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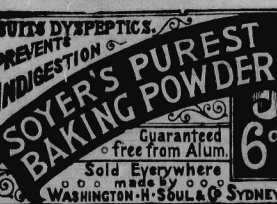
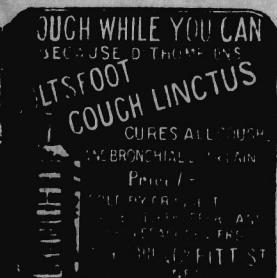
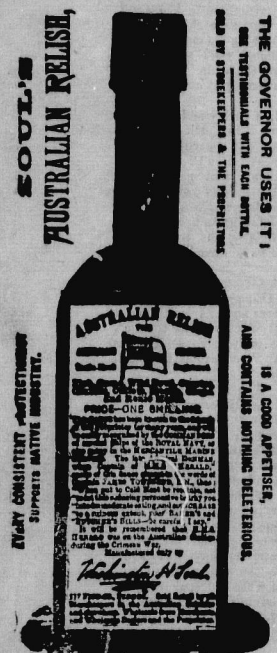
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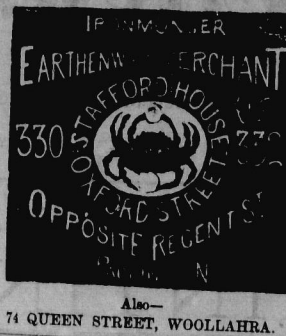
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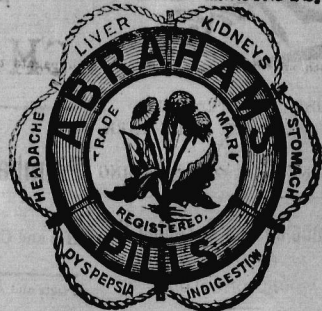
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The Australian Record.

SYDNEY, SATURDAY, SEPTEMBER 29, 1894.

PARSON'S FLAKED OATMEAL, ROLLED OATS,

PASHA COFFEE, COCOA, D.S.F. MUSTARD.

NOTES AND COMMENTS.

Our Young Men and Young Women. The BISHOP of MELBOURNE in his address to Synod on Tuesday morning last said:—"The welfare of girls and young women continues to be promoted by the various branches of the Girls' Friendly Society. A more suitable and commodious lodge has been secured, and during the past year 548 associates, 566 members, and 670 strangers have made use of it, while 99 members and others have resided in it—a considerable increase over previous years. It is to be regretted that the Church at present has not an equally effective organisation for young men. I do not mean that there are no clubs, literary, athletic, and otherwise, for the improvement and amusement of young men, for I know that there are such, and that they are doing a good work, but they have no Diocesan or general character, as the G.F.S. has. My attention has been drawn lately to a Society called the Brotherhood of St. Andrew. It had its origin, I understand, in America, but it has spread into Australia, and has Chapters in New South Wales, and here and there in this Diocese. Its members have only two rules to observe—the Rule of Prayer and the Rule of Service. If, after due inquiry, my brethren of the Clergy should think it desirable to introduce it into their parishes, we might in due time have a body of young Churchmen united under the banner of this Brotherhood, and strong enough and numerous enough to influence the young men of this City for God and His Church.

The Greatest Curse of the Day. Mr. W. T. STRAD, speaking at Leeds recently, said he had it from the chief of the detective force of Leeds, and it was unanimously admitted that the greatest curse of the present day was betting. More crime was committed in Leeds from this cause than any other. Bookmakers, he was told, were actually making penny books with children at the corners of the streets. The papers were filled with sporting tips, and helped to propagate the vice of gambling. There was an honourable exception. He knew, and had heard it spoken of elsewhere, with great praise, that the people of Leeds had almost the only daily newspaper in the country which refused to defile its columns by publishing betting news. It would be a good thing for the Church Militant to endeavour, not merely in Leeds, but in London and many other places, to level up the daily newspaper to the moral level of the Leeds Mercury.

Women Practising Medicine. In the United States there are 2,000 Women practising medicine, of whom 610 are specialists in the diseases of their own sex, 70 are alienists, 65 orthopaedists, 40 oculists and aurists, and 30 electro-therapeutists. Seventy women hold appointments on the medical staff of hospitals, and 95 are teachers in medical schools. Of the 2,000, 130 are said to be homeopaths, while 580 are classified as "allopaths." What particular "pathy" is professed by the remainder is not stated. There are ten schools of medicine for women in the States, one of which is homeopathic.

Archaeological Discovery. An interesting archaeological discovery has been made in one of the burial caves of the Mashonans. The "find" is an elaborately-carved bowl, which, from the material (a peculiar hard wood not known in the country, the delicacy of the carving, and the subjects treated (which include the signs of the Zodiac), points to a previous occupation of Mashonaland, possibly by Arabs.

How to Preach. Our readers will not quarrel with us for reproducing the following story from America, for though, as is highly probable, it is without foundation, it points a useful moral: "When the Bishop of Exeter was asked how he managed to address so exalted a personage as the Emperor, and yet maintain his composure, he replied he never addressed her at all. He knew there would be present the QUEEN, the PRINCE, the household, the servants, down to the scullery-maid. "And," said the Bishop, "I preach to the scullery-maid, and the QUEEN understands me."

A Recipe for Longevity. Mr. OLIVER WENDELL HOLMES says:—"At sixty become the subject of mortal disease; get half a dozen doctors to thump and knead you, and give a verdict that you have some internal complaint, which they can't exactly describe, but which will kill you by-and-by. You must then bid farewell to the world and shut yourself up as an invalid. You will probably live twenty years. Meantime friends have been dropping off one by one until you are left almost alone nursing your complaint. The philosophy of this style of treatment is, it appears, that there is, very small vital waste, and very little wear of living substance. Such patients are like lamps with their wicks turned down.

A NEW BISHOPRIC.

Church Bells of the 17th ult. has the following notes:—"A scheme for establishing a new See in Australia, which has been for some time in the air, is just now taking a definite shape. The Northern territory of South Australia is nominally under the charge of the Bishop of Adelaide. Between Adelaide in the South and Port Darwin in the North there is the entire width of the Continent, presenting an impassable barrier so far as a land journey is concerned. To reach it by voyaging round would take nearly a month. There is, however, in that Northern territory a considerable population of British, both at the Port and in the interior, in addition to a large Chinese population, for whom missionary efforts should be made. Port Darwin is itself an important commercial centre of considerable trade with China and the East. In this Northern territory the need of permanent episcopal supervision has long been much felt. In addition to that territory there is the whole of British New Guinea, also requiring similar oversight and spiritual agencies adapted to its special conditions, and having as a missionary field exceptional claims on our Church, for it has been divided into sections for religious purposes, and a certain area has been assigned to the Church mission. Other missions are at work on either side of the Church area, so that, apart from higher considerations, motives of respect for the Church alone urge Church people to strengthen the mission. In such an honourable contest they cannot allow themselves to be vanquished, and there is a peculiar need of a Bishop to develop the work of the Church and to arouse a deeper interest in the mission.

Thursday Island, which lies midway between the Northern territory of Australia and New Guinea, offers many advantages which mark it out as the most suitable spot for the headquarters of a Bishop for the two places. It is a shipping port of some importance, of itself offers a sphere of considerable missionary importance, is healthy, and would permit a Bishop easily to reach any part of such a diocese as we have indicated. The Roman Catholics, with their usual enterprise, long since recognised the advantages of having a Bishop located there. The Bishops of the Church in Australia have now resolved that a missionary bishopric for the Northern territory and New Guinea shall be constituted, and that Thursday Island shall be its centre. It has been proposed, and the suggestion has a graceful appropriateness which will recommend it strongly to those having a knowledge of the history of the Australian continent, that the endowment of such a See should be a memorial of Samuel Marsden, who arrived in Sydney just a century ago. We shall be glad if so good an idea commends itself to Church people at home, and they do their part in realising it. There are now fourteen dioceses in Australia, and the Church on that continent is trying hard to keep pace with the advancing population; but the task is a great one, and to perform it efficiently, Australian Church people have to look for some help from their brethren in England. Besides this, the project ought to have their sympathy and help because it is a scheme of Church extension—a fresh lengthening of cords and strengthening of stakes.

We fancy we hear some of our readers asking, 'Who was this Samuel Marsden? and why should the centenary of his arrival in Australia be a reason for establishing a bishopric as a memorial of him?' The questions are very natural, for singularly, little is yet generally known of the early history of the Australian continent. Briefly, Samuel Marsden was the second

clergyman who went out to the colony. The train of circumstances which led up to this event was as follows: In May, 1787 six transports, containing some 800 convicts, were sent from our shores to Botany Bay to commence the colonisation of Australia. It was characteristic of the habit of thought prevailing at that time that it was apparently thought quite unnecessary to send out with those unfortunate creatures a clergyman to care for their spiritual welfare, a schoolmaster to instruct them, or any one else to speak words of hope and encouragement. At the very last moment, however, a clergyman, the Rev. Robert Johnson, of whom Anglican Church people may well feel proud, and whose name should be cherished by them, was moved by pity for the unfortunate creatures to offer as a labour of love to accompany the unhappy party. The idea was so novel that various difficulties were interposed, and it was finally only through the influence of the Bishop of London that he was permitted to carry out his desire. For seven years he laboured alone in the face of the greatest difficulties, until, in 1794, he was joined by the Rev. Samuel Marsden, who was, marvellous to relate, sent out by the Government. About six years they worked together, and Mr. Johnson then returned to England, after more than twelve years of unselfish and self-devoted service. Mr. Marsden, for more than seven years, was then solitary chaplain at that terrible place, trying to perform his duties in the face of all sorts of discouragements and difficulties. The civil and military authorities and convicts were all alike profoundly indifferent or hostile to religion; but he persevered and, very much to his credit, with some small success. The Church at home and in Australia owes much to him, and he well deserves the contemplated memorial.

OFFICIAL.

THE MOST REVEREND THE PRIMATE has issued the following Circular to the Clergy of the Diocese of Sydney:—

"Sydney, 22nd September, 1894.

"REV. AND DEAR BRETHREN,
"I recommend for use during the vacancy of the See of Riverina and Adelaide the subjoined form of Prayer. I have drawn it up (you will see) so that it can be used, as occasion serves, whenever a Bishopric of our Church is vacant.

"Yours very faithfully,

"WM. SZ. SYDNEY."

FORM OF PRAYER (for use during the vacancy of a See.)
Most merciful Father, who through Thine only begotten Son didst give gifts to men, for the work of the ministry, and for the building up of the Body of Christ, we beseech Thee at this time to grant guidance, and a right judgment to all who have to do with the election and appointment of a Bishop for the Diocese of _____; and we pray that whosoever is appointed thereto may be abundantly endowed with Thy Holy Spirit, and have the fulness of Thy heavenly blessing, through Jesus Christ our Mediator and Advocate.—AMEN.

How to Cultivate Sympathy.

God has so formed us that our spiritual and moral cure is to be wrought by the blessings of His grace upon our practical efforts. We must gain tender, sympathetic hearts hearts which, indeed, honour our brethren, not by cultivating abstract sensibilities, but by practising kindly actions. It is not in the cell of the meditative monk, but in him who mingles always the night watchings and prayers of the Mount of Olives with daily ministrations to a suffering multitude, that the earnest reality of sympathy is more surely to be found.

Our strength often increases in proportion to the obstacles which are imposed upon it; it is thus that we enter upon the most perilous plans after having had the shame of failing in more simple ones.

Quibell's Infallible Disinfectants

In Liquid, Powder, and Soaps.

THE - WORLD'S - DISINFECTANTS.

The most Perfect, Reliable, Powerful, and INFALLIBLE Disinfectant, and Deodoriser. "Non-Poisonous, Non-Corrosive." For Fever, Cholera, Small-Pox, Malaria, Typhoid Fever, Yellow Fever, Ague, Measles, and all kinds of Contagious and Infectious Diseases in all parts of the World. BOTTLES, 1s.

QUIBELL'S DISINFECTANT DOG SOAP
For Destroying Fleas, Lice, Mange, and All Insect and Skin Diseases of Hounds, Field, Sporting and House Dogs, Cats, and all Domestic and Pet Animals.

BOXES, 1s. 6d.
Sold by Wood, Paton, & Co. W. H. SOUL, Chemist, Pitt-street, Sydney.

NEXT WEEK.

SUNDAY.

THE NINETEENTH SUNDAY AFTER TRINITY.

Lessons: Morning, Ezekiel 14—Ephesians 1; Evening, Ezekiel 18 or 24 v. 15—St. Luke 4 v. 16.

THE CATHEDRAL—11 a.m., THE PRIMATE.

3.15 p.m., Canon Taylor.

7 p.m., The Dean.

Holy Communion at 8 a.m.

MONDAY.

Lessons: Morning, Amos 2 v. 4 to 3 v. 9—Ephesians 2; Evening, Amos 4 v. 4—St. Luke 5 v. 17. Committee Church Society, 4 p.m.

TUESDAY.

Lessons: Morning, Amos 5 v. 18—Ephesians 3; Evening, Amos 5 v. 18 to 16 v. 9—St. Luke 5 v. 17. Committee Lay Helpers' Association, 4.30 p.m.

WEDNESDAY.

Lessons: Morning, Amos 7—Ephesians 4 v. 25; Evening, Amos 8—St. Luke 6 v. 20. Loan Building Fund Committee, 3 p.m.

THURSDAY.

Lessons: Morning, Amos 9—Ephesians 4 v. 25 to 5 v. 22; Evening, Obadiah—St. Luke 6 v. 20.

Festival Service G.F.S. at St. Andrew's Cathedral, 5 p.m. Preacher, The Bishop of Goulburn; to be followed by Tea at the Lodge Room, William Street, and an Entertainment in Professor West's Rooms, when readings will be given by Canon Kemmis.

Council King's School, 2.15 p.m.

Cathedral Chapter, 4 p.m.

FRIDAY.

Lessons: Morning, Jonah 1—Ephesians 5 v. 22 to 6 v. 10; Evening, Jonah 2—St. Luke 7 v. 24.

Executive Council Board of Missions, 3 p.m.

Corresponding Committee Board of Missions, 4.30 p.m.

SATURDAY.

Lessons: Morning, Jonah 3—Ephesians 6 v. 10; Evening, Jonah 4—St. Luke 7 v. 24.

JOTTINGS FROM THE BUSH.

"All in the Name of the Lord Jesus."

May God guide the deliberations of the Sydney Synod, so that they may result in the strengthening and extension of our Church, the improvement of its work, and the glory of our Master. May all its members seek the solidifying and unifying of the whole Church rather than the advancement of their own special views, and may they speak as in the presence of Him who is the Head of the Church, with the constant sense that it is for Him, and Him alone, that all are working. May their fellowship with God and with each other at the Holy Communion be maintained throughout the meetings of the week. My good wishes for the Synod are personal as well as those of a Churchman. Country Clergymen will perhaps realise that nothing so brings home to me the difference between my past and present as the thought that there is not now, and probably never will be, a place for me in that assembly. The busy scene, the greetings of old friends, the pleasant talks before and after the meetings, the intellectual life and energy which come from even a few hours spent in a great city, all come vividly to my mind as I picture the Chapter House during this week. Never again for me? Well, perhaps not. But there's other work in God's world than the work one likes best. And my absence spares me the pang of regret I could not but feel when I remarked near my old place such vacancies as the empty seats of Mr. Hills, and my honoured teacher, the Archdeacon of Cumberland, and noticed how my friends and comrades were showing the effects of increasing age and the constant strain of hard work.

Perhaps there is only one intellectual advantage which we country folks possess over the dwellers in the capital City—and even the advantage of that is sometimes questionable; that is, that we are not subject to that personal magnetism of such speakers as Dr. Talmage and Mrs. Besant which apparently prevents many of their hearers from fairly criticizing their utterances. If one may judge by the reports in the papers, Mrs. Besant is now receiving as enthusiastic worship in Sydney as she received a few months ago from the Hindoos. I am not surprised at it. Sydney Society (with a big S.) may be described as being very Stead-y (also with a big S.) in its fervent admiration of an eloquent woman with a fondness for occult science: it is not so very long ago that the book-sellers of Sydney were deluged with applications for Sinnett's "Esoteric Buddhism" because Lady Jersey who was on her way to the Colony, was reported to have a leaning towards that extraordinary creed. I am bound to confess that much as I approve of Dr. Talmage's belief and am opposed to Mrs. Besant's, the latter does not suffer in a comparison as regards the style and the matter of speech. To have serious things treated in a serious manner is quite a refreshing change after such lectures as

Dr. Talmage's. There is also an attraction felt towards Mrs. Besant from the feeling expressed strongly in the speeches of Sir W. Windygar and Sir G. Innes—that she has been persecuted in times past by Christians for her opinions. We can see now that it was quite unjustifiable to write and speak of her as many did, seventeen years ago. Public opinion then followed the opinion of the judges in condemning her as a bad woman, whereas she was only an over-enthusiastic one. She now strongly disapproves of the very book for which she was prosecuted: indeed it is questionable whether she ever approved of it. But, in excuse for past public opinion, it must be confessed that Mrs. Besant is unique. We all know people who have frequently changed their creed: but they have usually been characterised by want of earnestness and self-seeking. Mrs. Besant cannot be accused of either; and if, as has been prophesied, she should end her life as a Roman Catholic, it will be because she will sincerely believe that such a creed is better than the vague "seeking after God" if happily they may find Him which characterises her present belief. If she should become friendly with any Roman Catholic of commanding genius, that will probably be the result, for she has the feminine quality of clinging to another for intellectual support. And she would then preach her new belief to mankind as earnestly as she has preached the others in turn.

Since I wrote I have received Monday's *Daily Telegraph*, the last newspaper which I see before sending off these paragraphs, and I notice that a discussion is beginning concerning Mrs. Besant's teaching. Instead, therefore, of writing fully as I had intended, I will merely point out, as I did some months ago, that there are two kinds of Theosophy. The one intended for foreign consumption is such that we can all call ourselves Theosophists without altering our present opinions. But the Esoteric Theosophy is very different, and with its rubbish concerning Mahatmas and its wholesale use of Asiatic phraseology, merits the contemptuous title of "Theosophy." By-the-by it is noticeable how Mrs. Besant has dropped all the Hinduism which she had when she left India. To the Hindoos she became an Hindoo: to Australians she adopts a different attitude. And this is another proof, if proof were wanted, that she is a teacher whose teaching is modified by her surroundings.

COLIN CLOUT.

SUNDAY SCHOOL COLUMN.

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

Those who have at any time been in charge of a Sunday School have so often suffered from the unpunctuality of some of their teachers that I need make no apology for the following extract from an article by the Rev. J. F. Kitto, although I have more than once alluded to the subject:—"Let us remember all that we ourselves have felt of anger and irritation when we have been the victims of the carelessness of unpunctuality and procrastination, and let these memories be a continual spur to us, lest we should be guilty of inflicting such experiences upon others."

"In religious work, like that of the Sunday School teacher, carelessness in the matter of regular and punctual attention to duty is even more unpardonable than in the ordinary affairs of life, and yet the young man who is never late at his office in the week-day, because he knows that he would risk dismissal, does not shrink from the responsibility of coming to Sunday School late, or of staying away altogether."

"Consider what this means. When you become a Sunday School teacher, you enter upon a serious undertaking. You made an agreement—not, indeed, a legally binding document, yet not the less an agreement—binding upon your will and your conscience; you undertook to discharge the duties of your office, the very first of which is that you should be present to take your part in the School work at the commencement of the School with your lesson prepared."

"The School, you know, opens at 2.30 p.m.; but, you say to yourself, it is not so very important that you should be present at the opening. The superintendent will certainly be there, and there are sure to be teachers enough to maintain order during the opening service; you cannot be doing any great harm by sitting a little longer after your Sunday dinner; and so you delay; and on arriving at school you find that it is already later than you expected, and the clock points to a quarter to three."

"In the mean time what has happened in the school? The scholars belonging to your class were assembled, some of them as soon as the doors were opened, but there was no teacher to look after them, so of course they began to be playful and noisy and troublesome. The superintendent grew restless and fidgety, and looked again and again to the doors, wondering whether you were coming at all. And during all the opening prayers, your boys were a source of anxiety to him and of annoyance to the neighbouring classes, whilst in his mind there could not but arise a feeling of dissatisfaction, at the very least. Prayers over, your class is still vacant, and, as he gets the school

settled down to work, he wonders and he waits, until at the last minute, driven to despair, he gives your boys to the teacher of another class, who had quite a sufficient number of his own, and doesn't want to be disturbed just as he has commenced his lesson. A few minutes pass, and at last you arrive, rather ashamed of yourself, let us hope, but a cause of fresh disturbance to the school. The superintendent, poor man, does not like to tell you that you had better go home and leave the school now that it has all settled down to work; and so your boys have to be removed from the teacher to whom they had been given, disturbing him and disturbing the whole school."

"What right has any one to inflict so grievous an injury as this upon the school. If the school opens at 2.30 p.m., make up your mind to be present at 2.15. Somebody must be early, in order to help in taking charge as soon as the doors open; why not you? I believe that the 15 minutes before the school opens are often the most valuable part of the whole time."

J.W.D.

REPORT

OF THE

SYDNEY DIOCESAN CORRESPONDING COMMITTEE OF THE A.B.M. 1893-94.

In presenting the Report of the past year your Committee would express their thankfulness to Almighty God for the manifest blessing which has attended the work of the Missionaries. The Superintendent's Report of our Chinese Mission deals in full with the progress of the work in our midst. But while our efforts have as yet been only confined to the Chinese there are Foreigners, Hindoos, and many others, sent to our very doors, living and dying in our City, to whom the Gospel is not being preached. Surely these also claim our sympathy and demand that the Church should tell them of Him who died for all men.

We hear of volunteers for the Foreign Mission Field who sacrifice their all and undertake without pay the work amongst the Heathen. Surely there are some, who, if they realized the need at home, would respond to the call of our God, and say, here am I send me.

The call to work at home is urgent, but our work is not concentrated here. Bellenden Ker and New Guinea claim our sympathy and help. When we think of our two brave young Australians Rev. Copland King and Mr. Gribble with their few co-workers, isolated, struggling for mere existence, lacking the help and society of their fellow men, it seems to us that Church men and women in the Diocese should unite, and by prayer and self-denial and money, bear up the hands of those who have gone from amongst us.

In the Foreign Mission Field many of our own have been attracted, and we would not deny them the honour and blessing attending work there, but we are convinced that as God has placed around us those who still live in heathen darkness, our duty is to take the light of life to them. Here is a field, without going abroad, in which there is equal reward and honor. To all Christian workers this privilege is offered, and when it is known that through their instrumentality the Gospel has been carried by converts won for Christ here, to their own land, what greater reward—what more effective way of hastening the coming of our Blessed Lord.

Your Committee desire to thank those who have sympathized with and contributed of their means to our work, also the ladies and gentlemen who have devoted so much time to teaching the Chinese in Sydney both on week-days and Sundays.

We enter upon a new year hampered with debt, but confident if we have a mind to work, He whose the work is will fulfil every need of ours according to His riches in glory by Christ Jesus.

SUPERINTENDENT'S REPORT.

I have the honor to report that the work of the Mission to the Chinese in Sydney continues to prosper. The Services and Meetings are well attended, and eleven men, after careful preparation, were admitted into the Church by Holy Baptism, 10 of the number at St. Andrew's Cathedral by the Dean of Sydney on the 4th July, and one a short time previously at St. Philip's Church, who was afterwards confirmed by the Lord Bishop of Newcastle at St. John's, Darlinghurst.

George Sue Tack, Thomas Bock Woo, William Lam Woor, Richard Leong Wing, Peter Tong Sum, Thomas Wah Sue, Johnson Woong Soon, Matthew Mang Tun, John Chung Lee, Thomas King Got.

The night-schools for enquirers and converts have now become an interesting feature of the work. Three such schools are held every week at St. Andrew's Schoolroom, and about 40 European ladies and gentlemen take part in the teaching. Mr. Soo Hoo Ten and his Catechist are kept very busy visiting, conducting Bible Classes, etc.

The Sunday Services are held at St. Andrew's Schoolroom, St. Philip's Schoolroom, and the Chinese Church at Botany. One of the most interesting features of our work in former years was the preparation of Catechists, who, as soon as they were qualified, were sent out to the Dioceses, and to the other Colonies as missionaries to their fellow-countrymen.

During the past year this work has been continued. At the request of the Bishop one of our most earnest and

September 29, 1894.

thoughtful men, Mr. Jack Fan, has been in training for the last six months for the work in Tasmania.

The Diocesan Committee are, however, of opinion that it would be greatly to the advantage of this man if he were allowed a further period of 12 months' training, and they have therefore decided to send Mr. John Young Choy to open up the work in Tasmania, and to let Mr. Jack Fan take his place as our Catechist in Sydney.

Two interesting events have occurred during the year. The first was the departure from Sydney of one of the members of the Church, who had been converted to Christianity in Sydney, and had acquired some knowledge of music. He took with him to China his harmonium and violin. On his arrival at Hong Kong he at once placed himself under the direction of the English Missionaries, and has been doing much useful work as an evangelist among his heathen countrymen.

The second was the departure of one of the converts to China, in search of a wife. He received much kindness and valuable advice from the Missionaries and has returned to Sydney with his bride, a girl who was educated in one of the Church Mission Schools at Hong Kong.

In my last report I referred to the effort, that was being made towards the erection of a Church in Wexford Street. A piece of land has been purchased for £1000, of which £500 is still due, and we greatly desire to get rid of this liability during the present year, and to erect our building.

I regret very much to have to report that Mr. Soo Hoo Ten's stipend has been very irregularly paid, and that he has sometimes experienced considerable financial difficulty. It certainly is not creditable to the Church of England that such a state of things should exist. Surely such a mission as this, blessed of God so abundantly, should not be left to languish for want of funds.

Object in Life.

A person who has no object in life is apt to run a vagrant and useless career. A man who aims at nothing cannot reasonably expect to hit anything. In military operations there is always what is called "the objective point." The objective point is the point to be made, the thing to be done. All the forces of the army are concentrated on the making of that point; and when that point is made, success follows. In one sense life is a warfare; it is a succession of campaigns. And every one should have his object point—a clearly defined purpose—and work up to it with undeviating persistency. This is the only way he can succeed.

A Victorian Jury.

Some good stories are going the rounds concerning Sir Matthew Beggie, Chief Justice of British Columbia, who died the other day. Here is one of them:—In 1883 a man was charged in Victoria with having killed another man with a sand-bag, and in the face of the Judge's summing-up the jury brought in a verdict of "Not guilty." This annoyed the Chief Justice, who at once said:—"Gentlemen of the jury, mind, that is your verdict, not mine. On your conscience will rest the stigma of returning such a disgraceful verdict. Many repetitions of such conduct as yours will make trial by jury a horrible farce, and the city of Victoria a nest of immorality and crime. Go, I have nothing more to say to you." And then, turning to the prisoner, the Chief Justice added:—"You are discharged. Go and sand-bag some of those jurymen; they deserve it!"

Mr. Gladstone as a Precentor.

The following story of Mr. Gladstone is told in the reminiscences of the late Rev. James Dodds:—"Dr. Guthrie once paid a visit to the Duke of Argyll at Inverary Castle, by special invitation. A large and brilliant assemblage of guests, including Mr. Gladstone, were staying at the Castle, and before they retired for the night Dr. Guthrie was asked by the Duke to conduct 'family worship.' 'With great pleasure will I conduct it,' said the doctor; 'but in the Castle of Argyll we must observe the good old Presbyterian form and begin by singing a Psalm.' It was agreed that a Scotch psalm should be sung to a Scotch tune; but the difficulty was to find a 'precentor'—that is, a gentleman or lady who would 'raise the tune' and lead the singing. After a number of ladies and gentlemen had been appealed to, and had declared themselves unfit for the duty, Mr. Gladstone stepped forward, saying, 'I'll raise the tune, Dr. Guthrie'; and well did he perform his task."

When a grain of corn drops from our hand into the open ground, then the rains and the winds and the sea and the sun take it up, and all the machinery of the round heavens begins to move with reference to increasing it and repeating it. When a good deed passes from us looking to the help of another, then it ceases to be a little, local, human thing. It is at once caught up by the forces of infinity and passes into the spiritual currency of the stars. And, be it remembered that the throne of God itself would as soon dissolve and pass away as that the person from whom the deed proceeded should lose his reward—a reward, too, out of all proportion to the deed, a reward consonant with the nature of God. Isolated and alone, we are fragments, we are nothing. It is when we stand in terms of service and love with humanity that we become great and strong and perfect.

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THE AUSTRALIAN RECORD.

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.

A LECTURE ON THE RUBRICS.

To the Editor of the Australian Record.

DEAR SIR,—In the report given by the *Herald* of a lecture given by me last Monday evening, in the Christ Church Schoolroom, I am made to say that marriage was a sacrament. You will greatly oblige me by contradicting that statement. I alluded to certain irregularities connected with the performance of that service, but I never even mentioned the word "Sacrament" in connection with that office.

Yours Faithfully,

ARTHUR R. BARTLETT.

OUR C.E.T.S.

WHAT IS IT DOING?

A FRIENDLY INQUIRY.

SIR,—As one deeply interested in Temperance Work and specially so in that carried on by the great Society whose name is respected and beloved in the old country I am desirous of knowing, and of its being made known, what practical results are being achieved by the Branch in this Diocese? I do not mean that information is desired as to the official number of Parochial branches, or of meetings held, or of entertainments given, nominally in the name of Temperance. But my wish is to know how many real, live Branches there are, where they are to be found, and what practical work they are doing. I am also anxious to learn of what the labours of the Council consist. Do they supervise, visit, counsel, and strengthen the branches? Are the members alive to their responsibilities and do they take an active part in the work, or is it all left to the Secretaries? How many abstaining, non-abstaining, and juvenile pledges were taken last year? How many drunkards were received, and how many homes made happy? What is the present position of the Church Home? How many cases of reformation does it show for the past year, and in what manner does the Council support it? How many of the Clergy take an active interest in the C.E.T.S., and how many do not? and why do they not? Is there any fund for the payment of an Organising Secretary? and if not how is he to be paid? These questions should be answered before people can be expected to join this Society, or to put their hands in their pockets in its behalf; and I trust that candid replies will be given for the satisfaction of the many who ask, "What is our C.E.T.S. doing?"

TEMPERANCE.

THE MADAGASCAR MISSION.

SIR,—I have received a letter from the Bishop of Madagascar (who visited these Colonies a year or two ago), asking me to give him the names of some lady or gentleman willing to act as Local Correspondent and to collect subscriptions for his Mission (in the place of Mr. Seth F. Ward) and you will be doing a kindness by making this known through the medium of your paper.

I shall be able to put anyone in direct communication with the Bishop.

I am, Yours faithfully,

WILLIAM H. ROWSELL.

8 O'Connell-street, Sydney,

September 20/1894.

A CHURCH ORCHESTRAL SOCIETY.

SIR,—I have an impression that it might be desirable to form such a Society as this in Sydney, but as to whether it is practicable or not is a matter which I shall leave other writers, who may know better than myself, to discuss. Our Church Service should be made as bright and as cheerful as possible—not ornate beyond an anthem or a selection from an oratorio, but in keeping with a true Christian devotional spirit. The services of such a Society as I suggest could be utilized as occasion offered for special purposes in the various Churches of the city and suburbs, at Anniversary Services, &c. I am quite convinced that Sydney and its suburbs could supply sufficient material—persons who are willing and able to give their time and talent for such an object. The opinion of Sir John Stainer is that if such a Society as this was heartily supported, it would be a success, and it would have a great future before it. Many of our Clergy complain of thin congregations. This arises, to a great extent, from the unattractive nature of the services—prayers and lessons monotonous and hurried through in a heartless manner, as if the Clergyman had so much to read and he intended to do it in as little time as possible. There are few people who do not admire good music, and they will congregate where there are to be found legitimate, elevating and refined attractions; and I am sure good music is an aid to devotion. I shall be glad to hear the opinion of some of your musical subscribers on this matter.—Yours truly,

CROTCHET.

GIRL'S FRIENDLY SOCIETY.

A Festival Service in connection with the Girl's Friendly Society is to be held in St. Andrew's Cathedral on Thursday next, October 4th, at 5 p.m. The Lord Bishop of Goulburn will be the preacher. Mr. Younger has kindly promised to preside at the Organ, and the Cathedral Choir will be assisted by members of the Choir of St. Jude's, Randwick, St. Mary's, Waverley, St. John's, Ashfield, and St. Paul's, Burwood. A Collection will be made in aid of the rent of the G.F.S. Lodge, in William Street. After the Service there is to be a Tea followed by an Entertainment in Prof. West's Rooms, kindly placed at the disposal of the Council. The Rev. Canon Kemmis will give readings, grave and gay at 8 o'clock, and some music will be given afterwards.

THE LANGUAGES OF THE WORLD.

No clearer or truer description of the languages enumerated, with their relative differences, ever appeared in type than is conveyed by the following poem:—

Greek's a harp we love to hear,
Latin is a trumpet clear.
Spanish like an organ swells,
Italian rings its bridal bells.
French, with many a frolic mien,
Tunes her sprightly violin.
Loud the German rolls his drum
When Russia's flashing cymbals come;
But Briton's sons may well rejoice,
For English is the human voice.

The English, Russian, German, French, Spanish, Italian, Portuguese, and Scandinavian are the most powerful languages within the bounds of Christian civilization, because they are the tongues of vigorous people. With the exception of the English, these are all indigenous, and die if transplanted. The United States is the youngest of powerful countries, yet it is a cemetery of tongues, threatened to become the national language. Louisiana was settled by the people of the French nation, who brought their language with them and planted it upon that soil in anticipation of its growth. Instead, however, of its growing and spreading over the country, it began to weaken, and it will soon disappear from the memories of the inhabitants of that State.

It is only necessary (writes J. W. in the *Newcastle Chronicle*) to note the population according to these several languages to realise the unchangeable future of the English, now striding on and on over the face of the earth with wonderful impetuosity and a vigour that will not be restrained.

English is spoken by 90,000,000 of people, Russian 75,000,000, German 56,000,000, French 40,000,000, Spanish 38,000,000, Italian 29,000,000, Portuguese 14,000,000, and Scandinavian 9,000,000. Within the control of the government of these several languages England rules over 255,000,000 of people, who do not as yet speak the English language, and the other seven have only 75,000,000—outside of themselves—an astonishing difference. Considering them by territorial limits, leaving out Russia, we find the English language to own 13,382,680 square miles, Germany 449,684, French 571,578, Spanish 4,694,811, Italian 114,436, Portuguese 4,028,311, and Scandinavian 1,808,830. The aggregate number of square miles possessed by these six languages is 11,167,930, which altogether own 2,215,060 square miles less than the English. The balance itself is more than Germany, France and Spain put together.

CONTRIBUTIONS.

Per Australian Record—Sept. 24, 1894.

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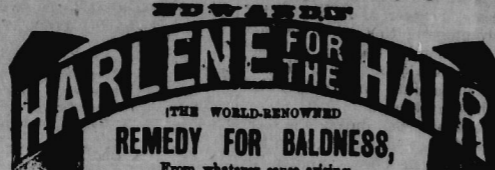
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The PRIMATE delivered the following address:

REVEREND AND HONORABLE BRETHREN, MY BRETHREN BOTH OF THE CLERGY AND OF THE LAITY.

Thankful for refreshment of spirit and enlargement of experience gained during a five and a half months trip to England and back, I rejoice to be present among you again, and to bid the members of our Diocesan Synod welcome at this annual assembling of ourselves together, to consult for the welfare of our Church, and for the due maintenance and extension of Church work. My visit to the mother country and brief stay of eleven weeks there were, as some of you are aware, principally connected with family concerns, but I was able, even during that short period, to come into interesting and profitable touch with Church work and Church feeling in England.

I took part in an instructive Missionary Conference held in London at the end of May; subsequently I was invited to stay a night at Lambeth, and had the opportunity of conversing with the Archbishop of Canterbury on certain points on which I was commissioned to communicate with His Grace by the Bishops of Australia and Tasmania. I had the privilege of being present at the dinner given by the Lord Mayor of London to the Bishops and Archbishops, and met there episcopal brethren of England, Ireland, Australia and America besides a large number of Clergy; and early in July, in accordance with an invitation pressed upon me, I assisted in a triennial Sunday School festival, held at St. Alban's at which the venerable and eloquent Bishop of Derry was the preacher, and the Bishop of Iowa (U.S.) and Dr. Weldon, Master of Harrow, and myself gave special addresses. I noted afterwards with interest, that, shortly previous to the date of that festival, the Bishop of Goulburn was addressing a successful meeting in connection with the Sunday School Institute here in Sydney.

I may also mention that I visited Bishop Barry in his quaint house in the Cloisters at Windsor; and I had opportunities of having a pleasant interview with the Bishop-elect of Perth, and of seeing two Clergy coming to take up work in Sydney. My return journey through British North America enabled me to meet two old friends in the persons of the Bishop of Toronto, and the Archbishop of Rupert's Land, and to gain some useful information concerning the work of the Church of England in Canada.

Thankful, then, brethren, as I have said, for much refreshment of spirit and useful enlargement of experience gained in my round-the-world trip, I return to my post in this land, invigorated, and earnestly desirous to resume my various duties here with renewed energy, and with the heartfelt wish to promote to the best of the ability which God gives me, the healthful growth of Church feeling and Church life in this Diocese, and in the other Dioceses with which my position as Metropolitan and Primate has brought me into responsible and sympathetic relations.

And here let me publicly express my thanks to my Right Reverend Brother, the Bishop of Ballarat, for his faithful discharge of the duties which devolved upon him as Senior Bishop during my absence.

I was very sorry to miss taking part in the Consecration and Installation of Dr. Green as Bishop of Grafton and Armidale; but I followed with deep interest, and with earnest intercession, the accounts received of these two events. Welcomed in Sydney, welcomed in his own Diocese, the new Bishop has commenced his episcopal work with characteristic energy and earnestness; and I pray that his accession to an arduous post of honourable duty may be followed by the continued blessing of God upon his labours and his life in the new sphere of service to which he has been called.

Another extra Diocesan fact of importance which should be noted is the Consecration of Bishop Wilson, in June last, to the Missionary Episcopate of Melanesia. May the Lord bless him also! I heard a good report of him, while

matters will miss and mourn him. Deep indeed should be the regret for the loss of so liberal, so earnest, so faithful a helper in Church business. I read with much interest the article and memorial notice, which appeared in the AUSTRALIAN RECORD of August 11th, concerning him and his work. O that many like-minded helpers may be raised up among our Laymen!

The names of Mr. S. F. Ward and Mr. James Bardsley recall services to the cause of Christian education rendered with earnestness and efficiency.

I mention with regret for their loss, and with sympathy for their chief mourners, the names of two wives of Clergymen, Mrs. Cowper and Mrs. Willis. St. Paul's mention of "women who laboured much in the Lord," comes to our minds, as we think of such helpers departed, and of many doing quiet unostentatious work in our parishes.

A reference here may be fitly made to the regret which I feel at the absence from us because of their state of health of Archbishop King, Mr. Baber, Mr. Pain, and Mr. Septimus Stephen.

The change in the list of Lay Representatives due to resignations, adds six new members to our Synod, all of whom I desire to welcome to our deliberations; and I may be permitted to give special greetings to the honoured names of Mr. Darley, Deas-Thompson, and Stephen!

The changes in the location of Clergy must be headed by mention of the transference of one of our most earnest and respected City Clergy, the Rev. T. B. Tress, to the Diocese of Melbourne. In Mr. Tress Melbourne gains, and Sydney loses, an evangelist and pastor whose spiritual power and usefulness have earned the affectionate esteem of all who have been brought into contact with him. The Rev. J. H. Mullens has succeeded Mr. Tress at St. Peter's, Woolloomooloo, and the Rev. H. T. Holliday has been chosen to succeed Mr. Mullens at Pyrmont. The appointments made by me in the last twelve months are as follows: Rev. S. S. Tovey to the Incumbency of St. John's, Bishopsthorpe; Rev. R. R. King to the Incumbency of Gordon and Hornsby; Rev. C. E. Ames to Wallerawang; and the Rev. F. W. Reeve to be Curate in Charge of Annandale. I have also sanctioned an exchange of parishes between the Revs. R. Noake, of Picton, and D. H. Dillon of Holy Trinity, Sydney, and the Dean as my Commissary has sanctioned a similar exchange between Revs. G. H. Muzy, of St. Alban's, Golden Grove, and L. Parr, of Berry. The Rev. L. Kay has been licensed to officiate as Curate at St. Stephen's, Newtown.

There are eight new names on our Clergy roll, of these, Rev. F. J. Dillon was ordained by me last September as Curate for the Shoalhaven District; and Rev. E. H. B. Clayton in December, as Curate for St. Luke's, Burwood. The Rev. E. Lampard came from England to be Curate of St. John's, Darlinghurst; the Rev. F. J. Albery, also from England is Curate in charge of St. James', in the absence of the Rev. H. L. Jackson, on sick leave; the Rev. C. K. Cole, from Melbourne, is Curate at All Saints', Petersham; the Rev. R. Rook, from the Diocese of Bathurst, is Curate of Rockwood. The two others, Rev. W. A. Phillips and Rev. E. Symonds have recently returned from England with a view of resuming work in the Colony.

The Rev. A. Gailey, in charge of the Lower Hawkesbury District, was ordained Priest by me last Advent; and Rev. P. W. Dove was ordained Priest by the Bishop of Newcastle, on Trinity Sunday, this year.

Five Deaconesses, three of whom were from the Deaconess Institution of "Bethany," and two set apart for special parishes, received admission into their office at my hands; two in September last, and three in March.

Two small churches have been erected and licensed at Heathcote and Sutherland, in the Helensburgh district. A burial ground has been consecrated at Liverpool. I congratulate St. Aidan's, Annandale, on the enlargement of its Church, and the parish of Mosman, both on the Church being enlarged and a Parsonage commenced. I am also glad to say that in the Parish of St. Luke's, Burwood, there has been erected a commodious Parsonage and Parish Hall.

The number of Confirmations in the year have been 74, three of which were kindly taken by the Bishop of Newcastle. The number of Candidates was 547 males and 977 females, total 1524, being a slight increase on last year's totals. I could wish, however, that the numbers, especially of the male candidates, might be largely added to as each year comes round. The significant value of our simple but beautiful Rite of Confirmation, as a solemn act of self-devotion, and as a solemn means of benediction, it deserves more thoughtful attention than it receives from many professing members of the Church.

During last year I managed to make a short Episcopal Visitation at the request of the then Administrator of the Diocese of Grafton and Armidale, to the country lying between Narrabri and Tentfield. I preached and held Confirmations at several centres, and covered a considerable mileage in "buggy" travelling. I was everywhere kindly received, and trust that my visits were of some use during the vacancy of the See, now happily filled up by the appointment of Dr. Green.

I have already referred to my visit to England; and I should like to say that, during my absence from the Colony, the regular transmission of papers and letters kept me fairly well in touch with what was going on here; nor were my sympathies or my prayers ever diverted from my duties and responsibilities in this land of my adoption. So much for retrospective survey. Let me, now, before

noticing any special details in the Business Paper, remind you of the wide range which is covered by what we term Church work. Our work, as members of the Christian Church, has to do with ecclesiastical, educational, and social questions; ecclesiastical questions, whether evangelistic or administrative; educational questions, both general and theological; social questions, because the Church of Christ (and therefore every particular Church) is a divinely provided ethical agency in the world, and is bound to exercise influence in behalf both of personal character and of public righteousness. And we should remember that these questions are intimately interconnected.

RELIGION AND COMMON LIFE.

We may not separate our religion from any function of our common life. It is the business of the Churches, and each Church will do this in proportion as it is faithful to the idea of the Church of Christ at large,—to proclaim Jesus, as the Christ of God; to provide for public worship; to teach the young in religion; to influence society on the side of justice, purity, and harmony. Is there not here a wide and large field for the zeal and intelligence and sympathetic co-operation both of Christian Ministry, and of the Christian Laity? A field, in which every man and woman can find his or her opportunity, and in which we can all help one another. The evangelist, the pastor, the teacher, the parent, the student, the professional man, the politician, the philanthropist, the merchant, the citizen in every one of his diversified capacities, ought all to be "Church workers"—not standing aloof one from another, or drawing too deep the line of demarcation between things religious and things secular, but endeavouring to make all religion practical, and all business religious. If we could only more vividly realize the essential interdependence of the Church, the Family, and the Nation, the linking together of Christian faith and worship, with Christian education and Christian life, we should surely become less selfish and more large-hearted and liberal; more ready to support, not with spasmodic enthusiasm or vacillating interest, but steadily, loyally, and self-denyingly, the needed machinery of our Church; more desirous to harmonize, as far as may be, varied energies and enthusiasms, and to conduct any necessary controversies which may arise, without bitterness, and with the real desire to promote the total welfare of the community. Let us bear in mind—I would rather say, may it be deeply impressed upon our minds—that the decay of religion must prove the disintegration of social and national life. And it is thought by some not unimportant thinkers that there is, in our times, a drift in the direction of what may, perhaps, be equally termed "religious," or "irreligious" indifference. The Bishop of Newcastle, in his Synodical address of May last drew attention to two striking utterances on this matter. Let me supplement what my Right Reverend Brother then said concerning the "need of vital religion as the only spring for the inspiration and regulation of life, social and spiritual," by making reference to a book which is causing some stir at present, entitled, "Social Evolution." The author seems to be a thorough-paced evolutionist, and from an evolutionist's point of view, he argues that social welfare, in contradistinction to self-assertive individualism is made possible by motives, which only religion, and pre-eminently the Christian religion can supply. For his opinion the individual reason is a disintegrating element, standing in the way of perfect social combination, whilst what he calls "the immense fund of altruistic feeling" which is the product of the Christian religion integrates humanity. In plainer language, it is the Christian religion which checks human selfishness by encouraging brotherly feeling and mutual help, and makes the universal brotherhood of men an ideal which it is possible to apply, in a practical manner to the cause of progress.

THE CHURCH AND THE WORLD.

We not infrequently hear of the antagonism of the world to the Church, and verily, "worldliness" is the deplorable sense in which that term denotes a being engrossed in the things of the world, branded by St. John as "the lust of the flesh, the pride of the eyes, and the pride of life," is utterly opposed to real religion; but we may, and should, endeavour to show that the Church and the world, in its truest and highest social aspect, ought not to be aliens, but allies; that the Church has to overcome "worldliness," not by denouncing, but by leavening, all aspirations after social progress; and that the world, apart from the Church, must become a prey to selfishness, and a hot-bed of anarchy. To leaven human life with love and hope, as the fruits of God's "philanthropy" in Christ is the prime function of the whole Church of Christ. Let us see to it that, in our particular branch of the Catholic Church we do our part as well, and wisely, and patiently, as possible; and this, not in an arrogant and exclusive spirit, but combining grateful and intelligent appreciation of the historic and comprehensive position of the Church of England with a respectful regard for all that promoted Christian knowledge, and Christian feeling anywhere. A formal external reunion of the varied organizations which make up the whole Christian Church may indeed be but an unattainable dream, although a fascinating one; but a closer fellowship of fraternal co-operation in things that make for righteousness is possible to us all. May God so guide and inspire us that we shall always join together where we can, and only stand aloof when we must!

CHURCH FINANCE.

The Standing Committee's Report brings before us three important topics, having to do with Church Finance, viz., a scheme for the gradual formation of a Diocesan Endowment Fund; an ordinance for the assessment of parishes for Synod and Registry expenses; and a recommendation for taking measures to secure a sufficient sum of money to provide an adequate stipend for the office of the Dean of Sydney. All these schemes added emphasis to the cry for 'more funds' which is so continually sounding in our ears; and there are complaints every now and then that the Church, i.e., the Clergy on behalf of the Church, are constantly dunning the public for money. These complaints are for the most part unreasonable. They are as unreasonable as the cry for the abolition of all taxes would be, made by people who clamour for good government, and are yet unwilling to pay for the expenses of it. The methods of obtaining money may be profitably criticized, and the tact in asking for it, or in administering funds when received, may be sometimes justly regarded as defective; but we set clean contrary to common sense if we think that we can have good, prudent, regular management in our Church affairs without paying for it. A sensible leading article in the Sydney Morning Herald of August 18 last, wisely pointed out that "the agencies of religion are not maintained by Bernese banquets or feasts of the Eastwind," and remarks that "on the whole, it must be said that the laity does not appear to advantage when reprehending the exigencies of Church Finance." At a recent Conference on Church Finance held at Paramatta, the accounts of which I was much interested in reading, there were many things well and wisely said and exhortations and suggestions were made which were excellent. What we want is that a far larger number of Church people should give attention and take heed to such excellent advice. We are too apt to acknowledge the truth of certain good principles and then leave other people than ourselves to carry them out. One result of the Conference was the calling into existence of a "Systematic and Proportionate Giving Union," in which "each member undertakes—1. To set apart a fixed proportion of income towards the support of religious and philanthropic objects. 2. To give systematically. 3. To endeavour to induce others to do the same." I wish the Union success, and I hope that it may stimulate many who have not yet given systematically or proportionately, to do so. I should like to add two suggestions, viz., that the "fixed" proportion should be only a minimum, and that members should not feel tied down to it, and that the giving, besides being systematic and proportionate, should be self-denying. I shall have a few words to say presently on a special Self-Denial Effort, which the Bishops of Australia and Tasmania hope may be made in furtherance of Missionary enterprise, but let me here say that for home as well as for foreign Missionary work; for the common, every day expenses of Church machinery, as well as for wide-reaching efficiency as well as for philanthropic liberality, we need sorely a larger range of personal self-denial, self-devotion and thoughtfulness than we at present see exercised amongst us.

On the topic of Endowment, let me say this.—What is called the "Voluntary System" is naturally, inevitably, one in which serious fluctuations occur. Local reasons, personal reasons, sometimes the poverty of well-wishers, still often the selfishness of those who will not give, and the indolence of those who will not think, and not seldom (I fear), the pique of those who are too quickly offended because their parish is not perfect, hinder the flow of funds and make the product of the "voluntary system" an unstable and uncertain item of accounts. Doubtless, *per contra*, excessive endowment might have a paralysing effect, but it is where a happy combination of partial endowments with present and local voluntary effort can be attained that there will be the best hope of doing most good.

On the matter of assessment I said my say last Synod, when I spoke of "the basic principle of Diocesan obligation, and earnestly pleaded that the payments of assessment should be prompt and punctual, and that it should not be considered a light thing to leave this payment in arrear." The large overdraft which I then termed "not only an hindrance but a reproach," has I regret to say, increased by a sum of no less than £300. The amount of arrears due is over £2000!

The proposed Ordinance is an endeavour to regulate the basis of assessment in a satisfactory manner; but no Ordinance will be of any practical value unless there grows up in every Parish a deepened sense of obligation to pay as a matter of honour, and a deepened sense of privilege in paying, as a matter of help to the Diocesan administration. The endowment of the office of Dean is a matter which should be regarded as having an important bearing both upon the Diocesan assistance which the holder of that office can give to the Bishop in many ways, and upon the efficiency of Cathedral management.

Apologies of money requirements, it has often been shown how according to a statistical view of the nominal members of the Church of England in the Diocese or Parish, a far larger revenue might come into the Church coffers than that which is now received. But here's the rub; there are so many merely "nominal" members, so comparatively few "real" givers, such as rejoiced the Jewish King's heart of old time when he exclaimed, "Who am I, and what is my people that we should be able to offer so willingly?" Brethren, Lay and Clerical, I believe it to be

mainly true that our gifts for religious purposes, and Church maintenance are a measure of the genuineness of our Christian profession. And I would mention quantity, quality, and continuity, as three features of this text, which each one may apply to himself. The more we are convinced of the urgent importance to be attached to the maintenance and diffusion of healthy religious thought and sentiment, as a safeguard of civic and social life, and as the harmonizer of individual energies with a generous regard for common welfare, the more heartily and freely shall we give of thought, effort, and money, that we may sustain in full and worthy exercise the varied, and beneficent agencies of Church work.

More than a score of Reports, and some nine or ten additional statements of accounts will, as usual, be presented to the Synod. These always occupy a large space on our Business Paper for the first day. They are a record of a variety of work done, calling for much prayerful and critical assistance. In connection with these Reports I make brief reference to a few salient points.

THE CHURCH SOCIETY.

A serious reduction in the income of the Church Society is recorded, the Free Fund having decreased by more than £1000. The financial depression is, of course, pleaded as in some degree accounting for this falling off, but a little additional thought and self-denial on the part of members of the Church of England in every parish, might, even in "hard times" produce a larger and worthier result for this most important Church Aid Society (let me call it). The Report hints that bequests to its funds are appreciated, and I was glad, when I was in England, to advise the Secretary of the S.P.G. who had consulted me as to the assignment of a certain legacy that the £50 (less a few shillings) could not be better applied than to the Sydney Church Society.

MISSIONARY OBLIGATIONS.

The topic of Missionary obligations and Missionary enterprise (outside the circle of our Home Mission proper) is brought before us in the Reports of the Corresponding Committee of the Board of Missions, and in that of the N.S.W. Missionary Association, and should meet with serious attention at our hands. The evangelization of the world is the work to which Christ called His disciples, and although they have to commence in some local centre, they have the circumference of their field of labour intimated in the phrase used by the Master Himself when He told them to go forth and make disciples of "all the nations." In connection with this important topic, I call your attention to the "Pastors' Letter" addressed by the Board of Missions, i.e., by the Bishops of the Dioceses of the Church of England in Australia and Tasmania), appealing for a special self-denying effort to be made in order that we may more worthily, and more efficiently, fulfil the obligations laid upon us by the Australasian portion of the world-wide mission field. This special effort has been already inaugurated in this Diocese, and a Committee formed to take action, of which the Revs. H. W. Mort and W. A. Charlton are Secretaries. I propose to hold a meeting for Conference and Prayer on Thursday morning next, which I trust may be largely attended. This appeal demands, and deserves a most patient and thoughtful consideration, and I most earnestly hope that a large practical response may be made to it. A perusal of the Report of the Executive Council of the Australian Board of Missions will produce a mixture of encouragement and disappointment. It is encouraging to see that there are 'open doors,' and opportunities for extensive work; it is disappointing to draw the inference which cannot but be drawn from a consideration of the subscription lists, that there must be many hearts closed, and many hands shut, which if unclosed and opened, would make those lists a glory for us instead of a reproach. For surely it is a reproach that so comparatively little has been done throughout Australia for this adjacent Missionary work among the aliens and heathens who live amongst and alongside of us. Make what allowance you will for prior calls, and claims, make all due allowance for a measure of support given to the work in other parts of the world, it is, I say, still a reproach to Australian Churchmen that (with some exceptions), very scanty response has been given to the claims of these adjacent Missions.

I have heard a complaint made that the C.M.A. "soaks up" all missionary interest. I confess that I do not see the reasonableness of that statement, if it be proffered as an excuse for general shortcomings. Is it not rather self-condemnatory of those who make it? If such absorption of interest is possible it means that outside the friends of the C.M.A. there is little active interest in the Mission cause. I do not wish to believe this. I speak as one who subscribes both to the S.P.G. and to the C.M.S. in England, and both to the A.B.M. and to the C.M.A. here. If one set of people shows practical enthusiasm and self-denial, why should not another? But I do press upon all those whom I can influence the special obligation which rests upon the Church of England in these Colonies, to do what the "Pastoral Letter," urges, and to place the funds for the Missions, for which Australia and Tasmania are peculiarly responsible, on a more satisfactory basis.

EDUCATIONAL INSTITUTIONS.

In our Educational Institutions, the commercial depression which has prevailed has had somewhat of a lowering effect as to numbers, and consequent decrease of income; but the Reports are cheery and hopeful. It is good to notice that in the King's School, which has the advantage not only of an excellent Head Master but also of an excel-

lent Treasurer, in three years the liabilities have been reduced by £1500, and that in spite of some retarding conditions, steady progress is being maintained. Some distinct improvements in the buildings have been made. In regard to the Church of England Grammar School Report, attention is drawn to the erection of a laboratory and carpenter's shop, which will furnish appliances for an additional element of school instruction of considerable value. The notice on the Business Paper for leave to bring in an Ordinance to regulate the Constitution of the Council of the School is a testimony to the growing appreciation of the educational worth of this youthful, but vigorous establishment.

Schools make one think of the University, and of our Church of England College in connection with it. The Warden of St. Paul's informs me that four Scholarships for the assistance of Students of St. Paul's College who intend to take Holy Orders, will be available next year. Three of these are unrestricted; one is restricted to the son of a Clergyman who has been licensed in N.S.W. I should rejoice if there were more University Students intending to take Holy Orders, and availing themselves of the advantages presented at St. Paul's College. The Moore Theological College is in quiet and steady operation. My hope is that some day a greater appreciation of its necessity and value will lead to measures for securing an increased endowment which may put the College into a more stable financial position. The Report of the Select Committee on the subject of the Establishment of Girls' High Schools tells us of one step in advance, viz., the preparation of a Prospectus; but it also speaks of "suspended effort." It recommends the formation of a new Committee; and I would suggest the arrangements should be made, supposing that a new Committee is appointed, for its availing itself of the co-operation of lady consultants and others who may be interested in the proposed scheme in regard to the whole matter.

THE "BETHANY" INSTITUTE.

The Report of "Bethany, a Church of England Deaconess Institution" is interesting and hopeful. It refers to the setting apart of three Deaconesses in the course of the year; to the two Homes conducted in connexion with "Bethany"; to the commenced occupation of a larger House as the Central Home of the Deaconesses; to the prospect of a boarding-school for girls at the Home; and to the issue by the Director, of a new paper called *The Deaconess* as a "means of communication and information for the friends and supporters of the institution." It should be noted that besides the Deaconesses of the institution there are several Parochial Deaconesses who, after due examination, have been set apart for special parishes. My hope is that all these trained and recognized Deaconesses will prove of great assistance to the distribution and efficiency of parochial work, whether evangelistic or educational, or what may be termed, therapeutic, meaning by this all that is connected with helping and nursing the poor and the sick.

SPECIAL RELIGIOUS INSTRUCTION.

The Report of the Committee on Special Religious Instruction in Public Schools, although in some respects encouraging has to tell of diminished income and of discouraging results in the endeavour to collect fresh funds. The appointment of "a fully competent Organising Secretary" in the person of Mr. Hole, "on terms which involve no demand upon the ordinary income" is a noteworthy fact. It should not, however, stay our hands but rather stimulate us to further efforts to carry out the important work which the Committee has charge of with greater vigour and wider reach.

The work in Sunday Schools is necessarily of an uncertain and fluctuating nature; but it is a work which ought by no means to be lightly abandoned; and the neglect of it, where it may be had, is culpable. I was glad to hear of a successful meeting of our Sunday School Institute, and I may indulge the hope that my remark last Session to the effect that "the Institute deserved a larger measure of appreciation and use" has borne some fruit.

I note, with pleasure, that the Report of the Church of England Temperance Society is couched in a hopeful tone, and that ten new branches have been formed.

BUSINESS OF THE SYNOD.

Six Ordinances are announced in the business paper. Three of these may be termed regulative Ordinances, and three financial Ordinances. Only two seem to me to contain contentious matter. May the discussion on all and each of them be both careful and courteous! Last year I commended the then new "Diocesan Directory," and called it "a new serial" which I trusted that every Clergyman, Warden and Synodman would take in regularly. I am afraid, from what I have heard, that my trust has not been justified by events. Surely the expenditure of a few shillings from every parish might be cheerfully made for so useful, and well-edited, a Parochial and Diocesan guide! The intelligent use of the Directory might quicken the interest which every Churchman should feel in the various departments of the Church work and administration in the Diocese; and would probably save a good deal of unnecessary questioning correspondence. And *dropping* of this use of the Directory, allow me to ask Clergy, and Churchwardens, and Trustees to be as prompt, and as exact, in sending in required returns as possible. Laziness and delay in this matter are adverse to the good order and regular government of the Church.

INTERDEPENDENCE AND RESPONSIBILITY.

O! that we might all recognise more practically our interdependence, together with our individual responsibility. We should certainly not despise, nor should we rest content with official Churchmanship. We should ever try to inspire the official element of work with the personal element. Consecration in work on well-ordered lines, and in common sentiments and sympathies that make for work, may be regarded as a pleasant feature of our times, illustrated by such organizations as the Brotherhood of St. Andrew, the Christian Endeavour Movement, and the Men's Help Society, which I have been requested to commend to the consideration of the Clergy of this Diocese by the President of the Society in England. But all such associations, however fervent the glow of feeling may be with which they start, are apt to flag from the failure of a maintained personal interest in the objects aimed at. Never let us think that by nominally belonging to any organization we are doing work, unless we are contributing individual energy to its operations.

But some of you are beginning to say within yourselves, "The President has been talking long enough." Well, forgive me, if in my endeavour to show my own, and to excite your interest in the business and objects of our meeting together in Synod, I have kept you listening too long. *Facta non verba* is a good motto, and one for which I have a great liking; yet earnest words may sometimes help towards worthy deeds, and may be a real part of the doing of our work. May God always guide your Bishop to frank and well-considered speech when he has to speak and to wise silence when that is required! There are not a few points on which a Bishop must be silent, and has to maintain a patient reserve that may, possibly, be mistaken by some persons for cowardice or indecision, when it is, in reality, a prudent and purposeful self-control.

My Reverend and Honoured Brethren,—I ask for your continued sympathy and co-operation in the endeavour faithfully to fulfil my various duties as your Bishop and President; and I now commend the deliberations and discussions on which we are about to enter to the guidance and blessing of our God and Saviour.

GENERAL BUSINESS.

The PRIMATE appointed the Dean of Sydney commissary.

The Revs. George Brown, S. Hungerford, John Vaughan, H. J. Rose, Messrs. P. L. C. Shepherd, B. Kyngdon, A. L. Barry, W. R. Beaver, and E. R. Deas-Thompson were elected as the elections and qualifications committee.

A numbers of Reports and other documents were laid upon the table, and several Ordinances were read the first time.

It was resolved on the motion of the Rev. J. D. Langley—(a) That in pursuance of the power given in that behalf in and by St. Philip's Parsonage Act of 1884, this Synod approves of the lease dated 24th February, 1887, granted by the trustees of St. Philip's Church, Sydney, in favor of John Jagger, of the piece of land therein described. (b) That this Synod also approves of the annual income arising therefrom having been paid in the past, and being paid in the future by the said trustees to the Churchwardens of the Church of St. Philip for the benefit of the Parish of St. Philip.

On the motion of the Rev. S. S. Tovey, it was decided—(a) That it be referred to a select Committee to enquire into and report upon the functions, powers, etc., of the Standing Committee, and if necessary, to make recommendations regarding the same. (b) That such select Committee consist of the Revs. Canon Sharp, J. D. Langley, W. T. Rose, F. B. Boyce, Messrs. E. Burton, W. K. Beaver, C. C. Burge, H. Wilkinson, and the mover.

The Rev. J. D. Langley moved—"That the scheme for Diocesan Endowment submitted in the report of the Standing Committee be referred to the Committee of the Church Society for consideration, with the request that such steps may be taken to carry out the scheme as may appear to the Committee to be desirable." The motion was seconded by the Rev. F. B. Boyce, and carried. The proposal was for Endowment by getting members of the Church to insure their lives for small amounts in favor of Diocesan Endowment.

The Rev. F. B. Boyce moved—"That in the opinion of this Synod the number of Representatives of this Diocese to the General Synod is not in accordance with its relative position as to population, and as a matter of justice should be considerably increased; that the representatives from this Synod be requested to take such steps as they may deem advisable to endeavour to secure the enlarged representation referred to in the preceding resolution." Mr. A. W. Green seconded the motion, which was carried.

After some formal business the Synod adjourned till four o'clock, Wednesday afternoon.

O Holy Lamb of God, Saviour Divine!
Thou art the source alone through which we live.
I am a trembling wretch, Thou art the Vine,
Thou art my heart I bring—all I can give.
Worthless I know that sinful heart to be,
Yet tearfully, I offer it to Thee.

Abide in me, O Lord, I am so weak,
So prone to evil and so full of fears,
I need Thee more and more, dear Lord, I see
To do Thy will, but it is oft in tears.
I am a trembling wretch Thou art the Vine,
Though drooping, still I cling and so am Thine.

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CHURCH NEWS.*

From Various Correspondents.

Diocese of Newcastle.

ST. PETER'S, EAST MAITLAND.—The following Clergy assembled at St. Peter's, East Maitland, at the request of the Venerable Lovick Tyrrell, Archdeacon of the Central Hunter, to hold a "Quiet Day," on Wednesday, 19th inst., being the first of the September Ember Days:—Archdeacon Tyrrell, East Maitland; Canon Goddard, Morpeth; Rev. J. Shaw, Paterson; Rev. W. H. Yarrington, St. Mary's, West Maitland; Rev. J. Vosper, Dungog; Rev. P. J. Simpson, St. Peter's, East Maitland. Midday Holy Communion was celebrated by the Bishop and Archdeacon Tyrrell, Canon Goddard, giving an address at its place in the Services on "striving together for the faith of the Gospel." After Divine Service the following subjects were discussed:—*The Church Gazette*, the Choral Union, and the Sunday School Teachers' Association. A Committee was appointed to make arrangements for extending the *Church Gazette* of the Central Hunter to the Archdeaconry of the Upper Hunter. Archdeacon White having been understood to express a wish to that effect. With regard to the Choral Union, it was resolved to invite the Committee to forward to the Country Choirs easy and effective Church music for the Canticles and so on. The Annual Central Meeting of the Sunday School Association, was fixed to be held at East Maitland, on Wednesday, 21st November.

CATHEDRAL ORDINANCE.—On the same day at the above, a meeting was held at Morpeth at 3 p.m. to consider certain alterations in the Cathedral Ordinance. As matters stand at present, the Incumbent of Christchurch, Newcastle, is by virtue of his Incumbency, Dean of the Cathedral. If there should be a vacancy in the Incumbency, it would have to be filled up by the Diocesan Presentation Board, in which the Cathedral Chapter has no voice. It is proposed to alter the Cathedral Ordinance so as to give the Chapter a voice in the election of their Dean.

ST. PETER'S, EAST MAITLAND.—The Rev. P. J. Simpson, for some time Curate to Archdeacon Tyrrell, has been appointed to the Incumbency of Merriwa, one of the most laborious Cures in the Diocese. Mr. Simpson's friends in East Maitland have already given him a horse, saddle, bridle and £22 (twenty-two) in cash. He leaves for his new duties some time in the early part of October. He has made himself greatly esteemed at St. Peter's both by his Incumbent and the Parishioners. I understand that his successor for the present will be Mr. Beeman who has been working in another Diocese.

GRESFORD.—A Farwell Luncheon was given on Friday, the 14th in the Gresford School of Arts, to Mr. Joseph Cooper, who has left for a property of his at Goorangula. He has always at Gresford and elsewhere been an effective supporter of the Church and his daughter, Miss F. Cooper has been a great helper in the Sunday-school, and Organist of her Church. She was the recipient, at the Farwell Gathering of a handsome memento from the people of Gresford, who are very sorry to lose the family. Mr. Cooper has been for many years a member of Synod. Goorangula is about 20 miles from Singleton by a good road.

MERRIWA.—(Rev. H. A. Watson.)—This earnest and conscientious Clergyman and his amiable wife are about to remove to the Diocese of Christchurch, New Zealand.

CATHEDRAL CEMETERY.—The recent case of alleged illegal burial in Newcastle Cathedral Cemetery came before Judge Foster in Chambers. Mr. Hale (of Messrs. Weaver and Hale, for Mr. W. H. Baker, of Newcastle) appeared for the complainant, Thomas Lloyd, Inspector of Nuisances for the Borough of Newcastle, and Mr. W. H. Plunkett (of Messrs. Ellis, Makinson, and Plunkett, Newcastle) for the defendant, Dean Selwyn. The application was one for prohibition to reverse the decision of the Newcastle Bench, which dismissed the complainant's information on the ground that there was no evidence that the defendant had knowingly caused a body to be interred in contravention of the bylaw respecting burials within the cemetery. By consent his Honor made an order referring a special case for the decision of the Full Court, reserving to the defendant the right to question whether the complainant had applied in time for a special case. The matter will not come on until next February.

TAREE.—The Bishop of the Diocese was at Taree on Sunday, the 23rd September. In the morning he ordained the Rev. W. A. Ritchie, Curate of Taree to the Priesthood, held a Confirmation in the afternoon, and preached at the 7 o'clock Evening Service.

ST. MARY'S, WEST MAITLAND.—A Masonic Service will be held shortly in St. Mary's Church, with the assent of the Bishop.

Diocese of Grafton and Armidale.

WALGETT.—Last Friday week, the Bishop of Grafton and Armidale arrived in Walgett from Narrabri, accompanied by Rev. T. E. Fox, Vicar of Narrabri. The Bishop was welcomed two miles out of town by a goodly number of Church people, who then escorted him to the Parsonage.

* The Editor will be glad to receive brief, interesting items of Church News, if sent promptly after the occurrence of the events to which they refer.

where he was introduced to all by the Incumbent, the Rev. H. G. Smith. In the evening a social was held in the School of Arts in honour of the Bishop, when an address of welcome was read to him by W. J. Pearson, Esq., Hon. Secretary of the Parochial Council, to which he replied in an interesting speech. The Rev. T. E. Fox also spoke and expressed the pleasure which he experienced in being able to visit Walgett. On Saturday afternoon, St. Peter's Church was consecrated by the Bishop, who gave a most interesting address. Immediately after the Service the ladies of the Parish met together to decorate the Church for the services which were to follow. Everything thus prepared and in order, the Bishop in a most impressive manner, and in a most impressive service, with an overflowing congregation, consecrated 34 Candidates and delivered two very instructive addresses. On Sunday there was an early celebration of the Holy Communion, when most of the recently confirmed were present, although the weather proved to be most unfavourable. The Incumbent was the celebrant, assisted by the Rev. T. E. Fox. After this, commencing at 11 a.m., a full church service was held with a second administration of the Holy Communion. The Bishop preached a sermon from the words of St. John, "This is the victory which overcometh the world, even our faith." In the afternoon the Bishop conducted a Children's Service, and in an interesting address upon the words of St. Peter "Living Stones" rivetted the attention of all the children. In the evening a full Choral Service was held when the Bishop again preached from the words "If ye love Me ye will keep My commandments." (Revised Version). On the Monday afternoon the Bishop visited the Public School and the Hospital, and in the evening delivered a lecture in the School of Arts to a very large audience on the "Land of Cakes." This ended the first visit of the new Bishop of Grafton and Armidale to the district of Walgett. It is the sincere wish of one and all, we are sure, that it will not be long before we have the pleasure of seeing his Lordship among us again.

FACTS AND FIGURES.

The largest University is Oxford; it has twenty-one Colleges and five Halls.

Collegiate degrees were first conferred by the University of Paris in 1140.

America produces and sets every year about 340,000 tons of beet-root sugar.

The Royal Naval Asylum was begun in 1801, and established at Greenwich 1807.

Cossacks have been found on the mummies of Egyptian princesses of the royal family.

Drunkennes has hitherto been rare among the inhabitants of China, but the habit of opium-smoking has much extended of late.

A peculiarly severe punishment in use among the Chinese is loss of sleep. The criminal is kept awake by the guards until he dies.

The emigration from England, Scotland, and Wales to America does not change much from year to year, but remains close to 80,000 annually.

No one is allowed to wear anything but black or white at the Norwegian Court—white for the younger women, and black for the chaperons.

Setting aside the collateral members, the Imperial family of Russia is composed to-day of three Grand Dukes and two Grand Duchesses.

The Japanese are a frugal, skillful, persevering, courageous race, who combine these characteristics with much frankness, good humour and courtesy.

PATIENCE.

What is patience?
To be resign'd to what seems ill,
And pleased with what is heaven's will;
To trust that all is ordered best,
And only sent to make us blest.

What is gentleness?
To be to all men well inclin'd,
And never peevish nor unkind;
Neither to scold nor yet to beat,
But only mildly to entreat.

What is self-denial;
To do God's will, and not our own,
To bear the cross to gain the crown;
To cast off all our vain desires
That we may be what God requires.

ROBERT NEWSTEAD—*Ideas for Infants.*

Experience takes very high school wages, but she teaches like no other.

By watching we employ all our strength; by prayer we engage God's.

A mercy counted is a trouble rubbed out.

Men who believe nothing are men who achieve nothing.

It is only necessary to read the testimonials to be convinced that Holloway's Corn Cure is unequalled for the removal of corns, warts, etc. It is a complete extingisher.

AMONGST THE POETS.

THE DAY IS LONG.

The day is longed the day is hard,
We are tired of the march and keeping guard;
Tired of the sense of a fight to be won,
Of days to live through, and of work to be done;
Tired of ourselves and of being alone.

And all the while, did we only see,
We fight in the Lord's own company.
We walk, but 'tis He who moves our arm;
He turns the arrow which else might harm,
And out of a storm He brings a calm.

The work which we count so hard to do,
He makes it easy, for He works too;
The days that are long to live are His—
A bit of his bright eternities—
And close to our need His helping is.

COMMONPLACE LIVES.

"A commonplace life," we say and we sigh,
But why should we sigh as we say?
The commonplace sun in the commonplace sky
Makes up the commonplace day.

The moon and the stars are commonplace things,
And the flower that blooms, and the bird that sings,
And dark were the world and sad our lot
If the flowers should fall and the sun shine not;
And God, who studies each separate soul,
Out of commonplace lives makes His beautiful whole.

A PROVERB FROM SPAIN.

There's a knowing little proverb,
From the sunny land of Spain,
But is northward as in southland;
Is its meaning clear and plain;
Look it up within your heart,
Neither too nor too late it;
Two it takes to make a quarrel—
One can always end it.

Try it well in every way,
Bull you'll find it true;
In a fight without a foe,
Pray, what could you do?
If the wrath is yours alone,
Soon you will expend it;
Two it takes to make a quarrel—
One can always end it.

Let's suppose that both are wroth,
And the strife begun;
If one voice shall cry for peace,
Soon it will be done.
If but one shall span the breach,
He will quickly mend it;
Two it takes to make a quarrel—
One can always end it.

IN LOVE BLIND.

Blind souls, who say that Love is blind!
He only sees aright:
His only are the eyes that find
The spirit's central light.

He lifts—while others grope and pry—
His gaze serene and far;
And they but see a waste of sky,
Where Love can see the Star.

BID ME GOOD MORNING!

The stanza given below was written by Mrs. Barbauld in extreme old age. The poet Rogers regarded it as one of the finest things in English literature. Henry Crabbe Robinson says that he repeated the stanza to Wordsworth twice, and then heard him muttering to himself, "I am not in the habit of grudging people their good things, but I wish I had written those lines." It is stated that in his last moments Dr. Fuller said to his nephew, Dr. Outhbert, on taking leave of him, "Good-night, James—but it will soon be Good-morning!" Perhaps the echo of this stanza was in the ear of the dying preacher:

"Life! we have been long together,
Through pleasant and through cloudy weather;
'Tis hard to part when friends are dear,
Perhaps 'twill cost a sigh, a tear;
Then steal away; give little warning;
Choose thine own time.
Say not Good-night! but in some brighter clime,
Bid me Good-morning!"

DISTANT THINGS.

Oh! white is the sail in the far Away,
And dirty the sail at the dock;
And fair are the cliffs across the bay,
And black is the near-by rock.
Though glitter the snow on the peaks afar,
At our feet it is only white;
And bright is the gleam of the distant star,
Though a lamp was twice as bright!

So we strive through life for these Distant Things,
But ever they hold their place,
Till beats life's drum and Death doth come,
And we look in his mocking face,
And the Distant Things crowd near and close,
And, faith! they are dingy and grey!
For the charm is lost when the line is crossed
'Twixt Here and Far Away.

For the charm is lost when the line is crossed,
And we see all things as they are;
And know that as clean is the sail at the dock
As the sail on the sea far;
As bright the rays of the near by lamp
As the gleam of the distant star!

ELWYN IRVING HOFFMAN, in *St. Louis Republic*.

THEOSOPHY

AND ITS
ADVOCATES.

BY THE REV. JOSEPH NICHOLSON, OF ADELAIDE.

The Oriental form of religious philosophy, known as theosophy, has a fascination for a certain class of mind that is well nigh irresistible. Its very title—signifying the "wisdom of God"—is ambitious enough to arrest attention, and its claims to unveil the occult facts and principles underlying our physical and spiritual nature are in harmony with its high-sounding nomenclature. Unfortunately, its highest wisdom and profoundest secrets are only capable of apprehension by the most advanced devotees; and, alas! some are doomed, by the very creed of the sect, to fall short of even medium attainments, from sheer lack of capacity to receive its speculations. To the average human mind the ideas implied in esotericism, Buddhism are crude, unprovable, and destitute of nourishment for the soul or satisfaction to the heart. It can never be a religion of cosmopolitan value, because it only appeals to a limited constituency. Just as the vagaries of Spiritualism repel, even from inquiry, those who are shocked by their perilous affinity for fraud, so the mysterious intervention of Mahatmas from the mountains of Thibet, concerning the multiplication of cups and saucers for a picnic, and other trivialities, reduces the lofty "wisdom of God" to the level of a spiritualist's séance, or a juggler's exhibition.

As an exposition of mental, or even moral, science, there are phases of theosophy that are worthy the attention of the student of philosophy; but as a religion, aiming at supplying the needs of a soul craving peace and power in the present, and hope for the future it must be regarded as defective and disappointing in a high degree. The doctrines connected with "reincarnation," "devachan," "Nirvana," and "Karma," may have some remoteness to truths and laws of Divine Revelation, yet their complete divorcement from a personal God, and a mighty helping Saviour rob them of all power to aid man in his struggle with the burdens of the flesh, and the forces of evil about him. There is no "gospel" in theosophy. The prospect of reappearance in the flesh after transmigration through thousands of years, in some composite duality of nature, is neither dignified or hopeful to one who believes he is the "offspring of God." The ultimate passing into painless non-existence, though softened with the euphonious name of "Nirvana," has few attractions to one who has once been buoyed up with the hope of life and immortality in the presence of the Great King. It remains a truth that will stand the test of time and eternity, that there is "none other name given under heaven among men whereby we can be saved" than the name of Jesus, who saves his people from their sins.

In discussing this curiously intangible creed it has been the custom of late to give "The Light of Asia" without its dark shadows. The proportions of truth are likely to be distorted, or lost by this artificial light. Professor Max Müller has recently admitted leaving out certain portions of the Sacred Books of the East when editing them for English readers, and for the sufficient reason that "if he had translated them as they exist in the originals, he would have been prosecuted for publishing obscene literature." Fidelity to historic methods demands both light and shade. Theosophy, as a modern form of religion, can never be disavowed from the name and career of Madame Blavatsky. She was its High Priestess; and her undoubted personal gifts and influence led to the formation of a Theosophical Society with very ambitious aims. The success of Madame Blavatsky's propaganda in India was, for a term of years, very decisive. Her hostility to Christian missionaries, and her sympathy with the religious ideals of the native Indian, were adroitly used, in conjunction with some occult phenomena, to place theosophy in rivalry with Christianity. Some illustrious converts were genius won, while others were charmed with the versatile and powerful personality of this truly wonderful woman. At length an *exposé* of trickery and deliberate fraud in the production of these theosophic marvels arrested the growth of this new religion, and delivered many from its delusions and snares. Professor Patterson, the Wesleyan Missionary at Madras, was the primary agent in proclaiming, through the medium of Madame Coulomb (a disaffected domestic of Madame Blavatsky), the organised trickery, through secret cabinets and sliding panels, by which these lying wonders had been wrought. Though the Theosophical Society promised legal proceedings, "at the proper time and before the proper tribunal," its pledge was discreetly left unredeemed. Later still, Dr. Richard Hodgson, an alumnus of the Melbourne University, was sent out to India by the British Society for Psychical Research to enquire into *bona fides* of these phenomena. His report was voluminous, and sustained by a mass of unimpeachable evidence, and announced that there was a very strong general presumption that all the marvellous narratives put forth as evidence of the existence and occult power of the Mahatmas are to be explained as due, either (a) to deliberate deception carried out by, or at the instigation of, Madame Blavatsky; or (b) to spontaneous illusion, or hallucination, or unconscious misrepresentation or invention on the part of witnesses." The committee concluded its report by declaring: "For our own part we regard her neither as the mouthpiece of hidden seers, nor as a

mere vulgar adventuress. We think that she has achieved a title to permanent remembrance as one of the most accomplished, ingenious and interesting imposters in history." Professor Max Müller says:—"It can be no longer denied that she often resorted to the most barefaced tricks and impositions, in order to gain adherents in India." When Professor Max Müller expressed regret that Madame Blavatsky should have "lowered herself" by vulgar juggling marvels to one of her most intimate friends, he was told that "no religion could be founded without miracles, and that a religion, if it was to grow, must be measured!"

For Mrs. Besant, the most prominent feeling is that of profound pity that a lady of such superior mental gifts, and sincere moral qualities, should drift so helplessly from creed to creed, without comfort or confidence, or any approximation to the great heart of the World's Redeemer, who alone can give rest to the weary and heavy-laden. One's best hopes are that good will be the goal of such seeming ill in God's good time and way.

Theosophy, therefore, which has a Foundress whose reputation is besmirched by fraud—an advocate who is ever learning and never coming to the knowledge of the truth—and a creed that is nebulous, and without the inspiration of hope, or the joys of realised peace, is surely wanting in all the elements of pure and permanent religion.—*Southern Cross.*

FRAGMENTS.

Hark! 'tis the shepherd sounding,
Afar, his evening strain;
The rustling of the forest
And stream make a refrain.

Behind you hill is shining
A glow of sunlight rare;
My soul, spread now thy pinions
And wait me over there!

Dews of the night are diamonds at morn, so the tears we weep here may be pearls in heaven.

Whether there may be few,
Elect the heavenly goal to win,
Truly I know not. This I know,
That none who march with footsteps slow,
That none who fight with hearts untrue,
That none who serve with service cold
The eternal city can behold
Or enter in.

To get good is animal; to do good is human; to be good is Divine.

Cheerfulness is a friend to grace; it puts the heart in tune to praise God.

Hast Thou, my Master, sought for me to do
To honour These to-day?
Hast Thou a word of love to some poor soul
That I may say?
For see! this world that Thou hast made so fair
Within its heart is sad.
Thousands are lonely, thousands sigh and weep!
But few are glad.

Politeness is the flower of humanity. He that is not polite enough is not human enough.

Religion in order to be beneficial to others must be seen. A concealed light does not help the traveller.

We have been requested to draw attention to the advertisement announcing the coming mission of Rev. J. McNeill and Mr. J. H. Burke. They commence their work in Sydney on Sunday October 7th, and the Committee desire to ask for special prayer that their visit may be in the power of the Holy Ghost. Prayer meetings are being held on Tuesday and Friday afternoons at 4.45 at the Y.M.C.A. The Exhibition Building has been secured for the evening meetings.

Thomas Robinson, Farnham Centre, P.Q., writes: "I have been afflicted with rheumatism for the last ten years, and have tried many remedies without any relief. I got a bottle of Canadian Healing Oil, and found it gave instant relief, and since then have had no attack. I would recommend it to all."

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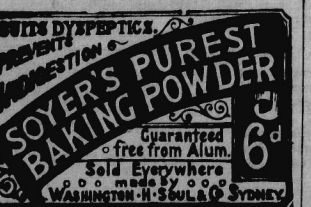
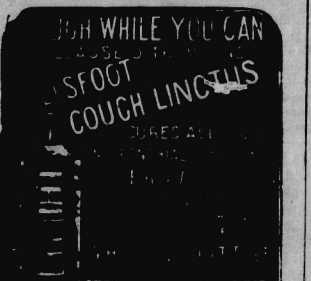
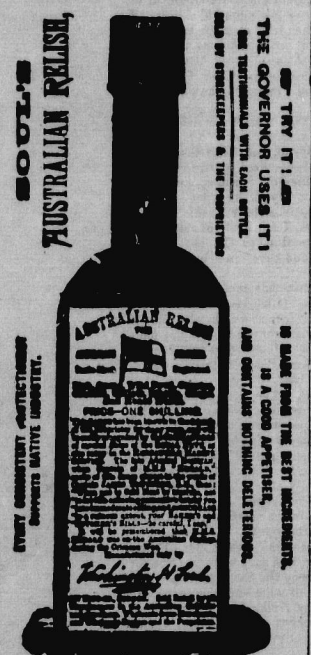
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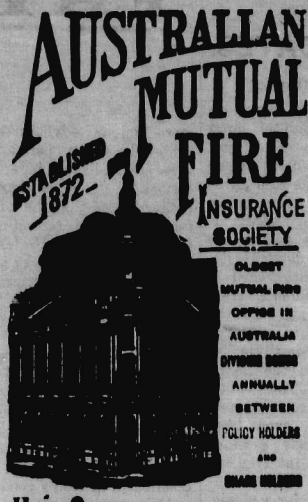
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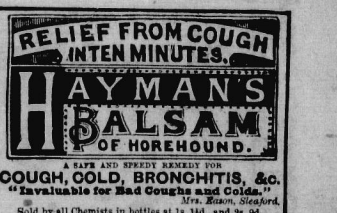
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