Colonial Bishop, as set forth in the enclosed may be heard on the other side?

Yours truly,

C. S. SMITH.

[Copy.]

"MY DEAR —  
"In reference to your friend's letter from Sydney, I can only say that the Sisters of All Saints, have done an invaluable work in Cape Town, a work which I do not believe would have been done, humanly speaking, otherwise. Under their hands, the Penitentiary or Rescue Work has wonderfully developed, and has been singularly blessed. Their devotion has been something extraordinary, and the spectacle of a number of women, many of them of good birth and all of good breeding, giving up everything for the service of Christ and His poor and sinful ones, undergoing real hardships, and labouring with entire singleness of purpose, "esteeming the reproach of Christ greater riches than the treasures of Egypt," has undoubtedly had a very great effect, not only on those immediately under their care, but on the public at large. I cannot set too high a value on the work they have done, or on their influence, whether on the poor sinful ones to whom they minister, or the patients at the Hospital, or on the girls at St. Michael's, or at St. Cyprian's, the latter of whom go forth to show to the Colony what high-principled Christian women are; and throughout I have never found any trace, during these 15 years or so, of any unfaithfulness to the English Church.

"I can only say that I consider any Diocese to be very fortunate which secures their services, or the services of other Sisters like them.—Yours affectionately,  
"(Signed), W.W., CAPETOWN."

SIR,—If I tell the truth and sign my name to it Mr. Watson will call me malicious, whilst the assumption of a *nom de plume* will cause him to brand me a coward—for it is not evident that the real reason for those rude, naughty names lies in telling the truth. It is a fact that in May, 1877, in the Chapel of the Kilburn Sisters' Convalescent Home at Broadstairs I found the old Roman Sarum Mass Book in actual use under the very eyes, as it were, of

Archbishop Tait. When attention was called publicly to this crime against the Protestant Church of England, to which this organisation pretends to be loyal, by request of Dr. Tait the book was withdrawn. I still find the same old Sarum Mass error permeating the publications of the Kilburn Sisterhood of to-day, and as the extreme Ritualistic Clergy in England strenuously support these ladies I should expect to find that the Mass of Rome and not the Communion of our Reformed Church is the feature of their worship. Perhaps the ladies now installed in Sydney will supply a graphic description of their Chapel Services at Kilburn and elsewhere, and tell right out whether they have Mass or Communion. The energetic Mr. Fitzmaurice might see to this and oblige ever so many loyal Churchmen. It is all very well for Dr. Corlette and those who support distinctively Roman-Ritualistic Sisterhoods, such as Clewer, Wantage, and Kilburn, telling us that "love—think no wrong." Is it misrepresentation and calumny to have a fatal objection to a Ritualistic Sisterhood because we know full well that behind these kind-hearted but misguided ladies stands the sinister priest. Are faithful members of the Protestant Church of England to be put down when the great conspiracy to introduce Satan's travesty of the Last Supper is to be levered in by the philanthropy of organised ladies. Works of piety and charity represented by "old clo' shops" and soup kitchens merely serve to cloak the advance of the false sacrifice, who has ever been a practical Anti-Christ by presumptuously standing in the mediatorial position of the only Mediator the Lord Christ Jesus. Gambetta well said that "Clericalism was the enemy." Behind Ritualistic Sisterhoods stands priestcraft and the worship of a god made out of "flour"! I should much like Dr. Corlette and others to stick to this great crucial question, and not stir up false sentiment, for if the Sarum Mass of the Kilburn Sisters is God's Truth, then the Articles and Homilies of the Church of England to which the learned Doctor has pledged allegiance, must necessarily be the opposite, and the Protestant Reformation what the Ritualists term "the great crime of the 16th century."—I am, etc.,

X.

SIR,—I accept the challenge of the Rev. Jas. H. Watson. He will surely admit, that God is love? Will he kindly say if the following quotations from St. Matthew's gospel are malicious? "But, woe unto you, Scribes and Pharisees, hypocrites! for ye shut up the Kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in. Woe unto you, Scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer; therefore, ye shall receive greater damnation." "Ye blind guides, which strain at a gnat and swallow a camel." "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"

In the quotation, "Speaking the truth in love." Truth comes first, and I fail to see "kind, meek, and long-suffering love" as may be, it is another thing to think no wrong, when one knows for an absolute fact that Ritualism is directly opposed to God's truth. All I desire Mr. Watson to do is to prove that the Kilburn Sisterhood is free from Rome's cardinal error.

I am jealous that our branch of Christ's Church should be kept free from error and erroneous teaching; and while I can will use whatever power I possess to speak fearlessly, and caring for no man's frown or favour.

Yours, etc.,

EDWARD J. H. KNAPP.

February 21st.

### SISTERHOODS AND THE DIOCESAN SYNOD.

SIR,—During the Episcopate of Bishop Barry, the question of establishing Sisterhoods was brought under the notice of Synod, and the sympathy of that body was sought to further the movement. It was, however, known then, as it is now, that Synod was powerless to decide whether Sisterhoods should have a footing in the Diocese or not, that has always been outside of their function. The most that can be done by Synod is to refuse to recognise the work of Sisterhoods, but in acting thus it does so at the expense of going in direct opposition to the head of the Church of England—the Archbishop of Canterbury—and in that respect is disloyal, while at the same time it brings about party spirit, which is so much to be deplored. Quite recently, before the Provincial Synod, the question of Sisterhoods was again under discussion with the result that the majority of the Sydney Diocesan Representatives covered themselves with obliquity by isolating themselves and voting against the resolution.

It may be well for your readers to realize that in very truth the powers of Synod are circumscribed to a very great extent. My knowledge of those powers are not of to-day, for long ago seeing the misuse the majority of the members have made of the trust reposed in them, I forwarded copies of the Church Act and Ordinances of this Province to England. These have been carefully and exhaustively examined by the highest and most eminent

Ecclesiastical legal authorities, and opinion stated. So far I am within my rights, and I hope I shall never be tempted to work otherwise than within lawful bounds.

Yours, etc.,

FRED. T. FITZMAURICE.

Woolahra, 21st February, 1893.

### THE BLOODSTAINED CHRISTMAS HOLIDAYS.

SIR,—It is the sea of evils that makes the drink problem of such deep importance. I pass by the drunkenness, immorality, pauperism, lunacy, and crime which ever follow the sale of intoxicants here, and direct especial attention to a point much more serious, viz., the deaths. I take the fortnight beginning with December 26 last, and quote from the various newspapers. A woman was found in a house at Paddington; was taken to the hospital, and died. Last seen at 4 a.m. with two men, all under the influence of liquor. Had been outraged. Verdict, wilful murder. A man at Parramatta committed suicide by taking rough on rats; had been drinking heavily. A tragedy took place at Walgett—a man shot his wife and then himself; had been drinking heavily the day before. Seven children left orphans, one an infant. A man at Katoomba died suddenly in the back room of a hotel; he had been drinking for two days. A man was drowned in a waterhole at Alexandria. A case of suicide; he was said to have been drinking. A man at Marrickville died very suddenly, was very intemperate, and had been drinking to excess. A man died suddenly in a publichouse at Bathurst; he had had a half dozen brandies and sodas and other drinks. A gatekeeper at Urala was killed by a train; he was under the influence of liquor at the time. A man at Menindie was killed by another in a drunken brawl. A cabman in Sydney was very drunk and disorderly; was arrested and died in the lockup. A black-fellow at Inverell was killed by a blow from another black-fellow, who had been drinking at a wine shop. A man was found dead on the verandah of a public house at Kangaroo Valley; he had had six or seven beers and much whiskey. He had been the main support of his widowed mother. A man was roughly handled in a publichouse brawl in Sussex-street and died in the hospital. A man was killed in Redfern by being run over by a cart. He was drunk and staggered in front of the vehicle. A man died in the Coonamble Hospital from injuries received in a drunken row. A man was killed and frightfully mutilated by the Cooma train, which overtook him on the line when he was riding a railway tri-cycle. The verdict at the inquest included a statement that he had taken more liquor than usual. A man was drowned at Taratuta. He left a hotel at 11.15 p.m., having had a few drinks. His body was found in the creek the next day. At Emmaville a man committed suicide by putting a dynamite cap into his mouth with a fuse attached, which he lighted. His head was blown off. He had been drinking heavily. A sailor on board the Barfillan at Newcastle, who had been drinking with others, was assaulted, and died. Three men have been committed for trial for manslaughter in the case. This is the record of a single fortnight, and there were no doubt other cases, but in which the drink was not made public. What a horrible list. Surely the Church is not yet half awake to her plain duty, which is to fight with all her powers against the cause of so much bloodshed.

I am, yours etc.,

F. B. BOYCE.

Sydney, 22nd February, 1893.

### DIOCESAN SUNDAY SCHOOL EXAMINATIONS.

SIR,—The Rev. J. W. Debenham asks in your last issue "will Clergymen or Superintendents write to the RECORD to tell us why their schools do not enter?" This is a good suggestion—one which if it were carried out would throw light on a somewhat perplexing subject. I am better acquainted now with country than with town Sunday Schools so that my remarks will principally apply to them. I would, however, state at the outset that the good done by the Examination System is not quite to be judged by the numbers of those examined. Schools use the course laid down without sending up scholars for examination and I believe these schools derive the most benefit. However, here are some reasons which I know have operated in some cases and possibly may have done so in others. In the country it is not always easy to give systematic Teacher's Lessons. It can be done in towns with much greater regularity. There is also sometimes an idea of the greater intelligence of town children. Then again some people have an objection to a system of examination accompanied with prizes in any shape or form. And I must confess having a repugnance to prizes myself. I do not think it is always the best children who get them. But the first and greatest requisite for popularising Sunday School Examinations is a thorough conviction of the most rigid and inflexible fairness in the conduct of the examination. I believe a preferable system to an examination for prizes would be for the Rural Deans or Archdeacons to give public week-day lessons in the course laid down, and to classify or report upon schools and not upon individual children. There is no doubt, particular Schools have exceptional advantages, and it is the knowledge of this that deters others. The prize list pro-

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duces jealousy; and if it is thought, as it is sometimes thought (it may be without the slightest justification) that certain Schools have no chance against other Schools here is a deterring element at once. It may be thought somewhat far-fetched to compare the system of Diocesan Sunday School Examination with that of a University, but the principle is the same if you give prizes. It is the prize that is sought for. The religious element drops very much out of sight. I have also some fear that unworthy methods are made use of to win these prizes. Unless anything of that kind is sternly repressed and checked no examination system will ever do good. But I hold with all Clergymen and Superintendents who will keep their children out of the prize arena, whether in Bazaars with the dice-box in lotteries with winning tickets, or in examinations where only a few can win prizes. Who but has noticed the bitter mortification of those who do not succeed. I have seen several girls crying at once, from sheer mortification. As I said before, I believe the visit of some competent Clergyman (on the invitation of the Parish Clergyman) with a model lesson and a lively Catechetical twenty minutes on some previously given subject, taken well say out of a Syllabus, would be a better course to adopt than an examination for prizes. I may mention that all these ideas are long-standing convictions held by me for years, and I am glad Mr. Debenham has afforded me an opportunity of expressing them.

J. SHAW.

## THE ENGLISH CHURCH UNION.

SIR,—Will Mr. Fitzmaurice kindly inform me how many females and sixpenny associates, &c., choir boys are included in the 29,000 lay communicants. The alternative number of adult laymen over 25 years of age would also be of interest. I merely mention this so as to get at the proportion of the young of both sexes, who are somehow or other in my mind associated with the E.C.U.—I am,

"DOUBTFUL"

## MOTHERLESS CHILDREN.

DEAR SIR,—I have received a further contribution, which kindly permit me to acknowledge.

Yours faithfully,

J. HOWELL PRICE.

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Minimum amount required, £47  
Sums already acknowledged, £4  
The Clergy Daughters' School, per Miss Darling, 10s 9d.

In all the practical counsel of the Four Gospels the Saviour at the same time keeps before us the vision, which the human heart craves, that we shall know more. He does not tell what cannot be told. There is no story of rubies and diamonds, of roses and lilies, in the unseen heavens. But we are to be sure of life larger than this life. We do see that these are stepping stones to a life larger and more. Greater works than these shall ye do. Ye shall see heaven open. Seek and ye shall find. Always, in grief of to-day or in sorrow of to-day. He comes back to this life behind the life of sense. Always, in what we know, we are to remember that we know in part. Always are we spoken to as infinite beings, interested, indeed, in these bodies and these homes, but interested as I am in Chamounix or in Saratoga or in the place where the lines of forty degrees cross the ocean—places which I come to in my travels, but where I do not expect to tarry. As I take His hand in mine, as I follow Him, I find I follow Him farther than to Caesarea Philippi, or to Jerusalem, or to parts of Tyre. I follow Him into the eternal homes. I enlarge the range of what I knew in part yesterday. I look forward to that larger life, in which I shall know even as also I am known.

We would remind our friends that the establishment of Mr. Thomas Beaver, Watchmaker and Jeweller, 11 Hunter-street, is still retaining its prestige for excellence of design and workmanship in jewellery, and as a hospital for watches cannot be equalled, and turn out more perfect cases in disabled watches than any other establishment of like proportions. We advise our friends to pay a visit to Mr. Beaver if they are about to make presents or need their watches repaired. Don't forget the address—T. BEAVER, 11 Hunter-street.

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## The Bible and Modern Thought.

THE REV. CANON GIRDLSTONE ON THE OLD TESTAMENT.

I could not help thinking the other day of the celebrated forged Decretals on which Rome built some of its power in former days as I saw the idea was gaining ground amongst some of our literary people that the Book of Deuteronomy is a book of forged addresses, or, as you may say, of forged decretals—pious, yes; but frauds. Then has the God of Truth first instigated and then made use of these pious frauds—inspired frauds, for people call them inspired while they say that they were inventions of a much later date? And so you get this very strange phenomenon—inspired frauds. Do you believe in inspired frauds? By whom were they inspired if they are frauds? If inspired by God are they frauds? Have you not got it written in your hearts that God is a God of Truth? What is it that makes you hate frauds? It is that there is in you the mark of a God that hates fraud. You need not be afraid that there are inspired or uninspired frauds in the book. The book carries truth written upon its face, and the more you go into its depths the more you see its truth and the more you see that the Book is not a mere collection of histories, and poetry, and hymns, and such like. It is essentially a book of theology from the first verse to the last. It has been said that if God is anything He must be everything, and in the Bible God is everything, and you cannot blot the thought of the Divine Being and control out of any one of the books of the Bible—no, not even out of that marvellous book which has not got His name in it, because if there is any one book in which you feel the hand of Providence influencing and always at work it is that little book, that roll of Esther, which has not got His name written within it. But it might be said that at the present day there are literary or linguistic grounds for denying the old fashioned beliefs concerning the books. Has there been any discovery unknown to the ordinary public whereby it is shown that such and such books were not written at the time at which they profess to have been written? Has there been any revelation made to our Professors concerning the date of particular Hebrew words? Can it be said, for example, that certain words never were in existence until the days of Macabees? Oh, dear friends, do not imagine that you have any such mine to be sprung under your feet. There is nothing new discovered. There is no linguistic argument whatsoever for bringing down the dates of the books from the traditional belief. They are where they were, and they will remain so always. All our increased knowledge of Hebrew, and of the dialects which surround Hebrew tend to make us sure that the books are what they profess to be, and were written in the age in which they profess to have been written. It has, owing to circumstances, been part of the business of my life for many years to weigh very carefully the Hebrew words of the Old Testament. I have sought in reading and weighing these words to be very watchful, and always to mark the introduction of a word upon the Sacred Page, to see where it comes from, and what it belongs to, and so on. These words are intensely interesting themselves, but I have never seen reason to suppose that any word had not come into existence, say, in the days of Moses. How do words come into existence? Well, either they grow in our language or we borrow them from someone else; and when you trace the borrowed words in the Bible—and there are many—it is very interesting to find that there were plenty of people from whom they could have been borrowed as far back as the days of Moses. And so it is with regard to the names. I dare say you know, many of you, what a discussion there has been about the latter part of Isaiah, chiefly, or largely because there exists in the latter part of Isaiah the name of Cyrus, under whom the people were to be redeemed from captivity in later days. It is often said that it is psychologically impossible that Isaiah could have known anything about Cyrus, who did not live until hundreds of years afterwards, but is it impossible that God should have impressed the name of Cyrus upon his mind? You may ask one of these psychological critics, "Who invented the name of Cyrus?" Do you suppose that Cyrus, the great Babylonian in 536, was the first who ever bore the name? Can anyone ever prove that? Quite lately there was dug up an inscription in which Cyrus gives the name of his father and of his grandfather also. Perhaps later on we shall discover that there was actually a Cyrus in the days of Isaiah. God may have made the impression upon his mind that that was the name of the man who should redeem the people, as he impressed the name of Josiah upon Balaam. God may have impressed the name upon his heart just as God said through His angel, "Zachariah, thou shalt have a son, and his name shall be John." That name was not invented by him; it was just impressed upon his mind by the angelic messenger. I must not, however, go into such matters as these. I only want to make you feel, so far as my humble testimony can do so, that you have no pious frauds or "cunningly devised fables" before you when you deal with the Old Testament.

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Would you seek the flower of civilisation? Look out for the true gentleman. The man of sense, of accomplishment, of social power, of unobtrusive Christian character—he is the finished man.

"God knows." Weary and suffering one, can't thou say this? It is the softest pillow for all mortal pain. Lay thine aching head and troubled heart upon it, and their anguished throbbings will cease.

## IT'S GONE ALL GONE, AND I'M GOING TOO.

For many years did the same man sweep a certain street-crossing in Hampstead. Through all seasons and in all weathers, there he was, sweeping the crossing and taking such gratuities as were given him. Time wore away, and he came to be eighty years old. He appeared at his post no more. A lady district visitor looked him up at his lodgings. What a picture of squalid destitution. No fire, no food, no friends. Wife and family he had none—never had. The poor old fellow was perishing of starvation, of want. Some money was raised for his benefit and he was removed to a London Hospital. Here he lay several weeks sinking daily. One night he was clearly very low. Near him stood one of the hospital physicians and a nurse. Seeing him clutch nervously at his pillow, the nurse, supposing the patient desired to be raised up, put his arm beneath him to perform that service. In doing so the nurse's hand came in contact with an object which he withdrew. It was a dirty little canvas bag tied with a leather string. A bit was laid aside the old man perceived what had been done, and with excitement, said in a shrill whisper, "Ah my treasure, my treasure! It's gone, all gone, and I'm going too!" and sank back dead. The bag contained £500 in notes—the savings of his miserly life. And he, there, dead of starvation, even more than of age. Well, what of it? you say. The wretched old man was better dead than alive. Quite so, but most human events have a moral, a lesson, about them, if we keep an eye out for it.

What, for example, can we learn from the following facts?—One night about ten years ago a man whose name we can furnish, went to bed as usual, apparently in good health and spirits. A few hours later he lay unconscious on the floor. In explanation he stated that he had been seized, suddenly, with a pain of such violence that he was compelled to rise—a pain in the chest. After rising he lost his senses and sank down on the spot where he had stood. His wife aroused by the noise, struck a light and saw her husband in that situation. She afterwards declared he had gone black in the face, and that his eyes looked as if they were starting out of his head.

Restoratives were applied which brought him to, but he was not as before. So quickly and unexpectedly do we cross the boundary line between two opposite bodily conditions. It is like stepping from the broad blaze of day into a damp cavern packed with darkness. He felt weak and sick, with a strange "all-gone" sensation throughout his whole system. His mouth tasted badly, and was filled with a slimy sort of phlegm, his head ached, he was unable to draw a deep breath, he walked with difficulty, and went about his business like a man who is haunted by a paralysing dream.

Perplexed and alarmed he consulted physicians, who prescribed for him, without, however, producing any noticeable improvement. The strong clear-headed man of previous years soon gone—changed as by the wand of a vicious magician into the feeble being he now was. Even with this dismal prospect before him our friend travelled not on level ground; his path led downward; he grew worse. In December, 1888, he had a distinct attack, gave up business, and went to bed. There he remained for a weary painful month—thirty days, as long as thirty years of labor and occupation. The doctor said there was something wrong with the stomach and bowels.

After he once more rose from his bed he still suffered dreadful pain and could rest neither day or night. Indeed, some nights he never slept a moment. So weak had he become that when he attempted a short walk he was obliged to abandon the effort, return and go to bed.

His own words are these:—"To give you an idea how reduced I had become I may mention that I lost over three stone weight and was wasting away. I kept on like this until January, 1891, when Mr. Eyerson, of Osceola, told me of a medicine called Mother Seigel's Syrup and the good it had done. I tried it and in three days I felt better. Cheered and encouraged by this I continued to use it, with the result that I wholly recovered from my mysterious malady. I am now strong and hearty, and business is again a pleasure. The Syrup did me more good in a few weeks than all my ten years doctoring put together. (Signed) Albert Thorndyke, proprietor of the 'Grapes Inn,' Church-street, Evesham, Suffolk. May 1st, 1891."

What do we learn from this? We learn that while a miserly food like our crossing-sweeper may starve for money, a fine man with more reverence for his bodily temple, seeks and finds a remedy for a tendency to starvation, induced by disease—that the disease was indigestion and dyspepsia, and the remedy Mother Seigel's Syrup.

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Let it be distinctly understood that this is no scheme of quackery to draw money out of the afflicted, nor is it any sort of a patent medicine humbug, since there is not a grain of medicine of any kind required in the treatment. Notwithstanding this fact it takes directly hold of the worst cases of constipation, dyspepsia, liver complaints, heartaches, heart disease, indigestion, catarrhs, diabetes and Bright's disease of the kidneys, including fevers and inflammation of the lungs, and of other internal organs—not by attacking these so-called diseases directly, but by radically neutralizing and removing their causes, thus allowing nature herself to do her work unimpeded.

We now simply repeat that the new treatment acts so radically and fundamentally upon the vital circulation without the least danger to the most delicate constitution, that there is not a form of disease that flesh is heir to which will not be effected favorably to the patient by an intelligent use of this method of treatment.

In selling this Pamphlet we are obliged to require a "Pledge of Honor" from those purchasing it, not to show or reveal its contents outside of their own families. This is for our own protection, and as the only means by which our just rights in this discovery can be maintained. Doctors, of course, who purchase are not deterred from using the treatment in their own practice, providing they do not show the pamphlet or do not reveal the rationale of the treatment.

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"The Freeman's Journal" says:—"After a careful perusal of the pamphlet, we have no hesitancy in recommending the treatment which Dr. Hall discovered."

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"Martin's Home and Farm" says:—"We can recommend it as a genuine thing."

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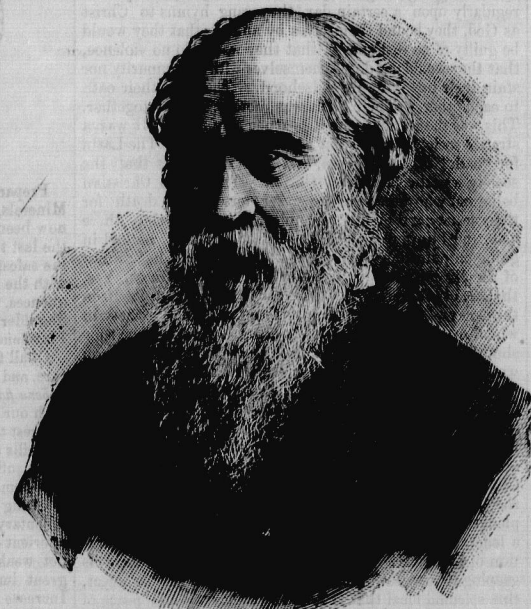
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